Ernth Genrs no Mask, Lows at no Human Shrine, Seeks neither Place nor Spplanse: She only Isks a Pearing.

VOL. XXVIII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, JULY 3, 1880.

1 \$2.50 In Advance. 1 Single Copies Five Cents.

MO. 18

CONTENTS

First Page.-Mysteries and Enigmes of Science. Hudson

Tuttle and Christian Spiritualism. SECOND PAGE,-Sideros and its People as Independently Described by Many Psychometers. Zacariah Chaudier. An Open Letter to Mr. Charles R. Miller, President of the Brooklyn Spiritualist Society. Christian Spiritual-

TRIED PAGE.-Woman and the Household. A Jewish Account of Jesus. Hook Notices, Partial List of Magazines for July.

ism-Hudson Tattle to Henry Kiddle.

FOURTH PAGE,-Faith, Religious and Scientific, Bradlaugh and the English Parliament. The Presbyterian's Hell. Dedication of the New Church in Alliance, Ohio. Dr. Slade. Dr. Rauch in a New Role. The New Remedy for Dropsy. The Harmonial Society. N. B. Starr. Isborers in the Spiritualistic Vineyard, and Other Items of

FIFTH PAGE.—The Grand Army of Straw. Special Notices Miscelianeous Advertisements.

SIETH PAGE. What I Live For. Remarkable Cures. Letter from Dumont C. Dake, M. D. Schooleraft Meeting. Letter from Dr. G. Bloede. Brooklyn (N. Y.) Spiritual Fraternity. Sturgls Yearly Meeting. Annual Report of the Free Congregational Society of Florence, Mass., for the year ending April 5th, 1880. Criticism. The Children's Progressive Lyceum of Chicago.

SEVENTH PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal. M iscellaneous

EIGHTH PAGE.—The Birthday of Modern Spiritualism—An Item for the Bible of the Future. The Independent Voice-Given through the Mediumship of Mrs. Clara A. Robinson. Death of N. B. Starr, the Spirit Artist. Miscellaneous Advertisements.

Mysteries and Enigmus of Science.

The Popular Science Monthly, for July, has two articles which are alike in the fact that they concede a state of absolute incapacity, on the part of men of science, to explain certain very ordinary but entirely inexplicable mental phenomena. Under the title, "A Zoölogical Enigma," Dr. Oswald narrates the experiments adopted by some place or house, from great distances, which is present in some animals and absent in others, is the result of an exercise of scent, or of memory or, indeed, of any other known

A dog was made insensible with ether at Cincinnati, put into a wicker basket, started on a train of the Cincinnati Southern Railroad, first southwest to Danville Junction, thence east to Crab Orchard, and finally northeast to a hunting rendezvous near Berea in Madison County. This circuitous route was taken because, on a former occasion, when the dog had returned from a point 160 miles distant from his home, it was suspected that he might have found his way back by simply reversing his course on the railway by which he had come. At Berea the dog was shut up securely over night and well fed. The next morning he was taken out to a clearing, on the top of a grassy knob at some distance from the railway, and was let loose. Without any preliminary survey he slunk off into a ravine, scrambled up the opposite bank, and struck first on a trot and then a swift gallop, not toward Crab Orchard, i.e., south-east, but due north, in a bee line for Cincinnati. He ran not like an animal that has lost its way, but "like a horse on a tramway." straight ahead with his nose well up, as if he were following an air line toward a visiible goal. He made a short detour to the left to avoid a lateral ravine, but further up he resumed his original course, leaped a rail fence and went headlong into a coppice of cedar bushes, where they finally lost sight of him. The report of the experimenters was forwarded to the owner by rail, and on the afternoon of the next day after receiving this report the owner met the dog on the street in Cincinnati, "wet, full of burrs and remorse, and apparently ashamed of his tardiness." Dr. Oswald says:

"That settled the memory question. Till they reached Crab Orchard the dog had been under the influence of ether, and the last thing he could possibly know from memory was a *misleading* fact, viz., that they had brought him from a southwesterly direction. Between Berea and Cincinnati he had to cross two broad rivers and three steep mountain ranges, and had to pass by or through five good-sized towns, then centers of a network of bewildering roads and by roads. He had never been in that part Kentucky before, nor ever within sixty miles of Berea. The inclination of the watershed might have guided him to the Kentucky River; and by and by back to the Ohio, but far below Cincinnati and by an exhaustingly circuitous route. The weather, after a few days of warm rains, had turned clear and cool, so that no thermal data could have suggested the fact that he was two degrees south of his home. The wind, on that morning, varied from west to northwest: and, if it wafted a taint of city atmosphere across the Kentucky River Mountains, it must have been from the direction of Frankfort or Louisville. So, what induced the dog to start due north?"

Upon the question of scent he suggests: "A nose that can track the faint scent of a rabbit through thickets of aromatic herbage might easily distinguish the atmosphere of a reeking manufacturing town at a dis-

tance of ten miles. At lifty miles it might be barely possible under the most favorable conditions of wind and weather; at one nundred and fifty miles it seems impossible under all circumstances.

"Similar causes have produced similar results in other species of animals, for the sense of orientation is not confined to the genus Canis. Horses and goats show traces of the same talent: pigeons, crows, falcons, and all migratory birds possess it in a transcendent degree; also all migratory fishes and reptiles, shad, sturgeons, tunnyfish, and marine tortoises. Now, there is no doubt that in most birds the olfactory sense is very feebly developed. Eagles, faicons, and sparrow-hawks hunt by sight, and even condors and other vultures have been decoyed with sham carcasses, hides stuffed with straw or stones. Pigeons and chickens are very sharp sighted and awaken at the slight-est sound, but a noiseless thief can surprise them in any dark night—the sense of smell does not warn them. Von Haller went so far as to assert that birds can not smell at all, and that their nostrils are only respiratory apertures.

"How, then, could carrier-pigeons find their way from Cleveland to Philadelphia! Belgian pigeons have carried letters from Paris to Namur and from Geneva to Brussels, in fourteen and twenty-two hours; and a ger-falcon, which Henri Quatre presented to the commander of a Mediterranean brigantine, returne i from Tangier to Paris in a single day. Did they steer by sight? How-ever telescopic their vision might be, the incurvation of the globe would preclude the

"The bird-of-passage instinct is much less wonderful. Cranes and geese might steer due south by the aid of the noontide sun, physicians in Ohio to determine whether the faculty of returning to a particular place or house from great distances, which at random over the State of Massachusetts till she came in sight of the Holyoke range and Mount Tom. A sturgeon, too, might find his spawning grounds at the mouth of the Ottawa by following the St. Lawrence upward till he reached the Chaudière of St. Anne. In short, the art of retracing a selfchosen route appears much less enigmatical. But even reptiles have crossed unknown seas by the aid of the same geographical second-sight which guided the Philadelphia pigeons to their native roost. According to a well-authenticated report, the crew of a British East Indiaman caught an enormof tortise near St. Helena, marked it with the brand of the company, and quartered it in the cockpit, but in the English Channel their captive crawled on deck and plunged overboard. Two years after, the same tortoise was caught in Sandy Bay near Jamestown, on the south coast of St Helena. No ocean current could have carried it there: it must have navigated by its inner compass a distance of seven thousand English miles."

No explanation whatever of this enigma is undertaken by the Popular Science Monthly. Nothing but the overwhelming evidence that such facts occur, could outweigh the equally overwhelming conviction that out of courtesy to men of science they ought not to occur, because science has no explanation whatever to offer for them. That they are phenomena of mind and betray intelligence of the highest order, cannot be doubted. Certain animals, such as lizards. are said to be almost wholly destitute of the faculty.

In another article, in the same number, on "Hysteria and Demonism," Dr. Charles Richet describes mesmerism as a species of "somnambulism produced by passes" and as a disease, though it is a disease which is "not disagreeable," and is "also without danger." No accidents, "either grave or light," have been noticed as consequences of it, and "it is even possible that in certain cases it appeares the over-excited nervous system."

Now to describe mesmerism as a condition of "somnambulism produced by passes." is very much like describing church-membership as a condition of pecuniary independence produced by baptism. Somnambulism, or walking in one's sleep, is a disease, because it is not voluntarily superinduced and cannot be voluntarily controlled or limited, and because the action of the faculties while it is pending, are unnatural. disagreeable and dangerous. Mesmerism is just as little like somnambulism as is the orientation or faculty of finding localities, previously under consideration.

Dr. Richet admits the phenomena of mesmerism or animal magnetism as facts, i. e., he admits that the mind and will of one person may control the mind, will, senses. imagination, belief and judgment of another by means of "passes" and other "bewitchments" for which medical science has only the abusive names "hysteria, demon I Monthly are diseases.

ism, disease," and the like. In some cases | Hudson Tuttle and "Christian Spiritualism." there is torpor and muscular and fibrous contractions; in others none of these. In some cases the subject becomes insensible to pain or touch, and may be pricked or tickled without provoking any sign. In nearly all cases the judgment and beliefs of the subject are under the control of the operator. At this point, Richet commits the most deplorable misrepresentation by attributing to the somnambulism "caused by passes" i.e., to mesmerism, a phenomenon which he well knows never occurs in genuine somnambulism, and which, in fact, clearly distinguishes meamerism from all somnambulism, as well as from ordinary sleep. He says:

"A fact which marks the difference between somnambulism und ordinary sleep is that the dream, which is only spontaneous in ordinary sleep, may be provoked in som-nambulism. It would be very hard, for example, to make a man who is sleeping quietly in his bed dream of a lion. If we should say to him aloud, 'Look at the lion!' one of two things would happen: he would not hear us, or he would wake up; but in either case he would not dream of a lion. On the other hand, I once said to one of my friends whom I had put into the condition of somnambulism, 'Look at that lion!' He started at once, and his face expressed fright; 'He is coming,' he said, 'he is coming nearer, let us run away—quick, quick!' and he almost had a nervous crisis under the influence of his terror.'

We have seen numerous cases of genuine somnambulism. If Dr. Richet has ever seen them, he well knows that if any instances ever occur in which outside persons can give direction to the thoughts, purposes or action of a somnambulist, they are the rare exceptions. The degree of control is totally unlike the control of a magnetizer over his subject. It is as imperfect and accidental as the alleged control which a person awake can exert over a person in an ordinary sleep or dreaming, by pinching him or talking to him. In the above instance, while the writer begins by asserting that the person whose "dream" he influences, is a somnambulist, he ends by explaining that by the word "somnambulist," he means a mesmerized subject; i. e., one whom he has thrown into somnambulism by "passes."

The fact is that if Richet had presented facts bearing on mesmerlsm, without abusive epithets, such as "disease," "hysteria." etc., his article would have been rejected as unscientific. An allegation that one person could influence the will, judgment and belief of another, by "looks and passes" merely, is in itself an unqualified endorsement of mesmerism in its essential claims, and therefore it is unscientific. But if the writer couples his endorsement of the essential fact with dyslogistic epithets speaking of it as a "disease" this restores its scientific standing, though disease ordinarily means something that is involuntary, and produces pain or inconvenience, while this is a phenomenon which is at all times controlled by an intelligent will (of the magnetizer) and produce no pain or inconvenience what-

The word disease" being thus deprived of its meaning, may be used as a shield and buckler, behind which a scientific man may state to other scientific men that he has produced and witnessed genuine mesmeric phenomena without indorsing mesmerism. Such scientists are the Nicodemuses of today who save their standing in the regular schools of science by denouncing all "isms" that have not a purely materialistic origin, and yet send for Jesus by night, get an inkling of the very truths which they denounce, and investigate them surreptitiously. To admit they do not know how a dog finds its way home, is scientific. They need not charge the dog with being diseased. But to admit that one man's will can influence another's by looks and passes, is unscientific, unless the admission is coupled with the statement that the person so influenced is for the time being in a state of disease. This can safely be done by redefining the word "disease," so as to make it mean a "psychologic influence, imposeable upon, and removable from, one person at the will of another, attended by no pain, curable by no medicine, having no perceptible deleterious consequences, often accompanied by great benefits, indeed a curative power. Under this new scientific definition not only mesmerism, but eloquence, prayer and music, and possibly the reading of the Popular Science

To the Editor of the Religio-Philosophical Journal: In your excellent issue of June 5th, there In your excellent issue of June 5th, there appears an article from the nen of Bro. Tuttle under the heading of "Christian Spiritualism," inquiring of Brittan, Buchanan, Kiddle and myself (he might have extended the list to Crowell, Watson, Fishbough, Fishback, Harter, Seaver, Mrs. Brigham, Mrs. Hyzer, and many others) "what they desire to convey" by the phrase "Christian Spiritualism." Doubtless Dr. Brittan, Prof. Buchanan, and Mr. Kiddle will answer each for himself, and the brave independent for himself, and the brave, independent JOURNAL I am confident, will publish their responses.

But to the subject matter: I have never called myself a Christian Spiritualist. Others have thrust the honor upon me, if it be honorable-the dishonor if it be dishonorable. Only a few times in the multiplicity of my writings have I employed the phrase Christian Spiritualism, and for the reason that I preferred *religious* Spiritualism, as a phrase of broader and deeper significance.

"Most earnestly" does Bro. Tuttle inquire, "What I desire to convey by the term Christian Spiritualism?" The question, though rather non-important, is courteously put. This, generally speaking, is characteristic of friend Tuttle's style. I say it to his praise. If it were otherwise I should pay not the least heed to his inquiries or criticisms.

Answer: I mean by "Christian Spiritualism," a Spiritualism truly enlightened, rational and consecrated—a Spiritualism whose phenomena and philosophy are from the heavens rather than from the hells. But is not all Spiritualism—the word in cluding the phenomena and the philosophytruly enlightened and rational? By no means Voudou Špiritualism with its weird spells, charms, orgies, distorted visions, demoniac trances and pitch-dark practices, is neither enlightened nor rational. Some of the African Voudous or Obi-men, to my knowledge, give good tests, and they all believe as firmly as does Mr. Tuttle in the fact of

Agam: Mormon Spiritualism, in my estimation, is neither enlightened nor rational, And yet: none intimately acquainted with the early history of Mormonism, will dispute the clairvoyance, the visions, in a word the mediumship of the founder, Joseph Smith. Touching the class or grade of spirits that

influenced him. that is another question! When in Utah last winter, conversing with a Mormon quite famous for his gift of healing. I was referred by him in language more Western than classic, to the "spiritual gifts" among Mormons as a proof of the truth of Mormonism. He had three—only three wives! Does not such a phase of Spiritualism admit of an adjective?

Am I told that the above is "not Spiritualism?" Pardon me—but who made you judge infallible? and by what authority do you assume the position of Pope?

If belief in a present converse with spirits and the exercise of the spiritual gifts constitute the sum, the essential factors in Spiritualism, then the polygamic Mormons, the black Voudous of Africa, and still more objectionable specimens of humanity may lay as good claim to being Spiritualists as Mr. Tuttle.

After soundly berating Christian Spiritualism and seeking to belittle such advocates of it as Kiddle, Buchanan and others, Mr. Tuttle savs:

"By exalting christianity and making a corner-stone of Jesus, they set themselves directly across the path of advance marked out by great thinkers and scholars like Max Muller and others, who bring all religions, as evolutions of human thought, to one common level."

And who, pray, has made a "corner-stone of Jesus?" I'do not know of one in the ranks of Spiritualism. Thank heaven, the great body of Spiritualists are intelligent enough, honest and honorable enough to make the due distinction between the man Jesus and Christ—that is, to say, the Christ principle, or the Christ-spirit of truth. love and purity. I wrote a pamphlet entitled "Christ the Corner stone of Spiritualism." Over 17,000 copies have been sold—proof enough that it was a timely production. As to Mr. Tuttle's assertion that Max Muller brings all religions "to one common level" -the exact reverse is true! Before me this moment lies Fraser's Magazine, containing one of Max Muller's lectures upon the "Science of Religion," delivered at the Royal Institution, London. And the underlying thought and aim of the lecture is to show the superiority of the Semitic over the Tur anian, Aryan and other religions of the East. This prince of scholars, after clearly proving that the religion of Judaism and Christianity was eminently monotheistic proceeds to exalt it above the religions of the other races.

Further on in the article under considera ion, Mr. Tuttle makes this admission— "Spiritualism is Christian; it is Moham-medan; it is Buddhistic, etc." Exactly sol -and being so, Mr. Tuttle being authority why is he so troubled?

While in India I met a noted Spiritualist K. R. Deb Mitter, who said-"I believe in intercourse with the spirits of the dead, yet, considering my caste, I prefer to be called what I am, a Brahman, or a Brahmanical Spiritualist—a Iriend of Brahm and man! Probably Mr. Tuttle would have lectured him for using the "adjective" and then kindly put him right.

But how about the word "currency?"the genuine, the doubtful, the counterfeit? Is not the adjective both admissible and necessary here? or is a gold currency, a silver currency and a worthless rag-paper

currency, all equally valuable in Mr. Tut-tle's estimation? No adjectives! Thinking of that lamented "Christian Spiritualist," Robert Dale Owen, thinking of the veteran worker, Charles Partridge, who has continued his connection these long years with a liberal Christian church, thinking of Dr. Watson, Buchanan, Brit-tan, Putnam, Kiddle, Barrett, Fishbough, A. E. Newton, Crowell, Mrs. Brigham, and others—and then reading these sentences from the pen of Mr. Tuttle: "They (Christian Spiritualists) only desire to retain the name as a sham, and it is a sham that de-ceives nobody....You have Spiritualism, but blighted, dead with the dry-rot of aping respectability." I have only to ask if the above is just the style and spirit to manifest towards one's peers-men and women,

honest, conscientious and cultured? Is Mr. Kiddle in advocating Christian, alias a rational religious Spiritualism, playing the role of the "sham?" And did he in resigning the position of Superintendent of the New York schools, and in writing his book upon Spiritualism, so unassuming and so Christian in spirit, have no higher mo-

tive in mind than an "aping respectability!" Finally, as Bro. Tuttle asks me through the Journal—as well as Buchanan, Brittan and Kiddle—what I "desire to convey," or mean by "Christian Spiritualism," I now propose to turn inquisitor, asking Mr. Tuttle what he meant—with his Jew-like dis-like to the words Christ and Christian—by joining the Independent Christian Church of Alliance, Ohio?

It was not the "Independent Church" of Alliance, as Mr. Tuttle has carelessly or purposely written it several times—but the "Independent Christian Church" that he joined, which Christian Church gave him a certificate conferring upon him the privileges of a Christian minister. What did he mean by taking this step? and what understanding did he entertain of the word "Christian?" Dr. Cooper, and other speakers, and writers, if I mistake not, obtained their certificates of the Ohio State Association of Spiritualists.

The history of the Alliance "Independent Christian Church" is briefly this: the original was Disciple, or what some would denominate a Campbellite church, which church, to use Mr. Tuttle's published words, 'was considered the leading Disciple church in this country, and was ministered to by the best talent of that sect." But at length a liberal spirit got into this church. Controversies arose, waxing warm upon the subject of baptism and other dogmas. A schism was the result. And here follows the resolution that took about two-thirds of the congregation away from the old church—"Resolved, That we form ourselves into an organization of Independent Christians with the Bible as our foundation, granting to all men their right of choice in baptism and all matters pertaining to Christianity." The wording and tenor of the above resolution was considered at several church meetings, and the following was finally adopted:

"Resolved. That we unite in forming ourselves into an Independent Christian Church with the Bible as our foundation, granting to all their right of choice in bapt-ism and all matters pertaining to Christianity."

Such is the platform of the Independent Christian Church of which Hudson Tuttle voluntarily became a member—and became so by vote, I believe, rather than immersion or any form of baptism.

Now, then, I have one or two important questions to ask: 1. In joining this Independent Christian Church, which has the Bible for its founda-

tion, what signification did Mr. Tuttle attach to the word Christian? Will he answer? 2. Saying nothing of the right, would it

not be consistent on the part of Mr. Tuttle to disconnect himself with that Christian church in Alliance before "ruuning another tilt" against Christian Spiritualism ?

But I must close—let us do it in "due form," speaking masonically. Bro. Brittan pass the hymn-book; Bro. Buchanan seect the hymn; Bro. Kiddle, be so kind as to read it....Will Dr. Watson give the key and "lead off;" Bro. Tuttle ever faithful as a Christian co-worker in the Independent Christian Church, will stand with us. In union there is strength. Will Bros. Crowell, A. E. Newton, Harter, Fishback, Fishbough, Barrett, Sisters Hyzer, Brigham and others, join in the singing. Listen to the dear old words:

"How sweet the tie that binds Our hearts in Christian love." Behold the tableau! Let us hereafter have beace. J. M. PEEBLES.

Hammonton, N. J.

The Fargo, Dakota, Republican says:

"Prof. Denton commences his course of six lectures on geology Thursday evening, June 24th, and we know whereof we write when we say that all who can enjoy listening to one of the best scientific lecturers in America should attend. Tickets for the course, \$1.50 each, with reserved seats, may be secured at the postoffice. Don't fail to hear the opening lecture, and after hearing that you will not want to lose the rest."

If men considered the happiness of others or their own; in fewer words, if they were rational or provident, no State would be depopulated, no city pillaged, not a barn would be laid in ashes, not a farm would be deserted.-Landor.

Sideros and its People as Independently Described by Many Psychometers.

> BY PROF. WM. F. DENTON: [CONTINUED.]

It never crossed my mind that this was a description of another world and its people, as I am now satisfied that it was. I thought it possible that some dark skinned people might have lived in Northern Ohio, and that their influence had been communicated in some way to the specimen, for I felt confident that what the psychometer saw was related to the specimen, since on trying it subsequently Mrs. Foote saw the whole vision in exact order again. About nine months afterwards, Mrs. Denton examined

another specimen from the same mass and said:

"This has a good deal of the lunar feeling. I am in a region of rocks, all dry; I do not feel the heat of the moon, but the dryness is similar, as if all water were absent. I see large masses of rock with veins of iron all through them, forming quite a net-work, with here and there large pure masses of iron."

With another specimen, known by me to be meteoric,

but unknown to her, she said:

* * "I am at the foot of a mountain or high hill, I can easily see into the inside of it, but with difficulty the outside. * * I see a great deep chasm; what a terrible depth! It must have beem dreadfully disturbed. I see a hilly country now. The landscape is beautiful, delightful; all is at perfect rest, like a calm, summer's day. The climate seems to be that of continued spring, without the heat of the tropics, or the cold of this climate."

With another meteoric specimen she said:

"The slope or inclined plain that I saw is covered withshort, green vegetation, différent from all I have ever seen. It looks more like moss than grass, though I never saw anything covered with moss to such an extent. The soil in which it grows seems very thing,"

Other psychometers have recently described to me the thin soil and moss-like vegetation found on many parts of the same world.

With another meteoric specimen Mrs. Denton said: "I have traveled for many miles over the surface of that world, for world it is, with plains and seas." I became satisfied that some of the meteorites were fragments of worlds on which vegetation had existed, but beyond this I could arrive at no definite conclusion. I had the Painsville meteorite moved to Wellesley, and thus the matter remained for nearly twenty years.

BEAR RIVER METEORITE.

A few months ago, Alfred Denton Cridge, the son of my sister, Anne Denton Cridge, who made many of the examinations recorded in the Soul of Things, visited us, and finding that he possessed remarkable psychometric power, I gave him for examination a piece of a meteoric iron found near Bear River, Colorado, by miners washing for gold. He had no idea as he subsequently said, and as I think, that it was a meteoric specimen. He said:

"I see a very dark, mountainous, tossed-up country. There seems no order about it. It must be a long time ago (I fear I have got too far back). There are no very high mountains, but it is very rough and precipitious. There are no valleys of any size here. There is no life, no yerdure. It looks dark and forbidding. By following a chain of mountains more marked than another. I come to the ocean. It is not pure water. It's warm. There is no life on the shore at all. The water is dark, but not as salty as the ocean.

"There are great earthquakes; at times I can see the whole earth quiver and toss; there are also volcanoes. A large promontory runs into the ocean and there is an island a mile or two off, a continuation of it, torn off by water after an earthquake. The ground is rising all the time." Can you see any clouds?

"Yes, and they are pretty high. The sun shines once in a while. The clouds are very dense."

"Near the shore there is plain ground, but most of the

surface is rough. I can see for hundreds of miles by ris-

ing up." Come toward the present time.

"I come to where the bay is gone and the land has advanced. I see greenish rocks that have vegetable matter on them and masses of jelly in the shore; sometimes spread out, and sometimes in lumps of a darkish blue color." Come still nearer the present.

"Now there are trees; they are ferns. The ocean is gone from there. I see a river now. I see no animals on the land; there are some I think in the ocean. I see no

"There are large fish in the water; they have a bony covering on the outside. One is rather round and has a bone that projects from its snout like a sword with which it charges other fish.

"Rocks are covered with verdure and trees are hanging over them. I see thick, leathery, blue leaves and plants that are of different colors, red, light green and other shades. As I come forward in time I see mammals and different trees and coarse grass. Now, I see no clouds in the sky; more grass and better soil. There are large dense forests and marshy ground. The mountains have different colored rock in them, not so black and forbidding. There are trees on them like pines. The climate is cold-

So far the description might almost apply to our own planet. If a man could take occasional glances at our globe during the ages of its development, he, would probably see very disturbed world with no very high mountains, destitute of verdure and animal life and curtained by dense clouds. At a more advanced stage, he might see jelly-like forms in the water and simple forms of vegetation carpet. ng the rocks. In the Devonian period he would see ferns upon the land and bony-plated fishes in the water. In the carboniferous period trees and verdure every where; and, nearer the present, mammals, various species of trees and grass, and a colder climate. But what followed was so foreign to all that I knew to be connected with the specimen and even with our globe, I was utterly unable to account for it. It seemed impossible that he could have been describing another world, and yet totally unaware of it. He continued:

"I get an influence of human beings. I see blue mountains at a distance and a long valley, stony as you approach the hills. The hills have the same metal as this speci-

men, lower hills the most.

