Eruth Teurs no Musk, Pows at' no Juman Shrine, Seeks neither Place nor Applause: She only Ssks a Henring.

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### Christian Spiritualism.

BY HUDSON TUTTLE.

Unintentionally I touched the lid of Pandora's box and let out four whirlwinds! I touched the box by putting a simple question to Prof. Buchanan, Mr. Kiddle, Dr. Peebles and Dr. Brittan—what they meant Peeples and Dr. Brittan—what they meant by "Christian Spiritualism?" This question could be well answered by a single sen-tence; thoroughly in a brief paragraph. They each used nearly two columns and leave the question itself unanswered. They all turn on the humble questioner with patron-izing insolence or in-concessed anger. As from by shallow atreams when disturbed by shallow streams, when disturbed plunge in and by vigorously stirring the mud give the water the appearance of great pro-fundity, and conceal themselves, so these champions of "Christian Spiritualism" conceal their meaning in obscurity of words. They retort by making this great question a personal matter. Were it one of individual opinion. I should not reply, for it is of littie consequence to the world what any one of us may think. They have made it personal, and I must in a measure do the same. I am, forsooth, dubbed an Atheist, because I said Spiritualism writes the name of no God over its portal. And will Mr. Kiddle tell us what name he would have written? Will he have Brahma, Ormuzd, Christna, Allah, or the terrible Jehovah? If none of these, what will he write? Just God! Ah! surely he will then need an adjective to define his god, for that word is like a kaleid-

oscope-it appears differently at every turn. As for friend Peebles, he would with proper training have made an excellent lawyer! When he brought forward the Independent Church matter, and made capital out of the fact that I was a member, I said, He is mistaken, and if I explain he will gladly retract." Instead of this, however, he reiterates as though never a word had been written. He knows that I never subscribed to any organization with formulated creed; that I accepted a letter of fellowship in order to comply with the law con-ferring rights on ministers of the gospel. He knows that I regard this whole affair as a legal fiction, complied with to gain a certain end, and hence it is unjust to use it as an argument, and far from fraternal. Mr.

"After soundly berating Christian Spiritualism and seeking to belittle such advo-cates 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 religious, as evolutions of human thought, to one common level.'

"And who, pray, has made a 'corner-stone of Jesust' 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

I sought to "belittle" no one, nor do I case to exalt my own ideas. I want to know what is true. I said that the use of the word "Christian" in an entirely new sense, when it is known to a certainty that the world at large will accept it in its old significance, and so using it because it would be so understood, is a sham. I will further say that the use of the words, Christ and Jesus, in the way Mr. Peebles has done, is also a In the above quotation, where wrote, "Making a corner stone of Jesus, used that term as synonymous with Christ just as all the world use it. When we talk of Christ, do we mean a "Christ-principle," a vague, intangible non-entity, or a man living in Palestine 1880 years ago? Take Mr. Peebles's pamphlet, "Christ the Corner-Stone of Spiritualism." Does he mean the principles of love, goodness, etc., or of Jesus the Christ? All the arguments and drift of his pages are for the purpose of showing that Christ, f. s., Jesus, is the corner-stone of Spiritualism. If he really mean the

great principles of love, justice, etc., which form the moral background of Christianity, and not the personal Christ or Jesus, he writes for the express purpose to deceive; and if he really mean these principles why does he designate them "Christ" principles? They were common to the world before the beginning of our era, and I challenge Mr. Peebles to produce a single truth expressed by Christianity, which was not equally well expressed outside its pale. Then why put this trade-mark, "Christ-principle," on truths known before the dawn of the Christian era? Did Jesus Christian era?

dawn of the Christian era? Did Jesus Christ copyright his sermon on the Mount, and his golden rule, that they must bear his signature with "all rights reserved?"

Mr. Peebles congratulates himself in having struck a key note as proved by the sale of 12,000 copies of his "corner-stone" pamphlet. Does he not mistake? People wanted to know if Jesus Christ, or the "Christ-principle," was the foundation of Spiritualism, hence they bought the book, read it, and were woefully disappointed. They were impressed with the fact that a double meaning ran from beginning to end of the book, and the author was playing bo-peep from behind a fog-bank.

No man, however divine, like Moses,

from behind a fog-bank.

No man, however divine, like Moses,
Zoroaster, Mentius, Jesus Christ, Paul, Calvin or Luther, has the least right to stamp
his name on the common principles of truth.

They are universal and immortal. That
we live after death, is a fact, on which rest
the grandest theorems of spiritual science.

That fact is the "gorner stone" of the spirit That fact is the "corner-stone" of the spiritual temple; the "Christ-principles" are only brick and mortar.

One quotation more and I have done. Mr. Peebles says: "Mr. Tuttle makes this ad-

mission, 'Spiritualism is Christian; it is Mohammedan; it is Buddhistic,' etc. Exactly so! and being so why is he so trou-bled?" I am not troubled, nor do I make "admissions." I am not arguing this question to simply gain a victory in discussion. I will grant everything that appears true to me, and if then I am in error, I hope I will now and forever be first to confess that error. I make this statement, "Spiritualism is Christian," etc. which I believe true; wherein does Mr. Peebles differ? He would ment of Dr. Buchanan:

"The only use of the word Christian is to illustrate by a familiar example, the lofty living character of a true religious senti ment, with which we are already familiar. I cannot say I derive my religion of ethics from the history of Jesus or the New Testament. I derive them really from the constitution of man as unfolded by the new anthropology, and this I have so fully explained heretofore, that I might hope not to be misunderstood, by intelligent Spiritnaliats."

In the same manner, had Dr. B. been reared a Mohammedan he would have used the word Mohammedan, simply as a ready means of expressing the highest form of ethics. Really he is not a Christian but an anthropological Spiritualist.

Mr. Peebles has written himself down not as a Christian Spiritualist, a term which he says has been forced on him, but as a "Christ-principle Spiritualist," and as we find the principles of "love, justice and purity" admit of no such classification, when he tells us what his "Christ-principle" is, we shall better know where to place him.

Dr. Brittan, in display headline, impresses the reader that my attack on "Christian Spiritualism," is made on an "army of straw!" That is, this term is meaningless; as he thus grants the whole position, it is needless to waste words on him, although it is singular, if he really considers the army he has apparently at times so much relied on only an "army of straw," why he allows so much bitterness and acidity to distill from his pen! Vituperation and epithets are not arguments, and do not require an

It is very true what Dr. Brittan says of my being connected with a farm, and perhaps my intuitive sense may be clouded at times so that I may not comprehend the lofty flights of those I criticise, but I have the satisfaction of a very independent life, and as I am not salaried by the spiritual public, I am compelled to support inyself, and dare to speak my convictions. And now, dropping all personality out of sight, I will present what Spiritualism is to me, and if it can be bettered by the term "Christian," when that is shown I will be among

the first to use it. Spiritualism rests on the fact of man's immortality; is the knowledge of everything pertaining to man, as a physical and as a spiritual being. It thus embraces all religions and all sciences. Hence no man can stamp it with his name or individuality. Directly or indirectly it thus embraces all truth. It is a religion, a science, a grand eclectic system of philosophy!

A pound of pluck is worth a ton of luck. Let not poverty stand as an obstacle in your way. Poverty is uncomfortable, as I can testify, but nine times out of ten, the best thing that can happen to a young man is to be tossed overboard and be compelled to sink or swim for himself. In all my acquaintances. I have never known one to be drowned who was worth saving.-Garfield.

The oldest working scientist in the world is M. Chevreul of Paris, who, in his ninetyfifth year, has just commenced a course of lectures on chemistry.

Henry Ward Beecher-His Beliefs-Here, There, or Where?

BY GILES B. STEBBINS.

In his Plymouth Church pulpit, on Sunday morning, July 11th, Mr. Beecher made a formal statement of his beliefs on some leading religious doctrines to a large and attentive audience. We give the leading points of his discourse:

"I believe God, in every age and in all nations, has moved upon the hearts of men by his Holy Spirit, inspiring them to whatever is pure, true and noble. I believe that the Scriptures of the Old Testament and the New contain the fruit of that inspiration as it was developed in the Hebrew nation; and I fully and heartly accept the Bible according to the apostolic and only declaration which the Bible itself gives of the nature of divine inspiration—namely, II Timothy, iii., 16-17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." I believe that as a true understanding of God's work in the outward and material world can be gained only by a careful study of the facts of nature, so the true view of the inspiration of Scripture is to be gained not by theories or traditions, but by a vigorous study of the facts—its structure, origin, the nature of its contents; and this is all the more necessary in that the Book, as we hold it now, was not an immediate and complete gift of God to man, but was a growth of ages. It was wrilten by different hands, in different was not an immediate and complete gift of God to man, but was a growth of ages. It was written by different hands, in different languages, with centuries of interval between part and part, and that the chief substance of its truth was conveyed by Divine mind to the human mind in the way in which God ordinarly imparts the truth—through human experience. I believe that the Bible is largely a record of history, and in this respect is to be studied as we study any history; that it contains a large measure of poetry, and that that is to be accepted, not as science, but as we accept and cepted, not as science, but as we accept and use poetry; that it is largely a literature, and is to be construed as we construe literature; that it is a record of institutions, laws, worship, which have answered their ends and passed away, and that therefore different parts of Scripture have different degrees of value.... I hold, with the church, that scripture is not a guide to scientific knowledge; that it records the best conception from period to period of scientific truths which were then held, and that no violence is done to the spirit of truth to accept the fuller disclosures of physical truth which God is making in our day over those

lieve that inspiration has ceased." So far this looks toward a rational view of the book, but he soon turns about and

recorded in the earlier days. We do not be-

"And I adopt the language of the Westminster Confession, page 14, section X, as

'The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

.... With increasing years and wider experience, I more and more value this book, as containing the highest moral truths to which the human mind has been admitted; and, from its beginning to its end, it enables the sincere and intelligent man to know what is evil and to shun it, and to know what is good and to follow it; and with yet greater emphasis than when the apostles wrote it, it is a book by which a man of God may be thoroughly furnished unto every good word and work."

This looks toward the book as authority. SINFULNESS OF MAN AND CONVERSION.

"I believe that every man is born without holiness, without intelligence, without moral sense, without emotions or passions, but with a capacity for all these, which is to be developed by aftergrowth. That by God's decree of creation, man came gradually to the knowledge of His laws in nature and in human society; and that of necessity men should violatedivine laws through ignorance and inexperience, and that such violations of law are infirmities; that as soon as men come to years of discretion and knowingly violate them, they sin. And I believe that the whole human race, universally, always, in all times and places, does sin, and is sinful, in various degrees and in various intensity of guilt, and that this ignorance, perversity, disobedience, and sin are such as to require divine interposition for correction and for forgiveness. And that is my faith as to human sinfulness.

"I believe that God exerts an influence upon the human soul by which it is softened, enlightened, and made willing to do all good and averse to all evil; and that men are called in sacred scripture, and equally by their reason and moral sense, to seek this renovation, by which their whole na-ture comes under divine influence and is changed gradually from sin to perfect holi-ness. And that is my belief in the doctrine of conversion."

This is not quite orthodox, but is good.

"I believe that God is unsearchable; that His being lies outside of human compre-hension in this state of existence; that, nevertheless, we may obtain a partial and fragmentary view of it with the certainty that in every direction the divine nature is nobler, purer, more admirable and lovable than reason, imagination or experience can conceive. I believe that God revealed himself gradually as well as partially, and that he is still revealing himself, through the experience of mankind and through the re-velation of his material kingdom. While in the Old Testament, as against a plurality of Gods, Jehovah was revealed as one God, in the New Testament the intimations are that God exists as Father, Son and Holy Ghost. Without attempting to analyze and define the nature of Divine Existence, I accept as the best idea I can get of the interfor economy of God's nature the unity of God in a tri-personality. But I do not regard the acceptance of this view as necessary to growth toward spiritual manhood or to acceptance with God. The church dld without it for 4,000 years; men may live without it and yet be good men. For myself, I accept it as the easiest interpretation of the varied representations of the New Testament, and I therefore believe and preach the trinity."

This theological mystery he accepts, yet does not hold it of highest moment.

DIVINITY OF CHRIST. "I believe heartily in the divinity of Christ. I reject as unscriptural the doctrine of a human soul and a divine soul, as set forth in the Athanasian creed, and believe that the essential nature of Christ was divine, simple, pure, uncompounded, and that so much of divinity as could be manifested and expressed under the limitations of material laws and in a human body, were made known in him; but that the earthly existence of Christ did not give forth, nor could the whole of His divine nature. He was more than He appeared. But I do not demand of any a technical adhesion to a fact whose philosophy is obscure, and must always be; but I do insist upon the duty, the privilege and the safety of rendering to Christ all the homage of love, fidelity and obedience of which the soul is capable; and the assuming for our own lives His spirit. disposition, doctrines and precepts. I regard them as the very essence of Christian religion."

This is a square turn toward orthodoxy. and yet he says the "philosophy is obscure." Here is Christ lifted above all humanity, as the example and guide, and no recognition of a spirit or doctrines like his, ages before he came on earth.

THE ATONEMENT.

"I believe the atonement is not a plan, an act, or series of actions devised to amend a broken law, but that it is the inherent and eternal nature of Divine love. The life, the teachings, the suffering, the death and resurrection of Christ were but the means of disclosing the atoning nature of God. They were an illustrious exposition of an eternal fact-an exposition of atonement. and not the atonement itself. I believe it was meant that the creation of a system of living influences designed to act, not upon God or his law, or upon the public sentiment of the universe, but that the life, teachings and death of Christ were simply instruments by which the heart of man might be interested and affected. The beauty of holiness, the attractive sweetness of Divine love, the brooding care and kindness of everlasting strength toward weakness and wickedness—these were the influences flowing from the life and sufferings of Christ."

This is not orthodox, and it is not satisfactory to reasonable, to thinking people of broad views and spiritual culture. Atonement is at one-ment, reconciliation: and how the cruel crucifixion of God the Son, can reconcile men to God the Father is far from clear.

