

gruth gears no Bask, Bows at no Fuman Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

VOL XXVI JNO. C. BUNDY, BDITOR.

Jehovah and the Bible, Enslavers of Woman.

BY PROF. WM. DENTON. J.

Henry C. Wright once asked a friend why the Bible was so unjust to women, and a lady, who overheard his question, said, "I can tell you, it is because it is a he-book." Her statement is both true and expressive. The bible is composed of sixty-six different The bible is composed of sixty-six different books, written by more than forty different persons, and, as far as we know, every one a man. Two of them. Ruth and Esther, bear the names of women, but they-certainly were not written by them. Supposing the Bible to be inspired by God, what can be the reason that he did not inspire woman to communicate a portion of his will? The Jewish and Christian religions, founded on this he-book, are he-religions, one-sided, and very unjust to woman. very unjust to woman.

Jehovah, the god of this Bible, is a he, who has no wife to smooth his angry brow, of comfort him when he is "grieved at his heart." He is a heavenly father, but there is no heavenly mother; he is an almighty king, but there is no omnipotent queen; he is a lord of hosts, but there is no lady of hosts; the Lord is a man of war, but though so much needed, there is no divine woman of peace. Jesus, the only child of Jehovah, is a son. Why did he not beget a daughter who might right the wrong that Jehovah, is a son. Why did he not beget a daughter, who might right the wrong that the first woman is said to have committed? As God has no female companion, neither has Jesus, on earth or in heaven, for "the bride, the lamb's wife," of the apocalyptic seer, is only a golden city. The Holy Ghost, the comforter, is she. "When he is come," says Jesus, "he will show you all things." Three male Gods, or one male God in three male persons! This is unnatural, contrary to the dual principle exemplified in almost every department of nature. It is bad for every department of nature. It is bad for woman and quite as bad for man. The .Roman Catholic church perceiving

Jesus into the Queen of Heaven and the mother of God. The Shakars, too, naw the one-aidedness of the Bible theology, and hence their "elect lady; Mother Ano," who equally with Jesus is the Savier of man-kind. this great deficiency, elevated the mother of

Among barbarous nations, brute force is lord, and the strong make slaves of the weak. Woman's position, therefore, in connce of her lack of bodily

his wife, Sarab, to say she is his sister, which she does, and repeats the lie when they go to Gerar. Woman, at_that time, appears to have been as much subject to man's will as a Southern slave was to his master. Sarah was subject to Abraham, and called him lord; and the writer of the First Epistle of Peter presents her as an example for the Christian women of his time; he says: "The holy women of old time were in subjection to their own hus-habds." "even as Sarah obseed Abraham. time were in subjection to their own hus-bahds." "even as Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well." (1 Peter, 3 6) How proud woman should be of this great privilege! If ye do well ye shall be called daughter of ther who lied when commanded by her hus-band, and in subjection called him lord. The women who refuse to do this, in Peter's opinion, would be ill-doers. Woman only does well, in the opinion of most Bible-writers, when she consents to be a slave. In Syria, in the age of Abraham, Lot and

his wife, Sarab, to say she is his sister,

writers, when she consents to be a slave. In Syria, in the opinion of most blue-Jacob, and among the rude people of that country, generally, woman's honor, chastity and even-life seem to have been at the mer-cy of man; and the gods these people made and worshiped. were of course no better than their makers. When the angels visit-ed Lot in Sodom, and the vile men of the place came to his door and demanded them, he offered to bring out to them his virgin daughters and says, "Do ye to them as is good in your eyes." He might as well have given a lamb to a pack of hungry wolves, and say to them, "Do ye to it as is good in your eyes. The young women never gave their consent, we may be gure, to such an infamous proposal as this; but Lot seems to have thought that he had as much right to dispose of them as he would of his cattle or sheep. The story is probably false since miracle enters very largely into it, but it miracle enters very largely into it, but it shows the position of the writer on this question, and doubtless reflects the senti-ments of the people at the time it was written.

Abraham's first wife having no children. he took for his wife or concubine Hagar, his slave, who had by him a son, Ishmael, Barat and Hagar quarreled, as might be supposed, and Abraham turned her with her child into the wilderness, where, accord-ing to the biblical account they would have perished with thirst, had not an angel shewed her a well of water. Abraham is presented as doing this infamous deed a the express command of Jehovah. How much truth there is in the story it is impossible to tell. A portion of it is evidently false. Ishmael was at least sixteen years old at the time, and yet it says, when the water was spent in the bottle, "she cast the child under one of the shrubs," for she did not wish to see him die. (Gen. 21, 15-16.) A young man sixteen or seventeen years of age was no babe to cast under a shrub. Yet; doubtless, the pious patriarchs of old, when power and passion were masters, frequently acted in a similar manner, and their Lord was supposed to be well satisfied with their conduct. Laban's daughters . appear to have been completely subject to the will of their father. The elder of them, Leah, became Jacob's wife, though he did not love her, she being palmed upon him in the night by the tricky Laban, for Bachael whom he did love. In addition to this two hand-maidens were "given" to Jacob to wife, without any intimation of the women having any choice in the matter. The book of Genesis makes but little mention of woman, but what it does say is very little to her credit. It is woman that is tempted by the serpent, and tempted her husband, and on her Jeho-wah's most terrible curses fall. "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thes." Think of a brutal God, with scowling countenance and flashing eye, fulminiating his anathema upon the trembling, naked woman, in tears at his feet Wretched woman! could she have had the faintest conception of the horrible conse-quences of her fruit-eating, she would doubtless have starved rather than have taken a bite. The man who should wilfully curse one woman with the pains of child-bearing, for some trivial offense, we should regard as a monster of wickedness. What shall we think of a god, who, according to this show ourses every mother in the

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become easy, and she is ready to practice on her own account.

dacob's wives and concubines receive considerable notice, but if a man should write about women in such a manner today, he would be in danger of imprisonment for obscenity. Laban's daughter steals her father's images, and lies to prevent their discovery. It is Tamar that sequees Judah, and the wife of Potphar that fempts the chaste Joseph, but in all these cases it is man that relates the story, and all that woman has to do is to believe it and be humble and submissive when she reads the disgraceful record of her sex.

The Jewish laws, said to have been given by Jehovah, for the government of the na-tion, correspond in their treatment of wo-man, with the sentiment which we have found athing the people. If a woman bore a man-child, she was unclean for seven days, and was not allowed to go into the sanctuary or touch any hallowed thing for nearly five weeks. This is bad enough; she must not only suffer the pain of child bear-ing, not only care for the infant, but be cursed for an imaginary uncleanness which she has contracted. She has been guilty of being a mother. But this is not all; if she bore a maid-child she was to be unclean for fourteen days, and was not allowed to enter the sanctuary or touch any hallowed thing for nearly ten weeks. She had been doubly guilty, first of being a mother, and then the mother of a child that may be a mother. The unavoidable inference from such a law is that a maid-child is naturally inferior to a man-child, and doubly pollutes the woman that bears her. The Jewish laws, said to have been given that bears her.

In the 30th chapter of Numbers is a special revelation from Jehovah to Moses in refer-ence to woman, which clearly proves that he regarded her as mentally interior to man. If a man vows unto the Lord, he must not break his word: "Its whall of the must not If a man vows unto the Lord, he must not break his word: "He shall do according to all that proceedeth out of his mouth." But if a married woman makes a vow and her, husband hears it, he can make it void: "Ev-ery vow and every binding onth to afflict the soul, her husband may establish it or her husband may make it void." It is evi-dent that he who made this law supposed that woman had not sufficient judgment to know what it was proper to yow: and as a know what it was proper to vow: and as a parent decides for the child what is best for it to do, so man is to decide for woman. came from Jehovah can only consistently submit to the government of man. For widows, the Jewish law made no legal provision. If a man dies and leaves no son, the inheritance goes to the daughter; but if he has a son, there is no provision for the widow or the daughters. If he leaves daughters, but, no son, the estate descends to the daughters; if he leaves ne child, the property goes to his brother, who must mar-ry the widow, or she must loose his shoe, in the presence of the elders and spit in his face.—Deut, 25:9. However much this in-Tace.—Deut 25:9. However much this in-decent conduct might gratify her hate, it put no money in her purse, and left the man in full possession of what in reality ought to have been her property. If the man has no brothers, the property passes to his fa-ther's brothers; and if his father has no brothers, it goes to the nearest kinsman. Woman is rigorously excluded, except in the case of daughters, when there is no son; and the law was amended in consequence of a personal application to Moses, by some of the strong-minded women of the time. Numbers 27th chap. Can'that law be otherwise than unjust that gives to a widow or a sinter no portion of the husband's or brother's property, or the husband's or brother's property, while a cousin, who is a man may take all? Think of the condition of the Jewish wid-ow, who has sons and daughters. The es-tate out, her husband's death given to her son or sons, and she left without a home to toll or subsist on charity, while her daugh-ters are glad to become fractional wives of some rich Jew. some rich Jew. Men having had the making of the Jew-ish law in their own hands, and women being entirely under their control, their interests and rights were but little regarded. The man sold his daughters for marriage; he could give them as pledges or even sell them as slaves. The Jewish soldier could them as slaves. The Jewish soldier could lead off a captive woman, willing or un-willing, married or unmarried; she was his slave, and her consent was no more consid-ered necessary than that of a sheep is by a butcher. See Deut. 21:10. If he became disastisfied with her, he could let her go, but could not sell her. What a privilege! The law for Israelitish malrons was not much better than that for captives taken in war. Deut. 24:1. "When a man hath ta-ken a wife and married her, and it come to pass that she find no favor in bis eyes, be-cause he hath found some uncleanness in her hand, then let him write her, a bill of divorcement, and give in her hand, and send her out of his house." "But. Moses, my hushand is unclean / me. is a gluttonous man, an adulterer and a drunkard; I do not wish to live with him any longer." drunkard: I do not wish to five with him any longer." What says Moses? He shakes his head. "You must bear with him is well as you can, for the Lord has no message of deliv-erance for you." Tet every married woman of to-day send off her tobacco-chewing, smoking. Houor-drinking, unclean hisband, and there would be such an exodus as the world has not seen since the day that Israel went out of Egypt. Women were never aboves to officials in the temple; priests are continually referred to in the Old Testament, but priestenses usives. In this respect the Jews were beat of Egypt.

low the Greeks and Romans, in the temples low the Greeks and Romans, in the temples of whose Gods women held honorable po-sitions. The sons of Aaron were import-ant individuals, and Jehovah by especial mandate attends to their needs; but the daughters of Aaron appear to have been important only as they furnished cons to minister before the Lord. To this day wo-men sit in the gallery of the Jewish syna-gogue, and look at their fords below wor-shiping the God of their fathers. I do not wigh to be understood as teaching

I do not wish to be understood as teaching that woman was worse treated by the Jews generally than she was by the people round about them at that time. If some respects her treatment was probably better; but it was far from just. Woman among the Jews enjoyed a large arisont of liberty; she was not shut up in a harem, nor was her face hidden when the appeared in pub-lic. At times she effective der prophetic gifts, and was consulted as mediums are to kay. But the Bible found woman the slave of man, subject to his will, her entire living in his hands, and its writers never, attempted to break her bonds or elevate her to her true position. The utterances of some women are given in the Bible, but most of them are quite unworthy of them, and but little in keep-ing with their general character. The song I do not wish to be understood as teaching

unworthy of them, and but little in keep-ing with their general character. The song of Miriam, the 'sister of 'Aaron, is record-ed in Exodus. Standing on the shore of the Red Sea, she sees the tide roll over and swallow the hosts of the Egyptians. Thou-sands of men, most of them innocent sol-diers with wives and children awaiting their return, overwhelmed by the waters, they atruggle and drown. No pity thoves the heart of the Jewish maiden, but, lead-ing the joyful procession of women, she ing the joyful procession of women, she strikes her timbrel and sings, "Sing ye to the God, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea

the sea." We have, too, the speech of Job's wife. Job is the soul of patience; he is one who fears God and eschews evil;" but he has a dreadful wife. In spite of all that God al-lows the davil, to do to torment Job, he holds fast his integrity, but Job's wife at-filets him more than the devil and his both, and she advises him to "curse God and fie." If she had written the account, should we have regarded Job as such a model of pa-tience " tience Y

the book of Proverba we

She doubtless signified her assent, and with She doubtless signified her assent, and with this hospitable, kind-hearted woman for a guardian, he self-asleep. Is it for this she is praised, then? Not at all; wait, watch her; she leaves her post and moves on tip-toe through the tent. Now she is inside, and in her hand you observe a hammer, with which she draws out one of the large nails to which the tent rope is attached; she softly approaches the sleeping man, in her left hand the nail and in her right the work-man's hammer. He sleeps soundly, for he man's hammer. He sleeps soundly, for he is weary and confiding in the wife of his friend, he dreams of no danger; but she places the nail to his temple, and like a fu-ry smites with the hammer; he bows, fails ry sintes with the hammer; he bows, fails and lies at her feat a corpse, and this foul monster of wickedness is blessed above wo-men, and handed down to be admired of all generations. Would Plutarch have record-ed such an action with praise? Would Her-odotus have lauded such a deed? If not, who are the heather? who are the heathen?

NO. 20

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who are the heathen? But the New Testament, we are told, is woman's grand charter of freedom. There alone do we see woman elevated to her true position, and by its influence has society been purified and the reign of justice inau-gurated wherever it has been accepted as divine. It is true that there is much in the New Testament that is favorable to wo-man. Jesus was the friend of woman, and if the account of the woman taken in ad-ultery be accepted as true, he treated her in. man. Jesus was the friend of woman, and if the account of the woman taken in ad-ultery be accepted as true, he treated her in a delicate and generous manner. He seems to have been far in advance of Paul in this respect. In those countries where Christianity is the prevailing religion, wo-man is better treated than in those where inferior religions are taught and accepted. But the Germans, long before Christianity was born, had learned to treat women with great respect, and, what Christians have not yet done, admitted woman to an almost equal share in their public, councils. In the genealogy of Jesus, given in Mat-thew, reference is made to but three wo-men, from whom Jesus was descended. The first is Rahab, the harlot, and, as we found, liar and traitor. The second is Ruth, and the third Bathsheba, who committed ad-ultery with David which resulted in, the murder of her husband, Uriah. Jesus was never married, and in this re-spect, as an example for humanity, he was

spect, as an example for humanity, he was very defective. He even favors cellbacy, in precent as well as example. His doctrine was that be who could live without mar-riage had better so live, -- a notion at war with the best interests of the human race. Paul says he that marries does well; but, unfortunately, he says, he that does not marry does better. Contempt of marriage and a preference of cellbacy runs through the New Testament and taints it. Woman is an unclean thing that a man should have as little connection with as possible. "It is better to marry than to burn" in lust, is Paul's idea, and he seems to think that the only reason, which can justify a union of the sexes, is for the purpose of amative gratification. It is true he thought that the end of all things was very near, and under this mistaken idea, he may have counseled men against marriage, when he would not otherwise. The author of the Book of Revmen against marriage, when he would not otherwise. The author of the Book of Rev-elation sees 144,000, that sung a new song before the throne, and followed the lamb wherever he went; they are the immaculate, rathered from the world's millions of all ages and climes. When he inquires who have not defiled themselves with women. The man who wrote that must have had a very low opinion of his father and mother. Jesus chooses tweive disciples, but all of them are men; he sends out seventy to go before him, but there does not seem to have been a woman smong them. He found wo-man a bond-slave to Jewish law and Jew-is attempted to break her chains. Paul is, however, the king of woman's en-slavers, and his influence for evil in this di-rection can hardly be over-estimated. "The head of the woman is the man. (i Cori 11: 3), -man is the image and glory of Golf but the woman is the glory of the man." Man having made Goden this mas-culing timage, boasts that he is in his image and glory. But suppose the woman should make a goddess, woman would then be in her image and glory, and she might look down upon inferior man, with as much pro-priety as Paul does upon inferior woman. Wan having the man. Neither was the man for the man. 'If he had studied nature instead of the story of creation in Genesis, he might have learned that the woman for the man. 'If he had studied nature instead of the story of creation in Genesis, he might have learned that the woman for the man. 'If he had studied nature instead of the story of creation in Genesis, he might have learned that the woman for the man. 'If he had studied nature instead of the story of creation in Genesis, he might have learned that the woman for the man for the wo-man. One of Paul's worst commands is the folmade for the man than the man for the wo-man. One of Paul's worst commands is the fol-lowing :-Eph. 5: 92-"Wives submit your-selves unto your own husbands, as unto the Lord. For the husband is the head of the church, and he is the sevior of the body. Therefore as the church is subject anto Church, so let the wives be to their own hus-bands in everything." Oun any slavery surpass that? They are to be subject, not in some hims, nor in right things, but in all things. Woman's will, constitue as that for divine. A woman's husband is her Lord, and all that she can do is to submit to his authority. Think T see evidences in Paul's epistics Contained as English Paul.

strength, 1 that of a slave, and man's that of a tyrant, The elevation of a people may be measured by the position that woman occupies among them. The bible did not make the ancient Jews unjust to women, but it reflects the opinions of those semi-civilized people, and here it is accepted as divine, its tendency is to cause a more enlightened people to cling to barbarisms, that they would other-wise, by natural development, have outgrown.

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The hences of the Bible characterizes it throughout. Three angels appeared to Abraham and subsequently to Lot; they were three males, for Abraham mistook them for men; and so did the inhabitants of Sodom. The angel that wrestled with Jacob is called a man; and the angel that appeared to Menosh and his wife was " a man of God." The angel that announced to Zachariah the birth of John, was a male, Zachariah the birth of John, was a male, and so was the angel who was sent from God with a measage to the mother of Jesus; the angel, that rolled sway the stone from the sepulchre is styled a "he," and the two that appeared to the women in the sep-ulchre are called by another Gospel writer. "two men in shining garments." The four and twenty angello elders, that the revelator new standing before the throug, were man. saw standing bafore the throne, were men, and so were the hundred and forty-four and so were the hundred and forty-four thousand whe stood next to them, crowding, women off to a considerable distance. I know of no single instance in the Hible, where the sex of an angel is indicated that the angel is not a male. The difference be-tween the artists of to-day and the prophets of old, is strongly shown in the Bible text and the modern engravings, which illustrate and the modern engravings, which illustrate it, in which angels are almost universally represented as females. Woman has as little chance for justice

The which along a set along a universally is represented as females.
Woman has as likils chance for justice among these mescaline gods, angles and juble-writers, as the moon has to display its glory in the glare of the sun; and we do globel as the sun of the sun; and we do globel as the sun of the sun; and we do globel as the sun of the sun; and we do globel as the sun of the sun; and we do globel as the sun of the sun; and we do globel as the sun of the sun; and we do globel as the sun of the sun; and we do globel as the sun of the sun

ecy that King Lemuel's mother taught him, and in it we find the following: "Give strong drink unto him that is ready to perish and wine to those that be of heavy hearts. Let him drink and forget his pov erty, and remember his misery no more." It is certainly one of the worst reasons that a mother could teach a son, and was most probably written by some wine-bibbmg man.

man. The mother of Samuel offers a thanks-giving to Jehovah for the birth of her child, and in it ale says: "The pillars of the earth are the Lord's and he hath set the world upon them." Had she been born in India, she, would probably have said: "The great topolse is the Lord's, and he hath set the world upon its back." The one as true as the other.