"I get the impression of a town; it is circular, built of stone. It is not an American town. They have tunnels in the mountain and carry rock out in baskets. They are dark people, and make cloth that is darkish brown. Some of the men have beards, their hair and eyes are black, and they look something like Arabs. I think they have very few, if any animals.

"I see furnaces where they melt ore. The furnace is twenty feet high. They go up rock steps and throw the ore in. I see on the opposite side where they put the woodin. I see also places for the metal to run out. There is a large quantity of black, cinder-looking stuff all around.

"These people are not tall but muscular. They understand making arches. They trade with some other-people to whom they sell their metal. Their clothing is peculiar -a kind of blanket over the shoulder and around the waist, and breech-cloths. They did not wear hats. Some had curly hair, but most of them straight. I see no square houses, though they have corners.

"I go into a large circular house with an arched door and several windows. There is a stone bench all round inside. In the centre is an iron rod, round which the people creep. It is a kind of ceremony and some do not like to do it. It does not seem to be a religious ceremony.

"Now, I go into a house. It is rather round, but has two corners; it is small and dimly lighted. It has a queer looking fire place without a chimney; the smoke is driven out. I come where I see the town knocked into chaos; time has destroyed it."

I saw at once that this did not agree with any country or people upon our globe. We have no where bodies of native iron on the earth, or near its surface, unless they have dropped from the heavens; and such people as he describes. digging tunnels in the mountains and smelting out metal, and living in towns that time has destroyed, have, it is safe to say, had no existence upon our globe. Could these be the people of another world? Could they so closely resemble human beings on this planet, as hardly to be distinguishable from them? After some time I thought of the examination of the Painesville specimen, made so many years before, and published in the first volume of the Soul of Things, page 70. Here are dark people mining, and; therefore, digging; smelting metal from the ore in furnaces, from which smoke must have arisen "one cloud after another:" both see that the diggers are bare-headed, and eurly headed people were seen by both. One sees a city with a mound around it; and the other a circular town. Both see a large circular building with people in its vicinity. Though there is considerable difference between the descriptions, I was struck by the agreements, and determined to investigate the matter more, thorough-

TEXAS METEORITE.

I had in my possession a small piece of native iron, from a large meteor found in Texas, and now in the Peabody Museum in New Haven; this was next examined by Mr. Cridge, he having no knowledge of its character:

"I see high, dark looking mountains; there is a canyon at the foot of the highest. I think there is iron in that mountain. The mountain rises perpendicularly; I see nothing growing upon it. At its foot is a plain fifty or sixty miles wide; something grows there. The plain looks black with dark rocks that have fallen from the mountain; some near it are very large; even as much, I should think as ten miles off, some are as large as the stove.

"There is something terribly strange about this place: it is dark, gloomy and forbidding. It does not seem as if there was any animal life here or could be. I see grass in clumps here and there among the rocks. There are no trees. The plain seems to be rocky all over; the farther from the mountain the smaller the rocks.

"I think it rains at times in perfect torrents; the water does not seem pure, however. The climate is generally warm, but the wind is at times cool and disagreeable. I get no impression of animal life of any kind, no insects, no lizards. I see no trail even of any living thing.

"Now I see a gulch where water runs, and I get the impression of a large body of water at a distance (this is the strangest specimen I ever examined). I am there now. It is a black, dismal looking place; coast is high and rugged; the water is dark; it holds a great deal of mineral matter in solution. It has a very disagreeably bitter and yet acid taste. It is warm."

The bitter taste may have been produced by an excess of sulphate of magnesia and the acid taste by sulphuric acid, a common product of volcanoes on the earth. Sulphur is one of the elements found in meteorites.

"I went through the entire earth very quickly, more quickly than I ever went through one before." [He had before this passed through our globe, and I think some other bodies in space.] "The other side has a great deal of rough tossed up land. There is more land than water on this world. There is no snow or ice. I cannot stay under the surface of this world. I find no life on the ocean, except some pulpy forms of life attached to the rock beneath the water. I never disliked any place as much as this. I see now small green bulbs that float through the water, from the size of a pin's head to a thimble. They are changeable in color. I think this water would weigh more than ours." [On account probably of the minerals it held in solution; their specific gravity being greater than that of water]

"By going far out, I see some plants growing that look like sea-weeds. The rocks are in some places covered with them. The atmosphere is a horrible one, charged with poisonous gas. I cannot find any fluid in the interior of this globe, till I go down a long way, and yet this world seems very primitive. This seems to be the one sea of this world, I can find no other, but it has gulfs of considerable size. It is miles deep in the

"Nearly the whole of the world is rocky, there is very little sand and the sand is dark; some of the rocks are red in patches, but there is but little of that kind. In many places there is not a sign of vegetation. The clouds do not seem like our clouds. I think the sun appears larger at one time that another, and the climate is hotter at one time than another; but the climate all over this world is alike at the same time.

"I notice it in the night time now. I go above the clouds: I see no stars that I recognize; one looks four or five times brighter than any that we can see. When I come forward in time it seems all blank, and there is a feeling of horror, such as I sometimes have in dreams, when I feel as if falling. I go back in time and find the ocean larger, and to go back to molten matter is the largest time that I have ever noticed. I think a day is a great deal shorter than our day, yet I do not think it goes a thousand miles an hour. It is a much smaller world than ours. I do not think it is over a thousand miles through. I sense now that it is in this system, for I can feel the influence of stars. with which I am familiar."

There was much seen in this examination that resembled what was seen in the previous one. In both the country was dark, broken up, rocky, forbidding and unfavorable to life. The salt water was different from that of our ocean. A stony valley is seen in the one, more stony near the hills, and in the others a stony plain, more stony near the mountains. But there were very strange statements in this last description that seemed inexplicable; a world-in which the sun appeared larger at one time than another must be a world with an eccentric orbit; this is also indicated in the statement that the climate was at one time hotter than another, while the climate all over the world was alike at the same time. Were these meteorites fragments of some cometary world, whose axis was nearly perpendicular to the plane of its orbit? But where could have been the path of such a body? Could human beings have lived upon it, if it went far beyond Jupiter? We can hardly suppose that at such a distance from the sun, the diminished temperature would allow of the existence of human beings upon a world depending on the sun, for its heat. What body could that be in its sky that looked four or five times the size of the brightest star in our firmament?

[To be be Continued.]

Let all the sins that have been committed fall upon me in order that the world may be delivered .- Bud

ZACHARIAH CHANDLER.*

To the Editor of the Religio-Philosophical Journal:

DEAR SIR.—The life of a strong man is a great lesson for all. In strength of will, in persistent industry and unfailing courage, in executive capacity and business ability, konor and sagacity, in breadth, and grasp, and power of intellect, this man stood eminent. In private and in public life he was not, and could not be, petty or mean. He was a firm and true friend and co worker, or a frank and strong opponent, respected by those he felt obliged to oppose. He had deep and intense convictions, and stood for them unflinchingly. In the darkest hour his courage was highest, and his conquering will most royal in its sway. On the day set apart by the United States Senate for addresses on his life and public services, after his decease, I sat in the gallery and heard Hon, T. F. Bayard, of Delaware, give his testimony. He spoke of their long and decided ed political differences and antagonisms, and said that the great Michigan Senator was a fair, and open and sincere opponent, whom he ever esteemed as a friend in whom there was no duplicity or want of personal integrity; and that, outside their political differences. it had been a pleasure and a privilege to have his aid and counsel in practical affairs which he so well un-

This valuable and highly interesting book is the joint production of the gentlemen in the editorial staff of the Detroit Post and Tribune, and their task is well done. Senator Blaine closes his introductory letter as follows: "It is fitting that Mr. Chandler's life be written. It is due, first of all, to his memory. It is due to those who come after him. It is due to the great State whose senator he was, whose interest he served, whose honor he upheld. I am glad the work is committed to competent friends, who can discriminate between honest approval and inconsiderate praise, and who with strict adherence to truth, can find in his career so much that is honorable, so much that is admirable, so little that is censurable, and nothing that is

The life opens with a sketch of his ancestry and his birth-place, at Bedford, among the New Hampshire hills, lifty miles north-west from Boston. His father was of the good Puritan stock, a man of solid standing. His mother, whom he resembled, a superior woman, of Scotch-Irish descent. They lived simply on the farm and Zachariah had his schooling in the old school-house yet standing, with two or three terms at an Academy. He was full of vigor of mind and body, mastered his studies and was the best wrestler in town. His coming to Detroit in 1833, is chronicled, and his early and late daily industry, his vigor and sagacity making the retail store grow to wholesale, how he slept on the counter, and travelled over the State, and won friends by square dealing and was ever lenient to honest men and swift against knaves. Twenty-five years of this steady work found him a man of ample means, not won by tricks or speculations, but earned by sagacity and persistent effort.

He was one of the raw boys whose manhood comes late and whose qualities enlarge and ripen to the last and so came to be known and sought as fit for public trusts. His lecture in Detroit, for a lyceum, on The Elements of Success, glimpses of his family life, his election as Mayor, his defeat as candidate for Governor, his election to the United States Senate, his valuable work there, his great services, as one of the committee on the conduct of the war and his career as Secretary of the Interior, his speeches made a few short months ago, so terse, and strong and full of in-tense feeling, that thrilled over the land like electric shocks, and his last great speech in Chicago, the very night of his sudden departure, are given to us in these instructive pages, illustrated and made vivid by personal incident and anecdote. The fit close of the volume is an appreciative and eloquent memorial address at the Fort Street Presbyterian church, Detroit, Nov.

27th, 1880, by Rev. A. T. Pierson. Mr. Chandler's business experience gave him broad and practical views in regard to the industrial and financial interests of the country. He believed in the development of our resources and the fair protection of home-industry, in such way as to lift up and benefit the workman, to make the employer's business His ready services for the material interests of his constitutents were of great value. His earnest patriotism his love of liberty and justice for all, his great strength and courage and constant labor in the trying years of the civil war, and his words of power and heroic faith in the last and greatest of his ripe years, are to live long in history. I was one of thousands that filled the streets around his house and stood through the funeral services amidst the pelting of a snow storm, and the feeling of regret at the loss of a great man swept away, for the hours, all distinctions of party or

class. This book should be in every household, for it is gospel, telling of the priceless worth of industry, earnestness, fidelity to honest convictions, heroic courage and firm will. The solid volume, with its clear type, fine paper, handsome and substantial binding, and fit ngraved illustrations, is an excellent sample of the best book-making.

G. B. STEBBINS. Detroit, Mich., June 22nd, 1880.

* Zachariah Chandler, an outline sketch of his life and public services, by the Detroit Post and Tribune, with an introductory letter from James G. Blaine, of Maine. Detroit, Michigan: The Post and Tribune company, publishers. Sold by subscription. 430 pages, with Illustrations.

An Open Letter to Mr. Chas. R. Miller, President of the Brooklyn Spiritualist Society.

DEAR SIR:-Pardon my addressing you in this public manner. But the case is an urgent one and imperatively demands your candid and immediate attention. You have in private conversation and in public conference meetings in this city, expressed your high respect and esteem for Mr. William R. Tice, your brother in a common cause, and have also expressed your most implicit and unbounded confidence in his integrity and honor as a man, and in his loyalty to the great spiritual movement. You do not for one moment believe that, he brought with him to the James scances, the trumpery in reality found upon and taken from the perjured, alleged materializing medium, Alfred James, ou are well aware that no one in Brooklyn, Spiritualist or non-Spiritualist gives any credence whatever to the grossly false charges of one Jonathan Roberts against your Brother Wm. R. Tice. You are mos fully aware of the coarse tone, vindictive spirit and general unfairness so pre-eminently characteristic of the professedly spiritual paper called "Mind and Matter," in its libelous attacks upon some of the best friends of the spiritual cause. You have in a public assemblage at Everett Hall, intimated a belief on your part that the spirits may have told Alfred James to provide himself with the scarf, turban, gown, mustaches, slippers, etc., in order that they might have a starting point or nucleus to work from and thus duplicate or produce, evolve, materialize an indefinite number of suits in which to appear in presence of the circle as

sembled to witness materialized spirit forms. Between yourself and the writer exists the most friendly and cordial feelings. We are old time friends. None rejoiced more than I at your recent re-election as President of the Brooklyn Spiritualist Society. The Society and its Conference have both unmistakably manifested their entire disapproval of the course pursued by "Mind and Matter" towards Messrs. Wm R. and Thos. S. Tice, and have as unmistakably manifested their indignation thereat. The editor of the pro fessedly spiritual journal alluded to, is apparently destitute of the spirit of a gentleman and possessed of the instincts of a ghoul; and evidently alarmed by the fear of legal proceedings against him by the man against whom, he has sought to predjudice the Spiritualists of the country now makes haste to say that apart from the James's affair, the Messrs. Tice may be men of integrity, although he cannot and will not forgive their successful and thorough exposure of one of the most disgraceful frauds to be found in the annals of modern piritualism; thus most fully illustrating the idea of but a small class, I hope, of Spiritualists who seemingly believe the exposure of fraud on the part of alleged

mediums, to be the one and only unpardonable sinthe sin against the Holy Ghost, which hath never forgiveness, neither in this world nor in that which is to come. In view of all known and said by yourself concerning the James expose, I ask you in the name of Spiritualism and humanity, aye, of ordinary fair dealing and common courtesy, to place yourself on record before the Spiritualists of the country, in order that your own position may be as clearly defined as is that of the Brooklyn Society, Conference and Fraternity, in reference to vindicating the fair fame before the Spiritualists of the country, of two of the staunchest and noblest friends of Spiritualism, to be found here or elsewhere, against the vile attacks of as unprincipled a sheet as ever disgraced the field of journalism. W. C. BOWEN.

Brooklyn, N. Y., June 19th, 1880.

CHRISTIAN SPIRITUALISM.

Hudson Tuttle to Henry Kiddle.

I asked Mr. Kiddle among others, to plainly state the meaning he attaches to the term "Christian Spir-itualism," and he replies at length in the Journal of June 19th. It may not appear so "strange" to my brother, that I should ask such a question, when I state my reason therefore. It is incontrovertible that the current of spiritualistic thought has divided into two streams, one accepts all truth wherever found; the other has a partiality for that contained in the Bible, or as modified in what is known as Christianity. Now shall we be true to the catholicity of our cause, and not narrow its field by an adjective, or shall we confine it to a certain religious field by the descriptive "Christian?" If we are asked, what is our faith? shall we say Spiritualism, meaning thereby the essence of all religions and the science of life; or shall we say, "Christian Spiritualism," meaning a Spiritualism which is content to go back and revive "Primitive Christianity?" Primitive Christianity was good enough; so were the teachings of Christ and the Fathers. What of it? What if modern Spiritualism agrees or disagrees with them—is that proof of its truth or falsheood? It is a pleasure to trace the great streams of spiritual thought among the various races and through remote ages, and see how they all converge and are woven into one endless webb, by the activity of spiritual intelligences. down to the present time, but the value of all the evidence of universal history combined, is not equal to that of a single identified rap given by a departed

This is why I ask the question. I had no doubt but those who used the term, understood themselves, nor had I any doubt that their readers had the least idea of their meaning. I have no doubt now that Mr. Kiddle and those who use the term, are wholly at sea, without any more idea of what they mean by "Christian Spiritualism," than their readers. In over a column he ought to have told what he meant. He might have done so in a single sentence.

Mr. Kiddle quotes the Arcana of Spiritualism as saying of Spiritualist: "It is the essence of Christanity."

and remarks: "Now, if in a religious aspect, Spiritualism is the "essence of Chrisanity" (and in this I entirely agree with Mr. Tuttle), in some other aspects it may be, and doubtless is, something very different; and what better term can be used to express this essential characteristic than Christian Spiritualism, a term which, it will be seen. Mr. Tuttle has explained among the Arcana of this deep subject. But it is the

essence we are speaking of. True it is the essence of Christanity, but that is not all there is of it, as the "Arcana" would thoroughly show, had the proper quotations been made. It is also the essence of Buddhism, of Confucianism, of Platonism, of every religious form of thought; the essence of all the sciences. Thus it happens that the term Christian is as much out of place as that of Platonic or scientific Spiritualism would be. Again Mr. Kiddle

"We do not care for the rubbish of creeds. Nevertheless, in throwing away the rubbish, we should be careful to retain the pre-cious jewel, which lies buried beneath. Let us cleanse it from those ac-cumulations of dirt and dross, and set it where it will shine with all its native splendor."

the trappings which go to make up Christianity are all cast aside, and the "precious jewel" of truth found, why should we "set it where it will shine," because exhumed from the "accumulations of dirt and dross" of Christianity, any more carefully than if found in the rubbish anywhere else? Is not truth of equal

value wherever found?
No doubt, "Primitive Christianity" contains many priceless truths. Its teachings accord with the no-blest precepts of modern Spiritualism, but as we are now in the broad sunlight, why should we seek to relight the dim lamps, even if these were held by aposto-

lic hands? W read of miners delving in the blackness of subterranean caverns, for the gem, which holds the sunlight imprisoned and glows with pale fire, and we say what a waste of life for a bit of shining glass when all the world is flooded with light. "The precious jewel," after being cleansed from "dirt" of creeds, by the power of spiritual light, what is it then, oh! what is it then? A phosphorescent bit of glass, or a little lump of crystal earth shining faintly, while above the spiritual sun pours down infinite floods of glory, making the merest clod radiant with tenfold beauty. And is there not a distinction between Spiritualism and Spiritualist? Mr. Kiddle does not want plain "Spiritualism," because a man may be a blatant spiritualist and possessed with a demon-of wrath. blackguardism and scurrility, discord and vituperation, pride, hate, lust, prompting him to do many mean and disgraceful actions," etc.

Such a man may call himself a Spiritualist, but is he really one? Shall Spiritualism be judged by those who pretend to accept it? Then what becomes of Christianity, for are there not a multitude of professing Christians, mean, selfish, false, despicable? With Mr. Kiddle, Spiritualist and Spiritualism are the same.

The root of Mr. Kiddle's partiality is shown by the remark in reference to Mr. Davis's "Harmonial." He does not object to that "except that it imperfectly expresses the idea, and leads to the abandonment of a name, the signification of which is well understood by the most enlightened nations on the globe," would be exactly what the Buddhist would say; or the Mohammedan, "Let us call it Mohammedan Spiritualism," for that is a term well understood by the most enlightened nations on the globe, as employing the highest order of ethics and spirituality.

I have not the least objection personally to those who wish to be acknowledged by the world as Christian Spiritualists. If that term gives them satisfaction, it is best for them to take it, but at the same time, let us know exactly what it means, and what they mean. They are Christians, but they do not believe in the "dirt" of creeds, the "rubbish," the "dross" of dogmas. They do not believe in the god-head, or the three are God; in the personality of God, in the existence of the devil, a fiery hell, the fail of man, eternal punishment, election, the vicarious atonement, the miraculous conception, the resurrection of the body of Christ, the resurrection of the dead, the dove box of a New Jerusalem heaven, a future judgment day, the sanctity of Sunday, baptism, that the Bible was inspired by God as the only source of truth. What is left? The moral precepts of Christ? They were all in the world before his time, why then especially Christian?

Christian may be a name, "the signification of which is well understood" by the world, but what does the world know about a "Christianity," from which everything that has characterized it, is cast aside? And furthermore, is not the foisting of this name on the world with a new meaning, while it is all the time certain the old will he understood, a sham?

Bro. Davis is quoted as saying: "By Christianity we mean the religion of humanity and Spiritualism, which was inculcated by Jesus and all good teachers." If Jesus taught Spiritualism, so much the better for Jes-us, and for the other "good teachers," so far as they taught. Spiritualism is neither better nor worse because of their recognition.

The sleep of memory is not death, forgotten studies are certain aptitudes gone to sleep.

Woman and the Kousehold.

And the second of the second s

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

TRANSFIGURED.

Almost afraid they led her in—
A dwarf more pitious none could find—.
Withered as some weird leaf, and thin The woman was, and wan and blind.

Into his mirror with a smile-Not vain to be so fair, but glad-The south-born painter looked, the while, With eyes than Christ's alone, less sad.

"Why bring her here," in pale surprise He whispered, "What am I to paint?" A voice that sounded from the skies Said to him, "Raphael, a saint!"

She sat before him in the sun, He scarce could look at her, and she Was still and silent. "It is done," He said: "Oh, call the world to see!"

Transcendent face and haloed hair, The beauty of divinest youth, Divinely beautiful, was there. Herself into her picture passed, Herself, and not her poor disguise Made up of time and dust. At last One saw her with the master's eyes.

[Sallie M B Piatt.

Ah! that was she in veriest truth,

Ah! who among us has the blessed gift -that genius of the heart-to see the soul in all its loveliness or distortion, beneath the trappings of the flesh! Stale custom binds us to her skallow judgments, the gaud of fashion, the glitter of position; intellect, with its diamond sheen; the winsome and magnetic attractiveness of beauty; those make up the garments wherewithal humanity is clothed. Oh! for the eye that sees the real within the ephemeral, that even within the real, beholds the germs of the yet To Be. But, so some angel, either here or beyond the stars, each one is transfigured, at some moments of life. Toward that likeness let us aspire even though it be through ages of toil, till, at last, the ideal shall become the

GENERAL NOTES.

Gen. Garfield is declared to be a friend of Woman Suffrage. So long ago as 1867, Lucy Stone heard in Washington, his firmly expressed conviction of the equity of the representation of all classes, in a republic.

The Woman's Christian Temperance Un-Mary F. Davis to give the address of welcome on the part of the society at Orange, where the meeting occurred. It is needless to say they selected their best speaker.

Miss Rosina Emmett received the first prize of \$1,000 for the best design for Christmas cards, by Prang & Co. of New York City. Miss Nourse received the fourth.

Mrs. Stone has given \$100,000 to Wellesley College for a new dormitory, which is now complete. At last women are thinking of devoting some of their spare capital to the education of their daughters, as well as

Survivors of the terrible wreck of the Narragansett declare that women exhibted the utmost coolness and courage during the fearful scene. One grey haired old lady, while floating about and holding a table, was approached by a rescuing party in a boat. "I can hold on a while longer," said she, "save the younger people; my life is worth less than theirs," and they actually obeyed the word of this heroine. Young women were generally self-poised and quiet. The higher qualities seem to depend, not on strength but on the power to dominate the simply primal, by the intellectual and moral man or woman. Such occasions are stern tests of self-hood.

At the eleventh annual commencement of the Woman's Medical College of the New York Infirmary, nine students were grad-uated. Some of these we have occasion to know, are women of superior cultivation and of charming presence and character. It is a matter of congratulation that those who have every allurement to grace home and society, should also be dowered with so much tenderness that the sick and the afflicted may yet be blessed with their min-istrations. Generally these are attracted to be physicians to women and children.

Alice Bennett, M. D., has been elected by the trustees as physician to the Woman's Department of the Insane Asylum in Norristown, Penn. It is gratifying to see that though tardily, the press are generally recognizing the decency and humanity of such a proceeding. In many cases, the attention of the public has only to be seriously and continuously called to a great evil, in order that it shall be doomed. Those who oppose a righteous innovation are either incurable conservatives, who should be compelled to live in a community where no change is allowed for the space of one century, and look over their walls at the growing world outside, or those whose selfish interest blinds them to the truth. But they must all stand aside, for we shall surely "make haste slow-

There have been 250 students at the Woman's Art School at Cooper Union, N. Y. City, during the School year. Mrs. Susan N. Carter, principal, estimates that the amount earned by the pupils during that time, has been \$20,000. This has been divided among classes in drawing, wood engrav-ing pottery and china painting studies from still life, ornamental and lace designing. All classes have been full, and recent additions have been made to the building, so as to-accommodate more pupils. The example of the good and venerable Peter Cooper is a

Mrs. A. S. Duniway of the New North west, Portland, Oregon, is known as one of the most energetic and able of our pioneer women. She has done almost everything, and done it well; she has begun a series of press and literary reunions in Portland, in which representatives from the western coast are present. At a recent gathering of that kind at the Duniway residence, J. J. Owen of the San Jose, Cal, Mercury, gave a handsome toast to the "organ of impartial suffrage." Nearly every profession was represented.

Much surprise and chagrin has resulted from the examination for applicants for admission into the Normal College of New York City. The same standard is required, for the first time, and the girls have done much better than the boys, the average being higher. Some blame the teachers of the boys, others assert that the mental quick. boys; others assert that the mental quickness of the girls is effectually shown. At any rate, the facts are these; but it must be conceded that if the girls are remarkable for celerity, they are likely to be deficient in endurance. Reserved power is quickly expended by increased motion. The man teacher gets \$1,800 yearly, and the woman teacher of the same grade, only \$1,200 for what is generally granted to be better work. BOOK REVIEWS.

A JEWISH ACCOUNT OF JESUS.

HISTORY OF THE HEBREWS' SECOND COM MONWEALTH, with special reference to its Literature, Culture, and the Origin of Rabbinism and Christianity, by Isaac M. Wise, President of the Hebrew Union College. Cincinnati: Black & Co, Publishers and Printers. 1880. Price, in cluth. 22. margage gilt \$2.50 cloth, \$2; morocco gilt, \$3.50.