BACK TO THE APOSTOLIC CREED. "And now, from out of the subtleties, the puerilities, the tangle of mediæval and modern theology, I go back heartily and embrace the sublime simplicity of the apostles' creed: 'I believe in God, the Father Almighty,

Maker of heaven and earth: 'And in Jesus Christ, his only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he arose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and

'I believe in the Holy Ghost; the holy cathelic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

This is a long step back: immaculate conception, bodily resurrection and all are accepted, from the long-gone centuries when this old creed was framed.

FUTURE RETRIBUTION.

He does not accept eternal punishment because, while the Scriptures teach future punishment, "as to the method. duration. the final outcome of penalty, I do not think the Scriptures give any decision." In closing he says:

"I belong to all who love the Lord Jesus Christ in sincerity and truth, whether they admit my love or return it. The number admit my love or return it. The number of men clothed with courage to make known the ever-widening substance of truth is every year increasing. The world is awaking. Glorious times are now at hand. The new heaven casts forward a twilight glow over all the earth. The world is to be redeemed, and I, far from here, shall hear the shout of victory: "The kingdoms of this world have become the kingdoms of our Lord and Savior Jesus Christ." Even so, Lord Jesus come quickly."

The whole discourse shows the conflict between the enlarging soul of the man and the fetters of his creed. He would do well to read the history of Mr. Facing both-ways, in Pilgrim's Progress. If the Congregational churches utterly east him out, it will be a blessing indeed to him and his friends, for then, and not until then, will he be "clothed with courage to make known the ever-widening substance of truth."

In reading a sermon like this the question comes up: "Can a man stand in an orthodox pulpit and freely speak the truth that he sees and feels?" Verily the old passage of the camel through the needle's eye is as easy!

#### An Irrepressible Conflict.

To the Editor of the Religio-Philosophical Journal:

A late number of the RELIGIO-PHILOsophical Journal, (that of June 5.) contained an article from Mr. Hudson Tuttle, in which several well-known advocates of Spiritualism are severely criticised for taking the title of "Christian Spiritualists." They are charged with acting, in this under the fear of "Mrs. Grundy," and with purposely shaping their course so that that mythological personage will "have no peg on which to hang a question" as to their "respectability." To this it is added that "after all, these Christian Spiritualists are no more Christian than those who reject the tnat "they only desire to retain the name as a sham, and it is a sham that deceives nobody;"—that "they have Spiritualism, but blighted, dead with the dry rot of respectability." Of course it is implied in these declarations, as plainly as human language can imply, that all those who style themselves "Christian Spiritualists," are cowards and hypocrites, not daring to sail under their own true colors, and wishing to appear for what they really are not, so that they may be respected beyond their merits, though it is conceded that these "shams" and deceivers have the negative merit of "deceiving nobody."

My brothers Kiddle, Buchanan, Brittan and Peebles at whom, "with others," the ani-madversions were specially aimed, have answered sharply and with dignity, and so far as the controversy rests personally between them and Mr. Tuttle, I have no disposition to interfere. But as one of the "others" re-ferred to I claim the right to say a few words which shall be mostly on general principles. Personally I believe Mr. Tuttle is a kind hearted man, and that he really does not mean to insult any one. I would not, therefore lay on his shoulders a greater share of the burden of this sin against Christian Spiritualists (really against Christ himself) than that which rests, and has long rested, equally on others. In expressing himself, as he did, he merely echoed the sentiment of a class to which he belongs. There is unquestionably an "irrepressible conflict" between two parties and two sets of principles in our ranks, and that these parties may the better understand each other, with the grounds on which they severally stand, it is deemed proper to submit the following statement and remarks, "Nothing extendate nor aught set down in malice."

Owing to general conditions both in the natural and spiritual sphere, which I need not here explain, the main branch of the active Spiritualist propoganda, was, from the first, composed of such elements as naturally to set out with two general ideas, one affirmative and the other negative. The affirmative was that which simply declared the reality of communication between the two worlds. The negative was expressed in the actual or tacit cry, "Down with the churches as seminaries only of tyrannical bigotry; down with the 'Holy Bible' as synthesized on the transfer of the backs." onymous with 'excellent soft bark;' down with Christianity as a dark relict of an ignorant and by-gone age; down-with all religion and with every mode of worship as a form of enslaying superstition and an en-gine of tyrannical priestly rule; down with the idea of an omnipotent, omnipresent, in-telligent divinity who exercises any supervision over the affairs of mankind, or who is any more entitled to reverence, worship and love than the stones, the trees, the rivers, or the stars, which can neither feel, nor see, nor know anything; and henceforth let every man be his own God." And to all this, large numbers were willing to add, "Down with all priest-made marriages, and indeed down with all marriage except that which is free from the meddings of human legislation, and dissolvable absolutely and always at the option of the parties" option of the parties."

Between the years 1850 and '55, a few persons besides myself, were forced to accept a radically different view of the philosophy and purposes of Spiritualism, but these overborne by adverse majorities, were vir-

Continued of Eighth Page.

ideres and its People as Independently Described by Many Psychometers.

> BY PROP. WM. DENTON. foontinued.1

It is evident to me, from these and other psychometric investigations, that neither Darwin nor Haeckel has yet solved the problem presented by the various organic forms of our planet. Had they seen these dog-like animals of Sideros on our world, they would have placed them in the genus canis, and in all probability have traced their ancestry to the hyenodon of the Eocene. The horselike animals would have been traced to the protohippus and the cohippus, and the human beings would in all probability have been regarded as the direct descendants of the lemuroid monkeys of the early tertiary. Natural selection is after all but a small factor in the production of living forms. The grand cause is inherent tendency. which is universal, operates on the planets that whirl around Aldebaran, as it does on Saturn's moons, as it did on Sideros, and does to-day on our own globe. Surrounding conditions modify the result, but, even on a world as unfavorably situated as Sideros, we find protozoa, radiata, mollusca, articulata and vertebrata; the grand forms in which life presents itself upon our globe. Vertebrates are represented by the classes of fish, reptile, bird and mammal and even the leading familles of mammals, by forms so closely resembling those of our own planet as not to be readily distinguished from them. Animals existed there that we should place in the orders carnivora, rodentia, pachydermata, ruminantia, quadrumana and bimana; nor do I suppose that the others were unknown; while the leading races of mankind, the Caucasian, Mongolian, American, Malaysian and Ethiopean, had their representatives on Sideros, possessing simular physical and mental peculiarities. We are but ants, surveying the world from the tops of our respective hills, and we are too apt confidently to assert that the circle of our vision is the boundary of the universe.

TOWN NEAR THE OCEAN.

He continued: "Now I see a good-sized town near the ocean. Here are animals like oxen but smaller. These people are taller and rather brown; they have straight hair. I see ships here with sails. There are cities on the continent An army comes from the continent in ships and attacks these people. There is war for a long time. Bows and arrows are employed, slings and weapons of iron; some of the warriors wear a shield and a breastplate. Stones are thrown by one party out of iron cylinders in great quantities."

Man's development on other worlds seems to proceed in a very similar manner to that in which it has done here. No devil is necessary to account for war, any more than for small-pox or earthquakes. Planets go through volcanoes and earthquakes, cyclones and floods to order and stability, life and beauty; and men through ignorance, brutality, lust, war and drunkenness to knowledge, peace, love, tenderness and all the virtues.

ADVANCE TO CIVILIZATION.

He sees the same people at a more advanced stage: "Now I see them pretty, well civilized. Five or six men form a kind of council and rule, though there is still fighting done sometimes. The ships are very large now. Cloth is made of the covering of a kind of woolly goat or hairy sheep. There is a fibrous plant that grows in damp places and has a large leaf. They make a great deal of cloth from it, but it is yellow. The ox-like animal has a crumpled horn that covers a good deal of the head. These animals do a great deal of work, but they go slowly. There are good plows here. I see nothing but wood used for fuel. Dogs are used in carts; they have fine, large ones which they have been breeding up. There is an animal here that looks like an enormous deer, with a long neck arched like a horse. The rich use them to draw their vehicles. The horns are long, and the animals are beautiful but flerce and sometimes kick and run away. I see them riding on their backs.

"This is a pleasant climate. I see stars that I do not recognize, and one body nearly as large as the moon; but I can see through the the outer part; it has a solid centre. Sometimes the whole heavens looks like the

The body that was nearly as large as the moon, with

a surrounding nebula, may have been a comet surrounded by a meteoric cloud. Many planets and satellites would shine with great lustre in the sky of Sideros, that are either invisible to us or are only seen through a powerful telescope. The appearance resembling the milkyway was probably some electrical phenomenon like the aurora borealis.

"They have a coarse material-like Chinese paper on which they make black figures. They eat a good deal of roasted flesh, and birds that look like geese are eaten. There is a transparent mineral here that is plentiful; they shape it into lenses and magnify with it. I see people holding them in their fingers.

"The island is a great deal smaller now. The streets of the city are curved; some are circles with parks in the interior.

"The people elect governors in a singular way. They all meet in a park with the candidates, and each goes to the side that he believes in.

"The language is very musical; they use their hands a good deal in talking. The houses now look better."

The reader needs to know that the psychometer as he gives this description is advancing along the line of the nation's progress during hundreds and probably thousands of years.

"The people are very clean. They employ clock-work in many machines. Their years are very long, and when cold weather comes, they suffer a good deal. It is a lifetime from winter to winter. I do not think they live any longer than we.' There is more electricity in this planet than in ours. They use it in various ways. I see men rub their hands in the dark and the sparks fly. This makes them an energetic people.

"I see men quarrying great masses. Great coils of wire in metal boxes generate the power by which they haul them out of the mine.

"I see something running on a solid iron road. It is an electric engine. A man sits on a great plate outside. Great coils of wire in acid generate the motive power. The engine goes very rapidly. It looks like an immense boiler on wheels with iron plates round it on which men walk. It is not at all like a steam engine. It requires several men to run it. It is very heavy. I saw one explode and a man was killed by the acid that spilled on him. I think it was an experiment. The road is made of iron plates, four feet wide and one and a half inches

"Now I see a different one with three great wheels under it and iron cars after it. They all have three wheels. The engine has two wheels in front very close together. I think they generate electricity. The one wheel behind is as large as the other two. There is a small battery that starts the wheel and they generate electricity to make the engine go. It makes a great noise. There are no rails. The cars are great tubes of iron.

"Now I see fine curtained carriages running on the road, which is 30 or 40 miles long. There is very little danger now. They run them very cheap. There is no smoke nor dirt. It is difficult to stop. These massive machines require solid rock bridges. Now, I see them much lighter, they use tubular iron more. Now, they run them on smooth roads through the country. Everything is clean and beautiful. Great attention is paid to everything that will save labor. There does not seem to be any religion here."

It is evident from other examinations that, although he saw at this time no signs of religion among them, they were by no means destitute. Many travellers have told us, after a cursory view of certain countries, that the people had no religion, but in many cases, if not all, more careful observation has revealed the existence of religion; and it is questionable whether there live any people upon our globe to-day so low in the scale of humanity as to be destitute of religion. The Siderians seem generally to have been singularly free from superstitution, though there were some as much enslaved by it as any people living among us.

"I see an immerse round building, a hall or lecture room. The seats are beautiful; the people recline. This appears to be a national hall, a kind of supreme court. A man who is here receives intelligence from all parts of the nation and decides all matters. There are but few laws here. The assembly sitting here consider all new inventions. Criminals are executed by electricity. (I see large smelting works). I think that building is 300 feet wide. There are galleries where people sit. There are beautiful paintings here. The people make the sun do a great deal. Outlines are made by sunlight, and then artists paint them up.

"There is a great deal of difference in the dress. In warm weather a great deal of the body is exposed. The people are lighter in color than they were-almost white. They wear a white gown that reaches to the knees next to the skin. They wear beautiful shawls. In the country they wear blouses. The shoes are easy; they do not deform themselves. Animals are becoming scarce. The iron roads are not very common. There is a whitish metal that is common as iron here; copper is very scarce. Circular and oval pieces of paper are stamped and used for money. A sign is put on them that looks like the wards of a key.

"There is a brown stone that is very scarce: it seems to be very much valued. The women dress like men, but the hair is different; all wear bright colors. They are fond of cloaks and shawls of blue and purple. They wear no hats. They are very quick people, I never saw any like them. They gesticulate a good deal. I see a statuette of the deer-lama in white metal. It is used as a paper-weight. It is not near as heavy as silver."

From the fact that he sometimes sees the people with clothing on the head and sometimes destitute, I think it is probable that during a portion of the year the climate was so mild that a head covering was unnecessary.

A SMALLER TOWN AT A MORE ADVANCED PERIOD.

"Now I get into a town smaller than the other. It is farther from the sea. The trading is done by land. It is perhaps 100 miles from the other town. There is an iron road here that slants toward the middle on both sides. I see engines now that go with very little noise; they draw only three or four cars that are not as long as ours but wider. They have two aisles. They are made of glass, crystal and iron. They are light, are furnished with curtains and look very beautiful. There is a great roller underneath. I saw four trains, one behind another. They go faster than most of our trains. There are two roads half a mile off to the same place; one is for going and the other for returning. They had only one road at first. These people progress very rapidly, more rapidly in some directions than we do. They thought that people existed on other worlds. They were slow to say that a thing was not so; when they did there was good reason.

"They did not work all day, but for eight or the hours. and the rest of the day, which was I think about 86 hours ng, they had to themselves. They took four or five days together as holidays at times.

"They had a very simple clock. The face, which was long, was divided into spaces and a pointer passed along in front and pointed out the hours. They used a great many dots in their writing. They had a very complicated system of numbers; I think they are trying to improve it. They have large ideality. They dig a mineral out of the ground that looks like yellow chalk, which they burn. They get heat from electricity. They have an electric light, like a great torch. A great deal of wire is placed in acid and eaten up by it all the time. I can see them making it. Jaws seize the metal and a stream of electricity plays upon it as they draw it out. Iron is rolled out after it has been thus heated, as if it was dough; the metal is kept hot all the time.

Wood was burned in the winter, but as time went on they used electricity for heat and then hot water. The electricity cost considerable labor. They could send it a considerable distance and then have a light from it. They were not as easily shocked by electricity as we.

