

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

DEPT. OF L. PHIL.

ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Dwells at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVIII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, JULY 3, 1880.

\$2.50 IN ADVANCE.

NO. 18

## CONTENTS

- FIRST PAGE.—Mysteries and Enigmas of Science. Hudson Tuttle and Christian Spiritualism.
- SECOND PAGE.—Sideros and Its People as Independently Described by Many Psychometers. Zacariah Chandler. An Open Letter to Mr. Charles R. Miller, President of the Brooklyn Spiritualist Society, Christian Spiritualism—Hudson Tuttle to Henry Kiddle.
- THIRD PAGE.—Woman and the Household. A Jewish Account of Jesus. Book Notices. Partial List of Magazines for July.
- FOURTH PAGE.—Faith, Religious and Scientific. Bradlaugh and the English Parliament. The Presbyterian's Bell. Dedication of the New Church in Alliance, Ohio. Dr. Slade. Dr. Rauch in a New Role. The New Remedy for Dropsy. The Harmonical Society. N. B. Starr. Laborers in the Spiritualist Vineyard, and Other Items of Interest.
- FIFTH PAGE.—The Grand Army of Straw. Special Notices. Miscellaneous Advertisements.
- SIXTH PAGE.—What I Live For. Remarkable Cures. Letter from Dumont G. Duke, M. D. Schoolcraft Meeting. Letter from Dr. G. Bloede. Brooklyn (N. Y.) Spiritual Fraternity. Sturgis Yearly Meeting. Annual Report of the Free Congregational Society of Florence, Mass., for the year ending April 30, 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. Miscellaneous Advertisements.
- 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 Enigmas 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 Zoological Enigma," Dr. Oswald narrates the experiments adopted by some physicians in Ohio to determine whether the faculty of returning to a particular 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 faculty.

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 100 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 overnight 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 visible 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 south-westerly direction. Between Berea and Cincinnati he had to cross two broad rivers and three steep mountain ranges, and had to pass by or through a network of bewildering roads and by-roads. He had never been in that part of 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 varied 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 distance of ten miles. At fifty miles it might be barely possible under the most favorable conditions of wind and weather; at one hundred 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, falcons, 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 slightest 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 gull, which Henri Quatre presented to the commander of a Mediterranean brigantine, returned 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 idea.

"The bird-of-passage instinct is much less wonderful. Cranes and geese might steer due south by the aid of the nocturnal sun, and return by inverting the process till they come in sight of familiar scenery. A Northampton swallow, flying at the rate of two miles a minute, could well afford to roam 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 self-chosen 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 Indianman caught an enormous tortoise 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 "sommnambulism 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 appeases the over-excited nervous system."

Now to describe mesmerism as a condition of "sommnambulism produced by passes," is very much like describing church-membership as a condition of pecuniary independence produced by baptism. Sommambulism, 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 sommambulism 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-

ism, disease," and the like. In some cases 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 sommambulism "caused by passes" i. e., to mesmerism, a phenomenon which he well knows never occurs in genuine sommambulism, and which, in fact, clearly distinguishes mesmerism from all sommambulism, as well as from ordinary sleep. He says:

"A fact which marks the difference between *sommnambulism* and *ordinary sleep* is that the dream, which is only spontaneous in ordinary sleep, may be provoked in *sommnambulism*. 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 *sommnambulism*, '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 sommambulism. 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 sommambulist, 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 sommambulist, he ends by explaining that by the word "sommambulist," he means a mesmerized subject; i. e., one whom he has thrown into sommambulism by "passes."

The fact is that if Richet had presented facts bearing on mesmerism, 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 whatever.

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 mesmerism phenomena without incurring 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 Monthly* are diseases.

Hudson Tuttle and "Christian Spiritualism."