Those actions of women which are re-corded in the Bible, and for which they re-ceive the greatest praise, are generally such as we can only look upon with horror and detestation. Rabab, the barlot is praised in the highest terms both in the Old Testament and in the New; Paul praises her faith and James praises her works. What had this superlatively excellent wo-What had this superiatively excellent wo-man done? When spice were sent from the Jewish camp into Jericho, to learn how the city could best be taken, they lodged at the house of Rahab; when she had learned that the intention of the Israelites was to take the city and murder the inhabitants, instead of denouncing them to her towns-man and warning them to her townsmen and warning them of the destruction that awaited them, she, upon promise of the lives of herself and family, hid them on the roof, lied when men came to search for them, and, as the reward for her infamy, was saved when the city was "utterly de-stroyed." David, who manifested the worst traits of her character, was the grandson of this vile woman.

traits of her character, was the grandson of this vile woman. There is another woman who is lauded in the Old Testament in the highest terms. The angel of the Lord says: Blessed above women shall Jael, the wife, of Heber the Kenite, be; blessed shall she be above wo-men in the tent? What noble deed had this woman done that God should send his angel to declars, and cause the inspired pen-man to record to all ages, the blessing which he pronounces upon this woman? Jabin was Ring of Canaan; and the Lord, we are told, sold the shildren of Israel into his hand. After some time, Deborah, a prophetees, who is said to have judged Is-rael at that time, stirred up Barak, who gathered a host of people to war against their oppressors. Sistera, the captain of Jabin's host, went against them with nine hundred chariots of Iron, but was defeated, and fied on foot for his life. He approach-ed the tent of Heber, the Kenite, with whom he was acquainted and on friendly manner, saying "Turn in, my Lord, turn in to me, four not." He did so, and lay down, and she covered him with a manule. He then asked for water to drink, and she opened a bottle of milk and gave him drink. "Good son!," he doubtiess ask to himseli, and ir any one asks if there is any man here, say no."

RELIGIO-PHILOSOPHICAL JOURNAL.

Concerning the Philosophy of Crime and the Cure of Criminals.

BY A. J. DAVIS.

This era seems fruitful of violence and great orimes. Organs of combativeness, secretiveness, and destruc-tiveness appear to be "very large" in small criminals; and in large criminals all the uperior and self-govern-ing faculties seem to be exceedingly undersized and weak. Upon all these points I am constantly ques-tioned. For example: Please state what you see to be the true inwardness of

Please state tohat you see to be the true intodrahess of the causes of crime? Ans.—This pleasantly asked question opens up & many-headed problem, the solution of which either undermines or sustains all existing systems of religion, politics, science, sociology, and government. A few weeks ago 1 read, in these columns, Mr. John W. Ela's reply to the question—"Are we making criminals?" Altogether I regard Mr. Ela's philosophical discourse one of the yeary best that was ever printed. He eloone of the very best that was ever printed. He elo-quently treated of the origin of crime, of the popular errors and evils respecting the punishment of crimi-nals, and of the true reformation and cure of the vicious in the social mechanism. But a correspondent, not fully satisfied upon certain questions regarding the "causes of crime," puts to me a series of problems, to which, with all justifiable brevity, I will now attempt to solve from the harmonial stand-point.

The fountain head of all human imperfection, and The fountain head of all human imperfection, and of all the innumerable evils and miseries which result. from such imperfection, can be stated in one word, newnawcz. This unknowledge, so to speak, this pov-erty of mind, this intellectual darkness, began with the birth of mankind: We can philosophically see, looking backwards along all the various pathways of the human race, that mankind's progress has been es-sentially promoted by this over-present enemy to his peace, virtue, and happiness. To escape from the clutch and destructive power of this overshadowing demon, has been the steady painful-endeavors of man-kind. Iownawcz, which is the fertile parent of all dev-ils and the master-builder of all hells, therefore must be philosophically regarded as the prime originator of the-conditions which evolve crime. But another question now arises now arises

Does not a man's will determine and choose between the evil and the good ?

ANS: Yes; man's will does consciously co-operate with the drift and election of his inclinations. But how did his evil tendencies originate? How came he

with the drift and election of his inclinations. But-how did his evil tendencies originate? How came he possessed with inclinations which overpoweringly sweep him into vicious and criminal practices? "Let us now once more look at the foundations of the human family. The master mason, the superintending architect, under whom the myriad groups of artisans and mechanics have always labored, was what we term IGNORANCE. Under this blind/constructionist, let us inquire, What foundations did mankind build? The first that was built we will call, Organization ; that is, through parentage, a child is constructed. It was con-stituted, just as the human offspring is organized to-day, with (1) a body; (2) a spirit; and with elements be-tween them, tying them together, which may be called a soul. The second foundation that was built we will call. Situation ; meaning the location of birth, includ-ing the circumstances of soil and climate and all at-tendant associations, either human or anti-human. And the third foundation we will call, *Education*; that is, whatever influence or instrumentality which acted as a developing and directing power in and upon the physical, social, intellectual, and moral organs and fao-ulties of the individual. Thus, before the individual's life can begin to declare its inclinations, and before the will begins definitely to determine in which hemisphere of conduct the individual shall live and move and have its being—yea, before all personal existence, we find already constructed (1) Organization, (2) Situation, (3) Education—all which means that, What we shall be f Where we shall be f and How we shall feel and think f are questions which are, primarily, answered for us before we receive a self-conscious and a self-determin-ing axistence. Do you mean by this that all crime is hereditary f ing existence.

ing.existence. Do you mean by this that all crime is hereditary? Axs: No, not all crime; and yet the fact must not be overlooked or underestimated that Organization, or being, is before Situation and Education, or doing. Philosophically and scientifically speaking, all predis-position to crime cannot be inherited; for, by parent-age, the worst we receive is only a defect, a twist, a bias, an inclination, or certain tendencies. If it were not so—if the germs of disease and crime which we in-herit were absolutely uncontrollable and irresistible herit were absolutely uncontrollable and irresistible in their subsequent/growth and external manifesta-tions—then, alas! the doctrine of total depravity would be established, and all radical reformatory efforts to "overcome evil with good" would fall to the ground as valueless and vain. Most men, it is true, persistently follow their "Dent;" but that is because most men do not like morally to exert themselves. Do you believe in coluntary orimes Ama.—Strictly speaking I do not; but I do believe in conscious crime. Practically, this is quite different from the voluntary commission of crime. The impulse to commit crime is not innate. Man is constructed with an inward principle of justice. But the voice of to commit crime is not innate. Man is constructed with an inwoard principle of justice. But the voice of this constitutional Justice is subject to the bias of ed-ucation. It may be taught to "speak a various lan-guage;" and thus it may be influenced to decide vari-oualy as to what is right and what is wrong. But the innate consciousness of justice, which is unfolded more or less strongly from the inwrought principle, which is deeper than all nice. logical subtilities, and which rises above all conflicting educational dis-tinctions—this consciousness, which was before the temperament and before the will, is an abiding and ir-repressible protest against the voluntary commission of crime—a protest living forever in the spiritual con-stitution of every human being. And this principle of innate and deathless Justice—however feeble it may be "as a conscience, or however imperfectly perceived by as a conscience, or however imperfectly perceived by the intellect-renders an unmixed voluntary crime an the intellect-renders an unmixed voluntary orime an impossibility. Consequently, in every case of crime, you will find an admixture of motive-influences be-hind the final determinations of the will, which im-mediately preceded, and which (apparently) premed-itated, the consummating act; for the commission of which act universal human nature instinctively holds all individualized human nature strictly responsible. I regard this innate principle of Justice as the con-structive principle conveying the divine love-cement and central gravitation, which runs through and sus-tains the foundation of all social order and morality; and I also regard is as the progressive and all-redemp-tive Providence, which lovingly and wisely constructs and perfects the universal superstructure of hu-manity.

consciousness of the evil and injustice of crime, when he does commit it, is the true and only foundation upon which the beautiful structure of his cure or reforma-tion may be commenced and progressively carried to

oriminals are born or made by circumstances, and

If criminals are born or made by circumstances, and if they cannot reform themselves by noble desires and the will, how can they be prevented or reformed? Ass.- The true and practical answer to this ques-tion must be deferred. It would require more space than can now be appropriated. In this place, however, it may be suggested that criminals must not be brought into the world, as they now are, by the wrongly-mar-ried, who are the legalized makers of demonic children and the law-authorized breeders of human moral mon-stroaities. And it may be further suggested, in this connection, that these moral cripples, who may also be justice-blind and deficient in the principle of fraternal love, should be early taught to comprehend and to ap-preciate the fact that they are deformed and diseased. Before such characters have committed crime, they Before such characters have committed crime, they Before such characters have committed crime, they must become industrial and systematic students in the Hospitalia—in the philanthropic colleges of the land— where inherited moral insanities, and where all un-soundness in the individual mental and social organ-ization, may be eliminated by a psychological and spir-itualizing process which an enlightened civilization should and will make effective. But the true and the highest wisdom would (by sanctioning only true and scientific marriages) present the organization and birth of criminals. of criminals.

Do you sympathize more with criminals than with ioclety 1

ANS.—Yes; my whole heart is swelling with protec-tive love for those unfortunates who choose and do evil rather than good. Society is rich and powerful; it is armed, and can protect itself. But the doer of evil—the born criminal, is poor in spirit and morally are low every and every evil-the born criminal, is poor in spirit and morally unarmed; he is naturally against everybody, and every hand is raised to strike him. His spirit is inmost and asleep; it is yet to be heard from; his inner-life-princi-ples are yet quite dormant; at most, he only feels, and only realizes a vague consciousness, that his inclina-tions and exts are wrong. But an inwrought salf-detions and acts are wrong. But an inwrought self-determining fatality seems to guide him into whatever he does. Circumstances seem to his mind like the per-fect masters of his acts and destiny; they seem to be irresistible; and he obeys their fatal flat, in spite of all his fears and against all his better internal promptings. He would be a dutiful son; he would be very kind to his mother and a blessing to his family of brothers and sisters; but in less than two hours a misunderstanding arose between them; it blazed into the infernal flames of anger-into a wild madness-and lol he brutally struck one of his sisters with his iron-clenched fists, struck one of his sisters with his iron-clenched fists, and instantly killed his mother with an ax; and just four hours after the formation of his resolutiens to live a peaceful and useful life, he has "given himself "Up" to the police as a murderer; is locked in a felon's den; is sullen and cold-blooded, indifferent, even auda-clous in his assumption of heartlessness; refuses to talk with newspaper reporters; doggedly declares he "knows nothing about the events"---nothing of the cir-cumstances of the alleged quarrel and murder; and thus the black imp of fate, a kind of inwrought infer-nal destiny, guiding and controlling him like a demon. thus the black imp or rate, a kind or inwrought infer-nal destiny, guiding and controlling him like a demon, seems inseparable from the borrible life of the criminal. He or she deserves all possible enlightened human sym-pathy; all possible legal and other protection, consist-ent with the welfare of society; for what can be a greater private hardship than to be incessantly inclined to writh or to be an increasing and the second s to evil, or to be an incurable, self-conscious agent for

the commission of crime? But are there not different forms and degrees of crime?

Ars: The phases and degrees of crime are many; and differently constituted characters are differently tempt-ed. Enter a large banking establishment, for example; you observe fifty clerks, absorbed in their various du-ties; every one has his very strong and his very weak points of character. To start with, they each came from an average good parentage; each has received a good education, and some are graduates of colleges; and as to situation, you consider that each has been fortunate to obtain a clerkship, on a fair living salary, in a bank of such wealth-aud commanding influence. Of these fifty clerks, forty steadily perform their du-ties, attend church once every Sunday, keep good com-pany, and live above reproach. Of the remaining ten clerks, one is tempted and yields only to intemperance; another, while hating alcohol in every form, gradually acquires a taste for gambling; another, although tempt-ed by neither wine nor gaming, yields to a passion for luxurious gastronomic life; another falls under the un-restrained sway of, the conjugal attraction; another Axs: The phases and degrees of crime are many; and restrained sway of the conjugal attraction; another gives way to the temptations of the race course and the regatta; another, impatient of a limited income, stud-es the art of counterfeiting; another, moved by powerful desizes for the possession of riches, becomes an expert forger; under a like temptation, another learns to faisify his accounts, and under this cover hestealthappropriates to his own use thousands of the bank's funds; another, overcome by the sight of immense packages of money in the vaults, studies "the combina-tion" of several locks, and ends by becoming a burglar; tion" of several locks, and ends by becoming a burglar; and the last of the ten clerks, who has been honored and trusted for years, esteemed and loved by his every associate, faithfully discharging the duties of the pay-ing teller, suddenly "disappears" carrying with him a bag full of greenbacks, stealing an immense fortune at one stroke of destiny, and thus became a robber. To recapitulate: the ten clerks turn out upon society, (1) a dynamard (2) a samplar (2) a supression (1) a library recapitulate: the ten cleas thin out upon society (1) a drunkard, (2) a gambler, (3) a gourmond, (4) a liber-tine, (5) a sportsman, (6) a counterfeiter, (7) a forger, (8) a thief, (9) a burgiar, (10) a robber. Of course 1 do not here affirm that each of these ten clerks remains untouched and uncontaminated by the correlative phases of crime. It is almost impossible that one form of disease should not attract some one or more of the Kindred evils to itself. But here is an illustration how ten characters may be weak at certain points, while naturally strong and inaccessible at other points; and from such fountainheads the deep streams of high, skillful crimes not unfrequently flow forth, undermin ing the very foundations of trust and confidence in human nature, and poisoning the purest rivulets of social life and happiness. But at this most important juncture in this inquiry I am admonished to close; leaving a number of deeply interesting interrogatories entirely unanswered.

will be mentioned by another writer, and I will only say that it proved as successful as its originators could desire. It was indeed a great pleasure for us to meet with such hospitable reception, such hearty welcome, and the earnestness and real of the people indicated to us the intense interest everywhere growing up in re-gard to Spiritualism. Many came in wagons and car-riages forty and even sixty miles to attend, and seemed fully repaid. It was with more than the usual sadness at the parting on such occasions, we bid them good-bye.

Prof. Niles of Rochester, Minnesota, gave several able lectures. He is a man of starling integrity of character, and we hope to see his name announced on the lecture list. Mrs. Niles is also a teacher of ability, working with her husband. With them came Mrs. San-derson, of whom it is said, she is the best teacher in the North heart. It is said, she is the best teacher in the Northwest. It is encouraging to meet with such strong

and generous people. We also met Bro. Warren White, a healing medium, who has performed many remarkable cures, and is now inclined to give his entire attention to curing the sick.

Geo. Colby was expected, but could not leave his Flor-ida home. A great deal of regret was expressed be-cause of his absence. He is endeared to a wide circult

cause of his absence. He is endeared to a wide circuit of friends in the Northwest. Mr. G. W. Webster after the war, in which he served with honor, entering as a private and being advanced by bravery to the rank of captain, purchased 420 acres of the finest land in Io a, and planted around his dwell-ing twenty acres with trees. Everything he has done, has had reference to an industrial school he planned in early life when as a student he felt the necessity of a has had reference to an industrial school he planned in early life when as a student he felt the necessity of a new and better system. The grove he planted is of it-self a joy and thing of beauty. Almost every variety of forest trees which will bear in this climate, is repre-sented, and their rapidity of growth, is astonishing. The location is admirable, and a school, such as con-templated almost a necessity. As yet Mr. Webster has not erected appropriate buildings, teaching the classes in rooms in his former dwelling house, having a new house for the use of his family. He needs means to erect proper structures and properly inaugurate the

nouse for the use of his family. He needs means to erect proper structures and properly inaugurate the plans he has framed. He is no visionary, no Utopian dreamer, waiting for something tosturn up, but a hard, energetic worker, doing all he can with the means in his power, and hoping for the coming of assistance in the labor to which he desires to devote his life. Especially is such a school as he contemplates, where the lessons are at once reduced to practice, adapted to the West. The age demands practical men and women,

Mr. Webster is in every sense of the word a prac-tical man. His house was built by his own hands, His farming tools are repaired by himself, and even his wagons are of his own make. His large nursery of fruit and forest trees receive his personal care and he instructs the students in trees handicrafts. The students, with whom we conversed, expressed the highest praise both of Mr. Webster and the school.

highest praise both of air, weester and the school. The Spiritualists at Creaco present at the meeting were so urgent that we should stop off at that beauti-ful village and at least give one lecture, that we con-sented, and we were greeted by a large audience, the most popular preacher of the place being one of the most attentive listeners. We enjoyed the hospital-ity of Mr. and Mrs. Chapin at their elegant home. We also met Mr. Franchem who is huilding a "Healing" Inalso met Mr. Franchem, who is building a "Healing In-stitute," with his own hands, under the direction of his guide-where he will have Turkish, electric and mineral baths. HUDSON TUTTLE.

SPIRITUAL CAMP-MEETING.