"When they executed murderers by electricity, they applied wires to each side of the head and sent a charge into it. As time passed they executed fewer persons, and they never allowed the public to see an execution. They only killed for murder committed for money. The criminal could be pardoned by vote of the assembly. A man could carry on business in prison and receive the money, but he could not mix with the people; he had to support himself and family. A man could make money in prison. The State supported the family of a murdered man and the family of an executed man. I think they pardoned murderers two or three times, till they found that the public safety demanded their execution. They had an assembly, then 10 men above them and a supreme head, but he had no veto power."

I have made many tests with fragments of various meteorites, the psychometer having no idea of the nature of the specimen examined till the visions presented to him revealed its true character. The following was obtained from a small portion of the Texas meteorite, previously examined:

"I see a lake surrounded by hills. The lake has been larger once. I get an impression of people. I see a wolfish dog-like animal, that seems to be domesticated. I do not think I am on this planet. This world is smaller than ours, yet it looks a great deal like this world. I see trees that look like the poplar and the cottonwood, but the grass is blue and looks different from all I have ever seen here. There is a deer-like animal with long legs and a long head that eats the blue grass. I think it chews its cud. I get a strong impression of monkeys, but I think they are back in time. There are many small rodents here, about as large as squirrels but not as slim.

There is a vine here that produces a small reddish grape. There are many very beautiful birds, some are nearly blue with black-tipped wings and brown heads; they live on insects. There are hawks. All have long wings which give them a different appearance from our

This seems to be on a large continent. There are many fish in the lake and frog-like animals, but they are long in the body. There are bluish birds like cranes that feed on the frogs. Their wings are very long. They are high, but their wings trail on the ground as they walk,"

ITo be Continued.

The Philosophy of Religious Belief.

BY J. L. BATCHELOR.

Man's dependence upon, and subjection to, a higher power than himself, is manifest from everything he affects, and from everything that affects him. Every exertion of physical strength or power brings home to the consciousness a realization of the limitations beyond which we cannot go. These limitations we did not make, neither can we remove them. They invariably operate upon us so long as we are within the sphere of their influence, from childhood to old age, and the only way we can avoid them is to grow and develop ourselves into a sphere of being, not requiring the limitations of the condition from which we have grown. They cannot be removed in the sphere in which they apply, and this fact demonstrates our subjection to them. And thus we unconsciously, in a physical sense, acknowledged a higher power.

We do the same thing in a spiritual sense, every moment and hone of our lives we are appealing to a power out.

and hour of our lives we are appealing to a power outside of, and above ourselves. This is instinctive. The little child, old enough to think, when chided or con-demned for some error in its conduct, will instinctivey appeal to or assert some principle or reason that to its infantile mind justifies or excuses the error. All the disputes of mankind but exhibit and prove the same dependence. We are constantly appealing to something outside of, and above ourselves, as a warrant and justification for what we have done or propose to do. We call this something reason and truth, and their proper and rightful use we call logic. This reason and truth we did not establish; neither do we control them. We simply discover, apply and use them. And we are just as much limited in their use as we are in the use of the physical substance around us. The latter we can use only as we have the physical strength to handle them, while the former we can use only as we have the mental and spiritual capacity to comprehend and understand them. The limitation is complete and analogous in both cases,

limitation is complete and analogous in both cases, and can be overcome only by the same means, to wit, by growth to a higher sphere and utility of being.

With the above facts in mind, it will hardly be considered an assumption to say, that the great object and purpose of all activity, whether in the material or spiritual world, is to produce a growth and development that will measure, determine, comprehend and understand all below it; and that this growth will not cease till all things are thus subjected. Can we conceive of a higher consummation? Can we be satisfied with anything less? This is not an assumption, for it is so logical that logic affords nothing against it.

It follows, and needs no further proof, that every individual instance of the sum of all activity, whether in the mineral, vegetable, animal or spiritual sphere of being, and whatever the sluggishness or violence of the action, constitutes one step in the line of growth and progress which is thus to ultimate.

Now, then, let us partition off from the world's mental activities our particular field—that of religious thought and belief—and see if we cannot discover something of their nature, philosophy and use, keep-ing in mind all the time the great object and purpose as before stated.

We are naturally religious, because religion opens to us, or attempts to, our relations to our Maker, the great infinite cause, to which we sustain the relation of an effect or product—creator and creature—parent and child. And this relation instinctively leads us to look to our maker, cause and parent as the highest exhibition of productive power within our conception, and to which it is possible for us to attain. Vegetation no more naturally seeks the light, the flower no more naturally opens to the sun, the new-born babe no more naturally seeks its mother, than the spirit of man turns to, and seeks the great source from which comes all its spiritual food and strength; but this food, and the mode and manner of its imparting strength, like that of the physical body, is determined by laws no less fixed and immutable. There is a way in which the growth will be the most rapid; and there is a way in which it will be slower. There is a better and poorer way to any desirable result. We are seeking the better way, but do not condemn the poorer, except by comparison. The poorer way is better than none, or there would never have been what we call evil in the world. Evil is the disadvantage, hardship or suffering of the poorer way, as compared to the better; while neare, contants. way, as compared to the better: while peace, content-ment and satisfaction are the advantages of the better way, as compared to the poorer. But these dis-tinctions exist only in the comparison, for in all that we call evil there is a latent, remote and unseen power for good that will show itself when ultimate results are reached, or there is absolutely no way to overcome evil. Good must be the ultimate effect of evil or evil is eternal and self-sustaining. This is utterly impossi-

We all know that evil may be overcome by good, but when the good is too weak, the hardship and suffering, which are the natural effects of evil, will in each individual case, as they did in the case of the prodigal son, have to be borne and suffered until they become intolerable, and the sufferer is driven by their effects to look for something better, and resolve to return to the truth, and the evil is overcome. Its final effect is to suggest the better way, and to inspire a desire to pursue it. This shows the weakness of error and wrong, and that truth and right will finally tri-

"Truth crushed to earth shall rise again, The eternal years of God are hers, While error wounded writhes in pain, And dies amidst her worshipers."

But how, and in what way, do the five hundred different religious beliefs or creeds in the world contribute to this final and grand result? That they do, I have no doubt, and will proceed to give the reason.

The materials which a human being uses in all lifes

mental activity and thought are of necessity to be found within his own brain or mentality. A moment's thought will show this to be true. No being can use, or be influenced by, thoughts or mental pictures not in his own mind. The writer cannot, in his reflections, make use of any idea or thought in the reader's mind until by mental action such idea has been perceived and, when this is done, it becomes the thought of the writer's and not of the reader's mind. It is possible it may be a like thought, but it cannot be the same. Thoughts and mental pictures like everything else have and preserve their identity. There may be two much alike, but they cannot be the same. In all our mental activity and reasoning then, we use only our own powers. These may be strengthened by the suggestions of others. But these suggestions must become incorporated into, and a part of, our mental nature, before they can affect our reasoning or conclusions. One man can no more use, in his pro-cess of reasoning, the thoughts of another, than his body could receive strength from the food in another man's stomach. He might use the same food, and receive similar support, but it would not be the same. Each would be dependant upon his own, and not upon the other's. So that whatever our reasoning, whatever our religious belief, they have their basis and origin in our own mental condition. Change the mental condition, and you necessarily change to a corresponding extent the religious belief. Upon no other ground can we account for the five hundred and over kinds of religion in the world. They arise from the varieties of mental condition, and from the various standards by which religious truth is tested, and the different stand points from which different persons look for the highpoints from which different persons look for the high-est truths. And the truth, in its appearance to man-kind, differs, just as much as the tests applied, and the stand-points from which it is sought, differ. This can-not be denied, except by showing that thoughts and ideas may be incorporated into the mind without any preparation to receive them. Its denial would be the rejection of all scientific processes and demonstrated rejection of all scientific processes and demonstrated truths, and the overthrow of all the systems of education and mental training in the world. It is, in short, nothing more nor less than the application to mental and spiritual growth of the principle of physical growth.

This point being established, let us go a step further and in doing so we shall present a point that may challenge more discussion than the one last consider-

ed, and require more argument, not because of any-thing far fetched or abstruse, but because we so seldom send our thoughts back upon themselves for the purpose of learning the nature and purpose of mental or spiritual action conditions and causes

Availing ourselves of the principle last considered that every individual instance of mental activity is a step, either directly or indirectly, in the line of progress for the better, it follows as a logical consequence, that in such activity, in every instance, is to be found the cause of such progress, and not outside of it. Let us illustrate: we find ourselves without any volition on our part in a world of wants and supplies, physically and supplies of the aware thing. on our part in a world of wants and supplies, physically and mentally. We find, also, that every thing, from the grain of sand to the highest known among us, is endowed with, and instinctively possesses, the capacity and power to select and appropriate, in obedience to its wants, the supplies best adapted to its growth. This is an invariable law. What we call mineral concretion, vegetable absorption, animal tastes and likes, and mental affinities, are simply manifestations of this universal law. A question of much importance and very decisive arises here. It is this: is it the nature of the being, or the supply, that determines the want? The true answer is that it is the nature of the being that determines and limits the supply. It is true that there must be a natural adaptation in the supply to meet and answer the want. But the supply, in all the activity that determines this adaptation, is simply negative—acted upon. It is the felt want that determines this instinctively. For instance, a person embraces some specific feature of religious belief, say total depravity or vicarious atonement, or any other, no difference what one. Now the point we are after is the actual cause of this belief. The religious world say this cause is to be found in the nature of the thing believed. We deny this; and say it is to be found in the nature, quality and condition of the mental organization exercising such belief. Let us test the matter. The fact that the thing believed has no volition or choice would seem to be enough to settle the point. If it is the nature of the thing believed that causes the belief, would it not follow that this na-ture being always the same and unchangeable, the belief thus caused would necessarily, in the mind of all persons, be the same?

Like causes produce like effects. It is mental action that causes or produces belief, and there can be no belief without this. The proposition or thing upon which the mind acts may be the subject of belief, but it cannot be the acting cause. It cannot at the same time be the cause and subject of belief. The want sought to be supplied by religious belief determines the purposes and uses of such belief, and also which one of the more than five hundred kinds is adapted to such want in each individual case. The volition and choice want in each individual case. The volition and choice come from the felt want, and not from the kind selected. We say certain things appear to be true, but it is mental action alone that ascribes to the things this appearance. The same thing without any change often appears different at one time from what it does at another. It is a change of mental condition that accounts for this. The best minds in the world are fast coming to the knowledge that real phenomena present themselves to the mental or spiritual nature of man no farther than he is prepared to receive them. The reason of this is to be found in the condition of the mind, not in the phenomena. The child that sees the sun rise receives less than one per cent, of the full impression of the philosopher, who witnesses the same phenomenon, and knows its cause. Why? Because the child cannot receive as much as the philoso-

Now let us go a little farther upon this point of the adaptation of religious belief, whatever it may be, to supply the religious want that man naturally feels. We have seen that the great object and purpose of this natural supply is growth and progress for the better. This growth, it is manifest, is secured by the natural effect of the particular religion actually believed, upon the mind of the believer. It cannot affect the mind of any other person because no other may know what it is, except by a mental process like that by which the believer embraces it, and then it becomes the mental picture of such other person, with such changes as the changed circumstances require, as we have seen. Ninety-nine of every hundred religious professors, will tell us that they believe certain reinglows tenets embracing principles and modes of enforcing the same, because of their tendency and in-Telormi estimate and value of the more than five hundred kinds will be upon this ground alone. They believe in certain kinds for the sake of the effect such kind will have upon others, not on themselves. Is it not evident, that such belief arises not from the nature of the minds of others, and the adaptation of religious belief to such minds, but alone from their own. Have we not seen that no man can judge what the truth is: except as it appears to his own mind, through its own action? The kind of religion, reader, that any man would select for you, would necessarily be the kind adapted to his wants, because it would come from the nature and action of his mind, not yours. Take for instance the person who actually and truly believes (and there are many such) that eternal penalties, and of the severest kind, are necessary to restrain mankind from sin. That there is an adequate and true cause for the existence of such belief, there can be no doubt. And that cause, when learned, will disclose the whole philosophy of religious belief. Experience has shown, and nine of every ten religious persons will say, that their religion, whatever kind it may be, is not so much the result of reason and logic as of emotion and impulse. Every person's religion is embraced because it seems to him to be the truth. The truth appears to him in that particular way. He can see it in no other. It comes to him in no other. His mentality can receive it in no other. It is not so much through the process of logic and reason that he reaches this conclusion, as through the demands of his instincts and impulses. Everybody knows that you cannot reason a religion into a person that does not seem to such person to be true. This is also true vice versa. The lower religion yields to the higher only as the believer is raised to a higher sphere of being and perception. Religion is a feeling, emotion or sentiment—the fragrance of a flower more or less divine—the incense that spontaneously arise from the spark of divinity within us, and will unceasingly continue to arise, in better kind and greater volume, as that spark continues to enlarge and expand. The expression of this religion, the mode of worship, is determined by the reason and judgment, and this just as near the religious thought as reason and logic can come. Now, why is it, that a person sees or feels that it requires penalties of the longest conceivable duration, and greatest possible severity, to restrain the sinner? Can there be a logical doubt? If our positions are correct the reason is clear. It is because such restraint is needed through the process of logic and reason that he reachreason is clear. It is because such restraint is needed by such believer. And God in his infinite-wisdom has paturally and unconsciously led such believer to em-brace it, ostensibly for his neighbor, but in reality for himself. And the same wisdom will continue such be-lief, in the natural order of cause and effect, until the mind embracing it shall become enlarged and expanded into a sphere of being where such beliefs are not needed. Religious belief is the divine school where God educates and disciplines his children. Every child is both teacher and pupil. The good at heart need a less rigid discipline than the bad.

The rule, "Do unto others as you would they should do unto you," is based upon the principle sought herein to be illustrated. The would or wish for benefits and blessings, as it exists in the mind of the actor, is made the measure of the response, or what shall be returned. If this is true as to benefits and blessings, is it not true to penalties and punishment? Jesus

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Good manners is the art of making people easy. The three sources of good manners are good nature. humility and good sense. Good sense and integrity. if we are sure we possess them, will not make good manners unnecessary—the former being but seldom called out to action, but the latter continually.

### Woman and the Kousehold.

BY MESTER M. POOTE. [Metuchen. New Jersey.]