This is the history of the Hebrew people as told by a Hebrew scholar of competent culture and resources, for the six centuries beginning at 536 before and ending at 70 after the Christian era; or from the epoch of Zerubabel to the final fall of Jerusalem. At the opening of this period, Judea was a conquered province under the sway of the Me-do-Persian Empire, then for a time called in this book the Grecian period, it passed under the away of Alexander, of the Ptolo-mys of Saleucidæ, then it had its epoch of revolutionary home-leaders and temporary independence, then came under vassalage to the Romans, where it remained during the Messianic commotion caused by the advent of Jesus. Shortly after which followed the destruction of Jerusalem and dispersion of the Jews. The chief interest, to a person of Christian education, attaching to this volume, will be found in the chapters which treat of the origin of Christianity as regarded from the Jewish point of view. Dr. Wise thinks that neither the parentage, nor place nor time of Jesus's birth are known, further than that in rabbinical sources, he is always called notzri, "one born at Nazareth." He agrees with Renan that the story of the birth at Bethlehem is a fiction, though he does not give Renan's reason for it, viz., that the taxation and census which is alleged to have drawn Joseph to Bethlehem, did not occur until Jesus was eight years old. Dr. Wise declares, however, that "the whole story of John [the Baptist] rebuking Antipas on account of his marriage with Herodias, is fictitious, because John was dead before Antipas married Herodias." In this Dr. Wise and Renan are directly contradictory, as Renan (p. 28) says: "John was the echo of the general opin-ion in his energetic blame of Antipater." Indeed, Dr. Wise's criticisms do not seen to be founded on modern skeptical authori ties. He prefers Jesus's statements of his parentage in the (apochryphal) Epistle of Barnabas to the Davidic pedigrees framed for him by Matthew and Mark. While Renan denies that Jesus was taken into Egypt to save him in infancy from Herod's decree, Wise makes no allusion to this story, but alleges that "according to the Talmud, Jesus spent some years in Egypt with a teacher called Rabbi Joshua, and learned there also the art of necromancy," and that "He came back to Palestine as a physician. These are features to which Renan, notwithstanding his profound reputation for

research, makes no allusion. Mr. Wise thinks Jesus was first a disciple of John, and then a Hillelite, but that he was no Essene and had no intention to establish a new religion or even to oppose the Hillelitest He thinks the Sermon on the Mount was never delivered, though a part of the reason he gives for the opinion, viz., that "no man ever delivered an address on so many different subjects," is neither critical or adequate. The remainder of his criticism, viz., that Matthew only has that sermon while the other Evangelists have various portions of it (as delivered) in different times and places is better. Wise. like Renan, draws Jesus' most essential doctrines from Hillel, but fails like him to award a digner credit to him that popularizes, than to him that originates moral truth. Wise says that "Jesus believed in common with all Hillelites in one eternal God and his general and special providence, in the resurrection of the dead being taught in the Law, in future reward and punishment, in the revelation and divinity of the law and the prophets, in the election of Israel by the Almighty, in the eternity of God's laws and promises, in the superior importance of the humanitarian over the ritual laws and doctrines without wishing to abolish the latter or even the ritual laws. Hence he disregarded the laws of Levetical cleanness, which were so important to Shammaites and Essenes, and so unimportant to Hillelites, and ate with unclean sinners, publicans and lepers, and permitted harlots to touch him, while his disciples also did not wash their hands before meals.'

Wise thinks Jesus was no ascetic: that he lived, ate and drank like other men; was cheerful among the cheerful; sympathetic among the suffering: loved the company of women; uttered many wise sayings which were taken from the so-called floating wisdom of the nation, found abundantly in the ancient rabbinical literature, but they were new to his disciples and audiences who admired them exceedingly. He was not dis-tinguished for either learning or originali-ty, but for ardent sympathy with his peo-ple and its cause, strong convictions and moral courage to utter them and that nervous eloquence which inspires confidence. "Irrespective of even common politeness or any social forms, he cared not for his own mother and brothers, traveled in company of eccentric women, subsisted with his disciples on his friends' property, upbraided men of learning and prominence, and evinced not the slightest regard for the practical affairs of man, which under the prevailing excitement only increased his popularity. According to Dr. Wise, the beheading of John contributed by reaction to promote the popularity of Jesus. Prior to that time, says Wise, "He met with some success among the lower classes, also among foreign harlots, Sodomites, publicans and other Roman agents; but the intelligent portion remained cold to his enthusiasm. The cures which he performed appeared miraculous to the vulgar, impious to the religious, and ridiculous to the intelligent. While they were aggrandized by the believers, they proved repulsive to the sober and reflective

minds." After spending a considerable period of time as a fugitive, Jesus finally falls in with the fervor of his disciples, rides into Jerus-alem on an ass in the mode predicted of the Messiah, and allows the plaudits of the "multitude" to proclaim him the restorer of the kingdom of David. His entrance into the Temple, quarrel with the priests, and driving out the money changers was a riotous assumption and exhibition of this supreme authority. Still he was no longer enthusiastic nor self-confident. No miracles enthusiastic nor self-confident. No miracles came to his aid when he thus got into the presence of the learning, wealth and unbelief of Jerusalem. He felt undeceived and confused, denounced them all, wept over and cursed them, prophesying in his disappointment, misery and affliction for the city. At night he field to the Mount of Olives At night he fled to the Mount of Olives At night he fied to the Mount of Olives among the lepers. Jesus, however, according to Wise, saw shead, only an insurrection in which all his followers would be massacred, and, therefore, concluded to give himself up to save the lives of his followers. He gave the hints to Judas which would ensure his arrest, and Judas (Wise here follows the ingenious theory of Mr. W. W. Story) betrayed his secret retreat to the priests, without supposing that Jesus would be put to death.

Wise supposes that Jesus' crucifixion was fatal, and that the stories of his subsequent reappearance were fictitious, thus disagree. ing with Renan, who thinks the crucifixion never resulted in Jesus' death, and that his subsequent reappearances, preliminary to his final successful seclusion or flight, were made to take on the appearance of a resurrection, for the enhancement of the general glory of the cause.

The remainder of the book is occupied with the history of the Jewish people unto their dispersion, A.C. 70. This preceded by from 50 to 70 years the writing of the Books of the New Testament, which were produced in the years A.C. 120 to 170. It was quite easy at this period to put into the mouths of Jesus and his disciples all the prophecies concerning the destruction of Jerusalem, which were necessary to correspond to the event which had already occurred. Any deficiency in the details of these prophecies must have arisen from their fulfillment having transpired so long previously to their utterance that the details were forgotten.

BLITZSTRAHL WIDER ROW. Die Verfassung der Christlichen Kirche, und der Geist des Christinthums. (A Lightning-stroke against Rome, The Condition of the Christian Church and the Spirit of Christianity.) From the works of Francis von Baader; with an introduction and notes by Prof. Dr. Franz Hoffman. Published in Wurzburg, Germany.

Dr. Franz Hoffman, Professor of Philosophy in the University of Wurzburg, has been prominent among the scientific believers in Spiritualism in Germany for some years, hence needs no introduction to our readers. This work, as its title indicates, is a pronounced attack upon and criticism of the Romish hierarchy, jesuitism and ul-tramontanism. It compares the teachings and practices of Romanism with those of Primitive Christianity, proving their radical dissimilarity. It exposes fearlessly the abuses and fell designs of the church, and the danger to the state threatened by its policy. This work indicates much careful research, and a steadfast devotion to truth W. E. C. and liberty.

DAS IDEAL EINER FRAU; oder die Liebe im Lichte der "Harmonischen Philosophie." (The Ideal One Wife; or Love in the Light of the Har. monial Philosophy) A novel, by V. R. von Pychlau. Leipzig: Published by Withelm Besser, 1880. 70 pages, 12mo.

Most Spiritualists are familiar with the philosophy of marriage as outlined by A.J. Davis, in the fourth volume of his "Great Harmonia," the Reformer. In this book, our German friends, into whose language the Reformer has been published, have, in the form of a story, sought to portray the sublime principles underlying true love and true marriage as pointed out by Mr. Davis; and well have they succeeded. Much of the book is devoted to conversation between two prominent characters, a baron and a doctor; and during the course of the narra-tive the subjects of Materialism, Spiritualism and Magnetism, and the writings of A. J. Davis, are fully discussed by the two. W. E. C.

Partial List of Magazines for July.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Interior of the Earth, by R. Radan; Changes of the Circulation during Cerebral Activity, by Chas. Sedgwick Minot, S. B., S. D.; dall, F.R. S.; My Fire, by Prof. F. W. Clarke; A Vindication of Scientific Ethics, by W. D. Le Sueur, B. A.; The Coming of Age of the Origin of Species, by Prof. T H. Huxley; Atmospheric Dust, by Gaston Tissandier; The Fossil Man, by Henry W. Haynes; A. Zoological Enigma, by Felix L. Oswald, M. D.; On the Modes of Distribution of Plants. by Joseph F. James; Hysteria and Demonism, a Study in Morbid Pscychology, by Dr. Chas. Richet; Notes on a Few of Our Birds, by Harry Merrill; The New Chemistry, a Development of the Old, by M. M. Pattison Muir, F. R. S. E.; Sketch of Friedrich Mohr, by Frederick Hoffman; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Scribner's Monthly. (Scribner & Co., New York.) Contents: The Younger Painters of America; Bjornstijerne Bjornson; In the Heart of the California Alps; To Coney Island; Peter the Great; Poet and Actress; The Grandissimes; Does Vivisection Pay? The Lover and the Rose; From Palermo to Syracuse; The Sorcery of Madjoon; In the M. E. African; La Somnambula; The Dominion of Canada; De Rosis Hibernis; To Edmund C. Stedman; Japanese and Chinese Students in America; The Metropolis of the Rocky Mountains; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. Some of the leading articles are Illustrated

The Atlantic Monthly. (Houghton, Mif-flin & Co., Boston and New York.) Con-tents: The Stillwater Tragedy; The Saffron Fly: Incidents of the Capture of Richmond; Brown's Retreat; Passing; Wintering on Ætna; Unfulfillment; A French Comic Dramatist; Confederation in Canada; Reminiscences of Washington; Records of W. M. Hunt; The Undiscovered Country; King Lear; Some Recent Novels; American Colonial History; Scherer's Diderot: Literature for Schools; Mind in the Lower Animals; The Contributors' Club.

Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Gospel of Evolution; Morocco and the Moors; The Pinch of Poverty; Henri Murger; De Profundis; An Es cape for Life from a Fijian Cyclone; White Wings; From the Cradle; The Grievances of Women; A Plea for Musicians; Recent Science; Cymbeline in a Hindoo Playhouse; Daltonism; The Regicides of this Century An Anecdote of Instinct; Fleuss's Method of Breathing under Water; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leýmarie, Paris, France.) This magazine is devoted to the spiritual philosophy and has able contributors.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) This number contains inter esting articles by able writers and thinkers

Andrews' Bazar. (W. R. Andrews, New York.) A magazine devoted to Fashion, Literature. Art and Society, containing many fashion illustrations and good reading mat-

The Nursery. (Nursery Publishing Co., Boston, Mass.) A monthly magazine for youngest readers. It contains interesting stories and pretty illustrations.

Babyland. (D. Lothrop & Co., Boston, Mass.) This Monthly is for children just beginning to read and will be found quite

TAME BACK. WEAK BACK.

BENSON'S

CAPCINE

POROUS PLASTER.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press.

The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition 1876, at the Paris Exposition, 1878, Their great merit lies in the fact that they are the only plas

ers which relieve pa in at once.

Price 25 Cents. 23 15 16 17 18 FRANK BAKER.

S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD.

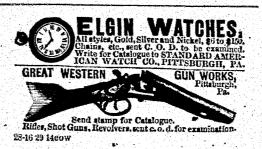
ATTORNEYS AND COUNSELORS,

. ROOMS 15 and 16,

TIMES BUILDING, CHICAGO.

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose: one teaspoonfull to one pint food. Sold everywhere, or sent by mail for eight letter stamps.

I. S. JOHNSON & GO., Bangor, Me.





Warner's Safe Nervine quickly gives Res

and Sleep to the suffering, cures Headache and Neuralgia, Prevents Epileptic Fits, and is the best remedy for Nervous Prostration brought on by excessive drinking, over-work, mental shocks and other causes. It relieves the Pains of all Diseases, and is never injurious to the system. The best of all Nervines. Bottles of two sizes; prices, 50c, and \$1.00.

SAFE

Warner's Safe

**Remedies are Remedies are

sold by Druggists and Dealers in Medicine every. where. H.H. WARNER & CO.,

send for Pamphlet and Testimonials. Sold in Chicago by all Jobbers.

HIGHER ASPECTS

M. A. (OXON).

Author of "Psychography"

and "Spirit Identity."

Hudson Tuttle, says:

"M. A. stands on the high grounds of pure, philosophical Spiritualism, and inspired by the divine breath of the spheres, presents its facts and teachings in their higher aspects. His work is ably don, and not only will the Spiritualist be delighted at the calm and beautiful manner in which his belief is presented, the scoffer will pause in silence and the skeptic will be fain to ask if after all a tree bearing such exquisite fruit may not strike its roots deeper than he has deemed.

"As is well known to the intelligent reader, M. A. (Oxon).

such exquisite fruit may not strike its roots deeper than he has deemed.

"As is well known to the intelligent reader, M. A. (Oxon) is the nom de plume of Stainton Moses, Professor in the London University, and one of the ablest supporters of Spiritualism in England; he with many others of literary and philosophical habits of thought have regarded Spiritualism as a subject which might, be studied after the manner of other scientific pursuits, and thus made popular. We are glad that he has not only seen but so forcibly expressed his idea of the situation.

"Mr. Stainton Moses always writes well and readably and his works are all valuable acquisitions to the spiritual ilbrary but we regard the present work in many respects as superior to any he has yet produced."

Cloth, 12 mo. pp. 124. Price \$1.00; postage free.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago

MODERN THINKERS

VAN BUREN DENSLOW, LL. D.; WITH AN INTRODUCTION BY

COL. ROBERT G. INGERSOLL.

12 Mo. Cloth, 384 Pages, Illustrated by Portraits of the Eight Great Thinkers,

Price \$1.50.

"Modern Thinkers; principally upon Social Science, What they think, and Why?" a series of critical essays (preceded by biographical sketches), upon Emanuel Swedenborg, and the Origin of the Christian ideas of Heaven, Hell and Virtue; Adam Smith, Founder of the School of the Economists; Jeremy Bentham, the Apostie of Law Reform, and of Utilitarianism in Morals; Thomas Paine, the Apostie of Chronic Revolution, in his relations to the Letters of Junius, Declaration of Independence, and Democracy in America; Charles Fourier, the Philosopher of Passional Harmony and Co-operative Association; Herbert Spencer, a review of his Theories of Evolution and Morals; Ernst Hacckel, the Demonstrator of the Doctrine of Evolution; Auguste Compte, Founder of the Positive Philosophy and Pontiff of the "Heligion of Humanity;" an essay on the Authorship of Junius, as a Sequel to the Critique on Thomas Paine, and one on Wealth as regarded by the Economists and by Christanity, as a Sequel to the Critique on Adam Smith.

FROM THE CHICAGO TRIBUNE,

"The book is an epitome of the broadest thought of the latter half of the eighteenth and of a greater part of the nine-teenth century.....It is a compact and thoughtful book, covering a wide range of topics. It presents a variety of systems of reform or schools of thought all bearing on the general question of how to improve the condition of society and the whole forming a concise history of the plans proposed during the century now past."

FROM THE CHICAGO BYBNING JOURNAL.

"Mr. Denslow shows great erndition and profound reflection. He has power to grasp each subject. The reader feels that a vigorous well trained and conscientions intellect has been brought to bear upon the fundamental ideas connected with each theme, and that the result is entitled to a careful study.

with each theme, and that the result is entitled to a careful study Mr. Ingersoli takes the occasion to give his views of each of the Modern Thinkers discussed at length by Mr. Denslow. The style of the paper is not controversial. Mr. Ingersoli not unfrequently dips his pen in gall, but in this delightful paper the brilliance of his genius is mellowed by a sense of good fellow feeling. He seems to forget the sepertities of controversy and finds delight in the congenial society of the great thinkers of modern times."

"For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago

MRS. J. E. POTTER, TRANCE MEDIUM.

136 Castle Street, Boston, Mass.

27 17 29 16 MRS. FANNIE M. BROWN,

Medical, Business and lest Medium, can be consulted daily, except Sunday, from \$a, m to 12 m, and from 1 to 5 p, m. Main Street, Wilkimantic, Conn. Diagnosis of Disease by lock of patient's hair, handled by patient only, \$1.00 and two 3 cent stamps. Five questions answered, 50cts, and two 3-cent stamps. Five questions on business with advice, \$1.00 and two 3-cent stamps. Patients treated at a distance successfully by lock of hair.

DR. J. R. NEWTON

URES all Chronic Diseases by magnetized letters.

By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: sge, sex, and adescription of the case, and a P. O. Order for \$5.00 or more, according to means. In many cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-office address, Station G, New York City. letters, at \$1.00 each. Fost-onico Vork City.

The MODERN BETHESDA for sale by Dr. Newton. Price 27 22 28 21

Clairvoyant Healer.

DR. D. P. KAYNER.

The Well-Known and Reliable Clairvoyant, cciectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years cures of difficult cases have been made in nearly all parts of the United States, has his office at Room 52, on the same floor with the Religio-Philosophical Journal office, and those desiring clairvoyant examinations and savice for the recovery of health, that can be relied upon, should not fall to consult him at once.

Letters should be written, if possible, by the patient, giving full name, age and sex, with a small lock of hair handled only by them, and enclosed in a clean piece of paper.

FERS:—For Examination and Written Instructions, \$2.00. If medicines are furnished an additional fee will be charged. Besides treating successfully all other forms of disease he makes a specialty of Cancer, Catarrh, Piles and Diseases of Females. Eclectic, Magnetic and Electric Physician,

Remaies.

Elastic Trusses, for the cure of Hernis, applied, or furnished by mail. Address, Room 52 Merchanis Building, N. W. Cor. Lasalle and Washington Sts., Chicago, Ill.

Would You Know Yourself

CONSULT WITH A. B. SEVERANCE, THE WELL-RIOWE Psychometrist and Clairveyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation, of character giving instructions for self-improvement, by telling what faculties to cultivate and what forement, by telling what faculties to cultivate and what forement, by telling what faculties to cultivate and spiritual condition, giving your present physical, mental and spiritual condition, giving past and 'uture events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in busines whaters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy marriage; hints and advice to those that are in unhappy marriage; hints and advice to those that are in unhappy marriage relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure. DELINEATIONS.

HE ALSO TREATS DISEASES NAGNETICALLY AND OTHERWISE. TREMS:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 213 Grand Ave., Milwaukee, Wis.

17-Stop ORGANS

Sub-bass & Oct. Coupler, box'd & ship'd only \$97.75. New Plancs \$195 to \$1,690 Before you buy an instrument be sure to see my Mid-summer offer illustrated, free. Address, 28 14 29 4 cow DANIEL F. BEATTY, Washington, N. J.

ANNOUNCEMENT.

THE VOICE OF ANGELS

A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to

Every-Day Life. EDITED and MANAGED by SPIRITS Now in its 3rd Vol., Enlarged from 8 to 12 Pages,

WILL BE ISSUED AS ABOVE AT North Weymouth, Massachusetts, PRICE PER YEAR IN ADVANCE. \$1.65. Less time proportion. Letters and matter for the paper

must be addressed as above, to the undersigned. Specimen D. C. DENSMORE PUBLISHER SECOND AND THIRD VOLUMES OF

PRINCIPLES OF NATURE,

BY MRS. MARIA M. KING.

These volumes are a continuation of the exposition of the LAWS OF UNIVERSAL DEVELOPMENT,

PHYSICAL AND SPIRITUAL, Commenced in Vol. I, of theseries. Vol. II continues the History of the Development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planet's progress through successive eras to the present, with the

Law of Evolution of Life, Species and Man:

PRINCIPLES

TO ILLUSTRATE FACTS, AND FACTS OB EVENTS TO

> ILLUSTRATE PRINCIPLES. The Law of

LIFE AND FORCE is brought prominently to view—what it is, how it operates, the relations of

Spirit and Matter, God and Nature, etc. Vol. III. discusses

MAGNETIC FORCES

SPIRITUAL NATURE,

treating specially of the practical questions of Modern Spiritual Manifestations, and Mediumship, Life in Spirit and Spiritual Spheres.

The three volumes composing the series, are sufficiently distinct from each other in the subjects discussed and manner of treatment, to be each comprehended by itself, and, in that sense, independent of the others; and yet there is a connection and dependence, as of paris to a whole. These two are more especially related in the principles referring to

LIFE AND SPIRIT,

as was unavoldable in the presentation of the subjects. The following is the table of contents of the two volumes, showing the main subjects in their order:

Vol. II. First and Second Planetary Eras—Action of Evolution of Water, etc.—Introduction and Use of Orsanic Life—Third Planetary Era, its Action—Fourth, its Action Law of Evolution of List—Development of Continents—Elimit tion of Minerals—Evidences of Old Continents—Fifth and Sixth Eras—Development of Surface—Cause of Uplits—Progressive Life of Globe—Regulation of Climate—Glocial Epoch—Evolution of Stable Conditions and Types—Preparation for Man—Law of Introduction of Eras, Types etc.—Period and Conditions of Introduction of Man—Progress Through Seventh Era to the Present—Origin of Life—Procreative Force—Diety and Man—Office of Man in Nature—Law of Evolution of Species—Evolution of Man—The Human Race—In Early History—Evolution and Government in Ancient Age—Religion in Ancie

III. Magnetic Forces—Mediumship—Conservation of Force and Law of Spiritual Manifestations—Materialization—The Double—Clairvoyance Clairaudience and Psychometry—Psychology—Dreams—Prayer and Religion—Diet and Law of Heredity—Marriage—Evolution of Sex—Rermanency, etc., of Races—Terrestrial Magnetism, etc.—Power of Spirit Over Matter—Froces of Death—Planes of Spiritual Force—Location of Spiritual Spheres—Second Sphere, Description of Cocapations of Spiritual Spheres—Second Spheris—Description of Cocapations of Spiritual Light—Law of Instruction, etc.—Use of Labor—Maignant Spirits—Law of Spirit Control—Arrangement of Circles in Spirit—Law of Spirit Control—Arrangement of Circles in Spirit Life—Law of Association of Circles—Change in Passing from Spheres—Observation of Circles—Arrangement of Circles in Spirits—In Mature—The Third Sphere—Conclusion.

Syn. vol. 1 277 no. vol. 1 362 no. vol. 1 10.

8 vo., vol. I. Sil pp.: vol. II. 288 pp.: vol. III. 281 pp. Price per vol. \$1.76. The 8 vols. to one address, \$5.50 possesse free.

For sale wholesale and retail by the Religio-Philoso Publishing House, Chicago.

Keligio-Philosophical Journal

JOHN C. BUNDY, - - Editor. J. R. FBANCIS, - - Associate Editor

Terms of Subscription in advance.

One copy one year,......\$2.50

" " 6 mos.,......\$1.25

Clubs of five, yearly subscribers, sent in at one time,.....\$10.00

Clubs of Ten, Yearly Sub-

ors, sent in at one time,.....\$10.00
Clubs of Ten, Yearly Subscribers, sent in at one time
and an extra copy to the getter up of the Club,......\$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

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

Entered at the postofice at Chicago, Ill. as second class matter.

LOCATION:
92 and 94 LaSalle St., Northwest corner of LaSalle
and Washington Sts.

CHICAGO, ILL., July 8, 1880.

Faith, Religious and Scientific.

In the pending discussion between Mr. Buchanan and his critics, no process can be so serviceable to sound views and harmonious conclusions, as that of clearly defining the word "Faith." Dr. Buchanan claims that faith has kept alive all scientific and historical knowledge as well as all unscientific superstitions, and that it now keeps alive all well founded affections and trust in the good and true as well as affords a basis for all ill-founded imposition on the unwary and confiding by the dissolute and unprincipled. At least, without quoting his words, to which our readers can refer we take this to be the substance of his position. Generalizing such a statement so as to apply it to the aggregate of human knowledge, it might result in such a plea for "Faith" as the following:

"What, if for centuries the vagaries of the astrologers rested upon Faith, do not the demonstrations of the astronomers now rest on the same basis? What if Faith once seduced the alchemists to search for the mystic charm that should transmute the baser metal into gold, do not the modern chemists' statements all equally rest upon Faith? What if Faith upholds the Catholic belief in the perpetual virginity of a Jewish matron whom their own Douay Bible shows to have had at least five children, viz., three sons and two daughters, do not the statements of Darwin and Haeckel going to show the atheistic evolution of life from matter, rest equally upon Faith? Does not atheism involve as much faith as theism, science as much as theology and Materialism as much as Spiritualism?"