To the Editor of the Religio-Philosophical Journal:

In your excellent issue of June 5th, there appears an article from the pen 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 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 including the phenomena and the philosophy—truly enlightened and rational? By no means. Youdoo Spiritualism with its weird spells, charms, orgies, distorted visions, demonic trances and pitch-dark practices, is neither enlightened nor rational. Some of the African Youdoo or Obi-men, to my knowledge, give good tests, and they all believe as firmly as does Mr. Tuttle in the fact of spirit converse.

As to Christian 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 Youdoo 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 says:

"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 Turanian, 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 consideration, Mr. Tuttle makes this admission—"Spiritualism is Christian; it is Mohammedan; it is Buddhist, etc." Exactly so!—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 Friend of Brahman 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. Tuttle'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, Brittan, 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 deceives nobody.... You have Spiritualism, but blighted, dead with the dry-tot 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 motive 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 dislike 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. Contentiousness 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 baptism 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 foundation, what significance 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 "running another *till*" against Christian Spiritualism?

But I must close—let us do it in "due form," speaking *maestrically*. Bro. Brittan pass the hymn-book; Bro. Buchanan select 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 peace."

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 how often 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. WILF. M. 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. Footo 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 been 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 with short, green vegetation, different 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 thin."

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 Painesville 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 precipitous. There are no valleys of any size here. There is no life, no verdure. 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 is 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 rising 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 on 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 reptiles."

"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 colder."

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 a very disturbed world with no very high mountains, destitute of verdure and animal life and contained by dense clouds. At a more advanced stage, he might see jelly-like forms in the water and simple forms of vegetation carpeting 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 specimen, 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 wood in. 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 the diggers are bare-headed, and curly 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, thoroughly.

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 centre."

"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 than 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 continued.]

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

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 unflinching courage, in executive capacity and business ability, honor 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 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 understood.

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 mean."

The life opens with a sketch of his ancestry and his birth-place, at Bedford, among the New Hampshire hills, fifty 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 intense 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 solid, and to benefit the people all over our broad land. His ready services for the material interests of his constituents 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 a 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 engraved 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. 350 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 sances, the trumpety in reality found upon and taken from the perjured, alleged materializing medium, Alfred James. You 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 most 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 assembled 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 professedly spiritual journal alluded to, is apparently the fitful 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 prejudice the Spiritualists of the country, now makes haste to say that apart from the James 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 Spiritualism; 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 sin—the 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 exposé, I ask you in the name of Spiritualism and humanity, ay, 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 an unprincipled sheet as ever disgraced the field of journalism.

W. C. BOWEN.

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

CHRISTIAN SPIRITUALISM.

Hudson Tuttle to Henry Kiddie.

I asked Mr. Kiddie among others, to plainly state the meaning he attaches to the term "Christian Spiritualism," and he replies at length in the *JOURNAL* of June 10th. 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 falsehood? It is a pleasure to trace the great streams of spiritual thought among the various races and through remotest ages, and see how they all converge and are woven into one endless web, 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 friend.

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. Kiddie 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. Kiddie quotes the *Arcana of Spiritualism*, as saying of Spiritualism: "It is the essence of Christianity," and remarks:

"Now, if in a religious aspect, Spiritualism is the 'essence of Christianity' (and in this I entirely agree with Mr. Tuttle), in some other aspect 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 Christianity, 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. Kiddie says:

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

After the "rubbish" of creeds, dogmas, beliefs, and 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 noblest precepts of modern Spiritualism, but as we are now in the broad sunlight, why should we seek to re-light the dim lamps, even if these were held by apostolic hands?

We 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 shifting 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! Brother—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 cloud radiant with tenfold beauty. And is there not a distinction between Spiritualism and Spiritualist? Mr. Kiddie 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. Kiddie, Spiritualist and Spiritualism are the same.

The root of Mr. Kiddie'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 significance of which is well understood by the most enlightened nations on the globe," etc. That 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 fall 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 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?

Christianity may be a name, the significance 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 a new meaning, while it is all the time certain the old will be 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 Jesus, 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.



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor

Terms of Subscription in Advance. One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor.

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 postoffice at Chicago, Ill., as second class matter.