"Sweet Summerland, I have dreamed of thee, When the summer moonlight fell, In silver showers on the rustling flowers Asleep in the greenwood dell,

And I awoke when the vision broke, With a sob on heart and brain, That I should stray from the shining way Back to the earth again.

But I know I shall see thee again, blest land, When life's fitful dream has fled, When the flowers lie low, where they used to blow. And the sky in the west is red.

The Atlantic Monthly Magazine during the last few months has contained a serial written by its editor, called, "The Undiscovered Country." This story now issued in book form, is attracting wide attention, and is generally praised as a work of art and a destroyer of the fallacy of spiritual inter-course. To many minds the popular author may succeed, but a little attention will suffice to show that he really only skims the surface and becomes entangled in its scum and driftwood, instead of fording the river of truth that flows wide and deep.

Mr. Howell repeats the same superficial efforts to make us believe he has crossed the channel that others have done. But all

the channel that others have done. But all to no purpose; he has only paddled about in a lagoon of foul water.

We will not take the space to review the whole story; but look for a moment at the sad confession which the hero, Ford, makes at its close. He is convinced that Spiritualism is partly humbug and partly psychology, though his proof is only his tipse dixit. He replies to Dr. Boynton's entreatles for light on the future life, in effect, thus: "We have no proof of immortality. There can be no proof; we should not ask for any. The best thing we can do is to follow the belief of those about us. There is no proof that even that is true. 1800 years ago certain events may have happened about which we can now know nothing. But on which we can now know nothing. But on the whole it is more safe to believe than not; anyway we were reared in that faith, and do what we will the traditions of youth have great power over us as we approach the grave. In Turkey it would be best to be Mohammedans; in India, Brahmins; in Christendom, then, let us be Christians. It is all a muddle, but as God will continue to exist, it makes no difference whether we shall live or not. Probably we are not immortal, but never mind, so long as it destroys the possibility of spirits' return to earth." And this rank atheism is praised by Christian men as cogent argument! The treatment of the story shows powerfully the mental condition of the christian world. Atheism lurks under its every pomp and ritual, to a startling degree.

It is fair to say that the point which the book does make, is directed against the most vulnerable and unspiritual phase of the truth. A proof to the eye or ear, of the existence of spirits from another sphere, how-ever convincing, must at best be through that "solid falsehood" which we call mat-ter. It is a proof of and through the senses, and not to finer inner perception which re-sides in soul, though spirit may be within the fleshly vail as well on that side as on

But it was my intention to write of the heroine, Egeria, who figured as the medium. Mr. Howell has made her a lovely, affectionless impulses, but a slave to her own fancies and the wills of others. She is a dupe of her father and her lover. He has artistically made her—she never grew. She is a shadowy creation, an illusion, not a creature of life and blood. She takes on its semblance, but, Mr. Howell, she is no more a real form than are those shadows whom you satform than are those shadows whom you satirize. The story from first to last, though full of exquisite bits of description, is as empty of truth as an egg-shell, to materialize a simile, and like it the application of real tests will crush it into fragments. The will-o'-the wisp is a pretty one, and he has gracefully hung on its skeleton frame those qualities popularly attributed to the "womanly women." The puppet is afraid that Ford women." The puppet is atraid that Ford is "willing" her to love him, as her father wished her to be a medium. There is no love there, it is only psychology. Soul meets not soul, but magnetism attracts. He is harsh and positive; she is yielding and negative, and the result is misnamed love. The end is fitting. She goes out of her Quaker home, where the brethren and sisters are the most real of anything in the book, becomes a fash-loughle woman, and floats down stream with ionable woman, and floats down stream with other shadows, Ford, whom she marries, among the rest. For, they who have not sufficient depth of character to accertain for themselves if the ocean on whose shore we are but atoms, shall either average all our are but atoms, shall either overwhelm all our hope, love and aspiration in black nothing-ness, or feed our expanding spirits through mons of ages, such as they are but shadows and not real personages.

### PERSONAL.

The New Northwest describes something new-a Young Ladies' Cornet Band, at Albany, Oregon. It numbers twelve young women of worth and intelligence, who are making rapid progress in their novel work, and will soon be ready to answer profession-

Mother Stewart, the famous Ohio leader of the liquor crusade, went through the Southern States during the spring and early summer of this year. The authors of the "Georgia Sketches," in the New York Tribune, one of the rising writers of that mate, describes Mrs. Stewart as a woman of remarkable dignity and attractiveness. She has snowy hair and a motherly manner. Is eloquent and well prepared for her work. She effected many local organizations, and aroused great; interest in temperance in the larger towns of the Southeastern States.

The vim and energy displayed by women under difficulties is illustrated by a Mrs. Drusilla Laha, who lives at Welifiest, Mass., at the age of ninety-three. When twenty-four years old, she had a comfortable living by the exertions of her husband, the captain of a sloop, and was the mother of two infant children. The boat was then wrecked, and her castaway husband rescued, though paralyzed through exposure. Then she stepped to the front started a small store, which she kept open for fifty-nine years; taking care of the invalid sufferer, and educating and starting in business her two sons. She frequently visited Boston to replenish her stock, in small sail boats, was her own manager, and beside her other work, adopted, clothed, fed, educated and placed in good positions in the world, twenty orphan boys and girls, beside visiting and tak-ing care of the sick at all hours of the day and night.

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since, "judge not that ye be not judged for with what judgment ye judge ye shall be judged, and with what measure ye meet it shall be meeted to you again." The principle I am enforcing was the warrant of Jesus for this formula or rule of action; and the perception of this principle clearly by him was what enabled him to speak as "one having authority." "Let him that is with-out sin cast the first stone," and "why be-holdest thou one mote," etc., are other sayings of his arising from a perception of the same principle. In fact he invariably went straight into the condition of the questioner's mind for the reason that determined the duty of the questioner concerning the subject of inquiry. It is true, that the necessity for restraint is in exact proportion to the character of the inclination and impulse. Ignorance in principle and wrong in practice, are the inevitable results of a failure to embrace all the factors in the problem to tice, are the inevitable results of a fauure to embrace all the factors in the problem to be solved. The history of the world shows that formerly all, and latterly many, religious reformers have sought to make good this failure by a resort to excessive physical pains and penalties. Those were the dark ages. How few there are who have understood the lesson they teach, and profited by it? As man advances in real wisfited by it? As man advances in real wisdom his views of truth, and his desires and impulses are made to conform to a standard and test arising more and more within his own wants and natural necessities.

"God, in the nature of each being, founds Its highest bliss, and sets its proper bounds." This subject might be further illustrated and enforced. There is in fact no end to argument, for it embraces the whole range and results of mental activity. But to know the nature and philosophy of these the mind must be turned inwards in an investigation of self in search of truth.

"Know, then, thyself, presume not God to scan; The proper study of mankind is man."

The first step toward reformation and improvement is the discovery and understanding of the errors to be reformed. The reformation is well nigh complete when this is thoroughly done. Men do what they know to be wrong and sinful, because of a belief that there will be some benefit or advantage to them by such wrong doing. Is there, in the nature of things, any truth in this belief? Does it require any more than natural truth to dislodge this belief? The motive of gain is the prompter. Those who knowingly practice wrong estimate the consequences pro and cons and decide in favor of the stronger. Men are not conscious wrong doers without thought. They reason themselves into the belief that, all things considered, it is best. Take away or destroy this belief, and the motive to do wrong is wanting. What is the foundation of this belief? We answer: ignorance and superstition, and nothing else. Man has so perverted the natural order of cause and effect, as to assume the ability and power to turn aside or avoid the effect, after the cause is known to exist. He thinks and acts upon this thought that he can destroy this Godgiven relation. He assumes the power to interpose between the cause and the penal-ty, which infinite wisdom and power has attached as a natural effect of such cause, attached as a natural effect of such cause, and prevent the effect. If there is such a thing as blasphemy, is it not to be found in such a belief, and in practical efforts to such an end? Yet popular religion teaches and sanctions this view of the divine government; for it teaches that repentance, when interposed between the conscious violation of divine law and the penalty which infinite wisdom and power has attached to such violation, will save the repentant sinner from the penalty. How impious! Persons who thus really believe ought to have, immediately and constantly before their nurmediately and constantly before their pur-blind spiritual eyes, a hot hell to inspire fear. And is it not fortunate that the heat of hell, in the believer's mind, is always exactly proportioned to the strength of this belief? There is a wisdom shown in the natural and inseparable union of these two thoughts that is more than human.

"There is a divinity that shapes our ends, Rough hew them as we will." Clarinda, Iowa.

### "Christian Spiritualism."

My wife and I have been considerably amused and instructed by the several arti cles, pro and con, touching upon "Christian Spiritualism," and sometimes enjoy a quet laugh in observing the sharp raps the con-troversialists give each other. Friend Tuttle, on the negative, seems to catch the brunt of the battle; but we guess will be able to hold his own, though Mr. Peebles in your paper of July 3d seems to press him

rather close in argument. What would you say to a few words from us by way of advising a more charitable understanding? We confess our sympathies incline to Mr. Tuttle's side, and we are so much of believers in the reputed precepts of Jesus as to deplore any effort to cramp the "new wine" of enlightened Spiritualism into the "old bottles" of church Christianity. Better in no way, even in name, hang to the skirts of an effete and dying theology To illustrate our position permit a short anecdote: I was once on somewhat friendly relations with a Quaker gentleman of high respectability and well developed brain, in many ways a most excellent citizen. His greatest trouble seemed to be a too intense realization of the dogmas of orthodox theology. He took his religion too strong and too much of it. Not content with the quiet methods of the orthodox Friends, with whom he was a member, his sympathetic constitution naturally led him towards some of the more active forms of what is called religious culture. He must needs be haptized and attend prayer meetings after the manner of revivalists. He was as earnest in season and out of season, . . . after saving people's souls as if God had left their salvation entirely dependent upon his exertions. Meeting him once, casually, in a street car, in company with some of his lady friends of like sympathetic and earnest natures, he addressed me, "John we are going to ——church to hold a meeting for the promotion of Christian holiness. We would like thee and thy wife to go with us." The reply which sprang immediately to our thought, contains the pith of our feelings in relation to the vexed question of "Christian Spiritualism." "If your meeting was for the promotion of human holiness, we would more gladly attend it." There

meaning. The mental and physical health of the friend above referred to was blasted by the over excitement of his intense and anxious religious activity, and the consequent pre-mature passage to another life has doubt-less ere this enlarged his limited vision of Divine economy and soul saving.

appears quite too much play in these days upon the word "Christian." Such a man is a "Christian gentleman;" such another shows a "Christian spirit." A "gentleman," a "humane spirit," cover the ground to us, with a far broader, truer and more catholic

Genuine Spiritualism, as has often been said, holds in its grasp the grand philosophy of all progressive life. It was as true while our sun and solar system existed in a diffused and nebulous condition as it is today. It is limited to no one of the myriad habitable worlds of space. It affected the study of the laws of life and being ere Krish. na of India, or the prophets and seers before it is a seer of the laws of life and seers before it is a seer of the laws of life and seers before it is a seer of the laws of life and seers before it is a seer of the laws of life and seers before it is a seer of the laws of life and seers of life and seers of life and l fore him endeavored to teach the precepts of a divine humanity, and ere his disciple, Jesus of Nazareth, taught and suffered in Judea. The appellation of "Christian" and the term "Christ spirit" are both too limited, too much shrouded by the dark mantle of a superatitious ignorance, too much loaded down by centuries of corruption, suffering and sorrow to attract our love and rever-ence. They savor too much of blood and sacrifice for us to cling to them as they come mixed with

The debris of the ages Drifting down time's shoreless sea, Bitter as the salt of Sodom; Blasting as the simoon's breath;

Mingling with our wine of gladness
Superstition, blood and death."

Let those who love such terms still reverence them until their minds ripen to the reception of better. And may all who see in another light demonstrate by their lives that they are incited by a wiser and a purer hope, or endowed by a more generalized and higher knowledge

J. G. J.

Magazines for August Not Before Mentioned.

Eclectic Magazine. (E. R. Pelton, New York.) Contents: Fiction—Fair and Foul; On the Method of Zadig; Suicide; Fishing and Fishing Literature; Captain Ortis' Booty; A Princess of the Seventeenth Century; Cabinet-making; White Wings; Harmon Blennerhassett; Some Thoughts on Shelley; Her Last Letter; Geology and History; The Days of the Week; Cliff Roses; The Pinch of Wealth; William Ewart Gladstone; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This Notes; Science and Art; Varieties. This number contains a fine steel engraving of Wm. E. Gladstone. The contents are varied and interesting, suited to the present season.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispieces—At the Picture Gallery and Miss Violet and her friends: Miss Violet; Nursery Tiles; A Receipt for a Racket; The Children's Hour; A Bird Speaks; The Adventures of Robbie and Bobbie; Five Little Peppers; Mrs. Bee explains; The Three Little Kittens; How we went Bird's Nesting; In Midsummer; A Hot Night—Frank couldn't lie still; What might have been. To Pigstirrus. Our American have been; Job Pigstirrup; Our American Artists: The Bedouin's Rebuke; Two Young Homesteaders: The Queerclover Chronicles: Tangles; Music. This number is filled with entertaining stories and pretty illustrations.

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: James A. Garfield, with portrait; Chester A. Arthur, with portrait; Studies in Comparative Phrenology; Anti-Malthus: Progress of Phreno-logical Truth; What I know about Mosquitoes; Chas. C. Frost; St. Augustine; Phrenology Misinterpreted; The Curse of Civilization; Fashionable Gift-Giving; Physiological Antithesis; Wall Paper in Bedrooms Seeing at great distances; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Publisher's Department.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—Hop o' my Thumb; The Fox and the Stork; "A Plump Little "The Darning-Needle; Pussy and Her Elephant; The Invasion; Jack and Jill; The Making of the Humming-Bee; The Coral Making of the Humming-Bee; The Coral Castle; The Ice-Cream Man; Chewink; Placer and Gulch Mining for Gold; A Trial by Jury; Johnny's Pockets; Mother's Hired Man; A Happy Thought for street Children; The Pet Name; The Major's Big-Talk Stories; Song of the Palm-Leaf Fan; Why the Black Cat Winked; Combining Pleasure with Duty; The Woodman's Daughter; A Little Wave's History; The Fairport Nine; Before and After Flowering; Marjorie's Peril; For Very Little Folk; Jack-in-the-Pulpit; The LetterBox: The Riddle-Box. A Pulpit; The LetterBox; The Riddle-Box. A pleasant feature of this vacation number of the boys' and girls' magazine is the profuse-ly illustrated article, "A Happy Thought for Street Children." This details the work-ing of the *Evening Post* "Fresh Air Excursions" under Mr. Willard Parsons, through whose efforts, seconded by willing farmerfamilies, thousands of city-worn little ones taste every year the delights of a summer fortnight in the country. Scattered here and there are many poems, single pictures, and jingles, which fill up eighty pages in a way to make even the rainiest holiday delightful to the reader of this magazine.