The difficulty with this argument is, that it proves too much for Dr. Buchanan's purpose. If faith is the necessary attitude of all intellects, then there is no need of holding on to it as something precious, for it is like gravity and other universal forces, which nobody defends because our possession and enjoyment of them is equal, inevitable and irresistible. If the Faith that underlies and preserves science, art, literature and history, is the same in essence as that which underlies superstition, brutality, immorality and crime, then it is not a quality that has any intellectual or moral worth, because it afaliates as readily with the bad and false as with the good and true; and yet it is evident that if Faith is used in a sense as broad as belief, this is just the dilemma to which we are driven, for men are made superstitious, brutal, immoral and criminal by certain modes of belief; and scientific, artistic, pure and truthful by others; for, character and conduct in the broadest sense, are but the outward workings of interior conditions, modes of thinking and feeling,

which we call beliefs. In order to attach intellectual or moral qualities to Faith, the word must be used in some restricted sense, which shall not include the faith that one's interests can be promoted by crime, in the same category with the faith that one's interests will be promoted by science: but the moment we restrict the meaning of the word Faith, we are conscious of making the nature of the thing believed in, the criterion of the restriction. Thus scientific and religious faith, are distinctions between faith in scientific and faith in religious facts: and when we proceed to inquire what are scientific and what are religious facts, we find the scientific facts defined as those that can be verified by observation, comparison and experiment, and the religious facts are those that are asserted by authority, purported intuition or inspiration, and which refuse to be subjected to observation, comparison and experiment.

In the progress of discovery, as Auguste Comte was among the first to clearly state, the imagination goes first with its assumption, which, however crude, stimulates the experimenter to follow with his observations. Because Columbus had a theory that he could reach the East Indies by satling west, he discovered America. He did not

imagine America into existence, yet his imagination bore fruit in discovery. So, because astrologers imagined the perturbations in the motions of the stars were revelations of human destiny, they studied out gradually the science of astronomy. Their imagined or "religious" theory was false, yet it bore good scientific fruit. Because the alchemists imagined a latent power of transmuting the baser metals into gold, they experimented until they found that in the transmutation of water into steam, there lay more wealth than in the philosopher's stone. Imagination is the mother of discovery, but she always dies in child-birth. Religion is the wet-nurse of science, but her services end with the teething. Superstition has enlisted vast mental activities in its support only to find that what it most needs for its support are imbecilities, and that all its skilled troops are traitors. It would be strange if Spiritualism did not illustrate the same conflict.

A medium who consents to submit to every reasonable means of observation, comparison and experiment, for the purpose of enabling honest observers to determine whether the force that operates through him, is that of a disembodied or independent spirit, is a scientific medium. The process of investigation, so conducted is as scientific, as any process conducted in a chemist's laboratory. If it results in aproving the soul's immortality, or that death is not an endless sleep, it takes that fact out of the domain of religious truths and places it in the category of scientific truths. Immortality becomes as tangible a fact, as clearly a "known quantity" as oxygen. Superstition folds her wings in flight and science takes her seat within the sepulchre not to prove a miracle. but to give an expository lecture on the nature of the transition and the life beyond. The future life becomes as much a part of

On the contrary a medium who demands that we shall accept any dictum or alleged spiritual control upon authority or ipse divit of any kind is a religious medium. He appeals to our faith and not our reason. Paul defines Faith as "the substance of things hoped for, and the evidence of things not seen." Knowledge is the substance of things possessed and enjoyed, the evidence of things seen, heard, tasted felt and touch

Whatever is open to observation, comparison and experiment, rests on a scientific faith, even though for convenience and to save time, we permit another to observe, compare and experiment in our stead and report to us the fact. But whatever refuses at the outset to submit to observation, comparison and experiment at the hands of anybody, is superstition or religious faith; i. e., it is the evidence of things not seen, but imposed by presumption.

The evidence offered by Jesus to his apostles purports throughout the gospels to have been scientific; the repeated manifestations of a spiritual power which was ever ready to make itself the subject of observation, comparison and experiment. Jesus himself seems to have labored under the delusion that these marvelous spiritual powers would continue to be exhibited by his followers, so that in all ages, no human soul should come in contact with a Christian without having presented to his senses scientific evidence that he, the Christian, was the medium through whom spiritual powers of a supernatural kind manifested themselves.

Modern Spiritualists can not too often call the attention of modern Christians to the fact, utterly ignored in modern Christiani ty, that Jesus supposed to the last, that he was founding a perpetual and aggregated mediumship for the continued manifestation in all ages, of spiritual power which should at all times submit to the scientific tests of observation, comparison and experiment, on the part of every person they sought to convert. There is no hint of any intent on his part to found a hierarchy of materialistic priests who should regard Spiritualism as an element that had been bottled up, and corked down and laid away 1800 years ago, never to be again reopened. Therefore he said (Luke XVI. 17, 18):

"And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall say hands on the sick and they shall recover."

All these signs were intended as the means whereon to base a perpetual scientific and sensible appeal to the reason and observation of men. Had these spiritual powers been preserved in the church. Christianity would have continued to be what in the beginning it purported to be, a religion based on scientific evidence. The only modern Faith which asserts the same claim, is Spiritualism. But by a usage beginning with Paul the term "Faith" has been made synonymous in many minds with alleged phenomena, which may be mere presumptuous falsehoods, since they do not subject themselves to scientific tests. It is the evidence, not of things seen, but of "things not seen;" i. e., it is the impudence of imposture coming without evidence. We stoutly deny that this kind of Faith has ever preserved anything of value to anybody. The confiding maiden's faith in her lover is dangerous indeed, if she has seen in him no proofs of integrity, fidelity or honor. The peasant's faith in his priest had better never-have been, if he has never seen in the hooded friar whom his toil provides with bread, a man who studies well-doing and holy living in good faith. In short, whenever a sensible Faith exists it rests on the observation of the believer himself, or its

servation whenever he can give them the time. Hence all sensible Faith is scientific.

Bradlaugh and the English Parliament.

The British Parliament went nearly be side itself at the discovery, one evening last week, that it could pass by a vote of 275 to 230, Sir Hardinge Gifford's resolution forbidding Bradlaugh either to take the oath or to make affirmation. As Gladstone had advised Bradlaugh's admission, this amounts to a quasi defeat of the administration, and hence includes many other elements besides the naked question of permitting an atheist to sit in Parliament. We suppose the atheism of John Stuart Mill was never questioned, and a century ago that of John Horne Tooke and probably that of Gibbon were nearly as pronounced. The fact did not prevent either of these gentlemen sitting in Parliament, though, of course, they took the oath, which Bradlaugh refuses to do. Underneath the "oath" issue there are in Bradlaugh's case many others. He is almost the only English liberal who is both a republican and a democrat. As his ultimate political faith requires not only that the crown but the aris. tocracy of England should be overthrown and that representation in Parliament should be on the basis of numbers only as it is in the United States, it follows that he combines all the elements of unpopularity which would attach to an American who desires to see any of the principles or modes of the English constitution adopted in America. Again, Bradlaugh, though a great orator, is often coarse, and never very politic, and his uncompromising language makes many opponents among people who, with a little more suavity on his part would be at most indifferent, if not his friends.

Of course every one knows that conservative triumphs of this sort are mere preludes to radical victories. Jeremy Bentham a century ago attacked the whole system of promissory oaths, or oaths that amounted to a promise concerning the future, as vicious and pernicious. Our own experience during the rebellion shows their worthlessness. Whomsoever the people elect to an office, is placed by the acceptance of the trust under an obligation which no oath can increase. But this obligation is not necessarily to support any particular man or constitution framed by man. For the very experiences of his official life may ripen in his own conscience the conviction that the man or constitution he has sworn to support ought to be reformed or destroyed. In such case his promissory oath" comes into conflict with his matured convictions.

It is singular, to see the Christians of the British Parliament, especially Beaconsfield, so zealously engaged in forcing an atheist to take an oath, while the atheist alone plants himself in the attitude and upon the platform prescribed by the founder of Christianity, viz: "Swear not at all."

The Presbyterian's Hell.

The Rev. J. S. Furnis, a Presbyterian, is reported by the Philadelphia Times as informing his congregation that hell is in the blazing centre of the earth. "Down in this place," he said, is a horrible noise. Listen to the tremendous, the horrible uproar of millions and millions of tormented creatures, mad with the fury of hell! Oh! the screams of fear, the groans of horror, the yells of rage, the cries of pain, the shouts of agony, the shricks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons! There you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all you hear the thunders of the angels of God, which shakes hell to its foundations." He described the inmates of this hell suffering without a moment's cessation, the most frightful torture. The following is a passage of the sermon: "The roof is red hot. The floor is like a thick sheet of red hot iron. See, on the middle of the red hot iron floor stands a girl. She has neither shoes nor stockings on her feet Listen! She speaks. She says: 'I've been standing with my feet on this red hot floor for years. Sleep never came on me for a moment. Look at my burnt feet. Let me go off this burning floor for one moment. Oh! that in this endless eternity of years I might forget the pain only for a single moment.' The devil answers her question: 'No, not for a single moment shall you ever leave this red hot floor."

Dedication of the New Church in Alliance, Ohio.

It is well know to the Spiritualists of Ohio and the West generally, that Caleb Steele, Esq., an estimable citizen of Alliance, bequeathed a few years since, several thousand dollars to the "Independent Christian Church" organization for the purpose of erecting a church edifice.

ture coming without evidence. We stoutly deny that this kind of Faith has ever preserved anything of value to anybody. The confiding maiden's faith in her lover is dangerous indeed, if she has seen in him no proofs of integrity, fidelity or honor. The peasant's faith in his priest had better never-have been, if he has never seen in the hooded friar whom his toil provides with bread, a man who studies well-doing and holy living in good faith. In short, whenever a sensible Faith exists, it rests on the observation of the believer himself, or its facts are ready to be subjected to his ob-

Dr. Slade.

Dr. Slade has done a good work in this city the past week and is reaching an influential class who have heretofore given little or no attention to spirit phenomena. On Friday evening of last week a select company of ladies and gentlemen were afforded an opportunity to witness the manifestations in Dr. Slade's presence at our residence. Among the number were representatives of the different learned professions, including several with a national reputation, and the editor of the leading Western daily. The medium was in good condition. having recuperated rapidly during the few days spent in this delightful summer resort. The phenomenon of independent slate-writing was exhibited to the perfect satisfaction, apparently, of the entire company. A great interest is awakened, the Doctors parlors at 481 West Washington street being constantly thronged with visitors, and strong efforts are being made to induce him to return to the city after his visit to relatives in Michigan. His stay at this time will probably terminate with this week. We are having a series of seances with him of a highly interesting and important character, of which we shall speak at length next week.

Dr. Rauch in a New Role.

It certainly is a mystery how the massive, comprehensive, crystal-clear intellect of that masterly professional genius, Dr. Rauch, of the State Board of Health, could be misled, or be so excessively stupid, as to be unable to comprehend the difference between the therapeutic effects of croton oil and the eruptions on a small-pox patient.

As the story goes (and it is a true one), as set forth in a special telegram to the Chicago Times, it appears that Robert Todd was confined in the jail at Springfield, Illinois, and his incarceration growing tedious, he resolved to gain his freedom by a bold stroke of tactics, and as an aid to the accomplishment of his ends, he applied croton oil to his person, which produced a pustular eruption like small-pox, and so correctly did he simulate the various symptoms of the disease, that Dr. Rauch decided that he actually was afflicted with the dire malady, and he was in consequence removed to the city pest-house, where he soon managed to escape. A clairvoyant could not have been misled in such a very silly manner in the examination of a patient.

The New Remedy for Dropsy.

The medical journals are loud in the praise of "Antihydropine" as a remedy for dropsy. In ancient times, when medicine was in its junior days, incantations, and the most disgusting compounds imaginable were resorted to by the founders of the respectable "regular" school which is assuming such lordly proportions to-day, and boasting of its science—the gathered and concentrated wisdom of the ages. Just at this point they have discovered the valuable properties of antihydropine. Well! What is antihydropine? Let it be only told in secret, and then spoken low, so that the people who are to swallow the healing potion shall be kept in blissful ignorance with regard to it, for fear they may prepare and take the remedy without paying for the advice of one of these learned savants of this ancient scientific school. Antihydropine is the powder of dried cockroaches. According to the New York Medical Record and the St. Petersburg Vrachebn cockroach powder in from one to three grain doses three times a day is the most effectual remedy known to them for dropsy. "Surely the world moves!"

THE HARMONIAL SOCIETY entered upon its vacation last Sunday, June 27th. The same attractive hall, No. 11 East Fourteenth street, near Fifth avenue, New York, has been engaged by the Association for the Sunday meetings of the Society, which will be resumed under most favorable auspices on the second Sunday of next September, the 12th, at 11 o'clock'in the morning. The internal workings of this Society have been effective and united from its very inception. In a quiet way it has engaged practically in some works of benevolence, and it has taken a brave public step in the direction of education. There is to be no change in the business or objects of the Association—the same officers having been re-elected, and the same teacher, Mr. A. J. Davis, is to deliver discourses every Sunday morning. One of the notable attractions of these meetings is the spiritual atmosphere which seems to pervade them, which is augmented doubtless by exquisite music both vocal and instrumental.

N. B. Starr has gone to that country which his inspired brush has so often depicted upon canvas, and which to him will indeed be a "land of pure delight." In another column will be found an interesting letter from Mrs. Shepard, giving some account of the event. When we saw this venerable brother at Battle Creek, in March last, it was apparent that he would soon realize the beauties of the spirit-life, freed from the frail body which held his sweet and noble spirit to earth. We have a number of pieces of his work upon our walls, and shall always cherish them as evidences not only of spirit power, but as mementoes of a much loved co-worker.

Prof. Wm. Denton has been entertaining the good people of Fargo, Dakota, with his splendid lectures. His articles, under the head of "Sideros and its People as Independently Described by many Psychometers," are creating a wide-spread interest among the readers of the Journal.

We learn from The Cape Times, published at Capetown, Africa, that the medium and lecturer, Thomas Walker, is drawing crowded houses. Canon Baker, the leading Episcopal dignitary in that region, having provoked a controversy by a sermon, was challenged by Mr. Walker to a discussion of the proposition, "That the view that punishment is not eternal is more reasonable and more in harmony with justice, the goodness of God and Scripture, than the view that there is a place called Hell which has no ending." Mr. Walker taking the affirmative. Commenting on the challenge the editor of the Times says:

"Now in logomachy one man plus any number of spirits is not a fair match for one mere man, although possessed of more than ordinary learning. Besides, why fight about the question? We shall know all about it by and by; and why make ourselves warm before the time by quarrelling over the probabilities, on one side or the other, of the prospect?"

The editor having provoked the ire of his orthodox readers by publishing the report of a lecture of Mr. Walker, as a matter of interesting news, pleads the baby act and intimates that he is sorry to have ruffled the Christian temper environing him. The "Hell question" was some time since settled in the negative in America, and for the comfort of our African contemporary we trust the news will reach his constituency in due time. However disagreeable the news may prove to the clergy of Africa, we presume the inhabitants generally will be grateful and possibly the knowledge may stiffen the vertebræ of the Times man and enable him to fearlessly publish the news regardless of Canon Baker's wrath.

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

The Brooklyn Spiritual Conference has adjourned until Sept. 1st.

The Brooklyn, N. Y., Fraternity meetings have been adjourned until September.

Lyman C. Howe speaks at North Cuba, N. Y., July 3d and 4th; at Horseheads, N. Y., July 11th.

Mrs. E. L. Saxon was the guest of Dr. N. B. Wolfe, during the democratic convention at Cincinnati.

We have received the "Rules and Regulations of the Melbourne Spiritual Society." Spiritualism is prospering there.

Mr. and Mrs. S. B. Nichols, and daughter, of Brooklyn, N. Y., will be at the Lake Pleasant camp meeting from August 18th to the 29th.

A very fair likeness of Rev. John Tyer-

man appears in the April number of Freethought, a monthly journal published at Sidney, New South Wales.

The 16,000 churches of the Methodist

Episcopal church owe in the aggregate \$7,000,000, an average of \$4,000 to each church.

A call comes from one of the Methodist missions in India for "five hundred Method-

ist preachers filled with the Holy Ghost and fearing nothing but sin,"

A fine cabinet photograph of the rising and meritorious lecturer, Mrs. R. Shepard.

has been received this week and placed with our collection.

The June number of Woman's Words has an excellent likeness of Mrs. Emma Tut-

tle, of Berlin Heights, Ohio. A brief biographical sketch of her life is also given. We are informed that Mrs. Simpson, the slate writing and flower medium, will start for Denver this week. She will be able to

for Denver this week. She will be able to do a grand work for Spiritualism in that part of the country.

Mrs. R. Shepard spent the months of April and May in Ohio. She is now speak-

ing in Michigan, and in July she goes to Philadelphia to attend the Neshaminy camp meeting. Her permanent address is 1,601 North 15th street, Philadelphia. The Pilgrim's radiant smile and hearty greeting formed a part of our experience as

we were getting this paper ready for the press. Dr. Peebles spent Monday in the city en route to Bro. Webster's camp-meeting at Bonair, Iowa, where he is engaged as the principal speaker.

Dr. E. W. Stevens called in on Monday,

saying he was going home to rest a few days with his family at Rock Prairie, Wis. He deserves a rest if any worker does. Hundreds of patients have within the past year experienced rest from pain by his magic touch.

Dr. Kittredge, the eminent divine, says that "The grand object of the pulpit was to feed the soul, and not the intellect, and lectures on current events were almost always out of place in the pulpit. What the people needed was not information on politics and science, but spirituality, to fortify them against the temptations of the world."

Mr. J. J. Morse, of London, England, informs us that the Spiritual Evidence Society at New Castle-on-Tyne, is to commence at once the publication of a paper (16 pages) devoted to the promulgation of the truths of Spiritualism. Mr. Morse has lately been elected president of the Dalton Spiritual Association, London.

Mr. Frank T. Ripley has been lecturing in Indiana the past few weeks. He called at our office on Monday last, on his way to Patch Grove, Wisconsin, to fill an engagement and returns to Dayton, Ohio, in the fall. Mr. Ripley informs us that at a sitting with Mrs. Simpson in this city last winter, "Ski" advised him to sit for the development of the psychograpic phase of spirit manifestations, and in pursuance of that advice is now rapidly developing in this direction.

THE GRAND ARMY OF STRAW!

My Auswer to Hudson Tuttle.

"If reasons were as plenty as blackberries, I would

In his article on "Christian Spiritualism," in the Journal of the fifteenth instant Mr. Hudson Tuttle is pleased to interrogate me (other names are included) as to what I desire to convey by the term Christian Spir itualism." As it is not considered respectful to remain silent when one is directly questioned, I cheerfully answer, in such manner and form as the facts and circumstances seem to require. I have sometimes had occasion to speak of Rational Spiritualism; but as I have never prefixed the word Christian, nor any other-except the one mentioned—for the purpose of qualifying my Spiritualism, it will be perceived that the inquiry—so far as the writer is personally concerned — is wholly impertment. Brother Tuttle is at liberty to set up his man of straw, like a scarecrow out West, and he has our permission to train the whole army in his own way. Such effigies are not presumed to have any feeling, and so the aforesaid man may be knocked down at any time, and as often as the proprietor may find the occupation either a pleasant pastime or healthful exercise.

A few passages from Bro. Tuttle's article will suffice to illustrate the haughty and dictatorial spirit of a writer in whom a modest confidence would be more becoming. He makes no effort to restrain the expres sion of his contempt for gentlemen who, to say the least, are not his inferiors, either in intellectual ability, social position, moral integrity or public influence. The following brief extracts will be quite sufficient for

It is a pitiable spectacle to see men stand before the public and deny like school boys. ... After all these Christian Spiritualists [he only names Prof. Buchanan, Prof. Kiddle, Dr. Peebles and S. B. Brittan] are no more Christians than those who reject the term....They only desire to retain the name as a sham, and it is a sham that deceives nobody. You organize, and it is an organization on paper. It has no substance, no coherence. You have not Christianity, nor even the unenviable reputation of being Christian in the eyes of the churches. You have Spiritualism, dead with the dry-rot of aping respectability.

If this language is not intended to be offensive to the gentlemen to whom it is more especially addressed, then it would seem that the author expresses himself without any manifest purpose. Who are the men who present such "a pitiable spectacle?" Who "stand before the world and deny like school boys?" Who are dealing in "shams?" Who are "aping respectability?" It is the only fair inference from his language that he may be the standard of the standa language that he means the men whom he has named. It is not my object to answer for others, but I may venture to say that not one of the parties referred to has made any such childish denial. No one has either attempted to hide his convictions, or to evade the personal responsibility which accompanies the open expression of his views. Not one of these gentlemen wears the mask of a hypocrite, nor is it necessary to ape the attributes they are known to possess. There is no excuse for representing that the honorable men whom he impolitely catechises, after the fashion of a country pedagogue, have done any such thing, or that they are capale of so demeaning themselves under any circumstances. Surely, no name can honor such perversion of the truth, and the man who essays to be our teacher in moral philosophy should set a better example.

I have never presumed to call any man to account for his honest convictions, on any subject. Nor do I think it either necessary or desirable to have entire unanimity of opinion, even on questions of paramount importance. What I have always regarded as indispensable, is unrestricted freedom of thought, and the inalienable right of private judgment. As we have no recognized authorities among Spiritualists -and are not likely to have any such arbitrary masters—to determine by any dogmatic and sharply defined standard what is, and what is not, orthodox, I still propose to exercise the freedom which is a most essential part of my Spiritualism. Hitherto the writer has never been fairly tried and convicted of heresy. It is true that on the groundless assumptions of several persons he has more than once been informally arraigned, condemned and "church-mauled" after the peculiar fashion which some call spiritual! (?) Of late, especially, we have been called to witness a spirit of intolerance, and a species of vituperative criticism, which have rarely been matched in the institutions of sectarian theology—which always have the decency to give a man a formal trial before he is condemned as a heretic. This illiberal conduct on the part of professed Spiritualists is all out of place among Reformers, and incongruous to the last degree. The people who thus cover the ugly visage of their bitter intolerance by using Spiritualism as a mask, should make haste to pick up their procrustean traps, buy a through ticket, and check their baggage to Rome. The manifestation of such a spirit among our people is a source of extreme mortification to those whose Spiritualism has any rational significance.

If the writer's memory is reliable, this is not the first time Bro. Tuttle has revealed his careless reading of those whom he has been pleased to criticise. It seems eminently proper that a spiritual teacher should keep his eyes open, leaving others, if they will, to "walk by faith." Some authentic information may be of use, even to Bro. Tuttle, or any other man who may aspire to the dignity of leading the Army of Straw. Will our dissatisfied Brother be persuaded to undertake a course of preliminary reading? It would be of no little service in qualifying him for the work of just and intelligent criticism. If he has a laudable desire to keep the rest of us on the right track, it seems to me that the first thing for him to do is to ascertain—from original sources of information—the real views of his contemporaries. If this communication serves to enlighten him in respect to one of the number, it will not have been in vain that he has questioned me, and that I have an-

In speaking of Spiritualism, Bro. Tuttle tells us, boldly, that he would "carve over the portals of its temple the name of no worshiped God." He must be poor indeed who has no God at all—not so much as an African fetich or a Chinese joss. Alas! Bro-Tuttle is in the desperate condition described as "without God in the world!" It is only possible that dilligent search might reyeal the presence of one brazen image. But as temples are usually supposed to be consecrated to the worship of some divinity, we can not see what in the world Bro. Tuttle wants of any temple. If there is no God in that part of Ohio, a place of worship would ganiz be useless as a white elephant, or that hypo-

thetical "fifth wheel" on which, however, his argument against Christian Spiritualism is made to rotate. Perhaps he can sell out his stock in the temple of Spiritualism to some one who can make use of it. A few additional acres at Berlin Heights, or a small interest in a brick-yard, might be worth more than a whole temple to a man who has no God to worship. In granting a quitclaim he can still hold on to the copyright of his motto-"no worshiped god"-which he may carve in almost any other place, except "over the portals" of the Spiritual Temple where it would seem to be most essentially out of place—Carve it in the night, over the Atheist's grave!

We call the reader to witness that we have provoked no unpleasant discussion with any man. We have treated no one uncivilly on account of his peculiar views; and only when subjected to unjust criticism have we spoken in our own defense. When Bro. Tuttle, and a few others, make up their minds to pursue their own respective courses, leaving other people to enjoy the same privilege—without the molestation of offensive speech and needless oppositionthere will be no more personal controversies to foster the foul spirit of malevolence. To be just to all, we must respect the rights of the individual. Let every man believe as much or little as he will; have his own God and worship him after the manner which best accords with his religious convictions and personal convenience. Bro. Tuttle has no right to object to this, and we trust that on due reflection he will be reconciled to have it so. Why refuse to others what he claims for himself? In the interest of peace and Brotherhood, we are ready to make all reasonable concessions: but we demand the privilege of minding our own business without the impertinent interference of any one. We shall not engage in any new holy war, unless we are forced into the attitude of a belligerent. While we have no disposition to dogmatize, we will not conceal the fact that we have a choice among the Gods of the modern Pantheon. We should much prefer the Christian's infinitely wise and loving Father to Atheism or the "no worshiped God" of Bro. Tuttle We are not inclined to bow before any pantheistic divinity. If compatible with the peace of the Spiritual Zion, grant us the privilege of worshiping some Ideal that is not beneath the human conception of the divine. This would do Bro. Tuttle good since a rational reverence promotes a becoming modesty. We must confess that we never did have much respect for the molecular-attraction-hyper-galvanic-principle - physical-and-moral-necessity-Know-Nothing-God, of our would-be philosophers, who are supposed by some to be "aping" the "respectability" of modern science. Now Brother, it is of no use to multiply questions in the same captious spirit. Further labor in this direction will probably be fruitless

"The toil

Of dropping buckets into empty wells." In conclusion Bro. Tuttle exhorts Spir itualists to "discard educational and religious prejudices." He would not add "anoth er sect to the swarm that have buzzed like bumble bees and June bugs their brief day!' And yet, for no other reason than an honest difference of opinion, he questions the integrity of gentlemen and treats them with andisguised contempt. Our Western critic seems disposed to do the preaching and leave us to practice. He finds it difficult to follow his own counsel. His advice to discard....religious prejudices." though it does come from a man who-all through his last sermon—is careful to use a small c for Christian and Christianity, while he as invariably employs capital initial let-ters for Mohammedan and Buddhistic. Behold, how great are the Heathen! It is just possible that there is, even here, a trace of something like sectarian prejudice, and a bigoted disposition to belittle the Christian

"How use doth breed a habit in a man." S. B. BRITTAN.