The Spiritualists of Northern Iowa and Southern Minnesota held their second annual camp-meeting at Seneca Park, Howard Co., Iowa, commencing July 2d, according to announcement. A severe storm prevent-ed much being done the first day. After that the weather was fine, except a thunder-storm on Sunday, which deterred many from attending on that day, still there were as many as could well listen to one speak-er; some coming in wagons fifty or sixty miles. Hud-son Tuttle, by his gentemaly bearing, his friendly treatment of all, his eloquence and zeal for the ad-vancement of true Spiritualism, has gained the esteem and friendship of our people. He fully maintained the high reputation that his numerous writings had al-ready given him. His earnest words for reform and true living we listened to with eager interest. Mrs. Tuttle, by her songs and recitations added much to the interest of the meeting, and if they should ever revisit The Spiritualists of Northern Iowa and Southern interest of the meeting, and if they should ever revisit our western prairies, they will receive a hearty welcoma Prof. Sanford Niles, of the Rochester Minnesota English and Classical School, was present and acted as president of the meeting. He made several speeches which were highly appreciated. Both speakers pre-sented the higher and reformatory phases of Spiritual-ism, and all feel that our grand system of philosophy has been ably presented by them. The subject of forming a permanent camp-meeting organization, was agitated and it may receive sufficient attention during the amount of the moment of the phase agitated and it may receive sumction, attention during the coming year to give the movement definite shape. Such organizations are becoming a necessity. We need some place for quarterly and yearly meetings. During the conferences the subject of organization was discussed, but the general opinion seemed to be that at present, it is not advisable to attempt to unite the great variety of elements which now represent the spiritual movement. Organizations are needed for special purposes, such as the establishment of charitable institutions, camp-meeting associations or liberal schools and colleges and croquet grounds were fitted up for the campers, and music was furnished for danc ing during evenings. All seemed to enjoy the occasion and a universal wish was expressed that our yearly meetings be continued. GEO. W. WEBSTER. CRITICAL.

fraud and knavery, folly and "diabolism," extrava-gance and ignorance, unreasoning credulity and woe-ful superstition, absurd theories and fanatical-prac-lices, have, one and all, essayed to fasten themselves npon the healthful, vigorous structure of "True Spirit ualism," seeking to gorge themselves, leech-like, with its very life-blood and inmost essence, such does not at all affect the eternal principles of love and wisdom permeating, infilling, the veins and arteries, nerves and ganglia, of the young stant, Spiritualism, which, in its own good time, will arise in its mighty strength, and, shaking off the parasitical excrescences now de-filing its ever-growing and still pliant organization, will stand forth the admiration and wonder of the civ-ilized world. fraud and knavery, folly and "diabolism," extrava-

JULY 19, 1879.

ilized world. In the study of material science I ever keep in view the rational deductions and first principles of spiritual science, and modify the former invariably by the lat-ter. For instance: material science teaches that heat, science, and modify the former invariably by the lat-ter. For instance: material science teaches that heat, light, electricity, etc., are only modes of motion, force; spiritual science declares them to be substances as well, and such I regard them. Material science affirms a purely resolution of forms, animate and inanimate, a the universe, impelled by exclusively mechanico-insterial force; spiritual science asserts the interaction of spiritual and material causation in the development of universal nature. Materialistic Darwinism posits "natural selection," etc.,—unintelli-gent and mechanical forces,—as the all-potential cause of organic evolution; spiritualistic Darwinism affirms that spiritual forces and potencies underly the mate-rial and mechanical forces, operating by and through "natural selection," etc., for the development of veg-etal and animal life, and that other agencies, in addi-tion to "natural selection," not yet known to the mate-risi scientists, are involved in the processes of organic evolution. (An explanation of these other agencies will appear in the second volume of Mrs. King's "Prin-ciples of Nature," to be published ere iong, let us hope.) These instances suffice to show that in all my research-es into scientific arcans the spiritual philosophy is ever paramount, and ever modifies and moulds the material conceptions of nature's laws and viruciples. I trust. paramount, and ever modifies and moulds the material

paramount, and ever modifies and moulds the material conceptions of nature's laws and principles. I trust, therefore, that the ascription of materialistic tenden-cies to myself, emanating from several sources, will, in justice, cease at once and forever. Mr. Franklin Smith, a warm advocate of Dr. Bab-bitt's "Principles of Light and Color," seems to take exceptions to my statement, that the foundation prin-ciples of that work are found in Mrs. Maria M. King's "Principles of Nature." Now I named the founda-tion principles alluded to, which were contained in Mrs. King's work, and which were these: "The dual-ity of nature, the co-relation of matter and spirit, the positing of spirit as the positive principle of all power, positing of spirit as the positive principle of all power, just as matter is the negative principle; the existence of various grades of ethers-refined, potentialized substances, in combination with the various forces of substances, in combination with the various forces of pature, as light, heat, electricity, etc., such forces being not only modes of motion, but substances as well." In articles published by Dr. Babbitt, these postulates had been mentioned by him as forming some of the more important principles, or, as I termed them, foundation principles of his work. I therefore specified these principles (thus referred to by Dr. Babbitt) as being all found in Mrs. Kling's great work, and so they are, as found in Mrs. Kling's great work; and so they are, as now, upon perusal thereof, Messrs. Smith and Babbitt can plainly see. Mr. Smith says he thinks the sphere can plainly see. Mr. Smith says he thinks the sphere of the two books altogether different, and says there is nothing in "Principles of Nature" at all answering to the scientific principles of atomic action, etc., put forth in Dr. Babbitt's work, and Mr. Smith is quite correct. But nobody ever said there was, Bros. Smith and Bab-bitt. I enumerated the foundation principles common to the two books, but in that enumeration no reference was made to the structure of atoms, and the motions of the athgreal forces miniating them. I never hinted was made to the structure of atoms, and the motions of the ethereal forces animating them. I never hinted that such could be found in Mrs. King's work. Mr. Mr. Smith, in saying that the sphere of the two books is different, simply confirms my statement thereupon. "Mrs. Kings work," I said, " deals with the principles governing the universe in all departments of being, material and spiritual; hence it only outlines the branch of research utilized by Dr. Babbit. His work, on the contrary, is devoted to the special field of light and color, which he has elaborated in a manner never before accomplished." Had I added, after "light and color," the words, "including atomic structure and color," the words, "including atomic structure and action," the sentence would have been more complete, and more fully comprehensive of the scope of Dr. B's unique volume.

Mrs. King's first volume, while distinctly affirming that heat, light, etc., are material substances, ethers, as well as forces, and while giving some general indica-tion of their mode of action does not fouch upon the structure, configuration, etc., of atoms or groups of at-oms, nor elaborate the modes of motion of the various grades of ethers (often spoken of, however, by it), circulating through and around the atoms, productive of nature's life-forces. I think, though, that the third volume, originally written eight or ten years ago, though not yet published, and containing a detailed account of the structure of the spiritual universe, will account of the structure of the spiritual universe, will be more elaborate upon those points than the first vol-ume. In this department of research Dr. Babbitts work is unique, and to him is due the honor accruing from its presentation: To every careful reader of the two works it was evident that Dr. Babbitt, prior to the composition of his book, had never seen the "Prin-ciples of Nature," as he has since told us was, indeed the case; for had he been familiar with that profound and comprehensive work, I think he would have mod-ified some of the speculations and opinions advanced and comprehensive work, I think he would have mod-ified some of the speculations and opinions advanced by him in certain fields of thought, astronomical and otherwise. As he is now perusing it, it is confidently expected that, consequent therefrom, he will revise some of his statements upon certain most points, there-by increasing the value of his remarkable work. Dr. Babbitt, seems to think, that, while Mrs. King may have explained the mode of action of certain formes, etc. in mature, she has not show how the acmay have explained the mode of action of certain forces, etc., in nature, she has not shown how the ac-tion of those forces was brought about, or how atomic, dual, or electric forces take place. He claims to have supplied these desiderata, that he has shown exactly how all these forces operate; and that his conclusions are the result of an absolute demonstration, while those of Mrs. King are simply assertions. Here I think too much is claimed. So far as absolute demonstration is concerned; the same objection will apply to both writings: both rest upon a series of assertions, the truth of which is yet to be demonstrated by further research and patient investigation, scientific and clair-yoyant. Dr. Babbit has formulated an elaborate the-ory of the structure of atoms and the modes of action of the ethers pervading them,—a theory arrived at of the ethers pervading them,—a theory arrived at through clairvoyant investigation and spirit-revela-tion, he tells us; but how know we, who have not had the benefit of his axperiences, that his theory is neces-sarily true, is a demonstrated fact? It may be to him sarily true, is a demonstrated fact? It may be to him a demonstrated varity, but before it can take its place among the accepted truths of science it must be tested and accepted by others. I do not deny its general truth —I think there is considerable-truth in it,—but the opinions of myself or others do not amount to a dem-onstration. As yet, the revelations of Dr. Babbitt and Mrs. King must remain in the domain of hypothesis; they are not yet actually demonstrated, no matter how irus they may be in reality; and their position as such the fulure must determine. The they may be in reality; and their position as such the future must determine. The alleged invention, by the celebrated scientist, Herr Eselkopf, of Berlin, of a microscope sufficiently powerful to enable him to see atoms and molecules, re-ferred to by Dr. Babbitt as partially confirmatory of his theories, I am sorry to inform him, is in all prob-ability, a connerd, a hoar, an "April-fool" joke perpeta-ted by the Chicago Times. The account of Herr Esel-kopf's discovery was published in the editorial columns of that paper upon the first of April I can find no ref-erance to It in any scientific publication (periodical or otherwise) in England or America; and when it is un-derstood that the word "Eselkopf" is German for Ass head, but little doubt can be entertained of the true character of this scientific hoar. The significant that Mrs. King's "Principles of Na-ture" gave a prophetic anticipation, so to speak, of just such discoveries, through clairvoyance, as. Dr. Babbitt has mide. Moreover, is a supermut to be the only one so far, who has utilized this important faculty in the di-rection of the discovery and application of the finer forces and potencies of matter.

6.

and perfects the universal superstructure of hu-manity. If a man is conscious of crime (that is, knows that it is evil,) why can he not refrain from the act3 and why does he not reform himself. Ars.-A man down not reform himself because a man's will is not insturally a reformer. Man's will power over himself, the extent of his self government, is easily measured by its limitations. His will princi-ple is developed and moulded and directed (1) by organ-ization, (2) by his situation, (3) by his showton. The intrest terms are here used and intended to over svery force and every influence, both inherited and circum-stantial, which is known, or which can possibly be im-agined, as operating or as operative within and upon human nature.) It sometimes happens that human nature is justice-blind and fraternal-love deficient just as many persons are color-blind or deaf to musical sounds. The cold resolutions of the intellect and the determinations of the will can accompish little to-wards the reformation or cure of such mental organ-izations. In fact, reform by resolution is seldom tri-totions. "Hen resolves and re-resolves, and dies the same person) associated with inherited moral weakness and apiritual andevelopment. Consequently, inder the influence of a vision afficient and set in the same person is seld to that aris-ing from a mis-education, such an individual is power-tuly orige-polined. And thus he gives awy to orth, like idicor itself, before the strongest temptation. This being true, both in great as in small criminats, I do not believe that human nature can, under all other cumatances, voluntarily netrain, from the commission of evil acis; allhough I do believe that man's innate

Notes of Western Travel-The Northwestern Camp -Meeting.

1 am sitting at a window, shaded by an artificial grove of cotton-wood and evergreens, through which the south wind roars in a continuous surge, reminding

Material and Spiritual Science-Dr. Babbitt's "Light and Color," and Mrs. King's "Principles of Nature" -Assertion versus Demonstration-Herr Eselkopf's Wonderful Discovery (?)- Clairvoyant Discoveries in Science.

BY WILLIAM EMMETTE COLEMAN.

For Dr. Babbitt's kindly-meant suggestion as to modification of my style of criticism of opponents, J thank him, with the assurance that all words of coun-

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Woman and the Kousehold.

BY HESTER M. POOLE. ' [Metuchen, New Jersey.]

On a black-walnut tree, not twenty feet above our heads as we sit on the plazza, a robin has defily woven her nest. There she sits, peering out at is with her bright little eyes, with that patience which nature gives to animals. Instinct made her an architect, and love compels its use. Her handsomer mate, like the coquettish triffer that he is, before the cares of a family come upon him, friaks about and looks on approvingly, if song can express approbation. He peeks up one eye and then the other, then hope away and, opening his throat, expresses his away and, opening his throat, expresses his joy in that sweet old way which robins have always used. Somehow, this domestic bird is nearer to the home-life than any other. His familiar, jocund strains seem akin to apple-bloesoms and the lowing of kine and the bleating of herds, and all the thousand charms of country life. But, he is an indo-lent husband, before he becomes a father. Perhaps he thinks it is enough for him to "sit and sing his life away," as the old rhyme hath it. Anyway, his plain and silent part-ner does all the house building; she alights at our very feet, knowing us to be friends, at our very feet, knowing us to be friends, and pulls up dry stocks of grass, and tufts of moss, which we watch her industriously twine and weave, with marvelous deftness into a soft, smooth cavity; she nestles into it with her body, and shapes it with both bill and feet, and on the third day it is finish-ed, a tangible product of that intelligence and affection which works through bird and seraph; it takes the form of a circle, but its highest expression is in the ovum or erg; she does not work at the nest, but in it, its core is in her own being, and so it is a success. She never makes it from the outside, and so miscalculates, and in disappointment is compelled to tear it apart and begin anew. What a lesson for us! The female is the architect, for here she is to live and rear her young, and so she knows just what the nest should be like.

All who are so gifted as to have seen the second sphere, unite in saying that birds of beautiful plumage sing there such songs as our earthly ears have never heard. A wide-ly known clairvoyant describes them thus: I saw celestial birds that excluded all rays except the yellow; they were singularly, wonderfully yellow, quite different from the hue of the canary; it seemed as though com-posed of yellow crystalline air. I could see the nervous systems of those birds—their whole interior—they were so transparent; they were, I observed, swift in flight. I al-so saw a bird which excludes all rays save that of blue, and that looked like a diamond out out of pure, ethereal immensity; I never could have imagined anything so marvelously expressive of pure, immense, heaven-ly love! This particular bird was a repre-sentative, I saw, of universal private affec-tion. The yellow bird was also a representative; it had a great meaning-the mel-lower affection which comes from wisdom."

Architecture has rarely been studied by women, yet there is nothing but tradition which prevents from from entering this field successfully. The best planned cottage I ever saw, was the product of the busy brain of its happy mistress. There was convenience and economy of space; there were closets-dear to the feminine heart-there was real originality and contrivance exhibited. It was a piece of malice in the would-be wit, who attributed a house without a staircase to its mortified amateur architect. Every woman is too happy in the thought of her cosy, pleasant chambers, to forget how to reach them. Her drawing room may satisfy certain moods: on this bracket she will place her finest etching, and on that wall shall hang her choicest cabinet, but in the chamber will her homeness, to coin a word, chiefly center. The thousand little nothings which feed the eve and satisfy the heart, find here their resting place; for here she intrusts to the four walls her closest confidences; they are the dumb witnesses of those struggles and disappointments which are incident to every life; here she enters the sinctuary of her own soul, in si-lence and solitude, and gathers up her forces for self-conquest and tranquility. If she has fed on husks and be not satisfied, these walls will not betray her bitter longings; and on the other hand, if the radiant appa-rition of love prove to be a grapuing revel. and on the other hand, if the radiant appa-rition of love prove to be a genuine revela-tion; if goodness and wisdom are the ægis of the home, then will her deep contant take root and blossom into something akin to the joys of the better land. All this and more will be her experience, if she be a true woman, and not a flippant child. Where a home can be builded thus, from its spiritual as well as from its material side, where it grows, as the neat of the bird grows, from its feminine, artistic center, then the wife Its feminine, artistic center, then the wife and mother will work out her constructive intuitions, and the home shall be radiant and sweet with the immortal principles of love and wisdom. The birdlings which are nourished here, cannot sing discordantly when they emerge into the air; their volces will naturally accord with the universal di-vine harmony which continually flows out from the heart of things, and which shall one day make this earth a Paradise; but, in order that this may be, there must be a feel-ing more tender than that between the mat-ed (bbink; the mutual lives must express a ed white the mutual lives must express a sweeter meaning than any song or the home can have no true foundation, no matter how costly and precious the four walls of the cottage or the mansion

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New York Infirmary. This is one of the first steps in a reform which is imperative-ly demanded. In a few years, the public will look back with wonder upon a period when women, sick in body and mind, had only men physicians.

The old parish of Trinity Church, organ-ized over three hundred and seventy years ago, maintains many missions from its inago, maintains many, missions from its in-come of half a million of dollars; one, that of St. Augustine, situated in a poor portion of the city, has a guild of St. Catharine, an organization of women who help to clothe the poor about them, and a guild of St. Ag-nes, formed entirely of girls; these meet for bene volent work at night.³ There is a large industrial school connected with it, of about seven hundred children.³ It has an employseven hundred children. It has an employ-ment society, which provides poor women with work, and a mother's aid society. Once a week four thousand children are gathera week four thousand children are gather-ed, who receive instruction in sewing for three hours; the garments they make are theirs when finished. It maintains an in-firmary of twenty-five beds, which is in charge of the Sisters of St. Mary, who are devoted to cellbacy, and good works, but who are free to leave the order whenever they choose. There is also the Trinity Cha-pel Home for aged women, which contains pel Home for aged women, which contains a limited number of beneficiaries.

Sarah Bernhardt, after turning the heads of all Paris, has gone to London and com-pleted the conquest of that city. She is the daughter of a French father and Russian mother, and the result is fire and ice, incas-ed in a frame thin and flexible as a Damascus blade. The foremost actress of the age, she is grand allke in tragedy and comedy. With nervous temperament predominating. she is inspirational to astriking degree. She exhibts in a private gallery her own pic-tures, sculptures and bas reliefs, all expressing great originality and force, and she is much more proud of her success here than much more proud of her success here than on the stage. A short time ago a clever book came from her pen, called "Up in the Clouds," sketches of life as seen in and from a balloon in which she made daily ascen-sions for her health, for Mdlle Bernhardt is a consumptive. She it is who fears to leave this life so much, that to familiarize herself with the thought, she bears about with her constantly emblems of the grave, and for a long time slept every night in a and for a long time slept every night in a satin-lined coffin. In this case the artist is developed at the expense of the woman, ar d the result is more marvel than an example.

Continued from Second Page.