The Ladies' Floral Cabinet. (Adams and Bishop, New York City.) This magazine is devoted to Flowers, Window Gardening, Housekeeping, and many topics of Home Amusement, and it is especially popular

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) This Monthly is devoted to the Spiritual Philosophy and has able con-

Andrews' Bazar. (W. R. Andrews, New York.) A magazine treating upon various subjects among them being Fashion, Literature, Art and Society matters.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) This number contains interesting articles from able writers and thinkers.

The Nursery. (Nursery Publishing Co., Boston, Mass.) A magazine for youngest readers. As usual the stories are well adapted to the young and the illustrations pref-

Freethought. (E. C. Haviland, Sydney, New So. Wales.) Contents [for May]: The Philosophy of Mesmerism; Rational Chris-Philosophy of Mesmerism; Rational Christianity; Rev. Joseph Cook on Spiritualism; Chas. H. Foster; The Bible versus Freethought, Spiritualism, etc.; Science the Safe Guard of Religion; Free Thought, not loose Thought; Cui Bono? Is Christianity a Failure? Reports of Scances; Circles for Investigation tigation.

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#### Christna and Christ.

A correspondent, "Scio," of New York criticises our recent article, entitled; "Some Mistakes of a Bishop," as "low, bigoted and sneering, breathing the spirit of Hudson Tuttle and in contrast to that of J. M. Peebles," etc. He thinks the whole article a "tissue of misrepresentation, historical mistakes and bigotry," and admits that he "agrees with Bishop Simpson in most of the positions we attack." In the hope therefore to induce "Scio" to prove up his case against our assertions, so that he may convince us that Christianity was not derived from the far East, and that the New Testament is not a plagiarism from Hindoo histories and romances, we reproduce our statement together with "Scio's" denial, and evidence of the truth of our position which may put "Scio" upon his proof. We said:

"Chrisina or Krishna, also known as Vishnu, was at "Christna or Krishna, also known as Vishnu, was an incarnation of God in the ficsh, was born of the virgin Mais which was the oriental equivalent of the name which we call Mary; when born he was saluted by a chorns of angels; he was cradled among shepherds; soon after his birth he was carried away by night to a remote place for fear of a tyrant who had ordered all children to be slain because it had been forciold that a child then about to be born would supersede him (a story which one of the evangelists narrates of Jesus and which Renan and all critics agree could not possibly have occurred). He was claimed as of royal descent, though born in adungeon. A prophet pronounced him a celestial being, as John the Baptist pronounced Jesus. He cured a leper; a woman poured on his head a box of cintment. His fellows declared him King. He washed the feet of the Brahmins. He aston-ished his tutor with his learning, as Jesus astonished the doctors; he was crucified, descended into hell and the doctors; he was crucined, descended into helf and rose into heaven; yet, there are sufficient evidences to indicate that Christna, concerning whom these things were told by the Hindoos 600 years before the same stories were told of Jesus, (Vid. Inman's Ancient Faith, etc., yol. 1, p. 403, art. Christna) was an allegorical personage like Hercules, and that each of these myths had an affegorical meaning."

To this "Scio" says:

"The idea of the importation of the name, etc., of Christ from India, in the light of this age, is such a silly thing that I marvelled to see it in your pages. I deny that Krishns was born of the virgin Mais, which was the oriental equivalent of Mary. Krishns was the eighth child of Devake by her husband Vasudeva, six of which were not incarnations but natural children. I deny when he was born that he was saluted by a chorns of angels. The destruction of young children by Kansa the demon, hears no parity to that of Herod, which was such a natural thing in the East by jealous kings, that it might have taken place a score of times without being imported. I deny that he cured lepers as Jesus did. I deny that a woman poured a box of cintment on him as done on Jesus, or that there was anything in his being brought by a cow-herd that shows a parity to the shepherd in the story of Christ. You dare not give us the whole of the unvanished life of Krishna and then draw a comparison between his life and teachings and that of the gentle Jesus. That life is found in the Puranas and especially in the Mahabharata, which is older and more realiable. differs as much from that of Christ as does the life of Alexander the Great." To this "Scio" says:

The above two statements form the issue between us. It is sufficiently compact and explicit. Neither "Scio's" allegations nor our own are proof of anything. Both of us must now resort for proof to more original sources of information, viz., to the statements of historians of repute and oriental learning, and to the writings of the Hindoos themselves. We begin our proofs. Before doing so we concede that we were inadvertently led into the error of stating that Krishna was the son of Maia, an error which seems to have appeared in Godfrey Higgins Anacalypsis and to have passed from thence into Inman's "Ancient Faiths," into Graves "Sixteen Crucified Saviors," and into several other popular works. The error probably arose from the fact that Maia was the mother of Boodha, another incarnation of Vishnu, distinct from that of Krishna, but which is so long antecedent to the birth of Jesus, that for the sake of the argument it is quite immaterial whether the gospels borrow a particular fact such as the immaculate conception of a virgin mother, from the Hindoo narratives concerning Christna, or from those concerning Boodha. In entertaining the theory that certain events of the gospel are taken from the life of Krishna, we by no means exclude the theory that others were taken from the lives of Boodha, Hercules, Mithras and Horus.

The essential point being that the gospels concerning Jesus are a compilation of older oriental narratives relating to other persons, we now proceed with our proofs.

Sir William Jones, an orientalist, jurist, and Sanscrit, Arabic and Persian scholar, who spent many years in India, and translated nearly a century ago portions of the Ramayana and Vedas—who was, in short, the leading Orientalist of his period, says, (Asiat. Researches, vol. 1, p. 254) "That the name of Chrishna, and the general outline I

of his history, were long anterior to the | pointed out by later writers in Higgin's birth of our Savior, and probably to the time of Homer (900 B.C.) we know very certainly."

Why did Sir William Jones find it necessary to state that the name of Chrishna or Christna was so long anterior to the birth of Jesus whom the Greeks called "Christos," and whom we call Christ, if he did not perceive and confess in his own mind that the two names were the same, except that one has a Hindoo and the other a Greek termination. No explanation is required of the fact that the name Socrates existed before the name Jesus, and on the other hand hardly any explanation could satisfy us that the word Christian was not derived from the word Christ. We are aware that there is a Greek word Chrisin, "to anoint" and that Christos meaning anointed is ordinarily stated to be derived from this' Greek word and to have been first applied to Jesus. But the Greek and Sanscrit languages have kindred roots and elements, and it remains to be shown that the names Christna and Christos may not be like the words Cæsar, Czar and Kaizer, variations of the same word, performing essentially like functions in the Sanscrit and in the Greek language. Sir William Jones further says (Asiat. Res. yol. 1, p. 273), "In the Sanscrit dictionary compiled more than two thousand years ago, we have the whole history of the incarnate deity (Chrishna) born of a virgin, and miraculously escaping in his infancy from the reigning tyrant of his country (Cansa). He passed a life of the most extraordinary and incomprehensible devotion. His birth was concealed from the tyrant Cansa, to whom it had been predicted that one born at that time, and in that family would destroy him."

In this, it will be seen that Sir William did not, like "Scio," regard Cansa as a demon. but only as a tyrant, like Herod. .If "Scio" were at all familiar with Roman law or Roman history, he would know that the Procurators or Pro consuls or Governors of petty provinces like Judea, were appointed from Rome, and that they had no power of issuing decrees for slaughter except in cases of military resistance. Moreover the proconsul who should order the slaughter of all the infants in his province for fear some one of them should twenty years afterward secure the same appointment, which he then held, would have about as much power to enforce such a decree as a Viceroy of Canada or a Governor of an American State. He would be a lunatic to fear such a danger, knowing that in all probability, long before the twenty years had passed some other person must succeed him in any event, and still more a madman to seek to escape the danger by a wholesale slaughter of babes, as the period never existed when any Roman Practor, Procurator or Proconsul, could usurp any such ruthless and demoniac exercise of power without being promptly removed and probably executed

Josephus, while giving a careful history

of this period, does not mention this alleged murder of the children in Bethlehen, which it is absolutely impossible that he could have omitted, if it had occurred. Three of the evangelists also fail to mention it. Herod died at the advanced age of seventysix, in the year in which Jesus was born, and could hardly have stood in much terror of being superseded at the cumbersome age of ninety-six or upwards, by any of the children then being born at Bethlehem. Moreover at twenty-five years of age (see Am. Encycl. art. "Herod") this same Herod in the course of a raid he had made on the hordes of robbers, who then infested Judea, was summoned before the Sanhedrim charged with having put Jewish citizens to death without trial. He was acquitted of the charge, but is it probable that one who at twenty-five had been arraigned and tried for putting Jewish citizens to death without trial, while subduing robbers, would at seventy-six and when near his death, engage in a wholesale slaughter of yearling babes, lest, for sooth, some babe then to be borne in Bethlehem should succeed him? Such an act would be a direct insult to the Roman Government, as it would imply that the Cæsars were not wise enough to appoint his successor. Besides Herod had the fame of a soldier resplendent with victory, and was in no more danger from the babes of Bethlehem than General Sherman is from the babes of Timbuctoo. Finally Renan and many other critics agree that Jesus was born at Nazareth and not at Bethlehem, as there was no reason whatever why his parents should have gone to Bethlehem at his birth. The alleged decree of Augustus that all the world should be taxed, which is given as the reason why Joseph and Mary went to Bethlehem, did not issue according to Renan until Jesus was nine years old, and if it had, he would have been taxed at Nazareth, as one thousand years had passed since his reputed Davidic ancestry had sustained any relations with

In short, the whole story of the massacre of infants, could no more have occurred in Judea by command of Herod than in Massachussetts by command of George II., and might as well be told of Benjamin Franklin as of Jesus Christ. It is evidently, therefore, borrowed from somewhere. Its truth in the strictly oriental despotisms of India was at least conceivable, if not possible. It is sufficient for us to know that it was first told of Chrishna, and was impossible as an incident in the life of Jesus. to establish the plagiarism. No sooner do we establish one clear case of plagiarism than the probability of other plagiarisms increases a hundred fold.

One or two slight inaccuracies have been

Anacalypsis, as might have been expected in a pioneer work of its kind. Indeed, perfect accuracy in the historical elements of theological works, is almost too much to ask, since the pabulum upon which theology itself feeds is mainly fiction. As a lawyer sifting the testimony of false and imaginative witnesses, will sometimes be led by them into erroneous mistatements of fact, so will a philosophic theologian or historian of religion sometimes import trivial inaccuracies into the most conscientious argument, the very object of which is to strip religious history of its deceptions and present its naked truth. In the main, Higgins's Anacalypsis is still authoritative. and he says, Vol. 2; p. 239:

"The birth piece of the Hindoo hero (Chrishna) is called Mathura, which by correct translation becomes Maturea, the place where Christ is said to have stopped, between Nazarch and Egypt.... To show his humility he washed the feet of the Brahmins. One day a woman came to him and anointed his hair with oil, in return for which he healed her maisdies, One of his first miracles was that of healing a leper, like Christ (Mark 1, 4). Finally he was crucified, then descended to dinto Hades. He rose from the dead and sacended to Volconsha" (Heaven).

Such are the incidents in the life of Christna, which, according to Sir William Jones were published among the 'Hindoos at least eight centuries before the Christian era. That these are the sources of the stories afterward told of Jesus; remains selfevident until it is shown that Christna did not ante-date Jesus.

Mr. Milman in his History of Christianity, says, "The doctrine of the incarnation was the doctrine from the Ganges, and even the shores of the Yellow Sea to the Illyssus. It was the fundamental principle of the Indian Buddhist religion and philosophy. It was the basis of Zoroasterism. - It was pure Platonism. It was Platonic Judaism in the Alexandrine school." We will not at present cite the authorities which show that Jesus derived his doctrines mainly from the Essenes, and from Hillel and a few other Jewish philosophers of enlarged culture. That these in turn derived their views from Pythagoras, from Egypt and ultimately from India. We have cited sufficient to show that Christianity is not a revelation. but an evolution: a full array of the historic proofs will show that so far from its needing the descent of a God to make it known, no human agency could prevent its evolution out of the materials in existence at the time it came. Now let "Scio" overturn all this "silliness" by some of his profound erudition, always remembering to back his assertions by his authorities. He will thus suddenly shine forth as the rectifier of a false oriental history and the father of the true. If he can not perform this task let all this supercilious orthodox cant about "silliness," "misrepresentation" and the like come to a sudden stop, for it is nothing but an attempt to cover ignorance. We have never yet met orthodox controversialists who possessed any real learning in the class of researches which cause the learned to regard the sources of Christianity as fabuorthodox believers who are learned in the direction in which skepticism makes its assaults. If they were learned in these directious they would not themselves believe. Now, if "Scio" can prove to the contrary, let him come to the front.