Belvidere, Warren Co., N. J., June 19th,

The Rev. J. M. Worrall says, "A church ought to start out with the idea that it was a church of God, and not a society, or a club. The church should be faithful to its minister. He is the leader of the church, not its servant, or hired man. Wherever the pastor led, the people should be ready to follow,"-like sensible sheep and well-trained dogs.

Dr. Babbitt writes us that he has made arrangements to spend the latter half of July and the whole of August at the Surf House, Ocean Beach, N. J., which is about eight miles from Long Branch. A number of patients will go with him and he expects to build them up rapidly by means of magnetism aided by the cool ocean breezes and sometimes by salt water baths.

Capt. H. H. Brown will speak at Cummington, Mass., July 4th, and deliver the oration at that place during the celebration, July 5th. He will speak at Bartonsville. Vt. Sunday July 18th, morning and afternoon, and at Bellows Falls in the evening. Probably at Sutton, N. H., July 11th. He will make week day engagements in this vicinity if desired. Sunday engagements can be made after August 8th. Address. Willimantie, Conn.

Dr. Anne Getchell, en route from Colorado to her home in Boston, spent an hour at the JOURNAL office last Saturday. Dr. Getchell's mediumistic experience has been very marked; her biography would be more entertaining than a novel. In addition to her professional duties, she has done much misaionary work, and republished Mr. Arnold's "Origin of All Things," a book that has received much commendation in some quarters, and an equal amount of ridicule in

A greatly increased interest in Spiritualism has developed at Cedar Rapids, Iowa, within the past year or two, and there is a demand for first class test-mediums and speakers. A lecturer of good ability as a speaker and organizer could, it is claimed, soon establish a fine society. Dr. Hamilton Warren is among the most active and will, we presume, be glad to give correspondents prompt attention. Only a few miles distant is Marion, where exists a large element that could be utilized by the right kind of an organizer and made to work with Cedar Ra

Dr. D. P. Kayner, of this city, contem plates making a trip to Colorado for a summer tour, and would like to make engage. ments to lecture along the route. The Doctor was one of the first lecturers in the field in advocacy of the truth of spirit communion, and those who desire to engage an able expounder of the philosophy of life, should communicate with him at once. Until his arrangements are completed he will give his attention to his clairvoyant medical practice as usual, Address him until further notice at room 52, 94 La Salle st., Chicago.

Bro. E. V. Wilson remains in a very critical condition. His physician gives but little encouragement that he will ever be able to resume his work. However, let us hope for the best.

A Curious Story.

The New York Sun speaks as follows of one of the unfortunate victims of the Narragansett:

"One of the victims of the Narraganset disaster was a methodist pastor of this city the Rev. Mr. Lockwood. It does not appear that he had any special premonition of the fate so soon to overtake him, but it is certainly a queer coincidence that he should have written on the fly-leaf of a copy of Tom Paine's 'Age of Reason,' which he had with him in his state-room: 'If I go down with this boat to-night, I should be ashamed to have this book found with me, were it not that I read it to refute its doctrines.' The number of preachers who acquaint them-selves at first hand with the views of the men against whom they thunder from the pulpit is not so large that any of them can well be spared; the knowledge of the use to which he put his last hours will heighten the regret that the Rev. Mr. Lockwood was not rescued in time.

The Tower of Silence.

An Exchange says: At Bombay, only a few days ago, the Parsees dedicated a Tower of Silence—one of those horrible structures upon the top of which they expose their dead to be devoured by vultures. These birds come to regard the tower-tops as their feeding-grounds, and sit around. like architectural monsters. waiting for death to send them their meal of human flesh. The dedicatory exercises in this new tower were mercifully held in secret, and a tablet placed on the tower announces that its use is restricted to "those only who profess the Zoroastrian religion. By immemorial usage, the first body exposed to the Indian sun and the vultures must be that of a young child. Of all methods of disposing of the dead bodies of our kind, that of feeding them to the vultures on a tower of silence which has been consecrated by the priests of Zoroaster, seems the most repulsive and terrible.

Business Notices.

HIGH PRICED BUTTER.—Buyers pay the highest price for "git-edged butter," but want every tub to be of an even, bright color. They recommend their patrons to use only Wells, Richardson & Co.'s Perfected Butter Color, as it is the most re-liable known, and will give a perfect color. It re-ceived the only award at the International Dairy Fair for "superior purity, strength, perfection of color and permanence."

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an swered. Send for explanatory circular. 21-23tf

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

Does Its Work .- The "Sunday Tribune," Rochester, N. Y., says: "No medicine now known puri-fies the blood so effectually as does that named as Warner's Safe Bitters."

Women as Lawrens .-- Though Old Mr. Fogy has long questioned woman's fitness to practice law, and her opinious concerning legal matters, no one has ever questioned her opinion concerning Dr. Pierce's Favorite Prescription. For women freely affirm that the Prescription is a positive cure for those "dragging down" sensations, and the many diseases and weaknesses peculiar to their sex. The Favorite Prescription is sold by all druggists under a positive guarantee.

PITTSBURGH, Pa., March 14th, 1879. Dr. R V. Plerce, Buffalo, N. Y: Dear Sir-I was treated by four different physiclans without avail for disease of the liver and uterus. Some time ago I commenced the use of your Favorite Prescription and Discovery, being at the time, confined part of the time to my bed. At first my improvement was slow, but I now find myself well after the use of four bottles of each of themedicines. With many, many thanks, I am, very respectfully, MARY E. GRACE.

SPIRITUALISTS AND REFORMERS West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be jound at the Spirit-ualist meetings in San Francisco.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

MRS. D. JOHNSTON, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

THE WONDERFUL REALER AND ULAIRVOYANT Mrs. C. M. Morrison, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving disgnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Encloselock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system practice, sent free on application. of Address, MRS. M. C. MORRISON, M. D. 20-20tf P. Box 2519. Boston.

-WHY A E You BILIOUS? - Because you have allowed your bowels to become estive, and liver torpid. Use Kidney Wort to produce a free state of the bowels, and it will stimulate the liver to proper action, cleanses the skin of its yellowness. cures billous headache, and causes new life in the blood. Druggists have it.

Married.

In Anburn, N. Y., June 28th, 1889, by Rev. J. H. Harter Alfred George Waltens, Professor of music and modern languages, and Mrs. Sarah A. Van Note, all of Auburn.

Mediums' Medical Association of Michigan.

The Second Annual Meeting of the Michigan State Medi-ums' Medical Association will couve four Medd's Hall, in the city of Lansur, commencing July 20th, 1880, at 10 · clock A. M., and closing Sunday, Aug. 1st. The Board of Censors will be in session each day to grant certificates to all worthy ap-plicants. REV. C. A. ANDRUS, Pres MBS. L. E. BAILEY, Sec'y.

Grove Meeting at Mantua, Ohio.

The Spiritualists of Mantia Station, will hold a meeting in Atwater's Grove, on Sunday July 11th, 1859, Dr. J. M. Peelles and others will be inspired for the occasion. Good music to harmonize and cheer the weary. Basket Picnic at noon. A good and profitable time is expected. All seekers of truth are cordially invited. Those coming from a distance will find a welcome. The work goes bravely on.

D. M. KING, S cretary.

Meeting at East Trumbull, Ohio.

There will be a two days' (spiritual) grove meeting in East Trumbull, Onio, July 6th and 11th, 1839. Mrs. H. Morse and O. P. Kellogg will be the principal speakers. Others are expected. All are cordially invited to attend. CHARLES HORTON.

Spiritual Meeting in Kansas,

The Spiritualists of the Solomon Valley, Ransas, will hold a ten days' meeting at Mortiner Grove, one mite north of Delphos, Ottawa Co.. Rarsas, commencing August 13th, and closing on the 23rd. Excursion tickets can be had on the railroad from Topeka, Salina, Washington, Rerwin, Ransas, and all intermediate stations. The cars will stop near the camp ground. Speakers, mediums or singers who can be with us, please inform us at once. Meals invnished on the ground for all who wish. Let all who wish to see this beautiful valley, be with us.

Joy N. Blanchard, Committee. JOY N. BLANCHARD, Committee.

Camp Meeting in New York.

The Camp Meeting of the Spiritualists of Western New York, will be held on the grounds of the Casadaga Lake free A-sociation, commencing on the 7th of Aug., 1899, and outlanting till the 50th. continuing till the 50m.

The speakers engaged are O. P. Kellogz of Ohio, Mrs.
Pearsoll of Michigan, Judge McCormick of Pennsylvania,
Mrs. Watson of Titusville, Pa., (for the third and fourth Sunday of the the meeting): Frank Baxter the noted test medium (for the last week of the meeting). Mesrs. Coville,
Stebbins and H. H. Brown and others are expected.

Materializing and other test mediums will be with us during the meeting. The grounds are beautifully situated on
an island in Casadaga Lake, in Chautauqua Co., N. Y., on the
railroad leading from Dunkirk, N. Y., to Warren, Pa. casy
of accres. The steamer Water Lily will make regular trips
from the village to the grounds; a so making bleasure trips
around the Lake. Arrangements are made for board at 75
cents and \$1.00 per day. All are cordially invited to attend
and get news from their friend over the river. Come and
have a good time.

New England Spiritualists Camp Meeting Association.

New England Spiritualists Camp Meeting Association will hold their Seventh Annual Camp Meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1830. Reduced fare from Buffalo.

Circulars containing full particulars cent on application by J. H. SMITH, Secretary, Springfield, Mass.

Convention and Camp Meeting of Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair 6-rounds, at Lansing, the capital of the State, commencing Saturday, June 24th, and closing Mon-day, July 5tb. The Camp Meeting will extend through the entire time, and will be devoted to social purposes, to the dis-cussion of reformatory and liberal topics, and to a general entire time, and will be devoted to social purposes, to the discussion of reformatory and liberal topics, and to a general agitation all along the liberal line. The Convention proper will meet on Saturday, July 3rd, and be in session on Sunday the 4th. Its general work will be the discussion and perfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal Leagues. Address,

S. B. McChackin,

Managing Secretary,

Detroit, Mich.

4th of July Celebration.

The Spiritualists and the friends of freedom and equal rights of the sexes, if Summit and adjoining counties, Onlo, will meet in Dr. A. Underhill's grove two and a half mites of Akron. on Sunday, July 4th, at 10 A. M., to celebrate the sending forth the Dr claration of Political Independence, as

A. UNDERHILL, Secretary.

Spiritual Camp Meeting in Western

New York.

The Fourth Annual Camp Meeting at I illy Dale, Cassadaga Lake, Chautaqua Co., N. Y., will commence on Frid y. Aug. 18th, 1889, and continue over two Sundays. Prof. Wm Denton (the geologist and author), Mrs. E. L. Watson, C. Famy Allyn, Judge McCormios and Lyman C. Howe are engaged as speakers. James G. Clark, the popular vocalist, will furnish the music. Judge McCormick, of Franklin, Ps., will serve as president durlog the term.

The Dunkirk and Allegany Valley railroad runs past the grounds, and trains stop within about eighty rode of the grounds. Passengers via. the Atlantic and Great Western railroad change to the D. and A. V. R. R., at the Junction, four miles East from Jamestown, and about thirty miles West from Salamanca. Lilly Dale is about 12 miles South from Dunkirk, N. Y., and 30 miles North from Titusville, Pa., on a darct line of the D. & A. V. R. t.

Good board and ample accommodations at reasonable rates furnished by F. C. Allen, owner of the grounds, for all who desire. Ample room for tents in ple sant quarters. Good mediums for test and other phases are expected.

LYMAN C. HOWE.

New Advertisements.

50 Gold-Bordered Motto, Floral and Lace Cards, no Rollike, with name, 10c. G. W. W. TBECK, Nassau, N. Y.

AGENTS WANTED!

Canvassers and Dealers in Town and County, to sell new styles Handkerchiefs, size 18x18 inches, put up in packages of one dozen assorted patterns. Five bundred dollars can be made in the next ninety days selling them, as every family will buy from one to six dozen when they see them, and hear the price. A package of twelve handkerchiefs, showing just what they are, with wholesale price-list, sent by mail postage all paid, for 25 one-cent stamps. No attention paid

Paris Importing House, 196 Clark St. Chicago, 2818.19

A GREAT OFFER | New ORGANS, \$40, 150, apward. WARRANTED 6 years. Second Hand, Instruments at BARGAINS. AGENTS WANTED. HUSTRATED 6 TALIGUE FREE, & HORAGE WATERS & CO., 826 Broadway, N. Y.

A COMPETENT MAN OR WOMAN canvass for a New Publication, just issued and selling very rapidly. Extra terms to experienced agents. Address A. G. Nettleton & Co., 69 Dearborn Street, Chicago, Ills. 28 18 22 26 29 4 8 12

XX COT (not painted, White Duck) \$2.



Makes a perfect bed. No mattress or pillows required.

Better than a hammock as it fits the body as pleasantly, and lies atragak. Folded or opened instantly. Self-fusiening. It is just the thing for hotels, offices, cottages, camp-meetings, sportsmen, etc. Good for the lawn, plazza, or "coolest place in the house." Splendid for invalids or children. Sent on receipt of price, or G.O.D. For 50 cts, extra, with order. I will prepay expressage to any railroad station east of Mississippi River and north of Mason and Dixon's Line. For 75 cemas, in Minnesots, Missouri and Iowa.

HERMSON W. LABD., 105 Fatton St., Heston; 207 Cansl St., New York: 165 North Second St., Philadelphia, St Market Street, Chicago. Send for Circulars, 238 19

News Agents, for the Sale of the Religio-Philosophical Journal.

WHOLESALE AGENTS.

THE CINCINNATI NEWS Co., 181 Race St., Sincinnati, Ohio. THE AMERICAN NEWS Co., 39 and 41 Chambers St., New York City. WESTERN NEWS Co., 44 Randolph St., Chic-

Dr. J. H. Rhodes, 440 No. 9th street. Philadelphia Penn.

RETAIL AGENTS.

W. S. BARNARD, Republican Hall, 55 33rd St., New York City. S. M. HOWARD, 51-E-12th St., New York

CHAS R. MILLER, East New York, Kings County, 2. Y

I. ROSENSTOCK, Fulton S', opposite car sta-bles, Brooklyn, N. Y. H. Snow, San Francisco, Cal.

W. A. & C. S. HOUGHTON, 75 J. St., Sacramento, Cal. THE LIBERAL NEWS Co., 620 No. 5th St., St.

Louis, Mo. WILLIAM T. HARRIS, Salt Lake City, Utah. ALBERT MORTON, 850 Market Street, San

Francisco, Cal.
M. W. WAITF & Co., Victoria, B. C.
EVANS, VAN EPPS & Co., Cleveland, Ohio. F. A. Rogers, 16 Woodland Ave., Cleveland,

DANIEL REESE, P.O. News Stand, Philadelphia, Penn. THE CENTRAL NEWS STAND, 205 Chestnut

St., Philadelphia Penn. S. Moore, Jackson, Michigan. G. W. BALDWIN, Houston, Texas. J. D. SAWYER & Co., Galveston, Texas. THOS. LEES, 105 Crosse St., Cleveland, Ohio Augustus Day, 73 Bagg street, Detroit, Mich.

Is seent for the Journal, also keeps on hand and takes orders for Spiritual and Liberal books. FOREIGN NEWS AGENTS.

JAMES BURNS, 15 Southampton Row, High Holburn, London, W. C. England. W. H. HARRISON, 38 Great Russell St., London, England.

J. J. Monse, 22 Palatine Road, Stoke Newington. Loudon, N., England. Thos. J. Blyton, 53 Sigdon Road, Hackney Downs, London E., England.

W. H. TERRY 84 Russell St., Melbourne, Australia.

MISS C. E. MAYO,

TRANCE MEDIUM. 232 Turk St., near Hyde, San Francisco, Cal.

Office hours, 10 A. M. to 9 P. M. 28 6tf

MRS. CLARA A. ROBINSON.

the well known and eminently successful MAGNETICHEAL ER" is it cated at 2836 Michigan Avenue (3rd house north of 25th St.), where she will be pleased to see all her old patrons and as many new ones as may require her services. Will treat at her residence, or at residences of patrons. Mrs. Robnson's specialty is, in imparting new vitality to those afflicted with nervous complaints. Will also disgnose diseases through lock of hair. Send for Gircular. 28 14 29 15

25 Superd ass'td Gold and Silver Chromo Cards, 10c Agent's outfit, 10c. Spring, & Co., Northford, Ct. 27 22 23 21

\$350 A MONTH-AGENTS WANTED-75 heat seiling articles in the world: 1 sample free. Address Jay Bronson, Detroit, Mich. 276 295

ACENTS WANTED

AEVERYWHERE to sell the best Family Knitting

Machine ever invented. Will kolt a pair of stocking with HEEL and TOE COMPANY. in 20 minutes. It will

also Not a great variety of the contract o ways a ready market. Send for circular and terms to The Twombly Knitting Machine Co., 409 Washington St. Boston, Mass.

FREE CIFT! Acopy o my Medsense Book will be sent to any person afficted with Consumption, Bronchitts, Asthma, Bore Throat, or Masal Catarra. It is eleganity printed and illustrated; 144 pages 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, Dr. N. B. WOLFE, Cinchmat, Ohio.

137 State the paper in which you saw this advertisement.

274-tf.

SOUL-READING. Or Psychometric Delineation of Char-

Mrs. A. B. Severance would respectfully announce to those who wish and will send their autograph or lock of hair, that the will give an accurate written description of their leading traits of character, intellectual and spiritual faculties with directions for self-improvement; marked changes of past, present and future life; adaptation of those intending marriage and hints to the inharmoniously married; adaptation to business and business advice; also important instructions for the mental, moral and physical management of children.

EF Special attention given to medical examinations and prescriptions. Magnetized paper used in certain cases with great aucceas.

Over sixteen years of constant employment by the public have established Mrs. Severance as one of the world's most successful mediums

Full and complete Delineation, \$2.00 and four 3 centstamps. Brief Delineation including Medical Examination, Magnetized Paper and Directions for use, \$1.00 and four 5-cent stamps, Address, Mrs. A. B. (Mary) Severance, White Water Walworth Co. Wis. acter.

HISTORY

Ancient Historic Band

of Spirits. through the hand of LEONARD HERBERT NASON,

and translated by JAMES COOPER, M. D. Cloth pp. 387. Price \$3,00. * *For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

THE THEOSOPHIST,

MONTHLY JOURNAL DEVOTED TO SCIENCE, OBJENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART. Conducted by H. P. BLAVATSKY.

Published at 108 Girgaum Back Road, Bombay, India. Subscriptions will be taken at this office at \$5.00 per year.

which will be forward d to the proprietors, and the magazine will be sent direct from office of publication; or the sub-cription price of £1 per annun, postfree, can be forwarded direct by post-office orders to "The Proprietors of "The Theosophist," at the above address.

27-18-4w

SPIRITUAL NOTES

Published monthly. Price Twopence. Annual Subscription to any part of the United States, 3s. Postoffice Orders to be made payable to the Manager. Mr. Thomas Blyton, at the Chief Office. London, England, and addressed to 11, Ave Maris Lane, London, E. C.

As an independent spiritual journal Spiritual L Notes represents the progress of Spiritual Science in the United King dom, and serves as an auxiliary to the various Societies, the nome circle, the medium, and the lecturer, and is devoted to the diffusion of useful and permanent information in the most condensed form.

Spiritual Notes contains each month reports of the proceedings of societies, with announcements of their prospective arrangements, articles by talented writers, editorial notes or passing events, reviews of current Spiritual literature, correspondence, notes and queries, list of Societies with pames of their secretaries, and place of meetings, and other information of in breast to Spiritual Futuents.

Communications to be addressed to the Manager, Mr. Thomas Blyton, care of the Fublisher, R. W. Allen, 11, Ave Maria Lane London E. C. England.

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY.

WHAT I LIVE FOR.

I live for those who love me, And for those who know me true; For the heaven that smiles above me, And awaits my spirit, too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story. Who 've suffered for my sake, To emulate their glory, And follow in their wake; Bards, martyrs, patriots, sages, The noble of all ages, Whose deeds crown history's pages And Time's great volume make.

I live to hall that season By gifted minds foretold, When men shall live by reason, And not alone for gold-When man to man united. And every wrong thing righted, The whole world shall be lighted As Eden was of old.

I live to hold communion With all that is divine, To feel there is a union 'Twixt Nature's heart and mine: To profit by affliction, Grow wiser from conviction, Reap truth from contradiction And fulfil each great design.

I live for those who love me, For those who know me true, For the heaven that smiles above me And awaits my spirit too; For the cause that lacks assistance, For the wrongs that need resistance, For the future in the distance, And the good that I can do.

Will any reader inform us who is the author of the above poem? A correspondent says he first heard it recited thirty years ago as the climax of an eloquent sermon by Dr. E. H. Chapin of New York, but not in a manner to indicate its authorship

Remarkable Cures.

A writer in the Catholic Mirror savs: "That the mysterious and supernatural are link

ed up with the cruciform little church at Knock, Ircland, admits of no doubt whatever, if one is to be guided by what he actually sees here almost every day, viz., the blind restored to sight, the lame enabled to walk, and a multitude of like miracles. But any attempt at description, from a religious point of view, cannot adequately convey a just idea of what manner of place this is, unless you witness for yourself the miraculous interven-tion of Providence.

"One case lately cured there is particularly worthy of note. Miss Sheehan, a young lady religiously inclined, visited the church to find relief from a serious affliction. For the past thirteen years she had been deprived the use of one of her legs, which was so contracted that she could scarcely touch the ground with her foot, and was obliged, in conrequence, to carry a crutch; but lo! in one day she so far recovered that she rested the whole sole of her foot on the ground, and with such perfect ease that she walked about with only the aid of a stick, leaving her crutch behind on the gables of the church as a symbol of her cure."

Another cure, that of a young man, a cripple who was compelled to use two crutches demonstrates that their really exists a wonderful healing potency within this little church. In reference

"About mid-day I was called into the church to witness another cure (the cry of 'another cure' being almost as common an expression there, as we would say among ourselves 'another fin? day') and on whom should the invisible hand of God be laid therein, but on this same cripple alluded to. Yes, poor fellow, there he was in one of those ecstatic fits that all are seized with whenever the cure sets in, but in no case did I see it act with such writhings of emotion, or violent contortions of limb and body, as in the present. Two priests came up to his réscue at the time, lest he may injure himself in his efforts at emancipation, but no. the ways of heaven are so far removed beyond our comprehension that we dare but look on and await the result. At length, after much exertion on the part of these two young Levites, the scene was changed, and he who in the morning had come to lay his case before Mary, our Mediatrix, may now be seen walking out of the church with only his stick in his hand, a living example of the divine favors which are bestowed on christians at

A cure worthy of mention is related by the Catholic Sentinel. It appears that in one of the numerous Catholic churches in Montreal, Canada, there is a beautiful statue of Our Ladvof Compas sion, hundreds of years old, and the oil of the lamp ever kept burning before it, has wrought many wonderful cures. There was a farmer residing in St. Charles parish, in the last stage of consumption, given up by all as a hopeless case and apparently dying. Some of the neighbors happening to have a little of that oil mentioned above, and a half teaspoonful was administered to the patient with the injunction of putting his trust in the powerful intercession of the Blessed Virgin. The oil was no sooner swallowed than the sick man exclaimed: "The pain is all gone, the pain is all gone!" In conclusion the one in attendance

"And immediately I handed him a tumbler of water and he drauk, and afterwards asked something to eat. There was a plate of pea soup left from the dinner table, and he ate it heartily, having never eaten so much for several weeks. Then he sank into a sound sleep. The mother and the children retired to bed, and I, like another Thomas, children retired to bed, and I, like another Thomas, remaining incredulous, laid down on a lounge to watch; but when I heard the patient snoring, and enjoying a healthy, deep sleep, I slept the balance of the night. In the meantime the small children could not be got to sleep—they kept wide awake with their heads uncovered; when reprimanded by their mother. 'Mamma,' they repeated, 'how can we sleep? There is a beautiful Lady promenading through every room of the house.' we want nading through every room of the house; we want to look at her nice veil, her splendid crown and her white garments. She looks like an angel.' The farmer was up in good season in the morning, and dressed himself as if in perfect health, and felt so well that he ate at dinner a piece of pork and other heavy food. In 1873 the same man was still alive and a good christian, as he has uniformly been during his whole life."