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

CHICAGO, ILL., July 3, 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."

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?

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.

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.

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.

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.

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.

On the contrary a medium who demands that we shall accept any dictum or alleged spiritual control upon authority or ipse dixit of any kind is a religious medium. He appeals to our faith and not our reason.

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 Christianity, 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.

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.

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 sailing west, he discovered America. He did not

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

Bradlaugh and the English Parliament.

The British Parliament went nearly beside 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.

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.

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 shrieks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons!

Dedication of the New Church in Alliance, Ohio.

It is well known 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.

This building recently finished according to contract, was duly dedicated on Sunday last, the principal speakers upon the occasion being Dr. Peables, Hon. Mr. Bradford, Rev. J. H. Harter, Mrs. Morse, Mr. Lon. J. Beacham. We are credibly informed that the structure is elegant and imposing, the church harmonious, singing excellent, and what is more, they are nearly out of debt.

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.

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.

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.

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.

Prof. Wm. Denton has been entertaining the good people of Fargo, Dakota, with his splendid lectures. His articles, under the head of "Spirits and their 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 enviroing 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 vertebrae 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 14th to the 20th.

A very fair likeness of Rev. John Tyerman appears in the April number of Free-thought, 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 Methodist 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 Tuttle, 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 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 speaking 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. Peables 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 psychographic phase of spirit manifestations, and in pursuance of that advice is now rapidly developing in this direction.





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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on receipt of the money...

Table listing various books for sale, including titles like 'Leaves from My Life', 'The Chicago & North-Western Railway', and 'The Bible in India'.

Table listing various books for sale, including titles like 'The Chicago & North-Western Railway', 'The Bible in India', and 'The Spirit-World'.

THE CHICAGO & NORTH-WESTERN RAILWAY - 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. It embraces under one Management 2,380 MILES OF ROAD...

Map of the Chicago and North-Western Railway. It is the only Road the West running the celebrated Pullman Hotel Cars between Chicago and Council Bluffs...

RAIL ROADS - TIME TABLE.

Table with columns for 'CHICAGO AND NORTHWESTERN', 'CHICAGO, ROCK ISLAND AND PACIFIC R. R.', and 'MILWAUKEE DIVISION'. It lists departure and arrival times for various routes.



LA MAITRE



CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST! Its main line runs from Chicago to Council Bluffs, passing through Illinois, Iowa, Nebraska, Kansas, Missouri, Arkansas, Louisiana, Texas, and New Mexico...

GILT-EDGE BUTTER-MAKER

This powder makes "Gilt-Edge" Butter the year round. Contains the "Science of Chemistry" applied to Butter-making. Produces a rich, sweet, and pure Butter...

NO CURE! NO PAY!! Dr. KEAN, 173 South Clark St., Chicago, may be consulted, per charge, on all chronic or nervous ailments...

BIBLE IN INDIA. HINDOO ORIGIN OF HEBREW AND CHRISTIAN REVELATION. TRANSLATED FROM "LA BIBLE DANS L'INDE" BY LOUIS JACCOLLOT.

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.

THE SPIRIT-WORLD: ITS INHABITANTS, NATURE, AND PHILOSOPHY.

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

After Dogmatic Theology, 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."

After Dogmatic Theology, 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."

NEWSPAPERS AND MAGAZINES For Sale at the Office of this Paper.

Table listing various newspapers and magazines for sale, including titles like 'The Spirit-World', 'The Bible in India', and 'The Chicago & North-Western Railway'.

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 "Business," forty cents per line for each insertion.

HAFED, PRINCE OF PERSIA: HIS EXPERIENCE IN Earth-Life and Spirit-Life

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

NEWSPAPERS AND MAGAZINES For Sale at the Office of this Paper.

Table listing various newspapers and magazines for sale, including titles like 'The Spirit-World', 'The Bible in India', and 'The Chicago & North-Western Railway'.

THE BIRTHDAY OF MODERN SPIRITUALISM.

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 Bible, Testaments, and religious archives of the future.