### Renan.

Renan's "English Conferences" are instructive to one who has made no investigation into the origins of Christianity whatever, and are highly unsatisfactory to all who have discovered what these origins really were. His researches never go bevond Judaism, nor behind the letter of the New Testament, which in the main he seems to treat as an original history marred only by an occasional inaccuracy. As for tracing the various narratives, miracles and ideas of the New Testament to more ancient and more eastern sources, and illumining the relation which Jesuism sustained to Buddhism. Mithraism and Zoroasterism, Renan ignores the task with as much simplicity as a village parson. Nothing that he has yet written indicates that he has even entered on the study of the true genesis of Christianity as a growth or evolution from antecedent ideas. He simply looks with a Frenchy and skeptical spirit at the New Testament, borrows some aid in interpreting it from the Talmud, Josephus, and the contemporary historians, denies the truth of what he finds incredible. states his conclusions in the charming manner of Hugo or Michelet, and there stops. His picture of Jesus and Paul are modern French pictures, and bear the same relation to these worthies that the recent celebrated French painting of the prodigal son bears to the possible original. In that painting the Judean ladies are dressed in French costumes, none older than the period of Louis the XVI, the wine is drank from French goblets and the prodigal is a Parisian. If Renan proposed to discuss the origins of Christianity, he should at least have given us his opinion of the more exhaustive antecedent work of this kind done by De. puis, Volney and others of his countrymen. If their labors have been impaired in value by the subsequent progress of learning he should state wherein. If they have not, their conclusions as to the origins of Christianity shine with a light that dims and obscures

It is stated that Dr. Y. J. Allen, a missionary in China, of the Southern Methodist church, has been made a mandarin by the Chinese government. His case is said to be the only one in which a foreigner was ever honered with such a title. Dr. Allen derives from this title great influence among the Chinese, and gets certain advantages which it had been impossible otherwise as a missionary to obtain.

his own.

EDITORIAL NOTES OF TRAVEL.

To Neshaminy, 800 Miles Away.

"He never has been separated from me, and never shall be; if he has got to go into the baggage car, I'll go, too," shrieks a blousy looking, fat-faced young woman, with liquid eyes, banged hair and stagey air. . "Put him on the scales and weigh him. He don't weigh two pounds. A --- pretty railroad this is!" "That dog is going in the hotel car with its mistress, or I be if we won't take another road," growls a two hundred and fifty pound male attendant. Half-past-three strikes the depot clock. "All aboard!" shouts the conductor. The Opera Bouffe female triumphs, and with a victorious air takes possession of a section of a hotel car, the less noted passengers including the writer, take their seats, and away rolls the train from the Garden City. Slowly the engineer moves his train through the city, and along the region of intersecting roads; these past, he pulls the throttle wide open and away speeds the magnificently equipped train, with 468 miles to cover before seven o'clock next morning. In due time a toothsome supper is served, as it can only be done on a "Pullman," which is leisurely discussed, while between each sip of coffee a mile is added to the distance from Chicago. A comfortable night's rest and we wake up in time to enjoy the beautiful scenery as we approach Pittsburgh. Reaching the city of smoke, a half hour's rest prepares the train for its day's journey of 354 miles over the mountains to Philadelphia, and off we go climbing the steep grades with no less speed than when on the level prairies. Cresson is reached, where with due thoughtfulness for its patrons and possibly for its own interests the Pennsylvania R. R. Co. keep observation cars for the pleasure of the passengers as they ride over the summit and around the horse shoe curves. One of these open cars is attached, and instantly it is crowded with sight seers. Exclamations of delight constantly breaking forth show how much the magnificent views constantly revealing themselves, are appreciated. They are always a source of exhilaration and enjoyment, no matter how often the traveler may have been 'over the route.

Seven o'clock brings us into Philadelphia and a half-hour later we feel the warm handgrasp of friends under the hospitable roof of Mr. and Mrs H. B. Champion. We listen with pleasure to the favorable reports of the progress of the camp meeting, as they are detailed by Mr. Champion and that veteran lecturer and medium, E. S. Wheeler, and with the peaceful, happy frame of mind, which all must experience who are so fortunate as to come within the magnetic influence of a home presided over by so charming a spirit as Mrs. Champion. Sunday morning dawns clear and hot. The indelous. We do not believe that there are any | fatigable president of the society anxiously scans the horizon and wonders if the heavy rains of the past week are to continue, and thus spoil the sucess of the day. But nature seems on good terms with Spiritual ists; she clears away the threatening clouds and inspires thousands of tired, panting Philadelphians with a desire to go out among the groves of Neshaminy. When under the green shade, with the soothing cooling, sound of falling water in the distance and an inspired mouthpiece of the angel-world in the foreground, they can simultaneously absorb both physical and spiritual atrength. Nearly 12,000 people give way to the desire, and fill six trains and

over a thousand vehicles. We have visited "orthodox" camp meet ings, and seen many large religious gatherings, but never one where there were so many bright, healthy, soulful faces, and such perfect order and decorum. Mr. E. S. Wheeler delivered the morning lecture; it was an eloquent, well sustained, logical effort, and many who have often heard him, said he surpassed all previous efforts. In the afternoon the writer was requested to make a few remarks, which he did, and took the occasion to offer some words of well merited praise to the principal speaker who was to follow, Mrs. R. Shepard of Minnesota, who is well and favorably known in many parts of the west, especially in Michigan. In the early evening we returned to the city, unable from weariness to remain to the evening exercises. We had intended to spend another day upon the ground and visit with the many kind friends whose acquaintance we had made at this and a previous visit, but the extreme warm weather prevented.

We can see a decided increase in the strength of the movement in Philadelphia, since our visit in February last. The intelligent, order loving, and philosophical wing, represented by the First Society, has waked up new energy. The non-Spiritualistic world has come to distinguish between Spiritualism, as represented by this society and by the large majority of Spiritualists generally, and that pseudo-Spiritualism advocated by a small but noisy class, repreresenting the outre vagaries of diseased minds and warped moral sensibilities. The daily press of Philadelphia has contained extended, truthful and respectful accounts of the Neshaminy camp meeting. The officers in charge have the confidence and esteem of the general public; every courtesy is extended, and all seem proud of the success of the undertaking, and wish it God

After the camp breaks up, Mr. Champion and others will visit Lake Pleasant to take notes for use another year, as they intend the Neslaminy meeting shall grow in interest from year to year, and be second to none in the country.

FROM THE CITY OF BROTHERLY LOVE TO THE HUB.

Under a scorching sun nearly at its meridian, we leave Philadelphia with its noisy stone pavements, pavements intolerable to a Western man whose nerves are accustomed to the soothing music of wheels rolling over rotten wooden blocks and through the mud. Gliding-yes, gliding is the wordover the splendid road bed of the Pennsylvania Company, we are soon out among the beautiful farms and thriving cities of the neighboring province of New Jersey, distinguished as the adopted country of the Newtons, Kings, Peebleses, Pooles and other representative Spiritualists and reformers; also noted for its historic associations, sweet potatoes, musquitoes and other luxuries and necessities of this material world. Metuchen, our objective point, is reached in a couple of hours; although settled for 200 years and rich with revolutionary memories, its soil made sacred by the blood of Washington's heroes, our interest is in the living workers for liberty, soldiers who are as nobly fighting for freedom from superstition and for mental disenthrallment, as did the men and women of '76 for political freedom. Therefore we lose no time in reaching the beautiful home of the lady who so ably conducts the Woman's Department of the Journal. Hidden amid the luxuriant foliage of the forest and fruit trees, we find the cool and restful cottage of the Poole family, where we greet the retired lawyer, now turned into a good farmer, and the talented literary lady who makes her home a paradise, combining the skill of an expert housewife and a literary adept, and mingling all with the sweet magnetic aura of a highly spiritual nature. An afternoon and an evening are spent in comparing notes and discussing the encouraging outlook; the morning is made enchanting by the cool breeze, scented with the perfume of flowers and growing crops, the bright sun and sparkling dewdrops. With regrets that we cannot linger in so delightful a retreat, we bid our friends adieu and turn toward New York. At Newark the train takes on a crowd of passengers; looming above them all we see the tall form and striking physiognomy of our esteemed friend and contributor, Prof. Alexander Wilder. who is present by telegraphic appointment to act as cicerone in our visit to the great faster, Dr. Tanner, who is now showing most strikingly the power of the will—the dominion of spirit over flesh. Dr. Wilder is a walking dictionary of wit and wisdom, and, unlike a printed depository, it requires no exertion on the part of the seeker to possess himself of the store. All that is required of him is to be a good listener, have an accurate memory and occasionally interject a suggestion in the direction he desires the conversation to flow. With such a companion it is needless to say we took no note of time.

On our way from the ferry to Dr. Tan ner's, we passed within a mile or less of Andrew Jackson Davis's headquarters on 11th St., and as we have several times travelled a thousand miles to see him, we of course could not resist the opportunity now. Unfortunately for us he was out of town, instilling enough harmonial philosophy into a friend to last through a trip to the mountains. > Consoling ourself with the thought that Brother Filley would enjoy his vacation the better, after a day with the Seer, we hastened to Clarendon Hall, where we find about a hundred well-dressed ladies and gentlemen sitting around a hollow square and staring curlously at a sleeping man lying on his left side with his head resting on his left arm. "That's the man." says Dr. Wilder. We could see nothing in his appearance to indicate a month's abstinence from food, though even in his sleep it was evident from the expression of the face that his will or spirit was holding the body up to its task. A look of firmness. modified by distress, covered his face, a face which is now the color of a dark mulatto, and daily growing darker. This was his 31st day, and though not appearing as well as usual, we were assured by Dr. Wark that he would go through the task successfully. Dr. Wark, Dr. Gunn, Dr. Wilder and others connected with the United States Medical College are faithfully watching the experiment, and have come to have a genuine admiration and respect apparently, for the experimenter. We were disappointed to find him asleep, but decliped to allow him to be disturbed, and leaving a friendly message for him with Dr. Wark we made our way to the Providence boat wondering what were to be the benefits to the world from such an exhibition of the power of mind over matter, and whether the carefully recorded data and Dr Tanner's own account of his intellectual and spiritual experiences during the trial, should he live through it, will prove of value.

Dr. Wilder, who stands about six feet two, and hardly casts a shadow, has been the subject of practical jokes by Dr. Tanner, who points him out occasionally to inquiring visitors as the great faster, eliciting from the inquirer such remarks as: "How

ITEMS.

in reply: "He is already too long." A photograph of Dr. Tanner taken on the 16th day of his fast, before he began to drink water, shows a distressed expression painful. Another, taken on the 21st day, exhibits a striking improvement in his appearance, and an almost total absence of dis-

thin he is getting," "He can't hold out much

longer." "No," remarks a medical student

Dr. Wark declared Dr. Tanner to be in better flesh on the 31st day than himself. While at Neshaminy Falls we had a sit-

ting with Mrs. Patterson of Pittsburgh, who is said to be a well developed medium for independent slate writing. Our observations were too limited to express any conclusive opinion, but we hope to be able to publish some results of experiments which Mr. Champion promises to make.

In Philadelphia we met Miss Mary Jones. the accomplished daughter of a well-known citizen. She is a fine clairvoyant, it is said. We received several satisfactory tests. Since then a spirit in whom we have confidence assures us, through another medium, that Miss Jones will become a fine medium for materialization, and that the manifestations will occur in the light, with the medium in view.

#### Said to be Possessed of a Devil.

It appears from the Cincinnati Inquirer, that hundreds of people go to see Antonio Lachiski, a Polish woman, who is said to be possessed of a devil, and who resides at South Bend, Ind. She rests on a pallet on the floor of her husband's residence, and at intervals throws her arms violently in front of her, as if making a motion to drive some one away, and says in Polish, "Don't go away." Her symptoms are so peculiar that Father Czyzewski, to whose church she belongs, determined to make some tests to see if she really was possessed of a devil. Among the tests usually applied in such cases are addressing questions to the evil spirit in a language the one possessed does not understand. If the evil spirit is there the reply is made in the same language. The questions were addressed to Mrs. Lachiski in Latin, and were promptly and correctly answered by her in Polish, although she does not understand a word of Latin. The Inquirer naively states that "further tests are to be made, and if she is really possessed of a devil, proper measures will be taken to drive it out, Father Ferre, a French priest, who cast a devil out of a woman in Ohio, sometime since, has been called to look into this case."

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

Prof. Denton is to give a course of lectures at Calumet, Michigan.

Dr. S. J. Dickson, of Blue Island, Ill., is in Delaware, Ohio, visiting some patients.

Dr. Henry Slade was at the camp meeting at Lansing, Michigan, from July 30th to August 1st.

Wm. Lumaraux, of California, had some very satisfactory tests through Mrs. Blade, the slate writing medium. The sweet singers of Battle Creek, Mr.

and Mrs. A. M. Jordan, were at the camp meeting at Lansing. Sunday, August 8th, A. B. French, Mrs.

E. L. Watson and Mrs. R. Shepard speak a the Neshaminy Falls camp meeting. Anna M. Middlebrook, M. D., who has

been quite prominent as a spiritual lecturer. has been united in marriage to H. V. Twiss, of Manchester, New Hampshire.

P. C. Mills writes that he is lecturing with good success in Michigan, and wishes to make engagements for other western states. His address is St. Louis, Mich.

Speaking of Dr. Tanner, the Tribune of Wednesday says: "He talks rationally, and walks about the hall where he is domiciled, but did not go out. He will ride no more until he has completed his fast."

Prof. P. O. Hudson, the balladist and composer, known as the "Liberal Sankey," can be engaged to sing for all liberal or spiritual meetings. His terms are reasonable. Address him at 144 Grand River Avenue, Detroit, Mich.

Mr. and Mrs. S. Wm. Fletcher write that they will sail from Glasgow for New York July 29th. They are to receive agrand testimonial from their friends who have attended the Steinway Hall lectures. They will remain in America until October, and then return to London to resume their lectures. Mr. Fletcher will lecture at Lake Pleasant camp meeting, August 12th. All letters to them should be addressed to the Banner of Light office, Boston, Mass.

The Rev. Mr. White, of New Hampshire, has founded a religious sect called Angelic Believers. They believe in the disposition of Angels to visit earth's people, if they were only properly encouraged. His object is to restore the old sociability between human and angelic beings. In a sermon lately, White said that it would not surprise him to have angels all upon him at any time, and held himself in readiness to give them a welcome. Three boys resolved that White's faith should be rewarded. One of them borrowed three of his sister's nightgowns, and got three pairs of chicken wings which were fastened on the shoulders of the white garments. With some other fixings by way of disguise, the boys went at night to the cottage of White. They knocked and said they were angels. He examined their wings and raiment and was satisfied. They were hungry and asked for kid. White had no kid. A fatted calf would do. White had no calf and offered them pork, at which they turned up their noses. Some cold chicken was set before them, and hard cider, and they were enjoying the repast when Mrs. White came in. She was suspicious and examined the flowing garments, on which she way the name "Blodgett" marked. "Ole man," she cried, "I've washed all three o' them nightgowns afore." The Whites locked the door, took off the angelic robes, used up two broomsticks on the boys, and turned them out to go home like common mortals.