At Lourdes, France, extraordinary cures have also been performed. The following is a certificate of the Doctor Illustrating the wonderful efficacy

of the influences at Lourdes:
"I, the undersigned, doctor of medicine of the faculty of Paris, doctor of the Monastery of Notre-Dame de Charite, rue St. Jacques, 193, declare that Miss Agnes Mary Berest, in religion Sister Mary St. Agnes, aged 33 years, born at Dinan (cotes du Nord) was afflicted with a ganglionic tumor, of a scrofulous nature, of which five ganglions have been opened successively by me, a quanons have been opened successively by me, a quantity of purulent matter was exuding from the latter during nearly five weeks, when she was rapidly cured in three days, after having commenced her novens.

HALLA."

These cures demonstrate that spirits are seek ing every avenue possible in order to make their presence known, and showing too, that they work unselfishly—at all times willing and anxious to cure the Jew, Christian or Catholic, as well as the Spiritualist.

T. G. Howland, of Providence, R. I., writes: Mrs. C. Faunie Allyn lectured here last Sunday afternoon and evening, and on the 3rd and 4th Sundays of this month will do so again. I need say nothing in praise to those who know her; those who do not and can digest radical thoughts and ideas, I would recommend that they hear her the first opportunity.

Letter from Dumont C. Dake, M. D.

To the Editor of the Religio-Philosophical Journal: We have "glad tidings of great joy" for your many loyal hearted readers and all the medium healers in the land—glorious and heart cheering news! Just think of it, beyond all peradventure, there is to be a Chair of Therapeutic Magnetism and Psychology established in the United States Medical College of New York City; and the right man (in the right place) has been appointed by the faculty and trustees of this college, to fill this highly important and very responsible position, and no less a distinguished personage than the eminent writer and scholarly gentleman, Prof. Alexander Wilder, who is every way competent to fill this Chair. Let us, dear readers, congratulate each other, and turn this into a ratification meeting and give a hearty prolonged cheer—a three times three, with a "tiger," for this new de-parture, this glorious achievement and advance-ment in the healing art! This is one of the most marked and unparalleled departures in the history of medicine. There are many winding stairway opening up into the Great Temple of the Healing Art, and this college is the very first in America, if not in the world, that has been farseeing and wise enough to open this long neglected and doubly locked door to the thousands of magnetic physicians, mediums and natural healers, many of whom having their credentials from High Heaven and Mother Nature, work wonders, startling and astounding cures by the laying on of hands. This noble band of workers can now have protection, also an education and emancipation, without be ing totally demoralized, disgusted and stunted in their advancement and searchings after the truth, by having to cram their minds with false and pernicious doctrines, Latin and Greek technicalities and stupid nonsense—wrapping the last named article nonsense, around with pomp and dark ness till it seems profound.

Then let us thank heaven for this new departure, for now all those who believe, as did Dr. Channing, that Culture is a guardian angel, can, if they so choose, have a favorable opportunity to embellish their natural and divine gifts by proper discipline and study, which is so highly essentia for healthy normal growth and development with perpetual spiritual unfoldment.

The scholarly healer starting from the solid ter ra firms, anatomy and physiology, carries his knowledge outward into biology, psychology and psychometry. Here he enters into the sphere of causation; physical science resurrected becomes a savior. The process of induction in this higher realm gives the anatomy of a nerve and lays down with an authoritative (because demonstrable) voice the laws which govern the distribution and redistribution of the nervous forces of our organic redistribution of the nervous forces of our organic being. Understanding these important data, the operator can direct his power as scientifically as the navigator sails the seas. This, theu, is the sacred unity; enlightened scientific data as a lamp to guide the potential curative waves of magnetic

life.

May we not with pride consistently and conscientiously congratulate ourselves as reformers Spiritualists and mediums, on the rapid strides that science is making in all departments of life a harbinger of peace on earth and good will to man. This grand lesson or sermon is written everywhere, from the sands washed by the sea to the mountain top kissed by the fog bank of heaven By this we are incited and encouraged to make new efforts-we can well afford to labor and to

Before closing this letter I wish to call the par ticular attention of all liberal minds, and especially Spiritualists and mediums, to the fact that the First Harmonial Society of New York took up this matter of the urgent necessity of having a Chair of Therapeutic Magnetism and Psychology, and had a meeting, and appointed a committee to wait upon the faculty and trustees of the United States College, and place this important subject before this board; therefore, we are under everlasting obligations to this society, and I wish publically to express my heart-felt thanks as a humble worker and medium to each member of this society, and especially to its worthy and honored president, Andrew Jackson Davis, who was the master spirit and mover in this great and good work. God and good angels ever bless this good

brother Brooklyn Heights, N. Y.

Schoolcraft Meeting.

The second annual meeting of the Michigan Mutual Benefit Association of Spiritualists and Liberalists convened in the beautiful island grove at Schoolcraft, Mich., June 18th, at 11 A. M. A. heavy thunder shower in the morning prevented many from attending. However some eight hun-dred people from the surrounding country came with loaded baskets and eager faces, bespeaking the general sentiment that at this time is per-meating the grand field of spiritual and liberal thought, and bringing with them the assurance, that though "Nature's artillery" had somewhat interfered with the arrangements nothing could deter those noble men and women from listening to the rich spiritual and intellectual feast that had been prepared for them. The meeting was called to order by that noble champion of free thought Mr. L. S. Burdick. Mrs. Olie C. Denslow gave a cordial greeting to all by singing a fine inspira-tional song entitled "Good Morning, Friends," after which Mr. J. H. Burnham, of Saginaw, was introduced, who gave a brief but interesting ad dress. He began by stating the objects of the meeting and further said that as Spiritualists and Liberalists, we ask and demand the inalienable right to think for ourselves, without the consent of the priesthood, showing in a clear and forcible manner, that though christians may endeavor to blockade the wheels of progress as much as they please, the light of science has illuminated the minds of men and women until we need not fear the threats of the ecclesiastics. The moral cowards of to-day are the only blocks in the way of the advancement of the best growth and highest possi-bilities to be obtained by us as men and women The morning session closed with a song by Mrs. Denslow. Tables were then spread, and judging from the smiling faces and happy voices that greeted us on every side, we think we are safe in saying that all felt that it "was good to be there." Mrs. R. Shepard, the founder of the M. M. B. A., was the first speaker of the afternoon, who enter tained and interested the large audience for over an hour with one of her richest inspirational discourses. The subjects were given by the audience: "What is Hell," and "Man-made Religion." As usual with Mrs. Shepard her discourse was replete with golden thoughts from the upper spheres elucidating in a clear and masterly manner the truth of our spiritual philosophy based upon selentific facts. Mrs. 8 was followed by Mr. Burn ham, who gave one of his most eloquent and spirited addresses. Subject, "The Influences of Food and Climate on the Religions of the Day." Mrs. Shenard closed the exercises of the day with a beautiful impromptu poem, improvised from the following subject given by the audience, "Tell us

the Truth. The speeches of the afternoon were interspersed and enlivened with choice songs by Mrs. Denslow. The meeting adjourned at five P. M., having proved a success in every way, despite the clouds of

the morning. Mrs. Ida A. McLin, Secretary of M. M. B. A. of S. and L.

Paw Paw. Mich. Letter from Dr. G. Bloede.

To the Editor Religio Philosophical Journal.

I cannot help congratulating you upon your two happy editorials in No. 14 of the Journal, on Dr. Buchanan's "Faith," and Mrs. Richmond's "Thomas Paine." They are in your best vein, conveying persuasion, and provoking mirth at the same time. I hope and wish sincerely you will go on in the same way to confound that confounded humbug and highfalutin on the pulpit and "rostrum" and in the "cabinet." Faith not founded on fact is a pluchbeck idol on feet of clay; and such Thomas Paine as Mrs. R.'s, if the product of any "inspiration," the promptings of Diakka spirits.

Diakka spirits.

The letter of Mr. H. Tuttle, too, is excellent. I would say, beware of Christian Spiritualists as of Brahmin, Buddhist, Mohammedan, Catholic, Protestant or Mormon priest. Their tendencies, even if honest, i.e naive, lie in the same direction, that of fettering the liberty of individual reason with the manacles of dogma. Let our "organization" be the bond of internal truth based on external test-proof fact!

Brooklyn, N. Y.

Brooklyn, N. Y., Spiritual Fraternity.

The announcement that W. E. S. Fales, Esq., would speak upon "Spiritism," attracted a large audience. Mr. Fales is one of the rising young lawyers in the city, is a man of ability and considerable social and political influence, and that such men are giving thought to the general subject, is encouraging. Mr. Fales is a pleasant, easy speakencouraging. Mr. Fales is a pleasant, easy speak-er, and his address was read in a forcible manner. He gave a fair statement of the numbers claimed to be believers in the modern phenomens, and gave illustrations to show that our senses were not reliable, and the argument was that we could not always trust to them. He related instances of the exposure of professional mediums and trick-ters, and claimed that nine-tenths of such exhibitions were frauds. He also claimed that much of the phenomens could be explained by natural causes; but admitted that there were many well attested facts that could not be explained away and that his conclusions were that Spiritualism was a blessing, and recommend-

that spiritualism was a diessing, and recommended a careful study of the phenomens.

As a lecture coming from one who is not a Spiritualist, while we could not agree with him fully, some of his criticisms were timely and needful. He was listened to with good attention to the close, and a vote of thanks was passed, and a

copy requested for publication.

Prof. Henry Kiddle was the next speaker, who

"I would prefer not to have said anything. When the lecturer states that nine-tenths of the professional mediums are frauds and impostors, I do not think the facts will warrant his conclusions, and certainly the thousands of private mediums in the sacredness of the home circle, are not frauds or self-deceived, and his conclusions are one sided and be has no facts to warrant his statements. Johnson's Cyclopædia gives the number of Spiritualists in this country alone as 7,500,000; this may be greater than the truth will warrant, but still there are a large number who have accepted its philosophy, and witnessed and become convinced of the genuineness of its phenomena; and such sweeplag statements are mischlevous and have a tendency to injure the cause.

"In its ranks are found many of the best men and women in the country. It is nothing new to be told that we are deluded, but sweeping assertion does not do away with one single well attested fact." The speaker has referred to parafine moulds of the hand, and has alluded to the exposure of Mrs. Mary Hardy. Admit, if you please, that in some instances genuine mediums have been detected in imposture. She has under strict test conditions been proved to be a genuine me-dium. He does not explain how the parafine monlds are produced. Mr. J. L. O. Sullivan when in Paris had opportunities to witness the casting, not only moulds of hands, but of faces and busts, and has a large number of photographs of them, showing exquisite beauty, excelling in their execution the best Grecian sculpture. These phenomena occurred in the home of Count Bullet of Paris. Alluding to Mrs. Hardy, I was in a circle in a private house, the lady in no sense a public medium and the homeometric and her a spirit medium, and she became entranced by a spirit claiming to be that of Mrs. Hardy, and this spirit expresses feelings of remorse and repentance for the perverting of her medial powers for unworthy ends while in the form,

"Spiritualism has grown into a science, and no one can attack it by sweeping assertions which are not substantiated. It must be fully studied, and every man or woman who gives patient loves tigation to its phenomena, can come to no other conclusion than that it is a reality. I would ad-vise our young friend to study carefully the laws and forces, and with fair opportunities for his investigations, he cannot become otherwise than a full believer."

Capt. D P. Dye was the next speaker. He said

when our young friend has had larger experience with mediums, public and private, that he would find that a much larger proportion of them are true and reliable. He knew that the temptations that surrounded mediums were very great, but if the Spiritualists themselves would study the laws and principles through which the phenomena occurred, there would be less cry of fraud and of imposture, and his personal experiences showed independent intelligence outside of any one comprising the circle, and he urged upon all pattence and an earnest desire to find the truth and the reversion.

A gentleman in the back part of the hall arose and said, that he would like to ask the chairman a question. "I am a materialist and came here to-night to hear my young friend speak, and if, as you Spiritualists claim, Spiritualism is true, "What good." The chairman, briefly in reply, tried to show what good it had been to him and to thousands of others, for he had been brought by its beneficent influence from materialism to the glories and beauties of spirit communion, and showed how closely and intimately the world of spirit and the visible world were blended, and that it was but a thin vali that separated them, and he advised the questioner to sit daily in the quiet of his own home, so that he could draw aside the vall and his own loved ones could come and abide with him. The chairman also related some personal experiences.

D. M. Cole was the last speaker, who said:
"I will also speak to the question that our materialistic friend has asked, What Good in Spiritualism? It has made freedom of thought, and its expression in the Christian Church possible; it has liberalized all forms of religious faith, and is doing a mighty work in this direction, and when rightly understood and comprehended, and its believers live up to its teachings, we shall grow and become a great power in the land."

S. B. NICHOLS. 467 Waverly Ave., Brooklyn, N. Y.

Sturgis Yearly Meeting.

To the Editor of the Religio-Philosophical Journal: The Sturgis yearly meeting has just closed. It began on Friday morning last with a score of persons in the pleasant Free Church, increasing to some sixty or seventy in the afternoon, growing to a fine audience at night, and keeping up its numbers and increasing its interest until its last and ninth session closed last evening with a full and greatly interested audience, and a feeling that next year would see them all, and more, in addinext year would see them all, and more, in addition present. More than twenty years has this yearly meeting—the Sturgls June Meeting—been held in the same Free Church, owned by the society here, of which J. G. Wait is president.

The speakers were A. B. French, Mr. Geer, C. B. Lynn and G. B. Stebbins, and others took part in the conferences which made a part of most of the sessions.

Mr. French, after giving one address of marked value, was ill from a sudden cold induced by ex-posure on his journey, and Mrs. Cowles, of Clyde, Ohio, spoke Sunday afternoon in his stead, giving a sketch of some quaint features of old theology

and closing with valuable suggestions on pre-natal culture and the work of woman to uplift humanity.
Dr. T. H. Stewart, who has left the lecture field for a medical practice at Kendallville. Ind., spoke on insanity.

A most touching and interesting feature of the Sunday meeting was the brief but effective talks by three venerable men, Mr. Fillmore, of Orland, ndiana, a brother of ex-President Fillmore; Rus sell Brown of the same place, and H. Kelly, of Sturgis. All were nearly eighty. Mr. Kelly eighty three and almost blind, yet all showed mental clearness and a ripeness of thought and spiritual culture full of value. All had put aside the Bible as infallible authority and Jesus as the Savior; all said they were waiting for the change soon to come to them, and waiting in serene hope and without fear.

The spirit of the meeting was toward the higher phases of Spiritualism, in favor of sincerity in all and a cordial support of sincere mediums, of practical reform in common life, and of spiritual light and culture, and spiritual thinking undimmed by materialism. The audiences showed a wonderful patience and a strong interest to the close. J. M. Peebles, who was a helper in the building of the church, wrote a brief and highly interesting and suggestive letter.

This glimpse of the Sturgis yearly meeting will give assurance that its interest and value is kept up, and prophesy of its being again held, with new power, next year.

G. B. STREBINS.

Sturgls, Mich.

Buth A. Sawyer writes: My Journal and are inseparable friends. Please forward it an-

Annual Report of the Free Congregational Society of Florence, Mass., for the Year Ending April 5th, 1880.

This society has been in existence some twenty years and has its beautiful "Cosmian Hall" in the pleasant village of Florence, in the heart of the Old Bay State, erected at a cost of \$40,000, and filled with good audiences of silk factory workers and thinking people from Northampton and vicin-

ity. We give the essential part of their interesting report:
The executive committee congratulate the society on the completion of another year of success. ful work, making in all, nearly seventeen years of prosperous existence as a liberal association. Or-ganized as we believe this society is, in harmony ganized as we believe this society is, in harmony with the laws of man's being and progress, success is to be expected so long as the society is true to its objects and principles, which, as announced at its formation, are the promotion of good morals, general intelligence, and liberal religious sentiments. The society maintains that these objects and principles, can be best promoted by upholding entire mental freedom and by referring all questions bearing upon man's welfare to the arbitrament of reason. No book, or creed, or church is so sacred that its doctrines may not be subjected to the test of scientific thought, and be subjected to the test of scientific thought, and none should refuse submission to such a standard. In the fields of physical science, we should deem it the height of folly for an explorer to bind him-self not to accept any theory which did not agree with his preconceived opinions. Why, any more should an explorer in the realms of mental and moral science, sind himself to uphold only certain stereotyped dogmas? Recognizing, with awe, the boundlessness of the universe and the infinitude of truth, this society refuses to limit the range of the human mind within the narrow bounds of a book or creed; preferring the modest bearing of the learner, to the haughty attitude of the selfconceited.

This society respects all that is good and true in all systems of religion. Its platform is broad enough for all beliefs; its condition of membership being character, not creed. It has been erroneously called an infidel society. But it is neither infidel nor christian, neither pagan nor Mohammedan. If to keep an open car to all sincere utterances; if to be willing to tender hospitality to all worthy and intelligent teachers and candid ly weigh all doctrines brought before us; if to respect all who may differ with us in religious opinions; if to give reformers, against whom its pul-pits are shut and barred, the freedom of our platform to plead for the down-trodden and oppress-ed; if to grant what churches generally refuse, an opportunity for women to vindicate the just claims of our wives, daughters and mothers to equality with man before the law, and their self-evident right to the ballot withheld from them by so-called republican governments; if to do all these and many other things of like nature, make a society an infidel association, then this Free Congregational Society of Florence is an intidel organiza-tion, and will glory in the name. It claims, however, to be founded for no sectarian belief or unbelief. It is built for fair play; for the study of nature and the seeking for truth; for upholding the rights of man and woman, everywhere and

During the past year the platform has been occupled by the following speakers: L. K. Wash-burn, Dio Lewis, C. D. B. Mills, Prof. Gunning, Giles B. Stebbins, John W. Chadwick, Theodore D. Weld, George Jacob Holyoake, Loring Moody, Wallace Bruce, D. P. Ames, Miss M. A. Hardeker, Rowland Connor, W. S. Kennedy and N. A. Haskell, each one Sunday; William Denton, C. B. Ferry, Samuel B. Weston, Ivan Panim and John Baker, each two Sundays, and Frederick A. Hinckley, three Sundays. The meetings on nineteen Sundays were conducted by our own members as follows: Eleven by the choir and Sunday school, and eight devoted to miscellaneous exercises, including the reading of one sermon of John W. Chadwick, four sermons of M. J. Savage, and two original essays by our own members. The vacation embraced the five Sundays of August.

The following topics have been handled by our

speakers; "Mohammed and his Religion;" "Gospel according to Gossip;" "The Commands of Jesus not kept by Professing Christians;" "The Chinese Question;" "Temperance;" "Lagging Behind;" "Personal Religion;" "Intellect and Benna;" "Personal Rengion;" "Intellect and Emotion, or the Rationality of the Sentiments;" "Science and Progress;" "Evolution of Religion;" "The Rights of Children;" (by two speakers.) "Industrial Equity;" "Organization;" "Spiritualism the Religion of the Future;" "Rational Religion;" "Wm. Lloyd Garrison;" "Some of the Unregarded Aspects of Human Naturer". "The Word of God—What It is and What It is not;" "The of God—What It is, and What It is not;" "The New Religion;" "Wm. Cullen Bryant;" 'The Ele-ments of Success;" "The True Sphere of Civil Government;" "Russia;" "Nihilism;" "Prison Life in Russia;" "Science and Religion;" "The xind of Morals Required in this Age of the World;" Thoreau;" "Is Life worth Living!" The attendance at our meetings has been well

kept up and a lively interest shown in the exer-cises. The contributions to the treasury have been larger than during any previous year, so that the treasurer is again able to report the society out of debt, and a balance of \$53.50 on hand. Our efficient helpers, the Ladies Industrial Union, have our cordial thanks for their generous contribution of \$308.83 towards defraying the expenses of the soclety during the past year.

The charge is often made against liberals, that they pull down, but do not build up. This imputation will not apply to this society; for we have not only aimed to break down the bloody altars of superstition, but we have also built up a temple of liberty and virtue. Our work is both destructive and constructive. We mean to keep clear of the folly of which too many liberals seem to be the victims, namely, that of going forth single-handed to contend with the well-drilled and banded hosts of religious despotism, instead of wielding the power of combined forces—the strength of union for the defense of freedom and the spread of knowledge and goodness. Having ourselves experienced the joys and privileges of rational freedom, we feel it our duty to work for the diffusion of the same blessings among others. We have, therefore, organized this society, and the results, as we see, have been auspicious, beyond our most sanguine expectations. In view, therefore, of the glorious success of our experiment and our great gain therefrom, in strength and the means of usefulness, our rallying cry to all lib-erals is.—"Arise and build" on the firm founda-tions of liberty, science and virtue. By order of the Executive Committee.

SETH HUNT, Chairman.

S. J. Lemont, of Northfield, Minn., writes: Prof. Wm. Denton delivered a course of six scientific lectures here, beginning May 21st and ending the 27th. This cultivated speaker and selentist deserves great credit for the truths that he presented. He has undoubtedly created some commotion in the theological elements, judging from the criticisms that we hear on the streets sluce his departure. Hoping this to be the case, it may lead some of our friends to investigate facts and ideas that are in the reach of every true, diligent seeker. If the false teachings of orthodoxy has been disturbed by Prof. Denton's recent lectures, we may expect in the far future of North-field crowded halls that will be eager to hear science on any subject, and from whatever source it comes, for truth is just as valuable from the lips of man as from God. Without disturbance and agitation of the intellect, the chaff of theology will never be separated from the pure grain of reason and common sense. Prof. Denton and others like him are the men to assail theology and on its own grounds. Northfield was never fed with such strong, substantial food before. We expect it will take an age for digestion; perchance by that time, who can tell but what she will be able to digest still stronger food than she has yet dreamed of.

Blanchard, of New Ulm, Minn., writes: E. V. Wilson lectured in this city on the 21st, 22nd, and 23d days of May, holding a scance on Sunday afternoon, May 23d, at which he gave some striking tests; his lectures were listened to with marked attention by large audiences, which increased with attention by large audiences, which increased with each lecture, and on Sunday evening, the last lecture, more than 50 persons were turned away, not being able to obtain seats in our large lecture hall; although Mr. Wilson's health is very poor, his mental faculties appear to be unimpaired, and we all hope that his health will return to him, so that he can remain in the lecture field for a good many years yet.

Criticism.

I am led by some of the late controvesy in the RELIGIO-PHILOSOPHICAL JOURNAL, to venture some remarks about the matter of criticism, and what I have to state, I say in the spirit of tolera-tion, and with all that sincerity of heart and def-erence to other people's opinions, which is indi-cated in the phrase, "So it seems to me;" and no man has a moral right to speak or write in any other manner unless he is willing to bear the title of egotist. I do not wonder that people differ in their opin-

ions on metaphysical subjects. I only wonder that they will not graciously give what they so imperiously demand of others—the undoubted right to an honest opinion. If a man writes or talks in the interest of truth and progress, (and who has a right to talk or write in any other way?) then he will be rather grateful than otherwise to be rectified by his relationship. fied by his neighbor if in any way he has failen into error or has stepped upon grounds untouable.

Every true man, however great his pride of opinion, is bound by all that is good or great to avoid error and uphold the truth. He will not make dogmatic assertions without demonstration, and when the underpinning of his assertions is knocked out from under him, no matter how roughly, he will not fiee to ridicule for redress, nor will he concern himself about the suspected or the apparent character of his rectifier, nor will he declare him beneath his notice, nor try to cover up his blunders by calling his critic hard names, nor refuse to explain himself because his work recreative. plain himself because his more perceptive, more earned or more logical opponent, has thrown a disparaging light upon his declared opinions. No one man is expected to know the whole truth on all subjects, and no man except the egotist should feel really hurt or put down, if perchance, the extent of his research or the unfavorableness of his circumstances, or the capacity of his mental caliber, even, have failed to enlighten him on all points.

points.

The Bible and the church say, "Believe or be damned," but the Harmonial Philosophy says, "Seek the truth and be blessed." Pray, which precept is most becoming to religious reformers? Is there any doubt? Oh! when will men seek happiness in the honest pursuit of the truth and let the bauble of fame go to the winds?

No man should be afraid of criticism unless he is in league with error. Criticism is like the bradded, white-oak goad of the teamster, it brings every honest ox to his bow, and keeps him ready for a tussle with the powers of darkness. It is also the instrument that pricks all manner of windy, gassy

instrument that pricks all manner of windy, gassy-things that bounce around in the way of solid progress. What would politics or religion become but for the power of criticism? It is the handmaid of truth—the sword of the Spirit—the aviour of the world! Let us have more, instead of less, of honest criticism in the development of a true natural religion—a true Harmonial Phi-losophy,—a true spiritual christianity, such as Davis, Buchauan and Buudy are trying to repre-sent and get before this creed distracted world of ours. I love criticism as I love the truth and because it leads, if truthfully given, directly to it.

I have no fellowship for careless slipshod writ-

ers who rush into print for the sake of show, nor for those would-be oracles, if such there are, who think that past authorship, some gray hairs, and much public laudation should exempt them entirely from critical examination, and who when righteously criticised try to parry the truth with a

pun, and sing

"Old mother Hubbard

Went to the cupboard."

Such are apt to call critics "envious busy-bodies,"
"mischievous meddlers with other people's business," "perverted minds," "unworthy a candid consideration" etc. "It is not strange that they grow lean in spirit and wolfieh in disposition."