"Clairvoyance, says Mrs. King, "is a gift vouchsafed by nature to individuals of par-ticular temperaments and constitutions, by means of which they may study the secrets of nature, ---may discover the action of the invisible elements, the life forces of nature; therefore men are not left without the means of studying nature's most intricate methods. Are the discoveries of the astronomer, the chemist, of value to man? Not less so are those of the clairvoyant. Are the telescope and the microscope prod-ucts of art and of nature combined? So is well directed, cultivated clairvoyance; and if men prize the former and avail them-selves of discoveries made by their means, they should no less prize the other, and avail themselves of discoveries made by its means. Man has no more right to deny the discoveries made through clairvoyance than those made through the telescope or microscope it ranking with these as a prodmicroscope; it ranking with these as a prod-uct of natural law, and therefore its discoveries not possible to be set aside. Men can-not truthfully say, 'We have no means of testing the truth of principles, of proposi-tions, relative to the action of nature's in-visible agents;' they may trust the revela-tions of the deirvoyant as well as those of tions of the clairvoyant as well as those of the telescope, which latter they do not pretend to deny for want of personal observa-

tion. "The educated clairvoyant may behold in the beams of the morning sun the grades of the electric fluid for ethers], and their action upon each other; also the effect of that eliminating light; and he may behold that the effect of the rapidity of this action is the effect of heat; therefore he unavoidably arrives at the conclusion that chemical by arrives at the conclusion that chemical action of atoms of light produces an effect which is heat. Thus as he observes—as he perfects his clairvoyant sight by practice, by art—he may discover the most intricate processes of nature, and arrive at just such conclusions concerning the methods and the results of these processes, by the use of his reasoning faculties."—*Principles of Nature*, vol. 1, p. 240. vol. 1, p. 249. Fort Leavenworth, Kansas.

plete guide for those who intend to travel in European countries. It contains infor-mation on every subject that the traveler should be familiar with, not only for his own protection and amusement, but in or-der to systematically extend his knowledge of scenes, places, etc., that otherwise would escape his notice.

Magazines for July not Before Mentioned.

The Texas Spiritualist, (C. W. Newnam, Hempstead Texas.) Contents: Bible Les-sons in Spiritualism; The Gift of Healing; The Destiny of Man after Death; Spirit Communications; Correspondence; How to Form Spirit Circles; A Remarkable Scance; The Silent Advance; To Our Contributors; Editorial Notes; Acknowledgments. A The Young Scientist: A practical jour-

The Young Scientist : A practical jour-nal for amateurs: Published at No. 14-Dey street, New York.

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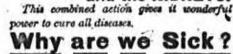
The Alliance, of March 29, says:

*/ * The only way to treat a lung disease in through the lungs by the inhalation of a medicated wapor, and any other plan will end in death: By the proper use of inhalation consumption can be evred. We say it with a confidence drawn from personal investigation, that the consumptive patient, unless fairly riddled by disease, can be cured by inhalation.

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THAT ACTS AT THE SAME THE OF) THE LIVER, THE BOWELS, and the KIDNEYS.



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GENERAL NOTES.

Mrs. Ada C. Bowles was invited by the trustees of the First Universalist Church San Francisco of which her husband was pastor, to give five Sunday evening lectures upon Woman, which she did to large au-diences. She frequently occupies the pulpit in his place. in his place.

In the Common wealth of Massachusetts alone, there are 40,000 more women than men, a majority of whom are dependent up-on their own labox. Under such a condi-tion of things, all avocations which they can fill should be theirs.

can fill should be theirs. All who have followed the modest and sensible career of Miss Lavinia Goodell, of Janesville, Wisconsin, will congratulate her upon her success. Three years ago abe was refused admittance to practice before the Supreme Court of that State, but a short time ago upon a second application, the re-inctant Chief. Justice was obliged to yield to the logic of events. Her own arguments in the case ware very able, and she was sup-ported by some of the best inwyers of the vicinity. She is the second woman who has achieved that distinction. Beivs Loekwich of the District of Columbia, having been admitted to the bar of the Supreme Court a rew months since.

A row months since. Arr. Julia K. Carey has been appointed physician to the female ward of the iunation asylum at Danvers, Mass. She is a gradu-ate of the Woman's Medical College of the

BOOK REVIEWS.

"HOW TO GROW HANDBOME; or, Hints to-wards Physical Perfection and the Philosophy of Human Beauty," showing how to acquire and retain bodily symmetry, health and vigor, secure long life and avoid the infirmities and deformilies of age. By D. G. Jacques, author of "The Temperaments," etc. With introduction by editor of Phrenological Journal. New edi-tion. Illustrated, 13mo. Extra, cloth, price, 52.00. New York: S. R. Weils & Co, publish-New, 737 Broadway, N. Y. Chicago: Jansen, Mc-Clurg & Co. Clurg & Co.

This work contains upwards of one hundred illustrations, designed to elucidate dis-tinctly the structure of the human body, including, in brief, a system of anatomy and physiology. The author has simed not so much to unfold new principles or and physiology. The author has aimed not so much to unfold new principles or present novel facts, as to popularize those which scientific investigation has already established, and show, in some cases at isast, more fully and clearly than had hith-erto been done their practical application. A vary important chapter is that on em-bryology or heredity, showing that condi-tions are transmissible, with important rules to be observed. Childhood and the culture which should accompany it is am-ply set forth, the relations to body and brain, the moral and emotional influences as affecting beauty, the influences of the fine arts, social conditions, and occupations with the various causes of deterioration, the effects of climate and locality. Among the receipts we find how to acquire a beau-tiful form, how to promote plumpness, how to improve the features, how to acquire a beautiful complexion, how to obtain rosy cheeks, how to beautify the hair, how to improve the strest and hands, etc. The whole work is interesting, and can-not fail in having a byseficial influence up-on the minds of those who give it a careful pernaal.

perusal.

SUMMER GUIDE TO CENTRAL EUROPE, em-bracing the most important portions of Eng-land, Scotiand, France, Beigium, the Rhine, Switzerland and Italy: Routes, Scenerr' and Art. By Langeste C. Ecome. A. M. New York: American News Company. Chicago; Jansen McClurg, & Co. The maps of this book, its minute direc-lions in negard to paraports, wardrobe, frunks, expense, railways, route on the ocean, prominent pisces that should be vis-teed, etc., etc., make this work a most com-

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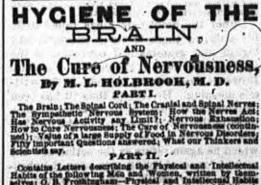
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since it is for the very reason that the phenomena have been inexplicable throughout the ages, among civilized and savage races. except under the spiritual theory, and for the very reason that they indicate the action of "mental forces upon the physical," that the spiritual solution emerges as the only rational and sufficient one. All this attempt to belittle it by comparing it with the superstitions, with which uncivilized people regard thunder storms and eclipses, is, therefore, a talse parallel, and does not apply.

To compare the marvel of independent writing, or psychography, with the movement of a rod moved unconsciously by the holder, shows the utterly heedless and und scientific character of this writer's criticisms. In the case of the rod there is always a holder, whose muscles, as everybody knows, may move without his intending it. In the case of the independent writing, the paper may be put in a locked drawer, of the slate may rest locked and untouched on the table, and the writing will be produced all the same. There is no analogy whatever between the two occurrences.

But we are told that it is the mistake of the Spiritualist that "he makes a religion of what should be a science." Are we to. understand, then, that this writer's religion has no scientific basis? Are we to understand that to know is less a warranty for religious feeling and hope than to believe or rather to try to believe?

Most ignorantly and, blindly . does he charge it upon the Spiritualist that he is ready to accept communications of all sorts, a "medley" of good and bad, of "inconsistencies and dirt," as his religion. This kind of vituperation would justify us in retorting as Dean Swift once did upon a glib quoter of Scripture: "And does not the Bible say, And Judas went and hanged himself? And does not the same Bible say, 'Go thou, and do likewise?""

The Dean's argument was quite as relevant and just, as that of the Alliance against Spiritualism, which, where it culminates in a religion, embraces all truth, whether it is found in the Koran, or in the Sermon on the Mount, in St. Paul or in Shakespeare.

It is for the very reason that Spiritualism has a scientific basis in known and demonstrable facts, that it offers the surest ground for the religious emotions. Some investigators may pause at the facts, and remain untouched by their religious significance; but in times of bereavement and great affliction those facts may rush back to the heart with a divine meaning and force, and sorrow may reveal to us that the certainty of a re-union with our beloved has in it the highest and purest religious element for every symmetrically developed mind and heart.

Does the Alliance imagine that we accept the false and bad as of equal authority with the true and good, whether it come from the Spirit-world or from this; from its own evangelical columns, or from the profans secular press? What it says of Spiritualism as a religion has no justice, relevancy, or point, whatever, and shows how utterly unqualified the writer is to deal with a subject, so vast in its scope and so complex in its bearings.

True and Fanciful Clairvoyance:

It is often difficult for the clairvoyant or psychometrist to distinguish between true and false impressions. In this most important but too little heeded fact lies the explanation of many of the blunders, illusions and seeming impostures, which present to the ignorant and hostile so many opportunities of decrying and discrediting all supersensuoua phenomena.

Probably all of us, at times, receive clairvoyant impressions which we fail to distinguish from ordinary products of the imagination. So it is with the medium. Certain clairvoyant, supersensuous revelations come to him, he knows not whence or how. They prove to be correct; and hence he is induced to believe that other impressions, coming undistinguishably to him; are also correct and reliable.

· For example, a clairvoyant psychometrist, one who, like Miss Fancher and others, can read the contents of a letter enclosed in a thick envelope, does this by a power utterly inexplicable to himself, and not to be' summoned and certified by his will. The consequence is that when he tries to get more than comes spontaneously and without offort, he may inflocently mistake the mere products of his fancy for genuine clairvoyant impressions

This mixture of the false with the true is often as much the fault of the consulting applicant as of the medium. The medium gives out certain facts, revelations, or proofs of knowledge, which the applicant sees at once are supersensual-such as could not have come to the medium in any ordinary way. The applicant naturally, but too credulously, infers that the power that gives out so much can give out much more, and so plies the medium with questions, excites his imagination and pushes him into the region of mere surmise and chimera, where he offers mere fancies, prompted often by the applicant's own wishes, instead of real. clairvoyant communications.

Thus, the letters got tbrough Mr. Mansfield for Col. Eaton partake of the strong Swedenborgian coloring, got from the latter's hopes, expectations, and peculiar opinions. It was utterly impossible for the medium to distinguish the impressions imparted through clairvoyance, from those which were the mere suggestions of the thought-sphere in which Mr. Eaton had involved him. And thus we get incongruities or absurdities, which properly regarded, are psychological curiosities, but which the ignorant and hostile pass to the discredit of Spiritualism. The letters purporting to come from Swedenborg were merely reflexes of Mr. Eaton's own thought or fancies; and the marriage in the Spiritworld, as portrayed by Mr. M., was probably a purely subjective vision baseless except as far as-prompted by what the medium knew of the anticipations and peculiar Swedenborgian notions, entertained by Mr. Eaton on the subject of marriage in another tife. The incidents as related have merely the value of an ordinary dream-no more

But what of the materialization of the two forms, male and female, through Mrs Mott? Assuming that the apparitions were spirit manifestations, how are they to be explained consistently with the theory of delusion in other and corresponding parts of the affair? That deceiving spirits have power to materialize and to simulate forms, is one of the great and important facts, recognized in the pneumatology of all ages, and which the phenomena of modern Spiritualism have confirmed. Spirits professing to be Franklin, Washington and Jesus Christ, have repeatedly presented themselves; but in no one Instance has any one of them given us conclusive assurance of identity. If evil or deceptive spirits can present themserves it is fair to infer that good spirits can do the same; and we do not doubt that in many instances, where deceased friends have reappeared in materialized forms to the living; the identity has been actual and the purpose honest. . But we must not be blind to the fact that we must always "try the spirits," and not take it for granted that they are the identical persons they-claim to be. There were no proofs whatever of identity in the case of the two forms claiming to be "Benny Pierce" and "Miss Eaton." The latter had departed this life when only a few weeks old, and there were no means of identification, outside of mere words and professions. All that was got through Mr. Mansfield cannot, as we have seen, be ad-mitted as confirmatory evidence. It may have come unconsciously from the medium's own fancy, stimulated by effluxes from the thought-sphere of Mr. Eaton. The late Baron Guldenstubbe was un-doubtedly a medium for pneumatography, of independent spirit writing. He would -place a blank sheet of paper near some old tomb in Paris, and would get writing on it under fraud-proof conditions; that neither. he nor his friends, the co-witnesses of the phenomenon, were deceived, is a rational conclusion, under the circumstances and conditions, and coupled with the knowledge which we have that the same phenomenon has been actually and repeatedly proved through different mediums within the last five years. And yet Guldenstubbé was so unconscious of the exercise of any medial power in his case, that he disclaimed it wholly. He believed that the phenomenon came in answer to prayers of his own, and that there was no médiumship in it. The fact is worthy of note, as indicating how impossible it often is for a medium to distinguish between what comes to him medi-ally, and what comes in other and normal ways. Ways. to the set of the set of the set of the list of the list of the set of the se

A genuine medium may often supple ment flashes of pure clairvoyance with baseless fancies of his own, and do this quite innocently. He either does not or cannot distinguish between the two orders of impressions. The how and the whence are as inexplicable to the medium as to the witness. These considerations will help us to explain why it is that a clairvoyant, after giving indubitable proofs of supersensual intelligence, will often lapse into a non-clairvoyant state, and supplement with mere fancies his actual revelations of truth.

"I will be a lying spirit in the mouth of all his prophets," said a spirit in the oldentime (See I Kings, xxii, 23). The bible is full of similar proofs that the agency of deceptive spirits, as well as of true, was well known to the ancients. Having learned the priceless fact that there are such things as spiritual phenomena, Spiritualists ought to realize that some exercise of the reasoning power on their part, is essential to guard them from misconstructions, and from a failure to bear in mind that spirits may be just as fallible, or as untruthful as mortal men and women.

Inadmissible Claims.

Having become acquainted with the great fact of spiritual phenomena, the investigator, who keeps a clear head and exercises proper caution, will soon learn that Spiritualism has its delusions and its dangers as well as its grand and inspiring lessons. All history and all blography teach us how many are the instances in which good men and women have been misled by trusting too implicitly to impressions got, as they fully believed, from spiritual sourcesi. How innumerable are the cases in which persons have believed that they were directly impressed by the spirit of Christ to write or to speak certain things! Leibnitz relates a case in his day, where a girl who could read sealed letters, claimed that they were dictated by the Savior. Several wrst-ing mediums, with more or less clairyoyant power, have given us supplementary histories of Christ and the apostles. These histories all differ, and cannot of course all be true. We have always set them down as worthless, except as beacons to warn us against accepting such pretensions. How many false prophets, who, after deceiving themselves, have succeeded in deceiving multitudes of the credulous, do we hear of.

Spiritualism, in disclosing to us its varied phenomena, ought to be the remedy for all such superstitions. Properly studied, it will fortify us against false prophets and extravagant claims. The very contradictions of the claimants will show that our own individual reason must be the umpire.

We are sorry to find such language as the following in an address by Dr. J. R. Buchanan, delivered May 25th, 1879, at Republican Hall, New York:

"I speakoof Jesus Christas a present living friand, in sympathy with whom, and in accordance with whom totake, I am proceeding in the establishment of this church for the renovation and restoration of his relig-

The expression, "in accordance with whose wishes," would seem to indicate that Dr. Buchanan would have his hearers suppose. that he has direct personal communication with the departed Nazarene. Of the docJULY 19, 1879.

that we can now well afford to draw the line between what has been and can be proved and what is merely conjectured. For the present . at least let us confine our; selves to making broad and fifm and irreversible our basis of facts. Let us prove all things, and hold fast that which is good. And because a spirit may come calling him-self Christ, or Swedenborg, or Franklin, let us not take it for granted that he tells the truth; surely there are examples enough, not only in our own times, but throughout the ages, to teach us caution.

/The apparent purpose of Modern Spiritualism is to re-affirm the great fact of human immortality and the reality of a Spiritworld, intercommunicating under certain conditions with this. And along with the proofs of these important truths, come evidenses that spirits carry with them their hum traits, and that the preportion of good to bad, of wise to foolish, among communicating spirits, is about what it might be expected to be under the circumstances. That returning spirits have been satisfactorily identified by surviving relatives and friends we fully believe; but that there is great room for error and imposture, both on the part of mediums and spirits themselves, has also been proved.

If Spiritualism is to be of any service to the cause of religion and morality, we must not attempt to pass off what at the best are doubtful communications for genuine spirit messages coming from the great departed. We must build upon actual facts, and we have enough of these for our purpose. We want no "Thus saith the Lord" from spirits of whose identity we cannot be sure. Too ready a credulity in receiving such affirmations has been productive of much mischief in the past; and it is for us to be warned and guided by the lessons these instances afford.

"Testimony of the Non-Expert Sort."

. .

6.

According to the affirmations of the redoubtable Dr. Beard, who regards it as his mission to put down clairvoyance and to prove that there is no such thing-as medial impressibility, there are only about five experts in the whole world, qualified to give an opinion on the subject, or to testify to an act of clairvoyance. All the rest are nonexperts. We must rule out even the two great French and German conjurors, Houdin and Bellachini, who declared that the phenomena through Alexis Didier and Henry Slade were in no sense tricks or delusions but genuine phenomens not to be explained by any theory yet known to science or to the conjuror's art. These simple men .were gulled because they had not eliminated the "six sources of error," discovered by Dr. Beard, the said six sources of error being (1) conscious deception by the medium; (2) unconscious deception by the medium; (3) conscious deception by a bystander; (4) unconscious deception by a bytsander; (5) co-incidence; (6) ignorance of the phenomena of trance. There! If the good people who imagine they have known a real case of clairvoyance will only eliminate these six sources of error-in other words, be sure they are not cheatedthey will come out all right, and look upon Dr. Beard as their savior from gross delusion. - Suppose some of us try it? Will this incomparable doctor please inform us who these four experts in the world, besides himself, may be? Let us pre-/ pare an ovation for them, and honor them as they deserve to be, placing the modest doctor at the head of the band, and getting up a testimonial in his behalf. Seriously, is it not odd that such amazing pedantry as the Doctor displays in his prescription labelled The six Sources of Error, should be meekly approved by the editors of some of our principal magazines, who remorselessly allow him to write himself down a flat. It will be seen that the Doctor's great discovery may be summed up in the simple declaration: "People who believe in clairvoyance have been cheated." For instance. the French physician, who, while he had his watch in his pocket, (as he swore), was told by Alexis Didler just how the hands pointed (the watch having run down), was cheated,-either consciously or unconsciously by Alexis, either consciously or unconsciously by a by-stander, or by not allowing for the element of co-incidence, or by being Ignorant of the phenomena of trance. How plain this makes it all! How wonderful that people never found it out till a Beard made his descent on this planet. The Brooklyn gentleman imagined that Miss Fancher read the contents of a letter taken from the waste-basket of a New York merchant then torn into strips and put into an envelope. But through his not eliminsting the six sources of error (just six) he was the victim of an imposture. If Miss Fancher did not cheat him, then some bystander did; or it was a more coincidence; she hit upon the certain words that hap-pened to be in the lefter; or the Brooklyn gentleman, through not knowing the phenomena of trance, did not know what cunning could be practiced by Miss Fancher. What a happy thing for this generation, and, above all for this western hemisphere, that it has a Beard to tell them when to belleve their own senses, and when to reject their testimony ! There is no occasion now for our blundering any more. If we will only carry about in our memorasdum books Beard's "six sources of error," and study them whenever we are brought in contact with a fraud, we shall go through the world with the happy consciousness that we are making no mistakes, and that all the Fanchers in the universe samet impose upon and to synthetic souther a chart of a

Science and Religion.