The unpunished libeller of to-day, will be branded with the infamy he merits tomorrow, and the humble toilers whom an ungrateful world now disregards, will stand in the Saint's niche of future history, warmed 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 endeavor.

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 winters have left their silver 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 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 entire volition, 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 wrong 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 inhabitants of earth.

The method of alphabetical communication being rightly used by the company assembled at Hydesville on the occasion referred to, was strangely enough disputed in subsequent communications for several weeks. It was again suggested by Mr. Isaac Post of Rochester, 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 spirit 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 signals were first sounded. Amongst many other distinguished guests with whose claims to celebrity I was not then familiar, I recall with deep interest and pleasure the names of Judge Edmonds, Gov. 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 transmuted 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 mother'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 without.

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 once 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 faintest 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 ac-

companions to the various utterances had been carried far into the night, Judge Edmonds arose, and in his calm, deliberate 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 Rochester, 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 24, 1870. MY FRIENDS TUTTLE AND PEEBLES: 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 (1867) by the advice of my spirit friends and others, it was determined that before the delegates as a resolution, which was accepted, not as mine, but under angelic 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 hail, 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 practical."

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 presume 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 celebrated as a matter of public rejoicing by the assembled multitudes of Spiritualists 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—a day 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 honor 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 discovered 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 in 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 instead be preparing a noble record for the future, planting a garden from which all unspiritual weeds are uprooted, and in which every

flower, 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 Avenue.

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 Duke, 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 greetings 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 15th. 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 subtle 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 spirit-land, 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. 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.

Port Huron, Mich. MRS. R. SHEPARD.

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

MONEY SPENT IN PRINTERS' 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. 17 18

FREE TO MOTHERS. A pamphlet by all the leading authorities on the feeding and rearing of infants and children. Address P. O. Box 257, Racine, Wis. 28 19

TARRANT'S SELTZER WATER. 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 bottle contains thirty to forty doses of Sparkling Seltzer, which makes it positively the cheapest as well as the most efficacious mineral water extant. SOLD BY ALL DRUGGISTS. 28 19

SUMMER SALE OF BOOKS. CLEARING OUT SALE

Slightly Soiled and Shopworn Books and Remnants 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 remnants 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, 490 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 soiled, 50 cents each.

30 Copies, Bhagavad Gita: A Sanskrit Philosophical Poem, being a discourse on divine matters between Krishna and Arjuna. Copious 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 fresh from the binder's hands and will be closed out at \$1.15 each, regular price \$1.75.

5 Copies, Blasphemy: Who are the Blasphemers, the "Orthodox" Christians or "Spiritualists"? by Thos. R. Hazard, a 56 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 Gordon McDougall, James G. Clarke, Rev. John Pierpont, Dr. J. M. Peebles, W. E. Coe, and Prof. J. B. Buchanan. The pamphlet is a large, double column octavo; 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, Christianity 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.

5 Copies, Biography of A. B. Whiting, Compiled by his sister, R. Augusta Whiting, with an Introduction by Dr. Peebles; 12 mo. cloth, 233 pages and steel engraving of Mr. Whiting, published at \$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.

150 Copies, Childhood of the World: by Edward Clodd, F. R. 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 present time, 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 15 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 dualism, Paganism, and Christianity into a common origin. The book is especially valuable to Liberalists and others who desire data wherewith to combat their opponents. The book was originally 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 Lessons, also to home use. 12 mo. cloth, 108 pages. Much useful information is stowed away 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 title, originally sold at 60 cents, but 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 anathemas 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 antipathy 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 candid reader's mind. The book was published at \$2.00, but the copies offered in this lot are just a little shopworn and will be sold at 70 cents per copy.

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, 335 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 sold off at 70 cents per copy.

25 Copies, of the Same Book with covers somewhat injured, but otherwise 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 astounding experiences of the author. The book is a 12 mo. 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. 92 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 go state. Orders from our regular list may be made at the same time, due care being taken 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.

Address, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.