There is another class of critics I have no fel-

lowship for; those soft over loving ones, who plas-ter the wound; that they ought to lance, so that lookers on can see "the bloody matter fly"—then the patient and his sympathizers will in due time all get well and be sound. What frall creatures we mortals are and yet how we sometimes swell. How self-love does blind us to our infirmities, and but for criticism, what prodigies we should be-come in our own estimation, and need I say it?

what deformitles too. But I am glad I live in this testing, trying, re-formatory age where genuine criticism takes the place of church authority and kingly distributed I am obliged to keep within the bounds of reason, or go upon the rack of private or public criticism, suffer there unless I am so in love with the truth that I glory in having my wrongs righted, my theories perfected, my deformities amputated, my wounds healed, my leprosy cleaused, my life adorned with the harmony of divine usefulness, and my countenance beautified with a charitable whole souled inwardness! That's what criticism will do for us if we only heed its lessons.

Some say that our pungent, pointed, progressive Journal has become hypercritical and therefore offensive. Offensive to whom? we ask. It must be to those who are somewhat crooked in their intentions, or illogical in their arguments? It cannot be offensive to honest truth-seekers, and those who are not, need just the medicine which Mr. Bundy is dealing out to them. It seems to me high time that our religion and its advocates were coming to the bar of an honest judgment, and verily judgment should begin at the house of the Lord. We profess to have the best religion on the face of the globe. Let's prove it. How is it best unless it is the most truthful and the most logical and the most impartial, and the most progressive, and if it has the most of these qualities, it will bear all manner of criticism, and if its advocates occupy a truthful stand point in it, they are as impregnable as Gibralter. The javlins of illogical criticism cannot harm them, but the sling of a little David, if loaded with the rock of logic, will slay the biggest Goliah that ever strutted before the camp of the Lord. Oh! in mercy's name, let us be humble enough to acknowedge the right of truth to reign supreme. How are we to grow unless we become more and more truthful, more and more logical, more and more charitable, more and more critical God bless all the honest, logical critics in the land, and all the honest writers who are not afraid of criticism. Brethren, the world's eye is upon us, let us be men!

eye is upon us, let us ne men:

Buchanan's article in the issue of May 29th, on
Christian Spiritualism has, "it seems to me," the
true ring, and entitles him to the honor of being a
clear-headed, soulful Christian; spiritual harmonial philosopher. My heart honors his candor. D. H. HAMILTON.

Lewiston, Me.

The Children's Progressive Lyceum of Chicago.

At the official meeting of the Chicago Children's Progressive Lyceum, Sunday, June 20th, Mr. W. F. Jones having tendered his resignation as conductor on account of his removal from the city.

Mrs. Hattle E. Davis, the untiring worker therein for the past twelve years, was elected to fill the vacancy, and Mr. Eugene Gilbert, assistant.

The picnic of this society, which came off on Saturday last, was a most enjoyable occasion and long to be remembered as a samplet assets. long to be remembered as a complete success.

GEO. W. SALTER, Secretary.

M. N. Dunlap, of Wheeling, Ind., writes: M. N. Duntap, of Wheeling, Ind., writes: We need a good test medium here now to convince the people that they really live after the death of the body, and that they can and do come back to earth and visit their, friends and try to help them in various ways. There are none here that believe in the Harmonial Philosophy but myself. My health is not good. I am poor and sixty, three years old and living alone. I am not able to take your paper which I so dearly love. I feel sad and desolate, and wish that some good medium would give us a call and furnish us some strong tests. We would be glad also to have a good speaker, it might set the ball rolling in the right direction; but the money—I cannot vouch right direction; but the money—I cannot vouch for the money part. Well, can't this be done on the missionary style for a few weeks, and give truth a start here.

Albert Rounsevell writes: The friends of our life-giving cause are quiet in Sioux City, Iowa, and need some mighty power to stir them up and bring them to life. Who is there that is able and willing to undertake the work?

G. W. Allensworth writes: I am delighted with the Journal; it is ably conducted; it has ladies and gentlemen writing for it who are of cultured mind, of deep thought, and liberal in their views. I find nothing but pure wheat in it

B. Bisbee writes: I like the way you conduct the Journal "better and better;" cannot think of doing without it.

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

WEARE ALSO PREPARED TO FURNISH MISCELLANons books not in our List, at regular rates, and, on reselpt of the money, will send them Ly mail or express, as may
be desired. If sent by mail, one-fifth more than the regular
cost of the book will be required to prepay postage. The patronage of our riends is solicited. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be had, register your letters.

If Orders for Rooks, Medicine, or Merchandise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$200, or, if of less value, then by
one-fourth the cost. No attention will be paid to any
orders, unless these terms are complied with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet

Allegories of Life, by Mrs. J. S. Adams...... 2.25 06

ele in India....ble in India....ble Marvel Workers—Allen Putnam.....

Criticism on the Apostle Paul in Detense of Woman's
Rights, etc., by M. B. Craven.
Conjugal Sins sgainst the Laws of Life and Health, by
A. K. Gardner, A.M. D.
Constitution of Man, by George Combe.
Common Sense Thoughts on the Bible—Wm. Denton.
Cosmology, by G. W. Ramsey.
Common Sense, by Thomas Paine (political).
Common Sense, by Thomas Paine (political).
Confist Idea in History, by Hadson Tattle.
Christianity no Finality, or Spiritualism superior to
Christianity no Finality, or Spiritualism superior to
Cristianity no Finality, or Spiritualism superior to
Cristianity of Penton.
Criticism on the Theological Idea of Deity, M.B.Craven
Claims of Spiritualism: embracing the Experience of
an Investigator, by a Medical Man.
Constitution of the United States.
Career of Religious Ideas—Hudson Tuttle, Paper.
Child's Guide to Spiritualism.

Darwinism vs. Spiritualism—Hon, J. M. Peebles. Darwinism vs. Spiritualism-Hon. J. M. Peebles..... Does Matter do it All? Sargent's Reply to Tyndall. Debate, Aurgess and Underwood. Cloth 1.00 00. Paper Diskkaism.

Desket, Burgess and Underwood, Coon Loo 6. Paper 10 62
Dickinsers Webster's Underliged (by express). 12,90 63
Dyspepsia, its Treatment, etc. 50 63
Dyspepsia, its Treatment, etc. 50 63
Descent of Man, by Darwin. 8,00 14
Dayenport Brothers,—their Remarkable and Interesting History of the 15
Diegesia, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account

or me origin, evidence, and early history of Chrisitanty.

Devil's Pulpit, by Rev. Robert Taylor, with a sketch of
the Author Life.

Delinge, by Wm. Denton.

Discourse through Mediumship of Mrs. C. L. V. (Tappat) Richmond. pan) Richmond.

Death and the After Life—A. J. Davis. Pa. 50 04. Clo. Debatable Land. Hon. R. D. Owen.

Diakka—A. J. Davis. Cloth, 50 00. Paper.

Dialogues for Children.

Beyll and his Maker.

Danger Signals, by Mary F. Davis.

Death in Light of Harmonial Philosophy—M. F. Davis

Easy on Man—Pope. Cloth gitt 1.00 00. 180 ard, School Edition

Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper 28 04. Cleth....

Essence of Religion, L. Feuerbach, Paper 28 02. Cloth

Exter Hall, Theological Romanca. Clo. 80 06. Paper

Empire of the Mother over the Character and Destiny
of the Hace, by H. C. Wright. Paper 50 04. Cloth...

Electrical Psychology. Dods...

Electrical Psychology.

Foot Notes, or Walking as a Fine Art. L00 08
Fabulous Tendency of Ancient Authors, by M. B.
Craven. 10 02
Fu-Sang: or, The Discovery of America, by Chinese
Buddhist Priests in the 5th Century. 175 10
Fisshes of Light from the Spirit Land, through the
mediumship of Mrs. J. H. Conant. 150 08
Footfalls on the Boundary of Another World, by Kob't
Dale Owen. 175 12 Footfalls on the Boundary of Another World, by Rob't
Dale Owen
Free Thoughts Concerning Religion, or Nature vs.
Theology, by A. J. Davis. Enlarged Edition. Cloth
75 98 Faper 50 06
Fountain. A. J. Davis. 1,00 08
Future Life. Mrs. Sweet 1,50 10
Four Essays Concerning Spiritism—Dr. H. Tiedeman 50 08

Glinipses of the Supernatural.

Glinipses of the Supernatural.

Genesis and Ethics of Conjugal Love, A. J. Davis
Prin, 75 00. Paper.

Good Sense. By Baron D'Holbach.

Great Harmonia, A. J. Davis. 5 vols., viz.; vol. I.

The Physician; vol. 2, The Teacher; vol. 3, The Scer;
vol. 4, The Reformer; vol. 5, The Finisher. Each.

God Idea in History, by Hudson Tuttle.

God the Father and Man the Image of God, by Maria
M. Kinz.

Golden Melodies, paper.

Hydene of the Brain and Cure of Nervousness, by
M. L. Holbrook.

How to Magnetize, by James V. Wilson.

How to Magnetize, by James V. Wilson.

1.25 08

Heromes of Free Thought, by Sara A. Underwood.

Hafed, Prince of Persa, His Experience in Earth-life and Spirit-life. Hlustrated.

Hicrophant; or, Gleanings from the Past—G.C.Stewart
Harbinger of Health, by A. J. Davis
Gloth.

Harmonial Man; or, Thoughts for the Age, A. J. Davis
Gloth.

Raunted School House.

Harmonial Man, or, Thoughts for the Age, A. J. Davis Cloth. Haunted School House. History and Philosophy of Evil—A. J. Davis, Pa. 59 00. Cloth. History and Philosophy of Evil—A. J. Davis, Pa. 50 00.

Cloth.

Hayward's Book of all Religions, including Spiritualism

1.75 13

How and Why I became a Spiritualist.

1.76 05

How to Bathe. E. P. Miller, M. D. Paper 30 01. Cloth

Hedged In. Elizabeth Stuart Phelpa, author of Gates

Ajar.

1.50 08

Human Physiology, Statistical and Dynamical; or, The
Conditions and Course of the Life of Man. J. W.
Draper, M. D., Ll.D. 650 pp. Cloth.

Hesperia; a Poem. Cora L. V. (Tappan) Richmond.

1.75 10

How to Paint, Gardner.

J. W. Draper. Revised Edition. 2 Vols.

1.60 06

H. Then, and When. Doem. by W. S. Raslow.

Leaves from My Life, by J. J. Morse.

Life of Thomas Paine, with critical and explanatory observations of his writings, by George Vale.

Life of Jesus, by Renan.

Live and the Muster Passion, by Dr. P. B. Randolph.

Living Present—Page Past—H. U. Wright, pa. 50 01; cl. Lessons for Children About Themselves. A. E. Newton. Cloth.

Isyna and the Auster Pari Passon. Jo Dr. F. Manton Pari Passons for Children About Themselves. A. E. Newton. Cloth.

Cloth. Denton, by J. H. Powell. 25 of 15 of 15 of Wm. Denton, by J. H. Powell. 25 of 15 of Wm. Denton, by J. H. Powell. 25 of 15 of Wm. Denton, by J. H. Powell. 25 of 15 of 16 of Wm. Denton, by J. H. Powell. 25 of 15 of 16 of Wm. Denton, by J. H. Powell. 25 of 16 of Mutual Criticism. 25 of Manomia, by Myron Colomy. 25 of Mutual Criticism. 25 of Manomia, by Myron Colomy. 25 of Manomia, by Myron Colomy. 25 of My Medium Griff. 25 of Mascala Criticism. 25 of My Medium Griff. 25 of Mascala Criticism. 26 of My Medium Griff. 26 of Mascala Criticism. 26 of Mascala Criticism. 26 of Martyrion of Man — Winwood Reade. 26 of Magnic Staff—A. J. Davis. 26 of Mascala Criticism. 26 of Mascala Criticism. 26 of Mascala Criticism. 27 of Mascala Criticism. 28 of Criticism. 28 of Criticism. 29 of Criticism. 20 of Criticism. 27 of Criticism. 28 of Criticism. 29 of Criticism. 20 of Criticism. 20

Denton
Origin of Species, by Darwin
Origin of Civilization and Primitive Condition of Man,
by Sir J. Lubbock,
One Religion Many Creeds,

The Crisis, by Thomas Paine, Paper. 200 07
The Modern Bethesda, by Dr. J. R. Newton 200 00
The Spirit World, by Dr. Crowell 200 10
The Hollow Globe. 200 10
The Hollow Globe. 200 10
The Voices—Plain, 1.06: Glit 1.25 03
The Gods and Other Lectures, by R. G. Ingersoll 1.25 03
The Ghosts and Other Lectures, by R. G. Ingersoll 1.25 03
The Ghosts and Other Lectures, by R. G. Ingersoll 1.25 03
The Truths of Spiritualism, by E. V. Wilson 200 00
The Health Manual, by E. D. Babbitt, D. M., Cloth, 1.00 00
Taper 200 10
The Gospel of Nature 200 10
The Gospel of Nature 200 10
The Rise and Progress of Spiritualism in England 25 04
The Interpreter and Translator—by James Monroe 25 04
The Interpreter and Translator—by James Monroe 1.50 00
Tipping his Tables 25 02
The Past and Future of Our Planet, by Win, Denton 1.50 10
Talk to my Patlents, by Mrs. C. B. Gleason, M. D. 1.50 03
Tha Vestal, by Mrs. M. J. Wilcoxson 25 04
Traeties on the Intellectual, Moral, and Social Man, a valuable work, by H. Powell 25 04
Traeties of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in Others, What is the Difference between them? H. C. Wright 25 02
The Clergy a Source of Dauger 25 03 03
The Clergy a Source of Dauger 25 03 03
The Clergy a Source of Dauger 25 03 04
The Clergy a Source of Dauger 25 03 04
The Clergy a Source of Dauger 25 03 05

Visions of the Beyond. GHE, 1.00 10. Frain. 1.25 08
Vestiges of Creation. 1.25 08
Vital Magnetic Cure. 1.25 08
Vital Force. How Wasted and How Preserved.—E. P.
Miller, M. D. Paper, 50 03; cloth. 1.00 06
Volney's Ruins; or, Meditations on the Revolution of
Empires, with Diographical notice, by Connt Darn. 1.00 06
Volney's New Researches. 1.50 98
Vital Magnetism—E. D. Bebbitt. 25 00

HAFED, PRINCE OF PERSIA: HIS EXPERIENCE IN

Earth-Life Spirit-Life

Being Spirit Communications received through Mr. DAVID DUGUID. the Glasgow Trance-Painting Medium.

With an Appendix, containing Communications from the Spirit Artists RUISDAL and STEEN.

Illustrated by Fac-similes of Forty-five Drawings and Writings, the Direct Work of the Spirits. One of the most curious and interesting books in the literature of Spiritualism. 8vo., cloth, 592 pp. Price, \$4.00; postage 25 cts **For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago. THE

CHICAGO & NORTH-WESTERN RAILWAY

-) IS THE (-

Oldest, Best Constructed, Best Equipped,

RAILWAY OF THE GREAT WEST. It is to-day, and will long remain the Leading Railway of the West and

North-West. embraces under one Manage 2,380 MILES OF ROAD and forms the following Trunk Lines:

"Chicago, Council Bluffs & California Line,"

"Chicago, Sloux City & Yankton Line,"

"Chicago, Cilnton, Dubuque & La Crosse Line,

"Chicago, Kreeport & Dubuque Line,"

"Chicago, La Crosse, Winons & Minnesots Line,"

"Chicago, St. Paul & Minnesots Line,"

"Chicago, Milwaukee & Lake Superior Line,"

"Chicago, Milwaukee & Lake Superior Line,"

"Chicago, Green Bay & Marquette Line."

Man of the Chicago and Northwestern Rallway. It is the only Road the West running the celebrated Pullman Hotel Cars between Chicago and Council Bluffs. It is the only Road running the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winona, Dubuque, McGregor, Milwau-Ree. Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas.

Remember, you ask for your Tickets via the Chicago & North-Western Railway, and take none other.

MABVIN HUGHITT. W. H. STENNETT.

Gen'l Mang'r, Chicago, Ill. Gen'l Pass. Ag't, Chicago, Ill.

27-18-29-17

RAIL ROADS:-TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office-52 Clark street, Sherman House, and at depots. COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzle streets.

Leave.

10:30 a m* Facific Express.

10:30 a m* Sioux City and Yankton Express.

9:15 p m* Sioux City and Yankton Express.

9:15 p m* Sioux City and Yankton Express.

10:30 a m* Dubuque Express, via Clinton.

9:15 p m† Dubuque Express, via Clinton.

Sterling Express. Pulman Hotel Cars are run through, between chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago. FREEPORT LINE. 7:30 a m* Maywood Passenger...
7:30 a m* Maywood Passenger...
9:15 a m* Freeport, Rockford & Dubuque...
10:15 p m* Freeport, Rockford & Dubuque...
12:00 m* Hockford and Fox River...
4:00 p m* Lake Genova Express...
5:15 p m* St. Charles and Eigin Passenger...
5:30 p m* Iombard Passenger...

Norz —On the Galens Division a Sunday passenger train vill leave Eigin at 7:50a.m., arriving in Chicago at 10:15 a m. leturning, will leave Chicago at 1:15 p. m. MILWAUREE DIVISION.

Depot corner Caral and Kinzle streets. MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT 11:50 a m* Lake Forest Passenger. 2:00 p m 4:00 p m* Kenosha Passenger. 92:00 a m 5:00 p m* Winnetka Passenger. 92:15 p m 5:30 p m* Waukegan Passenger. 98:25 a m 6:15 p m* Lake Forest Passenger. 71:55 a m 11:00 p m* Highland Park Passenger 10:00 m

WISCONSIN DIVISION, Depot corner Canal and Kinzie streets.

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren, and Sherman streets. City ticket office, 56 Clark street, Sherman House.

BLUE ISLAND ACCOMMODATION. *Daily, †Daily Except Sundays, ††Daily Except Saturdays, † Daily Except Mondays, a Thursdays and Saturdays only. CHICAGO, ALTON & ST. LOUIS, AND CHICAGO

KANSAS CITY & DENVER SHORT LINE, Union Depot, West Side, near Van Buren street bridge, and Twenty-third street. Ticket offices at 89 Clark St., Grand Pacific Hotel, and Palmer House. Leave.

12:30 p m* Kansas City and Denver Fast Express.

via Jacksonville, Ill., and Louisiana, Mc.

9:00 a m* SpringReld, St. Louis and Southern Express, via Main Line.

9:00 a m* Mobile and Now Orleans Express.

9:00 a m* Mobile and Now Orleans Express.

9:00 p mt Express.

SpringReld, St. Louis and Texas Fast Express, via Main Line.

SpringReld, St. Louis and Texas Fast Express, via Main Line.

8:00 p mt Peoria, Express, via Main Line.

8:00 p mt Peoria, Kebkuk and Burlington.

7:25 a mt Peoria, Kebkuk and Burlington.

7:25 a mt Peoria, Kebkuk and Burlington.

8:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

5:00 p mt Orlicago and Paducah R. R. Express.

J. C. MOMULLIN General Manager. James Charlton, General Passenger Agent. Explanations of References.—*Dally except Sundays tExcept Saturdays. IDally. SExcept Mondays. IExcept Saturdays and Sundays. TExcept Sundays and Mondays. OSundays only. OThursdays and Saturdays only. cSaturdays only.

Newspapers and Magazines For Sale at the Office of this Paper. Banner of Light, Boston. Utica, N. Y. A. 10 Olive Branch,

The Spiritualist and Journal of Psychological Science, London. The Shaker Manifesto, Shakers, N. Y. Medium and Day Break, London, Eng. The Theosophist, Bombay, India,

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Buginess," forty cents per line

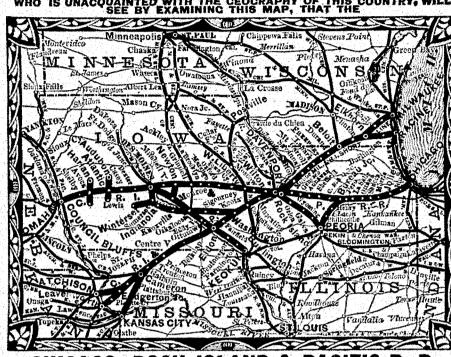
Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

15) Terms of payment, strictly, cash in advance.

Advertisements must be handed in as early as Konday noon, for insertion in next issue, earlier when possible.

This powder makes "Gilf-Edge" Butter the year round. Common-sen e and the Science of Chemistry applied to Buttermaking. July, August and Winter Butter made equal to the best June product. Increases product 6 per cent. Improves quality at least 20 per cent. Reduces labor of churning onehalf. Prevents Butter becoming rancid. Improves market value 3 to 5 cents a pound. Guaranteed free from all injurious ingredients. Gives a nice Golden Color the year round. 25 cents' worth will produce \$3.00 in increase of product and market value. Can you make a better investment? Beware of imitations. Genuine sold only in boxes with trademark of dairy-maid, together with words "GILT-EDGLS BUTTER MAKER" printed on each package. Powder celd by Greeers and General Store-keepers. Ask your dealer for our hook "Hints to Butter-Makers," or send stamp to us for it. Small size, 16 ib., at 25 cents; Large size, 216 ibs., \$1.00. Great saving by buying the larger size. Address, BUTTER IMPROVEMENT CO., Prop'es,

BUFFALO. N. Y. " ... lamark" Butter Maker " Registered.



CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK

Its main incrums from Chicago to Council
Buffs, passing through Joliet, Ottawa, La Salle,
Genesco, Moline, Rock Island, Davenport, West
Liberty, Iowa City, Marengo, Brooklyn, Grinnell,
Des Moines (the capital of Iowa), Stant, Atlantic, and Avoca; with branches from Bureau
Junction to Peoria; Wilton Junction to Muscatine, Washington, Fairfield, Elton, Belknap,
Centreville, Princeton, Trenton, Gallatia, Cameron, Leavenworth, Atchison, and Kansas (try.
Washington to Sagoriney, Oskolosa, art.
Washington to Mark.
Washington to Mark

E, ST. JOHN.

Gen'l Tit. and Pass'gr Agt., Chicago, III. A. KIMBALL, Gon'l Superintendent.

Dr. KEAN,

NO CURE! 173 South Clark St., Chicago, may be consulted, per of charge, on all chronic or nervous diseases. Dr. J. Kran is the only physician in the city who warrants cures or no pay. Finest illustrated book extant; 536 pages, beautifully bound; prescriptions for all diseases. Price \$1, postpaid.

Tobacco And Its Effects. A PRIZE ESSAY.

Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil. By HENRY GIBBONS, M. D., of San Francisco, Cal., Professor of Materia Medica in Tolland Medical College, and Editor of

the Pacific Medical and Surgical Journal. This is a very thorough, scientific and comprehensive digest of the laws of life, and the therapeutic action of Tobacco upon the human system, and should be read by everybody. Price, 20 Cents. *, For sale, wholesale and retail, by the Religio-Philo-ophical Publishing House Chicago.

WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion. BY GILES B. STEBBINS,

DETROIT, MICH. Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond

and Within." FIVE CHAPTERS.

CHAP. 1.—The Decay of Dogmas: What Next? 2.-Materialism-Negation, Inductive Science, Ex ternal and Dogmatic. A Supreme and Indwelling Mind the Centra idea of a Spiritual Philosophy.

4.-The Inner Life-Facts of Spirit Presence. 5.—Intuition—The Soul Discovering Truth.

Fassing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy. with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism : to show it is a

transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psychophysiological study, and of more perfect scientific ideas and methods, to emphasize the inner M/s and the spiritual power of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book Full of careful and extended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit presence, from the long experience and wide knowledge of the author, are es ecially valuable and interesting.

Cloth, 75 cents; paper, 50 cents; postage free. For sale wholesale and retail by the Religio-Philosophica

BIBLE IN INDIA. HINDOO ORIGIN

HEBREW AND CHRISTIAN REVELATION, TEANSLATED FROM

"LA BIBLE DANS L'INDE." BY LOUIS JACOLLIOT.

EXTRACTS FROM AUTHOR'S PREPACE:

Price \$2.00; postage 10c. **For sale, wholesale and retail, by the Religie Philosophical Publishing House, Chicago.

THE SPIRIT-WORLD:

ITS INHABITANTS, NATURE, AND PHILOSOPHY.

BY EUGENE CROWELL, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism" CONTENTS.

CONTENTS.

Introduction.

CHAP A. .-The Spirit and Soul; Death, the Birth of the Spirit; Temporary Debertion of the Body by the Spirit.

CHAP A. -The Spirit and Soul; Death, the Birth of the Spirit; Temporary Debertion of the Body by the Spirit.

CHAP 3 — The Low Heavens of Spheres.—The Earth Sphere; Condition of Higher Heavens — The Indian Heavens; Description of the Higher Heavens; The Negro Heavens; Mr. Owen's Vielt to the High r Heavens.

CHAP 4.—The Higher Heavens (continued).—Heavenly Mansions or Homes; Garments, Ornaments, and other Objects; Employments of Spirits; Means of Supplying other Wants.

CHAP 6.—Higher Heavens (continued).—Sunday Observance; Titles and Nam sin the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevision of Spirits; the Insane in Spirit-Life.

CHAP 7.—The Higher Heavens (continued).—Wherein Spirits Differ; Mariage in the Heavens; Family Relations in the Heavens; Chidre, in the Heavens; Family Relations in the Heavens; Chidre in the Heavens; Formits the Spirits of Earth; Do Ancient Spirits and Spirits from other Worlds Visit the Earth?

CHAP 9.—Guardian Spirits; Spirits on Different Planes Communicate; Difficulties Attendant on Spirit-Intercourse; The Memory and Knowledge of Spirits.