Under the caption of "Spiritualism not a Religion," the Alliance discourses as follows:

No careful observer is prepared to deny that there is "something in Spiritualism." Amid a good deal of humbug and much chaff there is a truth, a fact, there. It has been demonstrated that there is a mysterious force in the world, operated by the mind of man in nome mysterious way, but what the force is and how it is set in motion, is a matter that the force is and how it cover by scientific methods When ignorant beathen see an eclipse, or see a thun-der denote that the set an eclipse.

is set in motion, is a matter that the future must dis-cover by scientific methods . When ignorant beathen see an eclipse, or see a thun-der stard burst meds their frail encampments, they think their angry gods have, by personal visitation, re-buked their sins. And men who are a part of our own civilization witness phenomena that they cannot un-derstand, and todik there is 14e best reasons for consider-dentiand, and todik there is 14e best reasons for consider-dentiand, and todik there is 14e best reasons for consider-dentiand, and todik there is set best reasons for consider-dentiand, and todik there is set best reasons for consider-dentiand, and todik there is set best reasons and a set of the settion of the nerve, or men-tal forces of lying men upon the physical in some oc-enit way, fall into the heathen ways, and apeak with bated breath of the force as "spirits," and makes a re-ligion of what should be a science. Psychography, that last ditch into which Spiritalism has beem driver in its defence of itself as a religion, is no more wonder(1) than that St. John's rod, lately de-scribed in these columns, which pointed is assesser to a question, opparently moved by a force beyond the control of the kolder but really in obsellence to the uncouscions action of the sime is an prince by a force beyond the control of the kolder but really in obsellence to the uncouscions action of the mind, as proved by the experience of Mr. Clark, related at some length in our columns two weeks ago. It is indeed the mistake of the Spiritnalist that he makes a religion of what abould be a science. He acknowledges that hell has quite as much infiftence over the medium as heavertheless ready to accept this medies as his religion, and to continue to wonder at the inconsistencies, and the dirt, into which he is continue. medley as his religion, and to continue to wonder at the inconsistencies, and the dirt, into which he is continu

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logical and grammatical confusion in the italicised portions of the preceding article. However, we will try to guess at the writer's meaning. He tells us that "it has been demonstrated that there is a mysterious force in the world operated by the mind of man in some mysterious way,"-a fact, to which he again refers as the action of " the mental forces of living men upon the phys-/ical in some occult way."-by which ex-pressions, though they lack precision, we are justified, we think, in inferring that the writer admits that some at least of the phonomena we claim do really occur.

But in these very phenomena, in all ages of the world, enlightened men have found a reason for a belief in the agency of spirits. To say of them that they are phenomena which we "cannot understand," or that they are caused by the action of "the mental forces of living men upon the physical in some occult way," or by "a mysterious force in a mysterious way,"--is to prove no sciainst the spiritual theory; on the contrary, taken in connection with the actual occurrences, it is to justify that theory;

What could be more meaningless and inane to an intelligent Spiritualist than the following expression, to which the Alliance gives utterance: " Psychography, that last ditch into which Spiritaalism has been driv. en in its defense of itself as a religion !"

What does it all mean? We doubt if the writer could himself explain his meaning. Psychography is merely one of the multiform phenomena of Spiritualism, the reality of which every day's experience is confirming. Not one of the well-attested phenomena has been disproved; on the contrary new mediums are springing up all the time to repeat and corroborate what we already know as fact. To say that Spiritualism has been driven to its last ditch is simply a mendacity and an absurdity to those who know what its triumphs have been all over the world during the last three years, and what its status is now.

. And then what meaningless talk it is to represent Spiritualism as defending "itself as a religion;" when the fact is, as we have repeatedly shown, that Spiritualism is simply a synthesis of facts, presenting the basis for a science, the culmination of which may be a religion or not according to the insight and disposition of the recipient mind. In a mind like Wordsworth's, a simple daisy may awaken thoughts "that do often lie too deep for tears." In the case of Peter Bell --

A primose by the river's brim, A rellow primose is to him; And it is nothing more."

And so with the far-reaching facts of Spiritualism. To one mind they may come glorified with a re gious significance; to another mind they may be dry and dead phenomena, carrying no especial meaning.

Arrival of Mrs. Breed.

1.

Mrs. S. F. Breed, formerly of Michigan and later of San Francisco, well known to thousands of investigators and Spiritualists, North and South, for her medial gifts, has arrived in Chicago and taken up her residence at No. 46 Bouth Ada street, between Madison and Washington streets We have received many letters from various sections strongly recommending Mrs. Breed, both as a lady and a medium. We believe, from the evidence before us, that she will be an acquisition to our city. Mrs. Breed states that she will give a public seance every Sunday and Wednesday evening at 8 o'clock. On each Friday, at 8 o'clock P. m. she will give a scance to ladies only. Mrs. Breed will be glad to see friends and nguirers daily from 9 A. M. to 5 P. M.

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tor's perfect honesty in this (if he means it) we do not doubt; but he should remember that the same claim has been set up by thousands before him, and by many besides him at the present time, and that all such claimants, while differing widely in their reports, have failed to give the slightest scientific proof of the reality of such an intercourse.

Now, Spiritualism, if it is to be commended to rational and scientific minds, must present itself based upon facts demonstrated and demonstrable. In such phenomena as are reasonably certain-those that have been verified by the careful experiments of competent investigators, concurring in their testimony-we have ground sufficient for the broad belief, a belief actually equivalent to knowledge, that things do occur transcending mortal powers, and fairly attributable to spirits. Is not this enough? Why should we leave facts for fantasies, and repel the scientific inquirer by setting up claims which, in the nature of things, are incapable of proof, however disposed we may be to believe, in them ?

We do not say that it is an impossibility for Dr. Buchanan to have a communication from the spirit of Christ; but we do affirm that it is impossible for him to prove it, or even to make it appear probable, and that therefore it is not wise in him to set up any such-claim.

The same remark applies to the supposed spiritual communications got by Mr. Kiddle, of New York, and Col. Eaton, of Leavenworth. All reasonable proofs of the genuineness of such communications are lacking; they are therefore mere incumbrances, rubbish, so far as the science of Spiritualism is concerned. They are fitted to disaffect rather than to encourage the carnest inquirer.

There is so much that is excellent and verifiable in Dr. Buchanan's remarks that we all the more regret that he should have used expressions, which may be sus-ceptible of misconstruction. He says-and here we agree with him fully,-

Dere we agree with him fully,---"The religion of science, then, is found by reading from each faculty its innate law and tendency-the di-vine commands and rewards as well as the divine pro-hibitions and penalties that regulate every possible act of life-in reading which we have a grand religious or ethical code, applicable to swery set of hamks life, fuller and more perfectin detail than any code the world has ever seen. The fulness, the weath and splendor of thisles as the gride for time and eterning will in the coming days of civiliation give it is high rank as the greatest divine revelation to man. "Such is the religion of actionce."

But we must not mix up science with undemonstrable claims. There is so much of certainty in the great fast of Spiritualism,

JULY 19, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

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

Dr. J. M. Peebles lectures at Alliance, O. during August.

Hannah H. Meore writes to this office, but fails to give her postoffice address.

Mrs. C. C. Richardson is now located at the Wilder House, Plymouth, Vt. J. R. Clark sends money order from Monficelle, Ill., but fails to state what it is for-

G. Reed, a colored man, of Valley Falls, Kansas, is spoken of as a good medium. The Grove Meeting at Chebanse, Ill., the

first Sunday of this month, was a grand suc-

Bishop A. Beals lectures at Chataworth, IlL, July 20th, and on the 27th at Farmington, Ohio.

Mr. and Mrs. Hudson Tuttle spent one day in town last week, the guests of Mrs. Crocker, the medium.

K. Graves is engaged in writing another book-a reply to a criticism on the "Sixteen Crucified Saviors.".

Mr. E. R. Hugunin, one of our old settlers and a confirmed Spiritualist of long standing, paid us a visit last week.

We are requested to give the address of Prof. Anderson, the spirit artist. When last heard from, he was in Darien, Wisconsin.

Mrs. S. Byrnes-Snow can be addressed at 107, Saratoga street, East Boston, Mass., by all wishing her services as a lecturer.

Mrs. Mary A. Charter has removed from 21 Chapman street to 80 Green street, Boston, Mass., where she will be pleased to meet her patrons.

Dr. L. K. Coonley spoke in "Hillside Home," Carversville, Bucks Co., Pa., Sunday, July 13th. He makes engagements to speak at grove-meetings, picnics and camp-meetings.

Mrs. Atwood has located at Galesville, Wis., a most healthful and attractive place, where she will heal the sick and diagnose disease from lock of hair. See advertisement in another column.

Mr. Chas. J. Osborn, local manager of the Western Associated Press at St. Louis, gave us a call last week. Mr. Osborn is well known as a devoted Spiritualist of twenty years stauding.

Dr. J. R. Newton, the healer, whose name is familiar to all Spiritualists, and whose marvellous cures attest the power of the Spirit-world, is spending the heated term at Yonkers, N. Y.

Lyman C. Hows lectures at North Cuba, N. Y., July 20th. His address, until the 1st of September, will be at Fredonia, N.Y. He will answer calls to fecture during that time at places not over one hundred miles distant.

Sunday, July 20th, J. Frank Baxter, will be at the Harwich Grove camp-meeting, and Sunday July 27th, at the Oswego Falls Grove-Meeting, near Fulton N.Y. Having located permanently in Chelsea, Mass., his address hereafter will be there.

Mrs. Jennie Potter, of Boston, will leave home for her summer vacation on the 20th. She will spend some time with kind friends at Concord, N. H; and then with them visit the mountains and sea shore; resuming

For the kind invitations to attend various camp and grove meetings, the editor returns his thanks, and regrets that he cannot this year give himself the pleasure of attending them. He hopes, however, to receive accounts of the good work being done, and wishes them all great success.

Bro. Tuttle seems to have taken by storm the hearts of our Iowa and Minnesota friends who listened to him at Mr. Webster's campmeeting. Every letter we receive from that section speaks in warm terms of Bro. and Sister Tuttle, and the good work they did. Mrs. Simpson will not be at the Lansing camp-meeting. While her whole heart is in the Cause, and she desires to do all in her power to promote the interests of Spiritualism, she feels that her first duty is to her family of little children, and she is therefore obliged to decline all invitations to at-

tend meetings, unless the pecuniary consideration is at least equal to what she can earn at home. The strain upon her system at public meetings, is also very severe and her delicate health demands the greatest care.

Mr. Geo. W. Bettesworth, of Cedar Rapids, Iowa, an able writer on agriculture, stock-raising and railroad matters, has a very interesting and instructive article on sheep raising in Western lows, in the last number of the Western Stock Journal and Farmer, published at Cedar Rapids. He gives some startling facts showing the sucrativeness of sheep farming in Iowa.

Ohio Grove-Meeting on Lake View and Colamer Railroad, near Gleveland.

The Church of the Universal Brotherhood will hold a grove meeting in the beautiful grove of Deacon Porter, Bucild, on Sunday, July 37th. Doctor Watson, former-iy a Methodist, and other distinguished speakers have been invited.

The Oswego Valley Spiritualists' Grove Meeting.

The popular lecturer, J. Frank Baxter, has been en-gaged to address the great Oswego Valley grove meet-ing of Spiritualists and viends of Progress, on the well-known Oswego Falls Fair Grounds, Fulton, N. Y., Sun-day, July 27th, forenoon and afternoon. In addition to the lectures, there will be singing, and descriptive tests of spirit presence. There is abundant room for teams, plenty of shade and good water; and friends are advised to further consult their comfort by bringing their lunch and camp classes. A collection of five cents will be tak-en at the gate as a provision for expenses.

Notice.

The Spiritualists and Liberalists of Trent and vicinity will hold their quarterly meeting at the School House in Trent, on the last Saturday and Sunday in July, com-mencing Saturday at half-past two o'clock r. M., and Sunday at half-past ten, A. M., and two o'clock r. M. Speaker, Dr. McCullock, of Holland. The Doctor's wife, a talented elocationist, will give select readings before and after each lecture. All are invited. J. A. Mulls, Pres't.

Trent, Muskegon Co., Mich.

A National Liberal and Spiritual Camp Meeting.

Arran gements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bis-marck Grove in this place, to begin September 3th and iast one week II is intended to make Ahls a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kanasa hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors besides attorneys, phy-sicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West Wo have already secured several very prominent speakers and hope to get many others. Bis-mark is the fincest grove in the West and leas than half rates are promised on all roads from Chicago west. Lawrence, Kansas, July 24, 1879.

No remedy in the world ever, came into such universal use, or has so fully won the confidence of mankind, as Ayer's Cherry Pectoral for the cure of Coughs, Colds and Consumption.

DR. N. B. WOLFE, of Cincinnati, offers in an other colum a copy of his popular treatise, Medi-cal Common Sense, free of charge, to those of our readers who are suffering, with Consumption, Asthma or Catarrh. Send for it by all means.

In hot weather an immense number of persons suffer from disordered Kidneys or deranged Liv. er. Kidney-Wort is the great hot weather medi-cine. It is prepared without the use of liquors, and therefore it does not heat the system, but aids each organ to keep up a healthy and vigor. ous action.

A WORD TQ DOUBTRES.—There is a good old English maxim that teaches us to "believe every man honest until we know him to be a villain." American custom seems to have reversed this law, and appears to make every man a villalu un-til he has proved himself an honest man. As with til he has proved himself an honest man. As with people, so with things. Every article placed in our markets can lay claim to popular favor upon intrinsic merit and value alone. Continued popularity, therefore, is proof positive of in-trinsic excellence. Dr. Pierce's Family Reme-dles are far more popular to-day than ever before. The people have tested them, and know them to be genuise remedies for the diseases they are rec-commended to cure. The Golden Medical Discov-'ery and Purgative Pellets are the best alterative, tonic, and cathartic remedies that can be used in tonic, and cathartic remedies that can be used in chronic diseases of the stomach and liver. The world-wide popularity of the Favorite Prescrip-tion, as a never failing -remedy for Female Dis-eases, would have alone secured to its discoverer the fame he has so richly won. Dr. Sage's Catarrh Remedy, of which Dr. Pierce is also proprietor, is recommended by those who have tested its vir-tues as a sale and reliable remedy for catarrh in its worst forms. its worst forms.

The tonic effect of Kidney Wort is produced by its cleansing and purifying action on the blood. Where there is a gravely deposit in the urine, or milky, ropy urine from disordered kidneys, it cures without fall. Constipation and Piles readily yield to its cathartic and healing power.

8. B. BRITTAN, M. D., continues his Office Prac-tice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Submaking use of Electrical, Magnetic and other Sub-tille Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious reme-dies. Many cases may be treated at a distance. Letters calling for particular information and pro-fessional advice should enclose Five Dollars. 20-20

A TOBACOO ANTIDOTE, MANUfactured and sol by J. A. Heinschn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its effects.

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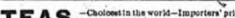
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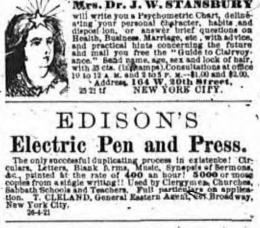
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Our Future Destiny.



her professional duties about September first.

C1B. Lynn will conclude his engagement in Ballston Spa, N. Y., July 20th. He will speak at Onset Bay Camp-meeting, July 25th and 27th; also at the camp-meetingnear Philadelphia, August 3d, and will attend the Lake Pleasant Camp-Meeting the remainder of the month.

Miss Abble N. Burnham closed, June 15th, a successful engagement of two Sab-baths in Ballston Spa, N. Y.; she spoke in New. Haven, Ct., Sundays 22d and 29th, to good audiences, and held seances in the same city on the 23d, 25th and 26th; on the 27th she was in New York City, and on the 28th returned to New Haven.

Many investigators from among prominent circles in the city, have of late visited our office in quest of spiritual knowledge. Spiritualism seems to be attracting unusual attention from those who have heretofore held aloof. The status which the Cause is assuming, through the influence of the JOUR-NAL, commands the attention and respect of the best and most intelligent of all classes.

The oport having been put in circulation that Dr. K. P. Watson, brother of Rey. Samuel Watson, was sadly neglected during his sickness and death, last year, while the yellow fever was raging in Memphis, several prominent physicians have come out with cards in the Memphis Appeal, claiming that he meeived the most tender cars and attention.

B. F. Underwood, the ablest materialist lecturer in the country, spent an hour with us last week. His appointments for the remainder of the month, at the time of his call, were as follows: Monmouth, Ill., the 12th; White Hall, the 13th; Connoiton, Scio and Summit, Ohio, the 15th, 16th, 17th and 18th; Paris, O., the 19th and 20th; Altoons, Pa., the 21st; Middleton, the 28rd to the 25th

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Mrs. R. C. Simpson desires us to announce that she will close her engagements in this city on or about the 20th inst. preparatory to a trip to dimnesota, where are will re-main some weeks. Hon. J. B./Young of Ma-rion, Iowa, has offered her flattering terms to spend a day or two at his home en route to St. Paul, and she will no doubt afford ou? friends at Cedar Rapids and Marion an op-pertunity to witness her femarkable medial powers. To our readers in St. Paul, Minne-apolis and other points in Minnesota, we especially commend Mrs. Simpson as a me.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp meeting under the auspices of the Michigan State Association of Spiritualists and Liberalists, at Lansing, commencing Saturday, July 26th, and closing Monday, August 4th. The bast speakers in the Spiritual and Lib-eral field will be present. For dirculars and informa-tion on the amhiest address tion on the subject address. S. B. MCCRACKEN, Chairman Executive Committee, Lanring, Mich.