DR. TANNER.

Letter From a Prominent Physician.

To the Editor of the Religio-Philosophical Journal:

While at your office, I mentioned to you the proposed fast of Dr. Henry S. Tanner of Minneapolis. It was to be at Clarendon Hall, New York, under the auspices of professors of the United States Medical College. On my return home matters were under full weigh, and I lost no time in paying respects to the champion faster. He seemed elated, and we conversed a little time over the subject and the felicitous prospects before him. I neglected not to remind him of Moses and Elijah, the latter of whom made a forty-days' journey (!) without food, from Southern Judea to Horeb, and the former twice abode forty days in the same place, neither eating bread nor drinking water; and both "saw the Lord;" while Jesus also fasted forty days in the wilderness of Perea and saw -

"I do not expect to go so far," the Doctor remarked. I remained during the day, and took an evening watch. Since that I have visited him three times. The man certainly stands it well. He has from July 11th passed thirteen days, drinking water two days at the outset, and once at a later period, but never touching food. "His eye is not dim nor his natural force abated." He takes occasional walks, will go up stairs takes occasional walks; will go up stairs with rapid steps, that will make others wheeze; appears cheerful and indeed "quite comfortable."

On Thursday, he became much incensed at the unreasonable and dishonorable con-duct of one Dr. Bradley who pretended to see something suspicious handed to him. The man Bradley did not question the matter on the spot, but went away, and come back some time after, having taken liquor, and made the charge. It was a sponge sat-urated with water that had been handed to Dr. Tanner, and it was openly done. Bradley carefully squeezed it dry, and then declared it might have been beef tea. The watcher, Mr. Frost Johnson, the landscape painter, who had given the Doctor the saturated sponge, attempted to set the man Bradley right; but finding him determined to be wrong, flatly gave him the lie.

Dr. Tanner was much excited and determined to be given an emetic. Bradley refused to do this, declaring it to be no evidence. In consequence of the excitement, the attendants required Dr. Tanner to drink water, which was the only breaking of his

fast yet had. The two professors of the United States Medical College, Drs. R. A. Gunn and David Wark, who take the principle charge, are men of marked ability and superior medical knowledge. Dr. Gunn has always been skeptical in such matters, and I suspect, a little vain of being so. Professors Griswold, L. de V. Wilder, Nivison, Tuthill, have also aided in the watch, besides physiclans and students who have volunteered.

The reporters of the principal journals have also been present, and keep a close watch. They are very candid generally: the untrue statements and innuendoes that characterize two or three newspapers, are not from them, but from others, not witnesses, having unfriendly motives.

Various physicians of the Old School also participate. Among these is Dr. Maurice N. Miller, of the University Medical Col-lege. He declares the experiment honestly conducted, but that Dr. Tanner is actually dying from starvation. Members of the Neurological Society have also taken part, and Dr. Bradley was of their number; but public opinion set in so strongly against his faux pas that they stopped their attendance. Of course a despicable fling and insinuation must be made, and it has fallen. Dr. Gray, of Brooklyn, the acting President, has issued a card falsely declaring that the watch over Dr. Tanner was loose, and would conduce to nothing. "Members of the Neurological Society would not act conjointly with gentlemen who did not belong to the regular profession." "Any person well versed in sleight of hand could feed himself or be fed with ease as the watch is now being conducted."

By like logic, the Holy Roman Catholic Church, one and infallible, sets all Protestants aside as perverts and candidates for hell fire. Indeed, "science" now a-days, only means orthodoxy; it has no special relation to knowledge. to knowledge.

WILL DR. TANNER'S FAST BE SUCCESSFUL? I think it will. He possesses great strength of will, and a strong purpose often holds fast the life and averts dissolution. The "good children" of the Sunday school books and tracts, always die young; their feebleness of will is itself a harbinger of death. In addition, the Doctor has a good supply of brawn and adipose tissue. He has not made heavy draughts on the reserve. He is cheerful—sometimes almost gay. The ordeal is called a terrible one; but to me. the terrible part of it is the presence of spectators, curiously regarding the scene, and having an unwholesome moral and mental stmosphere. Some of them would devilize a man in health, except he washed them off, as Dickens's lawyer did his clients. A man of the moral constitution of Hammond, would half-kill any sensitive person, as the Conger eel does a horse. If Dr. Tanner can tolerate his skeptical and life withering visitors, he may hope to succeed in making his forty days. It has been done by others; and he has the right to make the attempt, will and moral force to do it.

He enjoys music, and Miss Maurer treats him with an hour or two daily on the plano. He is to have a chorus to-morrow to sing Moody and Sankey hymns. That shows strong recuperative energy. Dr. R. E. Kunzie placed at his side a night-blooming cereus, just ready to blossom. By the time he is through he will rival Dr. K. in cactus

The letter-writers are all abroad. One tells of plots to kill him. Geo. Francis Train sends a daily missive: sometimes criticising his diet-1 do not mean the aerial, but the flesh he used to eat; again telling him not to forbear water; thus proving his mar-velous endurance and success; and again conjuring him to stop. Miss Mollie Fancher wrote him yesterday. This is right; he is her knight—an Ivanhoe for a Rebecca. At any rate he is a plucky one, brave "as they make them.

Meanwhile the experiment is going on, and the event will assert its integrity, if not its perfect success. It will add to knowledge; and it may be to psychical exploration. Whether psychical force, aerial substances, or preternatural elements sustain him, will be a topic for examination. It is too early to say.

ÅLEXANDER WILDER. New York, July 12, 1880.

We regret to learn that Mrs. L. A. Pearsall, the well known Spiritualist lecturer, is

Through the solicitation of many friends, Mrs. E. A. Nichols, the medium, residing at No. 112 South Green street, will delay her contemplated visit to the East until the last of August, thus affording an opportunity for those who wish to consult her during the visit of the Knights Templar to this city. Mrs. Nichols is an excellent test and business medium, also an improvisatrice, and is doing a good work.

Bishop A. Beals holds a grove meeting the second Sunday of August at Byron, N. Y.: at Idle Port the third Sunday, and speaks at South Barre, Grange Hall, the fourth Sun-

Dr. Slade will be at the Spiritualists State Camp Meeting at Lansing, Mich., from Aug. 20th to the 30th.

All kinds of liberal books for sale at the office of the Religio Philosophical

#### Business Antices.

Physicians use Kidney-Wort in regular prac. tice and pronounce its action perfect.

THE CHICAGO MEDICAL COLLEGE makes its announcements in our advertising columns. All interested will not fail to notice.

A TEMPERATE DEPARTURE.—The following communication explains itself: ALEXANDRIA BAY, N. Y., 1380.

Mesers. H. H. Warner & Co.: GENTLEMEN: I have been doctoring the last four ears for Rheumatism in the back, Sciatica and years for kneumatism in the back, scialica and Kidney difficulties, and have been at no time free from pain until I commenced taking Warner's Safe Kidney and Liver Cure which has entirely cured me. I want to keep it in the house to treat my friends with, instead of wines and liquors as it will cure the Diseases that they will produce.

Very truly yours, Charles Walton.

NEW YORK BUTTER MARKET.—In reporting the market prices for butter, the New York Tribune, of May 20th, said, "Choice packages to the retail trade reach 19 to 20 cents, but light colored goods to the said trade reach 19 to 20 cents, but light colored goods." are hard to dispose of, and several lots were thought well sold at 8 to 10 cents." This stern logic of dollars and cents is apidly convincing dairymen that they should use the Perfected But-ter Color made by Wells, Richardson & Co., Burl-ington, Vt. It gives the Perfect June color the year round and dairymen that use it never send light colored goods to market."

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Meeting in New York.

The twenty fifth annual meeting of the Friends of Human Progress, will be held at North Collies Station, Eric county, N. Y. 10 miles south of Buffsio, on the B & S. W. R R., on the 3rd, 4th and 5th of September, 1830 commencing at 10 o'clock, A. M. Good speakers and music will be in attendance. There will be a fee of Uscents for all persons over 12 years of age taken at the gate to derray expenses.

BY ORDER OF COMMITTEE.

Spiritual Camp Meeting in Western New York.

The Fourth Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chantauqua Co., N. Y., will commence on Friday, Aug. 18th. 1890, and continue over two Sundays. Frof. Wm. Denton (the geologist and author), Mrs. E. L. Watson, C. Fanny Allyn, Judge McCormica, and Lyman C. Howe are engaged as speakers. James G. Clark, the popular vocalist, will furnish the music. Judge McCormick, of Franklin, Pa., will serve as president during the term.

The Dunkirk and Allegany Valley railroad runs past the grounds, and trains stop within about eighty rods of the grounds, and trains stop within about eighty rods of the grounds. Fassengers via the Atlantic and Great Western railroad change to the D. and A. V. R. R., at the Junction, four miles Rast from Jamestown, and about thirty miles West from Salamancs. Lilly Dale is about 12 miles South from Dunkirk, N. Y., and 70 miles North from Titusville, Pa., on a direct line of the D. & A. V. R. f. Good board and ample accommodations at reasonable rates furnished by F. C. Alden, owner of the grounds, for all who desire, Ample room for tents in pleasant quarters. Good mediums for test and other phases are expected.

LYMAN C. HOWE.

Convention of Spiritualists and Lib eralists in Michigan.

The Spiritualists and Liberalists of Van Buren and adjoining counties, will hold their next convention Saturday and Sunday, August 7th and 5th, 1860, in the apple orchard grove of Robert Nesbitt, in the towaship of Hamilton, six miles northwest of Decatur village, commencing at 2 0 clock, P. X.,

or Saturday.

Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruft, of South Haven, are engaged as speakers; and Dr. C. A. Dunning, of Marcellus, will furnish vocal music, the Hamilton brass band, instrumental music. There will be some tenting on the ground; also are first ment stand with lemonade and cream. 'o help defray expenses and avoid "passing the hat," a fee ten cents for each adult will be taken at the gate on Sun-

L.S. BURDICK, President, BOX B. Kalamesco, Mich. LOTTIE M. WARNER, Secretary, Paw Paw, Mich.

Camp Meeting in New York,

The Camp Meeting of the Spiritualists of Western New York, will be held on the grounds of the Casadiga Lake Free Association, symmencing on the 7th, of Aug., 3680, and continuing till the 50th.

The speakers engaged are O. P. Kelloge of Onto, Mrs. Pearsail of Michigan, Judge McCormick of Pennsylvania, Mrs. Watson of Titusville, Pa., (for the third and fourth Sunday of the the meeting); Frank Barker the noted test medium (for the last week of the meeting). Messrs. Colville, Stebbins and H. H. Brown and others are expected.

Materializing and other test mediums will be withus during the meeting. The grounds are becautifully situated on an island in Casadaga Lake, in Chautatiqua Co., N. Y., on the rallroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lity will make regular trips from the village to the grounds; a so making pleasure trips around the Lake. Arrang-monts are made for board at 75 cents and \$1.00 per day. All 2re cordially invited to attend and get news from their friend over the river. Come and have a good time.

O. G. CHASE, Per order of Trustees.

The Iowa State Spiritualist Camp Meeting Association.

Will hold a camp meeting at Cedar Rapids. Linn County, commencing Thursday, September 2nd, and closing Monday the 6th,
Enjment local sprakers have been engaged. The Rev. Samuel Watson of Memphis, Tenn.; the Rev. J. M. Peebles of Hammonton, N. J. and other celebrities have been written to and are expected.

on to and are expected.

Alediums of note from various parts of the country will be the attendance. In attendance.

The Bining Hall will be under the supervision of Bro. Rob. Young of Marlon.

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JOHN MITCHELL, President, Marion, Iowa, DR. HAMILTON WARREN, Secretary, Cecar Rapids, Iowa.

State Camp Meeting in Michigan.

The Michigan State Association of Spiritualists and Liberallists, have completed arrangements and will hold their Semi-Annual Meeting at Lausing, on the Central Fair Grounds, and make it a ten days Camp Meeting, commencing on Friday, August 20th, and closing on Monday, August 20th, Speakers eminent for talent, the best in the lecture field, will beengaged. The world renowned medium, Henry Slade, will be present; also his facte, Miss Agnes L. Slade, who will take part in the exercises as an independent singer. Other eingers will also be present, and all speakers and mediums who may wish to attend the meeting will be heartily welcomed.

MISS J. R. LANE Segretary

Spiritualist Meeting in Kansas.

MISS J. R. LANE, Secretary.

The Spiritualists of the Solomon Valley, Kansas, will hold a ten days' meeting at Mortimer Grove, one mile north of Deiphos, Ottawa Co., Kansas, commencing August 13th, and closing on the 23rd. Excursion tiekets can be had on the railroad from Topeka, Salins, Washington, Kerwin, Kansas, and all intermediate stations. The cars will stop near the camp ground. Speakers, mediums or singers who can be with us, please inform us at once. Meals furnished on the ground for all who wish. Let all who wish to see this beautiful valley, be with us.

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Can this be true? I'll build so fair My towers and domes in upper sir, That passing spirits in surprise, Will gaze with wide dilating eyes, Upon the being's througing round, Or skim the dance in mazy bound. If every hope that here has died, Will in that land be verified. All, all, the passions I have spent, Will in some living form be blent, Of God-like grace, heroic mould, Like those of Grecian art of old.

My unused powers, my thwarted pride By cruel uses warped saide, Will glow in visious strangely fair, All understood by dwellers there. That here cast radiant horoscope, But unfulfilled, lay worse than dead Will bloom in beauty, spirit read, Will bloom in beauty, spirit read,
Until each passing eye can see,
The prisoned God that lived in me,
Had in his lowly dwelling wrought,
A very "Kubla Khan" in thought,
Until a hundred mansions rose,
Where souls less affluent might repose,
Which heart and brain had coined here
For wretched starvlings, mad with fear.