CHAP 11.—Visual Perception of Material Objects by Spirits; The Ability of Spirits to Hear and Understand our Conversation; Power of Spirits to Pass Through Solid Matter; Spirits in Relation to the Elements.

CHAP 12.—Materialization—Form Manifestations; Phantom Ships and Reliway Trains; Rappings and Moving of Material Objects; Trance and Visions.

CHAP 13.—Spirits in Revation to Animals; Do Spirits Interest Themselves in our Business Adairs? There is Room in God's Universe for All.

Conclusion.

The author, in his introduction, says: "The problems of the constraints of the constraints of the constraints in the constraints of th

Themselves in our Business Attairs? There is Room in God's Universe for AB.
Conclusion.

The author, in his introduction, says; "The problems of the ages have been, What are we? Whence came we? and Whither are we bound? Of these the last is the most momentous, and it is the object of this work to att in the solution of this problem, so that other investigators may be assisted in advancing astep further, and in their runn enlighten the paths for others who may succeed them in exploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction to it.

The medium who has been the channel of communication-with my spirit instructors is Chables B. Kenney, of Brooklyn, N. T., who is controlled exclusively by two Indian spirits; and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clergyman, who entered spirit life halfs century since, klohert Dale Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit-life about forty years ago."

Cloth, 12mo. Price 1.N., putage 10 cents.

**For sale wholesale and retail by the Raligio-Philosophical Philosophical and contraction and shipping that the paths of the arts.

"."For sale wholesale and retail by the Raligio-Philosophical Publishing House, Chicago

THE BIRTHDAY OF MODERN SPIRIT-UALISM.

An Item for the Bible of the Future.

BY EMMA HARDINGE-BRITTEN.

If history repeats itself, and we are to judge of our future "Scriptures," by the methods of collection observed in the past, then all that concerns the welfare and progress of the "New Dispensation" will inevitably become incorporated into the Bibles, Testaments, and religious archives of the future. Whilst these possibilities should make us most guarded in our written talk, and chary of sending down to posterity aught that as spirits we shall mourn over, and would fain blot out, if tears of penitence could avail to efface the imperishable—the other side of the picture promises us that nothing good, however seemingly trifling, and disregarded in the present, can ever be lost. Posterity pronounces disinterested verdicts on all that is presented at

The unpunished libeller of to-day, will be branded with the infamy he merits to-morrow, and the humble toilers whom an ungrateful world now disregards, will stand in the Saint's niche of future history. Warned on the one hand, and cheered on the other, by the inevitable certainty that both here and hereafter justice will surely be done at last, we may well afford to drop the pen which we dip in the ink of gall and bitterness, and speed it on cheerily under the propulsion of good intention and kind en-

In such a spirit am I moved to send down to the judgment seats of the future a certain memento concerning

MR. JAMES LAWRENCE, of Cleveland, Ohio, a noble octogenarian, on whose venerable head the snows of 88 win-

ters have left their silvery impress. In the sweetest piece of writing I have ever read from the pen of Hudson Tuttle, namely his preface to a book entitled "Angel Voices," a series of communications a series of communications purporting to emanate from spirits through Mr. Lawrence's mediumship, a most touching and interesting description is given of the esteemed scribe, and few who read Mr. Tuttle's initiatory words would fail to carry with them through the ensuing pages, a profound sense of respect for the integrity of purpose and exaltation of sentiment, which stamps the entire volume. The special point, however, to which I desire to call attention, is the claim made by Mr. Tuttle, both in the preface above alluded to and another publication of his, "The Year Book of Spiritualism for 1870," to the effect, that Mr. James Lawrence was the first to suggest the idea of instituting an annual and world-wide celebration of the 31st day of March, as the birthday of modern Spiritualism. The circumstances under which the evening of this day in the year 1848 became so truly memorable, are too familiar to every student of Spiritual literature, to need re-iteration here. In the year 1858, after only a few months residence in America, I enjoyed the privilege of being an invited guest at the house of Mrs. Calvin Brown (nee Leah Fox), of Rochester celebrity, now Mrs. Underhill of New York city. The occasion I refer to, was the 10th anniversary of the famous 31st of March, 10th day and year after the first genuine and orderly spirit rapping circle had been held on earth. I am quite aware that this assertion will call a perfect array of word splitters to the front, all bent upon proving that the 31st of March, 1848, was not the night of the first earthly spirit-rapping circle; that this, that, or ten thousand other occasions ought to be thus regarded, and that the present writer makes the above allegation either in ignorance or prejudice. No matter; I repeat the assertion, and the more closely the objectors will study all preceding attempts on record to telegraph intelligently and consecutively, from the spiritual to the natural world by audible sounds applied alphabetically to letters, words, and sentences, the more clear will become the evidence that David Fox did on the night of the 31st of March, 1848, prove for the first time on earth, that spirits could see, hear, answer intelligently, and through spiritual rappings, telegraph any amount of information alphabetically, to the inhabitents of earth.

The method of alphabetical communication being nightly used by the company assembled at Hydesville on the occasion referred to, was strangely enough disused in subsequent communications for several weeks. It was again suggested by Mr. Isaac Post of Rockester, and being found more available for direct and independent spirit communication than the unsatisfactory processes of human questioning, it has since become one of the most approved means of receiving ungarbled messages from the Spirit-world, through the rappings. And it was this great and notable discovery of direct spiritual telegraphy, occurring some ten years previous, which formed the subject of an anniversary celebration, March 31st, 1858, at the house of Mrs. Leah Fox Brown, of New York, in presence of herself and her sisters Kate and Margaretta, through whose mediumship the wonderful telegraphic sig-nals were first sounded. Amongst many oth-er distinguished guests with whose claims to celebrity I was not then familiar, I recall with deep interest and pleasure the names of Judge Edmonds, Goy. Tallmadge, Horace H. Day, Prof. Mapes, Horace Greeley and Mr. Raymond of the New York Times; all good soldiers of the then unpopular faith, now transfigured warriors in the shining armies of the glorious land, where "their works do follow them.' Among the now arisen ones of that weird and wonderful gathering, was Dr. Robt. Hallock, who, as the orator of the evening, thrilled every heart by his glowing narrative of the opening scenes of the grand drama, the private woes, and public persecutions of the poor mediums; the blanching of the venerable moth er's head in a single week under the fearful pressure of tribulation from the invisible world within her possessed dwelling, and the cruel wrongs heaped upon her family by the world of ignorance and bigotry with-

The white haired mother sat and smiled at the record whilst my own silver haired mother clasped her hand, and dropped tears of sympathy at the stirring tale. It was good to be there; good to hear, weep, smile, sympathize, and rejoice in a narrative, the like of which had never been dreamed of, much less acted out in our generation, when one after another of the distinguished guests present had contributed their words of greeting and comment, and the invisible hosts around us had resounded their chorals of intelligent rappings, in every conceivable tone, from tremendous poundings, to the tiniest tappings, at times shaking the long old Rochester table around which we were gathered, till its heavy timbers threatened to yield beneath the blows, and anon. creaking, sawing and imitating all sorts of mechanical performances, with startling fidelity, when these strange and striking accompaniments to the various utterances had been carried far into the night, Judge Edmonds arose, and in his calm, deliberative style, and deep commanding intonation of voice, declared his opinion that the gathering assembled there that night was only the nucleus of one which should ultimately include all nations of mankind, the foreshadowing of those universal rejoicings in which every people of the earth should yet turn to nochester, New York, as the Mecca of their faith, and celebrate the 31st day of March as the birthday of the religion of humanity.

I am not aware that there was any extended public record made of this famous gathering. I believe a proposition to that effect was mooted by Oliver Johnson, and I am under the impression that Horace Greeley through the columns of the New York Tribune, made some mention of the facts in question, but I am quite confident that no public celebration of this famous epoch in human history succeeded the scene above alluded to, for several years. I think then we are entirely justified in attributing the originality of the suggestion, from which our now world-wide custom of honoring the 31st of March arose, to Mr. James Lawrence, a name which in this connection alone, independent of his public service to the cause in this city, and his private worth, deserves honorable recognition from every friend of Spiritualism. Availing myself of my present privilege of frequent friendly intercourse with Mr. Lawrence, in whose house I used to be a guest, also drawing an authentic record of the matter from the Year Book of Spiritualism, 1870. I am enabled to show how the suggestion for a national as well as universal celebration connects itself with Mr. Lawrence as its author. In response to a letter from the publishers of the above named work, addressed to Mr. Lawrence, that gentleman writes:-

CLEVELAND, Ohio, May 2d, 1870,
Mr Friends Tuttle and Prebles:—Yours of the
20th of April was duly received. The suggestion
for a public celebration, commemorative of the
advent of modern Spiritualism through the rappings at Hydesville, emanated from myself. The
particulars in brief are these. On the 12th of November, 1866, I was using the spirit dial known
as Prof. Hare's dial. I received a communication,
of which I had no previous thought, consequently
it could not be deemed a design of my own, and
hence must be recognized as an emanation from
those who are free from earthly encumbrances.

At the National Convention (of Spiritualists) the following year (1807) by the advice of my spirit friends and my own convictions, I brought it before the delegates as a resolution, which was accepted, not as mine, but under angel guidance as coming from the higher realm, to keep alive the gratitude of those who can accept and comprehend the glorious boon—the assurance of immortality—furnished by Spiritualism. To that God whose ways are inscrutable and beyond the ken of mortal minds, would I express my gratitude for being made the humble instrument through angel promptings, to impart the thought that millions now existing, and millions yet unborn, may hall, with gratitude unbounded, the opportunity to celebrate an event, more joyous in its character than mortal eyes have ever witnessed.

Your friend and brother, James Lawrence. The resolution to which Mr. Lawrence refers in his letter was as follows:

"Whereas Spiritualism has become a power in the land, and may be deemed the great growing religious idea of the country; and, Whereas, it is well to revert to the time of small beginnings, and hold in remembrance the first pioneers in this Spiritual movement; therefore,

RESOLVED, That this Convention recommend to all State Conventions and local societies, to make the time of the appearance of the Rochester rappings an anniversary day, the services of that day to be conducted in each locality as may be deemed most

It would seem that Mr. Lawrence responded to this resolution by reading the communication he had received through his dial. Knowing how thoroughly the public are surfeited with communications from personal friends addressed to individuals only, therefore not adapted to the wants or tastes of communities, we should not pre-sume to offer this special piece of spirit writing, did it not contain sweet and true words which all readers can profitably appropriate to themselves. Mr. Lawrence's spirit friend says: "Some acknowledgment should be made for this most glorious change, the advent of which has never yet been cele-brated as a matter of public rejoicing by the assembled multitudes of Spritualists throughout the land. Shall all the minor circumstances of earth-life have their day of commemoration, and this glorious, new and holy dispensation be neglected? It is time some such tribute should be paid to those who have thus presented to the world a means of emancipation from error such as will meet the requirements of all-aday of universal jubilee to be observed through all coming time."

I need hardly remind my readers that to this well timed suggestion of Mr. Lawrence and his spirit friends, the world has acted out. as well as said "Amen!" during the twelve years which succeeded the enunciation of the idea. Render honor where hon-or is due. Under whatever name or style the great new dispensation of Spiritualism may hereafter be perpetuated, the memory of its origin, even for the simplicity of its methods, and the wholly supermundane power of its growth, and propagandism, can never be dissevered from its first telegraphic display in the little spirit-house at Hydesville, on the 31st of March, 1848. Associated with all that is memorable in its world wide diffusion, let us enshrine the name of good Mr. Lawrence. Let us show that we can take as much pride and interest in the good work our veteran Spiritualists have done as we can rush like hungry vultures to the task of wounding, tearing, and destroying each other's characters. Frauds, cheats, and swindlers in spiritual coin, ARE NOT SPIRITUALISTS AT ALL, and we shall never know what Spiritualism is, until we drum all base pretenders out of our ranks; but for those who truly serve and honor the cause according to their best light, I am more than indignant, I am shocked and disgusted to see how Spiritualists employ their pens and tongues in plucking Spiritualists' eyes out, and persecuting and reviling each other for trifling differences of opinion. Good morals constitute the very essence of religion. Spiritualism is no religion without good morals as the corner stone of its theory and practice. Good manners, however, belong only to the order of society, and may not necessarily be deemed an obligatory part of religion.

To my mind it is otherwise. The rude tongue and virulent pen, which, under the guise of sturdy truth, delights in galling, wounding, and slandering others, commits a wrong as cruel, deep, and malignant, as the murderer who slays the body, or the thief who steals the purse. If Spiritualists would be as earnest to find out all the good their fellow workers have done, as they are to persecute and revile each other for differences of opinion, we might indeed be preparing a noble record for the future, planting a garden from which all unspiritual weeds are uprooted, and in which every

blossom, however many-hued and variously shaped, combined to illustrate the glory of creation, and the many sided characteristics of human brotherhood. When we understand the true genius of the event we celebrate on the 30th of every returning March, and put our knowledge into practical bearing, by tongue, pen, and life, we shall find Spiritualism leading us forward into a Paradise regained, the guardian angels of which are Love, Wisdom and Power. Cleveland, Ohio, June 1880.

THE INDEPENDENT VOICE.

Given Through the Mediumship of Mrs. Clara A Robinson, No. 2836 Michigan Ayenue.

How strange that when spirits return to earth, the conditions surrounding them at the time they passed away, should again annoy them. I cough so I can hardly speak [the cough was plainly heard]. I died of consumption in Geneva Lake, Wis.; but the disease was left with the old body and has not troubled me till to-day when I return. I have no wish to remain here. My guides tell me the next time I return I shall not suffer so. My name is Albert Cudney.

"If a man die shall he live again." I answer, Yes! I passed away from your rival city, St. Louis. My name is Hiram Keach. A daughter of mine married Joseph Brown, who was once Mayor of St. Louis. The change of worlds for me is a happy one. The world I am in is quite as natural a one as the one you are in, but in every respect a better one. I wish not to return.

I died in Kenosha more than three years ago. My disease was consumption. My four sisters were ready to welcome, me when I entered the other life. I have more friends in that life than in the one you are in. I wish I had known before I left the earth, that this was true about the return of spirits. I used to think it was all humbug. I am the only one of the family who can use this medium's organism. My name is Sarah Calvy. My father's name is Peter.

Tell my dear son, Dumont, that his mother, Harriet Cody Dake, still lives, and loves him; that his father and myself do all we can for him and Della.

Will thee say that Dr. Hill, of Minneapolis, comes to report, and send greeting to the old friends he left behind him. I exchanged worlds almost five years ago, and verily it was a good exchange for me. There is no paralysis here.

My name is W. G. Brownlow. They used to call me Parson. I was a great friend to the colored people. I passed away several years since in Knoxville. I send my love to my family, also to my friends Temple, Hull, Ross and many others. I cannot find voice to name more. Tell them: I have seen Nelson, Johnson, and hosts of others whom you call dead—all alive, every one—there is no death.

Death of N. B. Starr, the Spirit Artist.

It becomes my duty to announce to you and the many readers of the JOURNAL, the death of Bro. N. B. Starr, of Port Huron, Mich., who passed to spirit-life on the morning of June 18th. You, having met him quite recently, will not be surprised to hear of this. For a long time he has appeared nearer the spiritual than the earthly kingdom, and those looking upon him have felt that he was very near akin to the angels. His earthly work is done. His spirit, refined and purified, seemed to be only waiting, and at last it has felt the subtile touch of the Life Angel, unlocking for him her hidden mysteries, and leading his soul by the gateway of the new birth into the life immortal.

Entering his studio, all is silent; brushes, paints, bits of glass, pallet boards (paints still upon them), and unfinished pictures lying all about the room, seem waiting for the touch of the master hand, who tired of his task, had left it but to rest awhile. This was his sanctum; here the angels met him, the medium and artist, sending forth many beautiful, soul-cheering sermons on canvas, symbolic paintings, scenes in the spiritland, familiar faces all beaming upon the canvas, are left as bright mementoes, and wherever they are, will do a silent work for good.

Upon the easel still stands a small picture painted for J. V. Mansfield, of New York, and must, I think, be greatly prized by him in the future as that upon which he spent his last hours of earthly toil.

his last hours of earthly toll.

Five of Mr. Starr's children had already entered the Gates of Life, and only one, a son; remains. His devoted wife, with whom he had walked for more than fifty years, is waiting until she, too, shall hear the welcome words, "Come home!"

Seventy-six years and the shuttle ceases to fly and the golden threads of the web of life are gathered up to be carried out into the loom of the life eternal! We were called upon to attend the funeral services, and the spirits through our instrumentality gave an address, closing with a poem which several of the friends recognized as coming from him who was as an invisible spiritual presence still with us.

Mrs. R. Shepard.

HORSFORD'S ACID PHOSPHATE counteracts the mmediate ill consequences of the use of tobacco.

Money Spent in Printer's Ink.—The "Union" Upper Sandusky, Ohio, tells its readers: "While on the subject of large payments, we here add that H. H. Warner & Co., of Rochester, N. Y., have appropriated for expenditure for the present year, \$500,000 in advertising their Warner Safe Kidney and Liver Cure and other of Warner's Safe Remedies.

FREE TO MOTHERS. A pamphlet by Application, give ing salvice on the feeding and rearing of infants and children. Address P. O. Box 27, Racine, Wis.

2816 19



Thousands visit the Mineral Springs, here and abroad, and spend thousands of dollars in search for health, when a few doses of

Tarrant's Seltzer Aperient

would accomplish the same results, at the cost of a few cents. Each Dittle contains from thirty to forty glasses of Sparkling Seltzer, which makes it positively the cheapest as well as the most efficacious mineral water extant.

SOLD BY ALL DRUGGISTS. 28 17 10

SUMMER SALE OF BOOKS.

CLEARING OUT SALE

Slightly Soiled and Shopworn Books and Remainders of Editions.

GRAND OPPORTUNITY TO OBTAIN

Valuable, Interesting, and Instructive Books

AT MOST INSIGNIFICANT PRICES.

In the book business there is a constantly accumulating stock of volumes which have been slightly damaged in the covers, or, by lying on the shelves have lost the freshness which buyers expect when purchasing, but whose contents are perfect and equally as good as when new; also remants of editions as fresh as when published. We propose to sacrifice such stock regardless of cost, being determined to carry nothing off color or lacking the requisite freshness of new stock, and to close out fragments of old editions. The following list of books by well-known writers are offered at a

DISCOUNT OF 25 TO 75 PER CENT.

from retail prices, and we warrant the letter press and contents to be in as good condition at when first published.

Those first sending in their orders will get the choicest selections, but every copy offered is a bargain. Many of the copies are equally as good as those frequently sold in stores as full price.

Study the following list, make your selections and order at once.

One or more copies may be selected from each or any of the following lots. The smallest order filled with pleasure, but the larger the bill the happier we shall be and the wiser will be the buyer. Orders will be promptly filled and sent postage paid on receipt of the money.

HERE IS A SCHEDULE OF THE SEVERAL LOTS:

2 Copies, Artificial Somnambulism: by Dr. Fahnestock; 12 mo. cloth, but slightly shopworn, 75 cents each, being one-fourth less than regular price and one-half less than the first editions sold at.

2 Copies, Answers to Questions: by A. J. Davis; 12 mo. cloth, 400 pages. Gold lettering slightly faded. \$1.25 each, regular price \$1.50 and postage extra.

2 Copies. A Kiss for a Blow: A book for children nicely printed, cloth bound and scarcely solled, 50 ents each.

30 Copies, Bhagavad Gita: A Sanskrit Philosophical Poem, being a discourse on divine matters between Krishna and Arjuna. Coplous notes and an explanatory introduction add greatly to the value of the work. Krishna preceded Jesus, and like him, his birth was foretold. At 16 years of age Krishna began to preach and was the founder of a new religion. The book is a curious one, and valuable to every person who desires to be well informed on such subjects. Our edition is the finest ever published. It is printed on heavy, toned paper and bound in extra heavy cloth, with illustrated back and side titles. The 30 copies offered in this lot are almost as good as though iresh from the binder's hands and will be closed out at \$1.12 each, regular price \$1.75.

5 Copies, Blasphemy: Who are the Blasphemers, the "Orthodox" Christians or "Spiritulalists"? by Thos. R. Hazard, a 50 page tract, 5 cents, list price 10 cents.

300 Copies, Biographical Sketches of Prominent Spiritualists: Illustrated and containing carefully prepared sketches of Samuel Watson, D. D., Prof. Robert Hare, Hudson Tuttle, Giles B. Stebbins, Mrs. Francis Green McDougall, James G. Clarke, Rev. John Pierpont, Dr. J. M. Peebles, W. E. Coleman and Prof. J. R. Buchanau. The pamphiet is a large double column octave; list price 25 cents. The lot now offered are perfectly fresh and as good as when first published and are offered to close out the first large edition, at the nominal price of 15 cents each. They ought to go off in a week.

70 Copies, Christanity Before the Time of Christ: with quotations from the Ancient Sages and Fathers, showing the historic origin of Christian Worship. By M. B. Craven. Pamphlet octavo 46 pages Fresh and clean. List price is 25 cents, but will be sold at 15 cents to close out the edition. This is a trustworthy and valuable book, and will readily sell when its merits are known.

an introduction by Dr. Peebles; 12 mo. cloth, 293 pages and steel engraving of Mr. Whiting, with \$1.50. The life and labors of this medium, make an interesting book, worthy a place in every Spiritualist's library. The copies we offer are perfect as when first put in stock with the exception of slight change of color in backs of covers and will be sold at \$1.00 each to close them out.

5 Copies, Biography of A. B. Whiting, compiled by his sister, R. Augusta Whiting, with

150 Copies, Childhood of the World: by Edward Clodd, F.R. A.S. Pamphlet 12 mo., 91 pages, heavy paper, published at 50 cents. This book is a learned man's story of the progress of man from the unknown time of his early appearance on earth to the period from which writers of history usually begin. The book has had an immense sale both in England and America. We put the remainder of our stock into this sale at 12 cents per copy.

20 Copies, Criticism on the Apostle Paul: A Defense of Woman's Rights. Just the arguments are here set forth that every champion of woman should be familiar with. Published at 25 cents, and to be closed out at 10 cents each,

33 Copies, Criticism of the Theological Idea of Deity: by M. B. Craven; 12 mo cloth, 317 pages. This has been pronounced by competent readers to be an able work; contrasting the views entertained of a Supreme Being by the ancient Grecian Sages, with those of Moses and the Hebrew writers; and blending ancient Judaism, Paganism, and Christanity into a common origin. The book is especially valuable to Liberalists and others who desire data wherewith to combat their opponents. The book was origanally published at \$1.50; being now out of print we wish to get rid of the few we have, perfectly bright and new, and offer them at 70 cents each.

250 Copies, Dialogues and Recitations for Children: Adapted to the Children's Progressive Lyceums, also to home use, 12 mo. cloth 105 pages. Much useful information is stowed sway in this little book, in a most attractive form, and in a style well calculated to interest and fix the attention of children. The book is in fine crimson cloth, with illuminated side title, originally sold at 60 cents, but will now be sent for 30 cents, and if any girl or boy says it isn't worth more than that after getting a copy we will refund the money and donate the book.

3 Copies, Discourses Through the Mediumship of Mrs. Cora L. V. Tappan, London Edition, 1875; cloth 12 mo. about 600 pages published at \$2.00 and will be sold at 1,00.

25 Copies, Light and Shadows of Spiritualism: by D. D. Home, medium; 12 mo. cloth; 483 pages This is a book which has brought down fearful anathemss upon the devoted head of its author. Mr. Home is in dead earnest; he has the most profound reverence for the truths in Spiritualism and a strong uncompromising autipathy to the errors and superstitions which are foisted upon it. He handles his subjects with a nervous vigor which drives the truth home to every caudid reader's mind. The book was published at \$2.00, those we have are part of a job lot and will be sold to our readers at 60 cents per copy at which price they ought to go off in a week.

75 Copies, Jesus of Nazareth: or "A True History of the Man Called Jesus Christ," given through the mediumship of Alexander Smyth; 12 mo. cloth, 355 pages. This is pronounced by hundreds of correspondents to be one of the most singular and fascinating books ever issued from the press. That it came from the Spirit-world there is no reasonable doubt and whether the story is true or false will well repay reading. Published at \$2.00, but the copies offered in this lot are just a little shopworn and will be shoved off at 70 cents per

.25 Copies, of the Same Book with covers somewhat injured, but othewise perfect will be sold at 45 cents each.

10 Copies Incidents in My Life: First volume, by D. D. Home, medium; 12 mo. cloth, 315 pages, This book recounts some of the most eventful incidents in the life of a remarkable medium. Published at \$1.50, to be sold at 60 cents per copy. If you have not got a copy you ought to have.

30 Copies, Incidents in My Life: Second volume, by D. D. Home. This book is independent of volume one and gives further autounding experiences of the author. The book is a 12 me. cloth 374 pages and will be sent to any address for 40 cents.

50 Copies, The Sunday Question and Self-Contradictions of the Bible: Pamphlet 12 mo. 91 pages published at 25 cents. The lot offered in this list have covers slightly faded and will be worked off at 10 cents each.

Correspondents will please be careful when ordering books from this list to so state. Orders from our regular list may be made at the same time, due care being tak en to prevent confounding the two. Remittances, of more than one dollar, should be made by money order, registered letter or draft on New York or Chicago, payable to the order of John C. Bundy. Please send no checks on local banks. Anything less than a dollar may be sent in one and two cent postage stamps if more convenient.

ddress, | RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, III.