Spiritual thinp Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18th, and continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seconds willes eventy miles

successive weeks, at Neshaminy Falls Grove, distant from Philadelphis eighteen miles, and from New York seventy miles.
Artangements have been made with the Reading Railroad Company to stop all trainest villett's Station, distant from the camp grounds, About 80 yards, at the lowrate of face of 65 cents for the round trip from Philadelphis, children over 8 years and under 12, at half rates. Also, special rates of fare have been agreed upon from a stations on the various railreads controlled by the round trip from Philadelphis, children over 8 years and under 12, at half rates. Also, special rates of fare have been agreed upon from a stations on the various railreads controlled by the reading Railroad Company.
We hope to have complete arrangements with all the our filends and truth seekers generally may be able to stend our meeting at a low rate of transportation.
The Neshaminy Falls Grove contains twenty acres. The station is within fifty yards of the ground. A bean time station a within fifty yards of the ground. A bean time station are within twenty-four new row boats, and fifth parts of ersort so much sought for during the provided during the meeting.
There is a larre parillon erected, 64 by 40 feet; also, who the grounds. Other additional improvements already provided during the meeting.
There is a larre parillon erected, fi by 40 feet; also, who the grounds. Other additional improvements already being made, together with tents, so that the solourne.
Teach so all of lee, and other improvements already provided to be face of name their own tents will please make.
No ion N. Primenth Street.
Beakars will occupy the public rostram daily morning a filerion own tents will please make.
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arsons' Purgative Pills make New, R wurcompletely change the blood in the entire e months. Any person who will take I pill 1 to 12 weeks may be restored to soond health thing be possible. Sold everywhere, or sent by mail for sight letter stamps. I. S. JOHNSON & CO., Bangor, Me. 16 20 28 19



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It removes all eruptions, itching and dandruff; and the scalp by its use becomes white and clean. By itaboale properties it restores the capillary glands to their normal vigor, preventing baldness, and making the hair

grow thick and strong. As a dressing nothing has been found so effectual, or desir-

Dr. A. A. Hayes, State Assayer of Massachusetts, says of it: "I consider it the best preparation for its intended purposes."

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(Successors to R. V. PIERCE, M. D.)

(Successors to R. V. PIERCE, M. D.) DR. R. V. PIERCE, having acquired a world-wide reputation in the treatwent of Chronic Diseases, resulting in a professional business far exceeding his individual ability to conduct, some years ago induced several medical gentlement to associate them-selves with him, as the Faculty of the World's Dis-pensary, the Counciling Department of which has since been merged with the INVALIDE HOTEL. The organization has been completed and incorpo-rated under the name and Eyle of World's Dispen-sory Medical Association, with the following officers: Hon. R. V. PURCE, Pres. P. D. PURCE, V. Pres. Hon. R. V. PIERCE, Pres. F. D. PIERCE, V. Pres. JNO. E. PIERCE, Sec. LESTER B. SMITH, Treat.

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an immense practice at the World's Disp. and invalide Hotel, having treated manufiche cases of those diseases peculiar to workan been suntiled to perfect a most potent and po ral specific, I have named it

Dr: Pierce's Favorite Prescription

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REF. N. D. Frogra & cell's D

JOURNAL. RELIGIQ-PHILOSOPHICAL

Whose actions of a goodly motive tell, Aye, in his path true happiness will run Like shadows bound by an unwearled sun.

As archers straight, with care, their arrows bend, The wise, with zeal, their trembling thought at tend.

For thoughts are subtle, rushing where they

Unsteady, difficult to keep or turn, But, ever watchful of their thoughts, the wise Who guard them well, to happiness arise.

Those who control the far-off wandering mind, Move forth as 'twere in body unconfined, And hide within the chamber of the heart, Secure from tempting Mara's keenest dart.

Him in pursuit of pleasure ever bold, In idle paths with senses uncontrolled, Will Mars overcome, as certainly As overthrows the wind the weakly tree.

He who through life walks steadfastly along, With senses well controlled, in faith is strong, Will be by Mara's wiles as hopeless tried, As beats the winds against the mountain side.

As through the feeble thatch drops rain and dew, The unreflecting mind breaks passion through; As goodly thatch the beating rain repels, The mind reflecting storms of passion quells.

The virtuous man doth in this world delight— Delighting also in the world more bright; Enraptured with delight he can perceive The purity which to his work doth eleave.

The evil doer in the world hath woe, And bitterness when to the next he go; With bitter thought his evil path reviews, But suffers more when he that path pursues. The thoughtless man, though Scripture much he

tell. And yet his deeds against its laws rebel, No promises can claim that in it shine,

But like a cowherd, counteth other's kine! Other extracts from Dhammapada, by the same writer, will appear in the JOURNAL from week to

week, until all are published.] A Form-Manifestation in the Fit-

teenth Century.

RPES SARGENT IN LONDON SPIRITUALIST.

In the notes to Count Von Auersperg's poem, "Der Leitste Ritter" (The Last Knight), founded on incidents in the life of the Emperor Maximilian I, I find a curious account of a form manifestation of the spirit of the Emperor's wife, Mary of Bur-gundy. A spirited translation of the whole poem, by my brother, John O. Sargent, was printed in London, in 1871, and handsomely acknowleged by Count Von Auersperg. From the 183d page of this volume I copy the following note in the ap-pendix:-

this volume i copy the robot is pendix:-"John Trittheim, an eminent historian and the-ologian, distinguished for his learning and plety, born in 1469, was elected Abbott of Spannheim, at the age of twenty years. Noblemen, prelates, men of letters, and princes from all parts of Italy, France, and Germany, sought his society and con-

"But the very qualities which induced this hom-age exposed him to charges of necromancy and sorcery; and Augustin Lorchelmer relates, in his Treatise on Magic, that Trittheim sought permis-sion of the then Arch-Duke Maximilian to bring Treatise on Magie, that Tritthelm sought permis-sion of the then Arch-Duke Maximilian to bring his wife before him, whose death had driven the Arch-Duke almost to despair. Maximilian con-sented, and retired to a private chamber with one of the principal gentlemen of his court and the magician, who forbade them; on pain of death, to utter a single word. Mary of Burgundy appeared to them in all her beauty, and arrayed in her usual fashion. Maximilian satisfied himself that there was no illusion, and being no longer able to doubt that his wife was before him, he was selzed with a sudden fright, and by his gestures com-manded the magician to cause the phastom to dis-appear. Tritthelm obeyed, and was forbidden to attempt anything of the kind in future." The probability is that Tritthelm had discovered that he was a medium for materializations, and that Mary of Burgundy, having manifested herself to him, had promised to appear in the interview is sought by Maximilian, and permision is not asked by Trittheim. The construction put upon the incident by the theosophists will probably be that Trittheim summoned the spirit by some magical process. But it may have been a simple medial manifestation. Boston U S. A. June 3d, 1879.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER NINE.

I have mentioned in previous articles the great akepticism of my friend B., with whom I had in-vestigated Spiritualism or the phenomena con-nected with it, and while I had become fully con-vinced that the loved ones did, under proper con-ditions, communicate with us, he could not be-lieve that spirits had anything to do with it, or that they had an individual conscious existence there that they had any through these investigations and that they had an individual conscious existence after death; but through these investigations and a course of reading, he had nearly made up his mind that there was an immortal life. On my an-nual visits to my old home in Vermont, he would always greet me with the old-time cordiality and friendship, and we would have the same old ar-gument over again. I said to him the last time I ever saw, him in the earth-life, and with his hand grasped in mine, "Friend B., you saw an older man than I am, and the probabilities are that you will pass to the Epirit-world before I do. If you do, I want you to agree that you will come and tell me who is right or wrong in this matter." He replied, "I will." I said, "I shall never-call or ask you to come; you must come of your own desire," and then we parted. Soon after he went to the new life. new life.

and then we parted. Soon after he went to the new life. In August, 1870, my wife passed from the earth-life to the other home. On the 18th of September following, I called upon J. V. Mansfield, the well known test and writing medium, at his rooms in New York City, and the first medium outside of our own family that I visited after my friend's new birth. I had met Mr. Mansfield in Boston some fifteen years previously, but as we both had grown considerably older, I question if he recog-nized me, and I gave him no clue by which he could do so, or that I knew anything about Spir-itualism of of his mediumship. I found him dis-engaged, and I sat down to his table, he going to the extreme end of the room. My question was, "Will my wife, "Martha B. Nichols, communi-cate?" and signed with my full name. I folded this over several times, and sealed it with mucil-age. On Mr. Mansfield's coming back to the ta-ble, he placed the forefinger of his left hand (if I mistake hot) on the paper, his forefinger moving up and down, reminding one of the motion of the telegraph instrument, and immediately he wrote the following: "Well my old friend N. I am with you. Precol-

telegraph instrument, and immediately he wrote the following: "Well, my old friend N., I am with you. Freeol-lect you kindly, and the many talks we had be-fore I was fully satisfied that spirits of the depart-ed could return and talk with mortals. Well, I have rid myself of all doubt. I do exist a con-scious individuality. By and by I will tell you more. Randall has gone for Martha; he will be liere soon. L.G. Biozciow." The Randall mentioned was J. V. Randall, who was a jeweler in Burlitzton, Vt, who had been in the Spirit-world at that time ten er-fifteen years, and was an investigator at the same time

in the spirit-world at that time ten er-fifteen years, and was an investigator at the same time with my friend B. and myself in the early days, and had communicated through Mrs. N, by writ-ing to his friends very often, and it seemed pecu-liarly fitting that he should have been the minis-tering angel to bring her freed spirit to commu-lacta

Initiarity nearly ne

that the love with us even then before her mortal body had been given back to mother earth. several weeks after this her sister, who was For several weeks after this her sister, who was something of a medium, would hear her foot-steps on the stairs, doors open and close, and finally abe became so much frightened that she requested that the phenomena might for the time cesse. I verily believe that they will soon, "the loved and true hearted," be able to manifest themselves so vis-bly, that we may not only teal that we may not only teal them. by, that we may not only seel their presence, but see them, not as through a glass darkly, but face to face, without the aid of any medium, through the unfolding of our own spiritual natures and the growth of the spirit in our own individual soule We do not now hear so much about Spiritual. We do not now near so much about opintum-ists being crazy or fools, nor even so much con-demnstion from the Christian church as in the earlier days, and looking back to the time at Hydesville, N. Y., when the Fox girls said to the unseen intelligence, "Do as I do, old Split-Foot," and seeing how much the Spirit-world has accom-plished, we can take courage and work more ear-netting the back for our faith and its full acknowl nestly each and for our faith and its full acknowl-S. B. NICHOLS. edgement by the world. Brooklyn, N. Y.

POOR MARTIN ARNDT.

Unable to Bear the Burden of Life, Ile Blows Out His Brains.

Martin Arndt earnied six cents an hour pressing coats for a wholesale tailoring firm, and when life became unsupportable he went out to the park, close to the gouglas monument, and, stretching himself out on the grass, he drew a revolver, and discharged/it in the region of the heart. Missing the vital spot, he raised the weapon to his head, and sent a ball crashing into his brain. A few hours later his wife, who endeavored to eke out the family's existence by keeping a small furnishing store at 1318 State street, received by mail the following letter:

mail the following letter: Dmax ANNIE -- I spoke to the book keeper, Mr Priddart, at Clement & Sayers', and requested him to give me a half a cent more for each coat, but he replied that he couldn't do it. He allowed me to take one lot at a half a cent more, but immedi-ately afterward Mr. Raahe, the foremas, came and told me that he had something nice to tell me; "Mr. Priddart had engaged another man, who would press the coats for one cent, and as soon as you have that lot of coats done you can stop work." I told him when a man wanted a triffe more for his work he got discharged: that I more for his work he got discharged; that I thought it was rather mean. I looked all-over for another place, but could not find one. I don't know what I shall do now, and I have made up my know what I shall do now, and I have made up my mind not to return to you again. I looked over the constitution of the Harigari, and find that if a brother commits sufficient his wife and children re-ceive the regular benefit—\$500; and from the Druids you will have no difficulty in getting the money to bury me. You will be better off than if I live. Therefore it is my intention to end this miserable life, and I have picked out the Douglas monument as the place to die. There you will find my corpse. I beg you to forgive me. I can't do otherwise. I hope my folks [brothers and als-ters in Germany] will not hear anything about it. If you marry again do not let your man mistreat If you marry sgain do not let your man mistreat Hugo [his son]. I commit this deed with my full senses, although I know well what disgrace I put on you and the family. I cannot do otherwise. Sconer or later it would have happened. That is all I have to say. M. ARDNT.

Poor Arndt, who was 53 years old, had worked Poor Arndt, who was 53 years old, had worked for Clement & Sayer two weeks, pressing linen coats. A man can press six an hour, and the first week, by working ten hours a day, Arndt made \$4.80. It was his habit to ride from 1318 State street to 416 Milwaukee avenue in the morping, at a cost of ten conta, and to walk home at night, a distance of nearby five miles. Had he ridden both ways, he \$4.50 would have been reduced to \$3 60. He was a temperate man, but hard work had reduced him to almost skin and bones. Then came dismissal because he dared ask for more had reduced him to almost skin and bones. Then came dismissal because he dared ask for more pay, and then worn and weary, sick of the pasy and present, and dreading the future, firndt, id-stead of becoming a Cost funist and howling for vengeance on the oppressor, as some would bayd done, quietly passed away out of the world, taking his burden of sorrow with him. If anybody gets out any more "Annais of the-Poor." a few lines might be devoted to poor Arndt. His body having been removed to its late home, the Coroner was notified, and a jury returned a verdict in accordance with the facts.—Chicago Inter-Ocean.

Inter. Ocean

The suicide of this laboring man at Douglas monument, presents one of the saddest phases of modern civilization. His occupation was a simple one, pressing linen coats, and by diligent toil ten hours each day, he was enabled to earn \$4.80 per week. On this small sum he "supported" his family, and when, half discouraged, he asked the wealthy firm for whom he was laboring to increase his wages a half a cent for each garment, he was discharged and another man put in his place. Remember, Clement & Sayers are wealthy. Their families are surrounded with all the luxuries of life, and if they grind their other laborers as they did poor-Martin Arndt, their souls are so small that they can only be removed one degree from the brute creation. From our inmost spirit we pity them, and we hope they will make amendator their harsh treatment of this poor laboring man by contributing freely to the support of his sorrow-stricken family.

Grove Meeting at Kalamazoo.

The Spiritualists and Liberalists of Kalamazoo;

JULY 19. 1879.

Belvidere Seminary.

To the Readers of the Journal:

FRIENDS:--We address you in behalf of Belvi dere Seminary, and would respectfully urge its claims to your favor and patronage for the follow. ng reasons: It is most favorably situated in regard to bealth-

funces of climate and beauty of scenery. It is easy of access by railway, being only a few hours' ride from New Tork and Philadelphia. Its build-ings are attractive, and situated on an eminence overlooking a broad and picturesque extent of country.

Its course of instruction is thorough and prac-

tical and eminently hygienic.) It is open to healthy, orderly and studious youth of both sexes to whom it offers home comforts and influences.

It is entirely unsectarian, yet favors the highest moral and spiritual culture, and teaches its pu-plis to reason from cause to effect. Especial attention is paid to their, personal habits, and their physical culture is promoted by daily gymnastic exercises, or vigorous out-door sports.

sports. It is a noteworthy fact that not a case of illness require the attendance of a physician, has oc-curred in the school during the past four years. Students can take a full course of study requiring four years, or an elective course of two, receiving therefore a diploma therefor a diploma. Its terms for board and tuition are so moderate

as to be within the means of almost every one. Its principals are firm believers in the "ministry

of angels;" they have had years of experience in teaching, and are in sympathy with all who seek a higher social and civil status for humanity, but they deeply feel that the plain truth should be taught and lived in a pure way which worketh no

taught and lived in a pure way which workern no ill to others. They have, in the past, done all in their power to assist worksy but indigent pupils in their efforts to obtain an education, and in the ten years previous to the panic of 73, the number of their beneficiary students amounted to over eighty. They rejoiced in the ability to earn means to do even that little good and were deeply pained, when, in consein the ability to earn means to do even that little good, and were deeply pained, when, in conse-quence of the hard times that succeeded the financial storm, they could no longer freely give the bread of knowledge to the hungry poor. If friends of truth, justice and purity could only be made to understand our aim, and the world's great need of spiritual culture, we know they would come to our support, and we should have their generous patronage. In the hope that they will one day so understand us, we patiently labor and wait. and wait.

We are happy to say that the school year which has just closed, has been one of uninterrupted har-mony between students and teachers, and the prospects of the institution for the coming year are decidedly encouraging. Help us, friends, with prospects of the institution for the coming year are decidedly encouraging. Help us, friends, with your patronage, and your means as iar as possible, and riches of the spirit, and "a peace that passes understanding" will be your earthly and eternal reward. For circulars address E. L. Bush. Belvidere Seminary, Belvidere, N. J., July 1, 1879.

Science.

Dr. Geo. M. Beard; in an article in the North American Review, says: "Other factors being the same, a common-place man, without logic or im-agination, or education or aspiration, would be less likely to be conquered by a delusion, then a successful lawyer, a judge, or a scientific discover-er; for logical or trained truth-loving minds, the only security against spiritism is infliding or running aroup. If they venture a fair and open attack, and are true to their convictions and the necessities of logic, they must unconditionally surrender." And is this science in the nineteenth century? A. MILTENBERGER.

Mrs. M. J. Hendee, the well known medi-um, of San Francisco, writes: I like your paper for its frankness and earnest search after truth; and that is what we need at this time. We have had an uncertain faith handed down to us long enough. We now need a knowledge that will stand the test. Spiritualism to me is of too sacred a nature to the tax and the test. trific with, and should be to all. I say again that I like your earnest, fearless effort for the truth in all its beauty, stripped of its deformity I am impressed to say to you,

Work, noble brother, work; From your duty never shirk. Hold the standard high and clear, From your foes you need not fear,

Notes and Extracts.

It is the small things in life which make of men what they are. .The Bible was the first book issued from the

"Buddha did not teach that he alone should be medial manifestation. Boston U S. A. June 3d, 1879.

[Written for the Religio-Philosophical Journal.] [This poem is affectionately dedicated to that faithful and fervent worker in the cause of truth and right, Dr. J. M. Peebles, who has, by his asilduity, greatly helped to show to the world that the Pa-rent of all has in every age, and in the wisest manner, given spiritual tokens to his children of his universal, eternal and loving care. An ear-nest desire to take some part in the same work, affiniating me to the execution of the following lines, must be my only hope of their acceptance. J. K. L.]

"Buddha did hot teach that he alone should be yenerated, nor did he, the just one; ever teach that it was right to persecute other religions. As for adoration, so far as I know, men of every re-ligion adore the holy one of their religion. Bud-dhapneither taught it was necessary to adore him alone, nor offered the alternative of hell as other religions do." CHAO PHYL THIPAKOW,

INTRODUCTORY REMARKS.

Boices from the Beople.

ND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY.

Our Home-Maker.

BY ADELINE D. T. WHITNET.

And their purple chalices hold

Crimson, and amber, and gold,--In this old, wide-opened doorway,

With the elm-boughs 'overhead,-

The house all garnished behind her,

And the plentiful table spread,-She has stood to welcome our coming.

In the sweet June weather that brought us,

And the house is garnished and sweet;

But she silently waits for our coming,

Not where she has met us before;

And the word on her lips is "rest."

For her work is compassed and dones,

We may reach as we leave her there.

And we enter with silent feet.

Watching our upward elimb,

Oh, many and many a time!

Of the sarly summer noon,-

Perfect in sunshine and fragrance. Although it is hardly June,-

To day, in the gentle splendor

Again is her doorway opened,

A little within she is waiting;

For over the pleasant threshold

The smile on her face is quiet, And a lily is on her breast;

Her hands are folded together,

And yet it looks like a welcome,

All things are seemly and ready, And her summer has just begun. It is we who may not cross over:

Only with song and prayer, A little way into the glory,

But we cannot think of her idle; She must be a home-maker still;

Who fittest the task fulfill;

To bld us a welcome again.

Alstend, N. H., May 30th, 1879.

God giveth that work to the angels

And somewhere, yat, in the hilltops Of the country that hath no paln.

She will watch in her beautiful doorway

Extracts from the Dhammapada, or Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LON-

DON, MNG.

[Written for the Religio-Philosophical Journal.]

She is only to cross once more.

The new-made wine of sunset,-

Where the mountains slope to the westward,

-15

Minister of State for foreign affairs, Slam, from 1856 to 1863.

1856 to 1863. The Dhammapada was recognized by the great council of Asaka, 943 B. C., as being the work of that celebrated religious reformer, of poetical ex-cellence and princely birth, the purity and lofti-ness of whose moral philosophy gained him the sppellation of Buddha, or "The Enlightened." Of the sublimity of sentiment expressed in this work it speaks clearly and eloquently enough itself. If will be seen that this great teacher who broke through the trammels of Brahminism,— abolishing caste, and holding up to view the

Toke through the trammels of Brahminism, — sbolishing caste, and holding up to view the beauties of nature, and the inherent purity of the human spirit, — may not be accounted responsible for the idol worship and ritualistic formalities ob-served by many of his three hundred million pro-lessed disciples of to day, any more than "The Prince of Peace" for the bloodthirsty battles in-dulged in by many of his reputed followers, — the Christians, to add to his glory. (Bic.) I say reputed, for they cannot be indeed his followers, — the Christians, to add to his glory. (Bic.) I say reputed, for they cannot be indeed his followers, most important of his hen, that this is one of the most important of his hunctions or predictions, those surely should not treat it with practical in-differents who appear to attach the highest im-portance to his teaching. Mirrans, literally translated, means annihila-

Mirvans, literally translated, means annihila-tion, yet the term must be accepted, it seems, as signifying a placid state of mind produced by naving overcome the excitement of passion, fear, or even excessive rapture—a state consequent up-on the knowledge of having received and acted in accordance with divine illumination. Buddhs and the "Brahmanas" being said to have attained to this state during earth-life, the strict orthodox notion of Nirvana is thereby utter-ly exploded.

similarity between the supernatural stories circulated respecting the birth and life of this widely reversed teacher (which, however, he, is said not to have sanctioned), and those related of Jesus of Nasaroth, who some aix or seven centa-ries later was received by many as a "great teach-er from God," it would be out of place to disquas elaborately here. Suffice it to say that, in ordinary comparison, they seem like plagiarisms in the second instance, and are certainly not more enti-tied to credence.

tied to credence. The true explanation of these mysterious ac-counts is, undoubtedly, exaggretation of the spirit-tial power surrounding each of them and express-ed through them.

ed through them. With regard to my versification of "The Path of Virtne," it is only fair to acknowledge that it is based on the extracts in "The Bible of the Ages," from Max Mueller's fall translation of that work, published in the same volume with "Buddhago sha's Parables," by Capt. T. Rogers. I have, in a few places, slightly colored and added to the metaphors, while faithfully endear-out. The few passages in parentheses are chiefly original, inserted to complete the indicated sames of fragmentary or incomplete metaphors, or to assist the rhyme. J. K. L.

st we are has sprung from out our thought, it founded, and is of it wrought; ian whose speech reveals the thought im-Is on it fo

base actions will not wisdom's light endure, inches actions by pain's untiring heal, inches about by pain's untiring heal, its to the carriage drawer rolls the wheel.

All that we are has spring from out our thought, a on it founded, and is of it wrought; The man whose words from thoughts of wisdom woll,

Physical Manifestation

Being in attendance at the grove meeting held at Kalamazoo, June With, I was the invited guest of the pleasant family of Mr. Alfred Keyser, President of the society. Sunday evening a pri-vate scance was enjoyed by a few select friends, during which the manifestations were of so sur-prising a character, that I am induced to call the attention of the public to the fact that Kalamazoo claims two most remarkable mediums for materclaims two most remarkable mediums for mater-lainstion, only recently developed. A cabinet, such as is usually used on such occasions, occupied one corner of the cozy sitting room. This Judge one corner of the cozy sitting room. This Judge McCracken and myself entered and thoroughly examined, after which the circle being formed, the mediums, two brothers, Colby and Fred Perkins came forward, whereupon Mr. McC. and myself securely confined the wrists of each, by means of a stout "leather strap, buckle and double keeper," securely bolted upon either side of the cabinet.

Miss Brigge played "Sweet Home" upon the organ, and before she had ceased the musical instruments within the cabinet joined in accompani-ment-bells, accordeon violin and metiphone, each played separately; then sgain all together being playing several tunes.

Several communications written upon a siste, or by a pencil and paper, were received; lights were distinctly seen waving to and fro; human hands of all sizes, from the tiny infant to children Indus of all sizes, from the any intact to children and those of men and women, were thrust outside the aperture in the curtain. Mrs. Smedley, who conducted the scance, asked the spirits if they desired to clasp hands with any one present, to which the answer, by means of raps, signified their desire to touch Mr. McC.'s hand and that of the writer, which they did, as naturally as if in the form.

Many other manifestations occurred, too numerous to mention. Upon opening the door of the rabinet as quickly as possible after each marked manifestation; the mediums were found tightly strapped, and seemingly in a deep trance. We could discover no attempt at fraud and believe there was none.

These mediums are expecting to be present at the coming samp meeting at Lansing, held the last of the present month. It is also hoped that Mrs. R. C. Simpson, of Chicago, will be there.

MRS. L. E. BAILEY:

W. C. H., of Bristol, writes: Having for some time been a reader of your paper, and being wall pleased with the decided position you take, I thought I would communicate to you the being wall pleased with the decided position you take, I thought I would communicate to you the more we have made and the outlook for our fu-ture. On Sunday, June Sth, we dedicated a new hall which we have reuted for five years. Dr.H. B. Storer, of Boston, delivered an address in the attempon and evening, which was highly appre-clated by all who heard him. For a number of years we have occasionally been favored by speak-ers from abroad, but not till now have we ever had a place for regular meetings. Our hall is cen-trally located and in connection therewith we have althrary of some sixty volumes, to which we are adding as fast as books of merit can be secured. In the years to come we propose to make this room attractive to all liberal minded people by employing good speakers as often as possible.

employing good speakers as often as possible. The recent Editorial Excursion presented an opportunity to become better acquainted with Col. J. O. Bundy, editor of the Egnator-Furnesseration. Journey, and also form the second pagements unitring estimable lady, whose "good judgments unitring energy and self-secrificing devotion," to use the Colone's own language, from a recent langue of his paper, have been among the most important side in accompliabing the gratifying progress which Schritingham has made during the past few pears. May the Journas, live to drive fraid from the ranks of the great cause, and to compel the respectful attention of all classes of thinkers.--Werthington Advocate.

Communication From S. S. Jones.

To the Editor of the Heligio Philosophical Journal. I am out in the blessed country, smild the birds and flowers and music of the Universe. All na-ture seems clothed in beauty, and even the sun-shine has a different seeming, and the rain drops a softer twinkle as they patter on the roof, and kiss the beautiful green follage that is everywhere tossing and dancing in the fragrant breath of the wind.

kiss the beautiful green follage that is everywhere bailed and dancing in the fragrant breath of the wind. The day was so quies after the noise and turnul of the Yourth, that we gathered in segroup be the birds, and the whiseering of the wind through the wine boughs. What a freat to one of the birds, and the whiseering of the wind through the overhanging boughs. What a freat to one of the birds, and the whiseering of the wind through the overhanging boughs. What a freat to one of the birds, and the whise overhanging boughs. What a freat to one of the birds, and the whiseering of the wind winds, and the whole of the country! While bature of the overhanging boughs. What a freat to one of the birds, and the overhang the free, wild winds, and the overhang the overhang the provide the tweet inhists of the overhang the overhang the provide the tweet inhists of the overhang the overhang the overhang the overhang the overhang the tweet which a the overhang for the gread of mankind in the view who was faithfully described by the medium of the overhang the provide to the tweet the met to which a the overhang to the overhang the provide the tweet the overhang the provide the tweet the set over the overhang the provide the tweet the set of the overhang the provide to the tweet the tweet

Mich, held a very pleasant Grove meeting on Win-slow's Island, Sunday June 20th, under the sus-pices of the " Mutual Ald and Benefit Association."

pices of the "Mutual Ald and Benefit Association." The President, Secretary and Treasuref were present, also quite a number of members of the above society. As a Stodard opened the services by reciting one of his fine original poems. Rev. J. H. Burnham, of Saginaw, gave the first address upon the subject: "From what source shall, we obtain guidance?" As a Stodard then read a memorial poem inscribed to the memory of our dear departed Brother Winslow. Dr. A. B. Spin-ner of Datroit then sucks briefs but affactively. dear departed Brother Winslow. Dr. A. B. Spin-ney, of Detroit, then spoke briefly but effectively, giving a general outlook to the cause of Free Thought from a practical and Spiritual standpoint

The afternoon session was opened by pithy ra-marks from a stranger, H. R. Kendall, of Galea-burg, who took decided stand against Spiritualism and the position of Bro. Burnham, also against the church generally, but claimed sincers devotion to his bible and God. Priesthood, he declared, killed Christianity, but the records of the bible alone elevated the race above the heathen tribes.

Judge McCracken spoke briedy, alluding to the practical work of the hour. Remarks by L. S. Burdick, after which Mr. Burnham and Dr. Spinney each addressed the audience with evident satisfs tion, by the attention manifested. Mr. Alfred Keyser, president of the local society offered a motion thanking 8. B. McCracken for his valua-ble services in securing the defeat of the Doctor's Law, which was heartily voted. Mr. McCracken then came forward, and in that

modest, unassuming manner, so characteristic of the man, thanked the audience for this evidence of their appreciation of his services, but declared that merit was equally due to Giles B. Stebbins as

Excellent music was rendered throughout the

The meeting was end of profit and success, which fact is especially gratifying, since it is the first public gathering called under the anspices of the Ladies Benefit Society. Mns. R. A. SHEFFER, Scoretory.

Certain Methodist ministers of Boston op-posed resolutions in honor of Mr.Garrison, on the pround that he never joined but sometimes de-nounced the church. Whereupon the Independent, while regretting Mr. Garrison a 'come outer!' Nothing else than the Church's own delinquency. Why did he denounce the church in no measured terms? Because the church deserved denun-cistion. Let one go back to the days from 1550 to 1840. Let them recall how supinely satis-ded the church was to allow the horrid system of the sum of all-villainies to remain unstacked in our land. Let film remember how the whole Church of the South was made up of alavshold-ers, the church was to allow the horrid system of the sum of all-villainies to remain unstacked in our land. Let film remember how the whole Church of the South was made up of alavshold-ers, the church was to allow the horrid system and teachers of the Church, were contented to let alavery remain, or forward even to defend It; how subserviently the Northern statesmen, who made the theological professors, the honored ministers and teachers of the Church; and how the Church bounded with Batan in abusing and mobbing those who lifted their voice for freedom. Let him recall all this, and then let him, if he dare, forget his shame for the Church's own fault drove to de-nounce it. What if he did go to far? He did not go so far to the right as the Church went to the laft. Garrison not a Christian ? Ferhaps not; but in that case the church was Autichrist." Certain Methodist ministers of Boston op-posed resolutions in honor of Mr. Garrison, on the

John C. Rankin writes: I would convey to you my heart-felt thanks for your noble conduct of the RELEGIO-PRILOSOFRICAL JOURNAL, and my best wishes for your and its welfare, and for the great cause of truth.

printing press.

It is the Christ principle the world stands in need of-more than an individual.

Religion is love, and when there is true love esoming in the soul, there is heaven.

The utmost that severity can do is to make men hypocrites; it can never make them converts.

To believe in the possibility of the so-called dead holding intercourse with the living, has been a mooted question for ages.

Spiritualism, though imperfectly under-stood, teaches men that to gain heaven in the soul, the ruling passion of that soul must be love.

In the first centuries of Christianity the people were compelled to receive the Bible through such methods of interpretation as ecclesiasticiam permitted.

No person can love a being whose nature is vengeance, and hence it is impossible for man-kind to love beity as a father, while they regard him as an avenging Nemesis.

Love, as an element, is all powerful, because it enlists all the powers of mind and soul. No powers on earth or in heaven can resist or change the natural flow of these powers.

Education enables man to become the mas-ter of circumstances, and the educated man can re-create the very conditions that would other-wise crush him beneath their force.

If we are to cast, solds the promptings of our own consciences, and accept instead the dictates of another, in reference to spiritual things, then are not the lives of the majority of mankind a failure?

If a man's or woman's faculty of reasoning is not their own, whose is it, and to whom does 'it belong? Has the Infinite Father given any man a bill of sale of the qualities possessed by another ?

Christismity teaches not only one death, but a second death; and why it stops here is as much a mystery as the condition conveyed by the term death, and the interpretations put upon

Because the unsightly worm changes to the beautiful butterily, it does not convey to the mind anything of a death-like nature, but rather it im-presses the mind with the ides of, life continuous changing from crude states to the more refined.

Every are has its prophets and prophetesses who forstall future events, some true and some false, but comparatively few are endowed with the gift of true discernment, to know how to di-vide between the two, and place each where it justly belongs.

It is a meaningless argument for one class of society to say they are independent of all other classes. Every human being, be he high or low, bond or free, has a place in the universe of life, some niche that has been prepared for him, and no other person can fill that place.

4 '

no other person can fill that place. The communion of the living with the dead is no new ides. It did not originate with the visible church, but had its birth in the human soul. The very nature of man domands it; and were it not possible, a God of wisdom would never have im-planted in the souls of his children this desire. It is impossible for a finite mind to compre-head infinite. We may speculate upon infinite law, infinite wisdom, infinite skill, but do we know advicing addei it? One we find out adv-thing about it? Thes of what value to the world is sell this speculative theorizing as to the first or second coming of an infinite power?

Forme, systems, creads and dogmas may pre-rall for a time, and during their prevalence repre-sent the boundary lines in which religious opin-tons are confined, but the all embracing elements of religion existed are churches were built.

JULY 19, 1879. / RELIGIO-PHILOSOPHICAL JOURNAL. 7							
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RELIGIO RHILOSOPHICAL JOURNAL.

Continued from First Page.

hat the women in the Christian churches did not willingly submit to be mere ciphers; they wanted an opportunity to speak in the church, to teach, to vote and exercise those gifts, which were common to them and man. Against these early woman's rights' advocates he issues his lordly command:— "Let the women learn in silence with all believe the to be advocated to the teach subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be'in silence, for Adam was first formed, then Eve." What reasoning! If any one but an apostle had said it, not a soul but would laugh. Know you not, O Paul, that cording to your own Genesical story, according to your own Genesical story, fishes were made before men, as we certain-ly know that they were in existence ages before, should we therefore go to school to the minnows? Baboons were here long be-fore bishops, therefore the reverends should be silent and let the monkeys screech. Again, he says, "Let your women keep si-lence in the churches, for it is not permitted unto them to speak; but they are command-ed to be under obedience as also saith the

into them to speak; but they are command-ed to be under obedience as also saith the law." Such passages as these I have quoted from Paul's writings have made tyrants of men and slaves of women, who have sup-posed that they were obeying God, when they were sacrificing their natural powers at the command of a self-conceited, self-circated aby atla created apostle.

Some young widows in the church seem to have particularly offended him. I sup-pose they knew the men better than their sisters, and were less ready to bow down at the word of command; these he denounces the word of command; these he denounces vehemently. "Having damnation, because they have cast off their first faith, and with-al they learn to be idle, wandering about from house to house, and not only idle, but tattlers and busy-bodies, speaking things, which they ought not." They might with certainly as much justice complain that he spoke things which he ought not. There is an offensiveness in his manner, that tells of an offensiveness in his manner, that tells of church quarrels, on the subject of woman's rights, akin to some that are taking place in these days.

We may be told that Paul tells husbands to love their wives even as they love themselves; but woman's obedience is not made dent on man's love; and it is quite possible for a man to love his wife and yet be very unjust to her.

In the Christian church to-day, with trifing exceptions, woman is treated in a biblical manner. She may fit up the pulpit and decorate it, but she may not preach in it; she may buy a Bible for the minister to pound, but she must not expound it; she may collect money, wandering through the mud and over a state; she may stitch for weary months and preside over plous lot-teries and religious rafles, to procure means to build a chusch, and when it is done, she has the satisfaction of knowing that her sex is forever excluded from officiating in it. Woman should have justice; and when she has, she will be an equal sharer with man in politshe will be an equal sharer with man in polit-ical and ecclesiastical privileges; she is nat-urally more moral and more spiritual than man, and on many subjects is better fitted to teach him than he is to teach her. Ten million women in this country are held in bondage by as many men, and they have been bound so long, and the bondage has been sanctified by passages quoted from a book, which they have been led to believe is divine, that most of them do not desire to exercise their rights, but are willing to alexercise their rights, but are willing to al-low men to rule them, as multitudes of slaves were willing that their masters should rob them of their right to themselves.

The injustice done to woman in the Bible is reflected in our laws. Even to day in Massachusetts with all the improvement made during the last twenty five years, if a married woman dies intestate, the busband, if a child has been born alive to them, is entitled to a life interest in all her real estate, and to the whole of her personal property but if the husband dies intestate the widow has a life interest in only one-third of his real estate, and one-third of his per-sonal property; and she can have no inter-est in wild lands that he may own. And, at the expiration of forty days after his death, ahe must leave the house in which they have together lived, or pay rent for its use. In England a man is allowed to restrain a wife of her liberty, in case of any gross misbehavior, and of course he is to be the judge of what constitutes the misbehavior. Most of the laws relating to marriage, children, and property, in which the rights of woman are involved, are unjust to her. Man made them to suit himself; and they will only be just to woman, when she has an equal share in their formation and administration. The tyranny that men exercise at home corresponds with the Bible doctrine and the legal practice. A man has no more right to decide what his wife shall wear, than she has to decide what he shall wear. In mat-ters of property a wife has a right to one-half that is earned. Many men spend hun-dreds or thousands of dollars for themselves or upon their horses and grounds, and never consult their wives regarding the displation of a dollar, but let a woman spend ten dollars without consulting her lord, and grumbling, if not a quarrel, is a common result. "But men earn the money," common result. "But men earn the money, we are told. How much money would they earn, if they attended to their children, watching by night ofttimes and looking after them all day. How much would they earn, if they had to wash and iron and cook and mend, and attend to the endless round of duties that devolve on woman? Women as a tule work for more hours than men, and ought to have the half of what is earn-ed by the labor of both. and ought to have the half of what is earned by the labor of both. All the avenues of knowledge should be opened to woman-schools, academies, colleges and universities. The sexes should never be separated in education; it is a curse to both. Colleges, like Harvard, are hotheds of vice, and a soldier's life and health are more secure, in time of yar, than the morals of a young man in one of our so-called religious colleges. The presence of woman in our colleges would end many of the barbarities that are now practiced and lead to the best results. Where woman's position is as low, as we find it among most barbarous tribes, an accepted, and their spirit carried into daily life, they keep her in a subordinate position, make her the siave of man's last and keep hor in that abject condition, which woman holds in all Christian countries to tay.

Brother McCracken's Appeal.

The Rational Appeal is the name of Bro. McCracken's neat little sheet, advertising his camp-meeting. It contains a large amount of valuable information concerning his contemplated meeting, and will no doubt be read with interest by those intending to be there.

Bro. McCracken says the next number of the Appeal will appear July 15th, and thereafter weekly, as soon as the necessary arrangements can be made; which means, wa suppose, as soon as money enough is raise to carry on the paper. He is a brave man, some would say unwise and foolhardy, who attempts to start a spiritual paper with no capital of his own, especially at this time, when old, established papers are with difficulty getting support enough to pay expenses. Only a short time since The Voice of Truth was started under seemingly favorable auspices, receiving the strength and "good will" of Dr. Watson's Magazine, and having the whole South for a field, yet after a while it died for want of support, not having capital to carry it along. Though our good friend, who so ably edited that little paper took umbrage because they JOURNAL intimated that it might find trouble to live, yet she came to see the force of our assertion, made in all kindness. Here let us remark, en passant, all honor is due our friends of the Voice that they paid up their debts and asked no charity, paying the JOURNAL in full for completing the unfin-ished subscriptions Mrs. Richmond's Record is struggling hopelessly for breath, and Fox's Offering has "suspended." These are fresh examples, but if we go back over' the past thirty years we find dozens of cases where a start was made by some over-zealous worker, only to result in an utter failure, usually leaving subscribers to whistle for their money. We fall to see how our good friend, McCracken, can expect success, yet we have no objection to his making the attempt, and will do what we can to help him along, provided he first secures a guarantee fund of several thousand dollars so that he can give the experiment a thorough trial, and in case his paper is finally "suspended," have a sinking fund ready wherewith to settle for the amounts due to subscribers.

If Bro. McCracken can start off with a trong financial backing and make a paper which will satisfy the Spiritualists of Michigan, he may succeed fairly. We see, however, one feature in his proposed campmeeting and convention for starting his paper that bodes no. good to Spiritualism, and that is the lugging in of Mr. Bennett's woed as germane to the occasion, However essential it may be to Bro. McCracken's object, it certainly can only be detrimental to Spiritualism for Spiritualists to aid Mr. Bennett's self-sought battle in the Interests of immoral literature. 'It is folly to charge that Mr. Bennett is suffering to sustain the liberty of the press. There are some seven thousand newspapers and periodicals in thiss country, and not a single one of any standing or national influence sustains Bennett, and only a paltry half dozen or so, and those of no importance, espouse his cause. This, in itself, if there, were nothing else, is good evidence that the liberties of the press are, in no way at stake. Spiritualists will do well to watch with care lest in championing the materiallat Bennett, they bedrawn into another freelove experience, like the one which brought obloquy and disaster upon Spiritualism a few years since, and from the effects of which the cause has not yet fully recovered.

"Exchanging Pulpits."

Our brother of the Alliance would rather not do it. He will not consent to what he calls "an exchange of pulpits." . We anticipated as much, and the construction which the vulgar will put upon his refusal is simply this: he is not so sanguine that his charg. es against Spiritualism-his little " bill of particulars," as he terms it-will benefit our readers, as he is fearful that our defense, published in his own columns, will open the eyes of his own flock to certain facts worthy of their attention. He attempts to find an excuse for his refusal in what he calls our "gross personalities"-a purely chimerical accusation, for he has been, and is, to us an impersonality, and we have treated him as such. Is it a personality to confute plain mis-statements and baseless arguments? So he seems to think. But why has he not made it convenient all this while to correct the assertions that Mr. Crookes was converted to a belief in Spiritualism by the same mediums who drove R. D Owen to insanity-both assertions being untrue, and both being "personalities," at once slanderous and unjust?

Hints from Swedenborg.

Col. Issac P. Eaton, of Leavenworth, Kan; sas, who claims Swedenborg as his teacher, is referred to the following passages from the Swedish seer. They have a bearing, we think, on the recent "fantasles," in regard. to a fashionable wedding in spirit-life, in which Col. Eatonis deceased daughter was belleved to be one of the parties. The story has naturally given occasion to much comment, not altogether favorable to Spiritualism. It would be well if Spiritualists would confine themselves to phenomena, scientifically demonstrable, in publishing their experiences:

Buch spirits are adjoined to man as he himself is as to affection or as to love. The spirits attendant upon man put on also his per-suasions, whatsoever they may be All thoughts of man diffuse themselves into the Spir-ital world, in every direction, not unlike the rays of light diffused from faine. The thoughts of man are extensions into societies, either heavenly or infernal The way in which visions take place, and what visions are genuine, is known to 'ew. There are spirits who induce such appearances by fantasies, that they seem as if they were real.

Facts Against Formulas.

The New York Nation, one of the leading literary and critical journals of the country, thus disposes of Dr. G. M. Beard's denunciations of clairvoyance in Scribner's Magazine for July:

"Dr. George M. Beard talks at length of the "Delusions of Clairvoyance," but makes no progress towards establishing the un-reality of the gift which imposture successfully counterfeits. He narrates his experi-ence with 'healing mediulus,' after having told us that a certain 'formulated biologi-cal law' makes investigation unscientific as well as unnecessary. Facts, however, are sometimes of even more value than form-

The Nation touches the weak point in Dr. Beard's persistent attempt to break down certain well known and constantly recurring facts. What he calls a "biological law" has no application whatever to the subject under discussion. A fact cannot be put out of existence by any doctor's formula or prescription, even though he be one of only five "experts " in the world, as Dr. Beard claims to be. -

Camp Meeting.

The First Association of Spiritualists of Philadel-phis have engaged the following eminent speakers to locture during the camp-meeting to be held by them at Neshaminy Falls' Grove, at Willet's Station, on the Bound Brook Railroad, between New York and Phila-delphia, commencing-the 18th of July, and continuing to the 18th of August, 1879: J. R. Buchanán, New York; Mrs. E. L. Watson, Trawile, Pa, 2W. J. Colville, Boston; Rev. Samuel Watson, Memphis, Tenn.; A. J. Wheelock, Utica, N. Y. Dr.H. B. Storer, Boston; Nettle Pease For, Boches, ter, N. Y. J. M. Peebles, Hasimonton, N. J.; Cephas E. Lynn, Sturgis, Mich.; C. Fanny Allyn, Stoneham, Mass E. R. Wheeler, Philadelphia, Mrs. R. Shephard; Brooklyn, N. Y.: Mrs. Neille T. Brigham, New York Prof. J. R. Dichanan will speak July Both, at 10.4. X. and Mrs. S. H. Watson, at Sv. X. They will remain start Many others have been instited to give us their best thoughts upon the all important subject of Spirit-usian. Mass for thamselves, and participate in an elucida-in their power to make their presence known to ms. " Bithed mediums of every phase of manifestation will be present, through whose mediumship life eternal mile spirit life, who daily are endeavoring by every measa in their power to make their presence known to ms. " Bithed mediums of every phase of manifestation will be present, through whose mediumship life eternal may by orfied.

be verified. Come, seek ine truth and it whall be you free. Jewas, the Nazarene, said, "Knock and it whall be opened unto you; seek and ye shall find," "And even greater things than these that I do ye shall do if ye be-feve on me." "It is not I that doeth these things, but the Father that dwelleth in me." We wirnst that all who attend this meeting will be actuated by a holy desire to gain knowledge, and to im-part the same to all senestly seeking it Very respect-tally. S. P. Kasz, Choirman. Philadeiphis, June 24th, 1879.

Tally. Philadelphia, June 24th, 1879.

Semi-Annual Meeting of Liberalists and Spiritualists.

The semi-annual meeting of Michigan State Associ-ation of Spiritualists and Liberalists will take place Angust 18th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lenned Smith's beautiful grove, one-half mile from the depot, which will be ar-ranged to accomodate sti who may come. In case of rain the Opera House, will be used. This is expected to be one of the largest and most profitable meetings. ever held in this State. The following speakers will be present and take an active part: J. H. Burnham, Saginaw City, Mich. T. H. Stewart, Kendsilville, Ind.; Giles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. L. E. Balley, Battle Creek, Mich.; Mrs. M. S. Frömch, Streamwille, Mith.; J. P. Whiting, Milford, Mich.; Charles A. Andrus Floshing, Mich.; Mrs. Mary C. Cale, Byron, Mich.; Mrs. Sarah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morze, Wayland, Mich.; Dr. E. B. Wheelook, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Gar-ter, Philadelphia, Pa.; J. H. Harter, Aublin, N. Y. M. Bocock, B. Johns, Mich.; Mich. Will entry the occasion by Mrs. Olife Thild, Greenville, Mich.; Mish, Mich.; Der B. B. Wheelook, Saranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. R. Gar-ter, Philadelphia, Pa.; J. H. Harter, Aublin, N. Y. Maboock, St. Johns, Mich.; Mich.; M. C. Vardertook, Allegan, Mich. many visitors as possible will be accommodations from speaking and business, scances will be in scession. As many visitors as possible will be accommodated by the friends. Fifth-class hotel accommodations at Wolcott House one dolar per day. At Union Hotel at a rate of \$600 per week.

\$6.00 per week.

COMMITTEE OF ABRANGEMENTS. --Mr. Lemuel Smith, Nashville: Mrs. C. W. Putnam, Nashville: Mr. and Mrs. Wm. Teighnet, Nashville: Mr. and Mrs. Joseph Sanlabury, Nashville: Mrs. E. Chipman, Nashville: Mrs. G. Puller, Nashville: Mrs. Bachelor, Nashville: Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Elade, the world-renowned medium, will be secured if possible. A. B. Sanwary, Decider'

A. B. SPINNET, President. MISS J. R. LANE, Secretary.

Spiritualist Camp and Grove Meetings.

Spiritualist camp and grove meetings have become so frequent that they must impress everybody with the fact that Spiritualism, besides spreading rapidly, is in a decidedly bealthy condition. The follow. ing are among the number to be held soon :

NESHAMINY FALLS OROVE. The First Association of Spiritualists of Philadelphia, Pa., commence a camp-meet-ing at the above named place, Aug. 13th.

NASHVILLE. The semi-annual meeting of Michigan'



Rassed to Spirit-Zife.

JULY 19, 1879.





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(Cut is not near rull size.)

Let truth and freedom and love bless all, Though Bibles perish and churches fail.

THE FIRST CLUB RECZIVED under our new terms was a list of 11 names and twen-ty dollars sent by our staunch and wide-awake friend, J. Mershon, a banker at Ver-mont, Ills. Hverywhere our reduction is halted with enthusiasm. The work goes ravely only in the state of the

Not Appreciated.

We learn from our amiable Boston contemporary that the little paper called, The Spiritual Record, published under the auspices of the society which employs Mrs. Richmond, is about to die for want of support. This is to be regretted and seems to indicate that Mrs. Richmond's lectures and poetry, to which we are informed the publication is devoted, are not so highly appreciated by the Spiritualist public in general as the admirers of that lady expected they would be. The Banner of Light, in speaking of the paper, says:

• . "It is published with no hope of pecuniary profit. but merely with a dealer for the defraying of its incl-dental expenses. • • To have it suspend for want of patronage would inflicate a want of appreciation of the true, the good and the besuiting in the spiritual phi-losophy, which would be a standing disgrace to the Bpiritualists of this nation."

We cannot help thinking of the oft-repeated statement of our worthy contemporary, and of Mrs. Richmond while claiming to be under control of very exalted spirits, to the effect, viz. That the Spirit-world has the entire control of the Spiritual movement on earth and man has no right to dictate the conditions under which it shall go on. If this is true, we would mildly suggest that it is hardly just to say that it will be "a standing disgrace to the Spiritualists," should the little sheet-die of inanition. How can the poor creatures of earth oppose that which high spirits in charge of the movement have decreed? However, as we don't believe the doctrine, in the sense it is uttered by these friends, we are willing to brave the consequences of opposing the apparently unalterable determination of these controlling spirits and contribute our mite toward, keeping the Record alive. Possi-bly, too, our kind-hearted friend, Judge Mo-Cracken, can be induced to absorb the bantling into his proposed paper and thus re-lieve Mrs. Richmond's society from the an-noyance of having it die on their hands. On Sunday the 5th, after Mrs. Richmond's lecture, an appeal was made for funds to pay off the debts incurred in publishing the Record, and about sixty-five dollars were raised. Quite fikely if Bro. McCracken will take the paper he can get it, free of debt.

Automatic Writing.

In reference to our remark that Mr. Kiddle might have saved himself from the blunder he has made in his book, if he had considered that the automatic writing might have come unconsciously from the inner-self of the medlum, or been prompted by some unscrupulous spirit, the Alliance makes the comment: "A poor excuse is worse than none." How, then, would the Alliance explain the numerous instances of automatic writing by pergons known to be sincere, conscientious and truthful, who yet declare that what has been written by their hands is entirely outside of their consciousness? What it stigmatizes as "a poor excuse" offers, in fact, the only philosophical alternative, unless we assume that the sensitives are lying to us, and pretending to write automatically what they are writing consciously. We think our contemporary, though claiming to be a very experienced investigator, will do well to look into the subject a little more studiously.

SUSPENDED .- That is the favorite term impecunious editors prefer to use in announcing the death of their weakly publications. The notorious Dorus Morton Fox. has "suspended" the Offering. Thanks to our timely and truthful exposition of his crooked ways and bolrowing proclivities, the Eastern public were duly warned and not being able to replenish his pocket in his accustomed way, his magazine dies from "a want of appreciation." We suppose this is another "standing disgrace to the Spiritualists of this nation."

The Ramsdell sisters; Sarah A. and Elizabeth, have, after years of travel, again returned to Chicago. They have just published a new book entitled "Belence Made Easy," given through the mediumship of Sarah, and purporting to be by Theodore Parker. The price of the book is \$1.25, and those who buy it will greatly ansist two worthy women; one of whom, the medium, is a confirmed invalid. Their residence is at No. Six, North Sangamon street, where they will no poubt be pleased to see their friends.

The true, well-tried Spiritualist and cul-tured speaker, Giles B. Stabbins, has turned his face eastward, to lend his able assistance at the several New England'camp-meetings.

State Association of Spiritualisate and eralists will take place August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Raffroad. BISMARK OROVE.

Arrangements have been fully perfected for the National Liberal and Spiritual camp-meeting at Bismark Grove, Lawrence, Kansas, to begin September 5th and last one week.

ONSET BAY, MASS.

A camp-meeting will commence at this place July 18th, to continue till Aug. 1st. LANSING (MICH.) CAMP-MEETING.

Will be held at Lansing, commening Sat-urday, July 26th, and closing Monday, Aug. 4th, 1879.

LAKE PLEASANT, MASS.

The yearly gathering will commence Aug. 6th and conclude September 3rd.

SCHROON LAKE, N. Y.

The Spiritualist camp-meeting will begin Sept. 10th and hold through the month.



GOSSAMER HAMMOCKS. There's no other one article that will give or as a hammark arresched in the shade, and are the plasance to be 'obtained in the summ in the wonds or to the seathere give a Hammark a merevale of the second secon



the is analyse by wee in souther their own hereas. Is given the best rikes her tolling the showing the appearance of the best as each year. Also much other INFOS MATION of Actually worth as much an other lights Book contact form for to ins delikes, but readers he beam and some by much post paid on rescalptor the price, 50 contactors of being in beam and some by much post paid on rescalptor the price.

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