If this be true in realms of air, My soul will be a "Gresus" there; Not rich in sordid coins of gold, But rich in Love's own wealth untold. For love I've given as largess free, To best and worst, of high degree I gave with bounty unrepressed, To maimed and poor, with high behest.

If this be true that spirits tell,
Then shrined in glory mine will dwell.
Here panoplied in light I stand,
An angel guard on either hand, That took me, bare from nature's womb. To guide me to the rayless tomb."
And here have half unveiled my eyes,"
To joys akin to Paradise; Making life's fetters lightly cling-As if o'er some ephemeral thing That constant seeks, some opening fair— Through which to soar in kindred air. Aunicols, July 20, 1880.

#### Letter from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: It is the dull season in the large cities as to mat-

ters in Spiritualism. The two societies in Brooklyn are taking a rest, the speakers are taking a vacation, and those of their audience who have the means and the time are going somewhere, or

have already gone.

The Celestial City, after a few numbers, subsided, ostensibly for vacation, but doubts of its resurrection are expressed in some quarters. It did not receive that liberality of support that its conductors desired, and its course on one or two local troubles that came up failed to satisfy either of the two factions composing its friends, but espe-cially disturbing those, like Mr. Miller and some others, who were or assumed to be, its warmest helpers. Mr. Miller, as you know, has "started" the Psychometric Circular, and, I am privately informed, it will be orinted occasionally, or oftener, cording to I do not predict a long life for it. With the dis-reputable Mind and Matter cut off from sale by reputable and and matter the Calastial City dead, and the Chroniar, which has no promise of being more than a circular, the current publications here for chronicling the events of Spiritualism are the Religio-Philosophical Jouenal and the Basner of Light. In these two nearly all classes of Spiritualists ought to find more or less consola-tion. We are a turbulent lot, never at perfect peace either with our own views or those of each other, and I sometimes think that is proof that we are all, in that sense, good Spiritualists. We are literally progressive. We do not think to-day exactly as we thought a year ago to-day, or as we may think one year hence. We do not think alike even on general principles, and much less do we agree on the merits of mediums and the trustworthiness of authors. Some write to the Baner that it is "their Bible," and some to the RELIGIO-PHILOSOPHICAL JOURNAL that that paper is almost indispensable to their comfort. Some take one paper and not the other, and some, I suspect, take neither. There are thousands of Spiritualists, I am very much inclined to believe, who privately avow their belief, who rarely go to church, who as rarely go to the meetings of Spiritualists, or read its literature. I met an earnest, and the spiritualists of the spiritualists of the spiritualists. ardent one of twenty years at anding not very long ago, in this city, of that very type. He told me he knew to many others. I do not think it was anything to feel proud over, this exclusiveness, but I like it, on the whole, better than I do the real gusher in Spiritualism who hurrans for everything, like—but I will mention no names. There are Spiritualists here by the dozen who are as bigoted and proceriptive and intolerant as if they were still in good standing in some blue-light orthodox church. I would rather be one of the exclusives than one of these.

A Long Island weekly paper published at Glen Cove, keeps this standing notice in its columns: "Advertisements of Astrologists, Clairvoyants, Quack Doctors, and all others of an immoral nature, are respectfully declined." The Italics are mine. If an editor—even the proverbial "country editor"

-can make such a fool of himself it should receive prompt attention.

I suppose there are those who like the JOURNAL all through every time it comes out. Sometimes I think one number is exceptionally better than another, as for instance the last one. I began to read Mr. Tyrrell's article on "Christian and Spirit-ual Credulity" with much satisfaction, but I soon found myself eating crow a little. Mr. Tyrrell tears down but does not build up. I agree with him that Spiritualism is retarded by its literature him that Spiritualism is retarded by its literature that is in large measure "inane and visionary," but when I found in his index expergatories such authors as Denton, A. J. Davis and Dr. Crowell, I looked eagerly but in vain to see a mention by him of even a few of those in the spiritual ranks who, he says in a general way, "have enriched modern literature and science with works of rare warit." I suppose there are many pagents who merit." I suppose there are many people who profoundly esteem the authors I have mentioned and what they have written, and will be amazed, perhaps amused, to find themselves in Mr. Tyrrell's classification as "fanatics," instead of "ra-tional Spiritualists" such as he. What Mr. Tyr-rell calls "mad credulity" and "Imbecility" are his harsh sounding synonyms for differences from his own views. If he is not a believer in Spiritualism as a fact, he might at least be tolerant towards those who have not emerged from their idlocy and miliability to his highest least to the sand miliability to his highest least least to the sand miliability to his highest least least to the sand miliability to his highest least l and guliability to his higher plane of observation, and if he is a believer he should be still more But I like Mr. Tyrrell much, and Mr. Reyd's "Interesting Experiences," and Mr. Cole-man's capital contribution on "Current Spiritual Literature," (which I think Mr. Tyrrell will read with interest) and your editorial on "The Powers of Finite Spirits," and your invitation to those in arrears to settle up. Your subscription list should be doubled, all prepaid for a year. May your JOURNAL's shadow never grow less.

J. C. Dunton, of Salem, Kan., writes: I am engaged for the camp meeting at Delphos next month. There is a great interest in regard to the meeting in this part of the State, also much opposition against the infamous Doctor's law now in force. As to your course in the Journal I can scarcely express the satisfaction it has given me; partfy the cause is my motto; hew close.

SECOND ANNUAL CAMP MEETING.

The Pirot Association of Spiritualists of Philadelphia at Neshaminy Falls Greve.

There never shows upon the valley of the Delaware or the land of Penn, a fairer, sweeter day, than Sunday, July 18th, 1880, which inaugurated the second camp meeting of Spiritualists at Neshaminy Falls Grove.

The long drouth and protracted heated term, which had for weeks made life a burden to all but the most robust, and frightfully increased mortality among the children of this great city, had been broken up and wet down by copious floods been broken up and wet down by copions floods

of summer rain.

The sunburned face of dame Nature was wash ed free from dust—the prosperous mother of us all put on a green gown of vivid freehness, found nere and there buds the leaves had hidden from sunstroke, and stuck them in her raiment blos-soms—then she bared her bosom and spread her arms to gather home her children.

arms to gather home her children!
The first fellows awake in Philadelphia were the sparrows. Hall Columbia! how they sang, twittered and brought matters up for discussion in general, just at the first fair atreak of dawn seemed to have forgotten it was Sunday by the way they

Next were the children-poor things their sleep Next were the children—poor things their sleep has been troubled enough this summer with the midnight mercury standing at 93° Fhr. I have heard other folks's babies walling the by-gone terrible nights all along the populous street—there are fewer of them now, and hearts are sad; but those little ones still in the form rejoice in a new atmosphere.

atmosphere.
Then we adults got up and remembered that in order that the bables might be saved alive, that the youngsters might have other birds than sparrows-that we all might get aeristed and catch a thrill of magnetic life from contact with the earth, while listening to the gospel of the angels—there

was a camp meeting.

Eight o'clock and thirty minutes comes early;
but even on Sunday we were on hand and ready.

First man we saw at the depot was John Hoover. he is an easy man to see—good deal of room in his body for a soul, seems as if he had one in him often. Then H. B. Champlon and his amisble and spiritually earnest wife, J. P. Lanning, C. B. Lynn, Geer, the western orator, and then a crowd of neonle of every size, the numerous the count. And people of every size, too numerous to count. And

away we went.

Neshaminy Falls is a beautiful place. Shade trees, green grass, a full rolling stream-and-all the modern conveniences. About three dozen buildings of one size and another, are neatly fitted up, some thirty of them being small, unique cot-

tages along the edge of the grove, at the summitted of an eastward sunrise-greeting slope; the rest are large and devoted to eating and drinking.

When we reached the ground we found quite a number had been there over night from Saturday, and seemed as much part of the scene as the trees shove them. There were many and merry greetings, and presently the bell rang out from the crotch of a tree the call to lecture. By this time many carriages and "farmer folks" had arrived, trains came every few moments and the grounds seemed well filled all around. As we passed on toward the stand we could but note the great improvements made in the surroundings since last year, and the thorough and complete sanitary and other arrangements of the present. The Board of Trustees of the First Association of Spiritualists of Philadelphia are sole managers of the meeting for the benefit of the public and of the Association. The regular Standing Committee of Public Meetings are the active agents of the board. This committee consists of H. B. Champion, President of the Association exofficio; Edward S. Wheeler, Corresponding Secretary of the Association exofficio; and J. C. Shuster, Chairman; J. P. Lanning, F. J. Keffer, W. H. Jones and Joseph Wood of regular committee. Beside these have been added to the committee, for the occasion, a number of members of the Association. The Committee of Public Meetings is organized into subcommittees, the names of which indicate their The regular Standing Committee of Public committees, the names of which indicate their

Francis J. Keffer, a gentleman of military experience and business habits, is General Superin-tendent of the camp ground. He is Chief of Police and responsible for everything. Dr. Tanner lives without food, and Captain Keffer has thus far since camp began to be arranged for, been living in a state of ceaseless activity almost without 'Tis well he, like Bro. Hoover, has the "tiswhich makes endurance in a good cause possible.

Joseph Wood, formerly Chief of our City Detective Police, likens himself to Judas Iscariot, because he, being the Financial Secretary of the camp meeting, "carries the bag." Unless Judas was a good natured philauthropic Spiritualist, a wall known officer and a journalist of large a property of the carries was a good natured philanthropic Spirituals, 3 well known officer and a journalist of large experience and mature age, with a good and long record behind him, the resemblance ends with the bag business. Bro. Wood is very popular with all the people having bills to be paid—and albeit has a warm place in the hearts of the poor of our accounting the committee of quaintance, for as Chairman of the Committee of Fraternity of the Association, he is the almoner of our small charities; whereof he never gives a true account, but habitually swells the fund for doing good, "anbeknownst to himself," from his own pocket. I have caught him at that trick, so let

him bear his exposure.

The Committee of Transportation, charged with The Committee of Transportation, enarged whom all the railroad business of the camp meeting, consists of H. B. Champion, W. H. Jones, S. P. Kase, T. R. Hand. That on Advertising and Printing: J. P. Lanning and Joseph Wood. In charge of Dancing Pavilion: F. J. Kepper and B. F. Dubois. The Committee on Music: J. P. Lanning, J. Reces Beale and J. C. Shuster. Beside, there is a very important committee, that of Domestic Supervision, whereof Mrs. Elizabeth Dole is Chairman, and is aided by Mrs. Elizabeth Beale, Mrs. K. C. Beach, Mrs. Mary Dubois, Mrs. E. J. McClure and Mrs. Shumway. It may be very well to preach against the possibility of organization among Spiritualists, but whenever you accomplish much except for personal ends, organization must

be used. The various committees named have well performed their work. H. B. Champion has been most careful and active, J. P. Lanning, as ever, has done much and constant intelligent work. The Corresponding Secretary has found use for all his spare moments for sometime past.

It is to be understood that, with the exception of the General Superintendent of the camp ground, all these persons make their work a labor of love any surplus which may be left from the enterprise being devoted to the purposes of the association especially the erection in Philadelphia of a hall for Spiritualists. I have thought fit to mention these details that perhaps some friends elsewhere may profit by our example and doubtless improve upon the method.

The speaker last Sunday morning was W. J. Colville, of Boston, and his subject "The Ministry of Angels. The discourse was clear, concise, logi-cal, instructive and excited general admiration. To attempt a synopsis would be in vain, but in the course of remarks the speaker while affirming the equal importance of every phase of spirit manifestation, repudiated the idea of the entire moral irresponsibility of mediums, asserted that the denizens of spirit-life were competent to maintain order among the undeveloped, and that the purest angels were often busied about their divine work in the lowest hells of earth and the spheres.

At the close of the discourse, which lasted an hour, the audience had increased and an improvisation was given upon subjects selected by the audience. Many of the verses of this composition were really of exquisite beauty and poetic power. From poetry to the dining hall and a good dinner, and then in the afternoon a large audience assembled to listen to the inspirations of Mrs. R. Shepard, of Minnesota. By this time all the best judges agree there were five thousand people on the ground, of whom one half gathered to listen, and the rest sought "sermons in stond books in running brooks" and doubtless found "good in everything. The subject of the discourse, selected from those presented by the audience, was an exposition of the text: "Ask and ye shall receive. Knock and it shall be opened unto you." The argument was that sincere askingled to thoughtful effort and thus in all relations in life, the gods helped those who strove to help themselves by doing well. The lecture was no better, if as good, as some Mrs. Shepard has given here, yet the most critical of our city papers declared on Monday that "the discourse was one any person might have heen proud of."

In the evening Edward S. Wheeler read the De-

claration of Principles of the Association, and Cephas B. Lynn spoke to a good audience, in answer to a question as to the probable result of the spiritualistic movement, especially of meetings such as was then in progress. The speaker was unable to see in Spiritualism the promise of another sect, though there was danger of narrowness of view. He was a Spiritualist, but cared little for any form of creed—could accept the one read by friend Wheeler, because not a finality nor any pretence of being authoritative. He would not fight for any creed but would contend for his right to accept any or his equal right, withwould not fight for any creed but would contend for his right to accept any or his equal right without offence, to reject all. "Let," said Mr. Lynn, "every one ablde wherehe is most benefited, in church, or in synsgogue; cathedral and cloister, or on the mountain top. Wherever you can do good and get good is the best place to worship—Jerusalem or Samaris, never mind." Historically reviewing the past, the orator analyzed the current of present events and the tendencies they manifested, quoting at large from the most profound and advanced scholars and thinkers of the time, and then undertook to prophesy the future. time, and then undertook to prophesy the future. He saw no such dire pertents as the imagination of some had depicted, but only an earnest debate in which science and free thought were sure to win the grandest triumph by the noblest means. The great word of the near future was to be friendship, and in milienial smity civilized men were to apply themselves to the philanthropic task of making the existence of human beings on earth worthy of the dignity of an immortal soul.

The lecture of the evening was listened to with the most intense interest and respect, as was well deserved. The lesson of the hour was a timely and sublime gospel, and few men have greater ability than Cephas B. Lynn on such an occasion. It would be remiss not to state that we had

good singing and music, the words chosen from a book especially published for the camp meeting. The grove was brilliantly lighted from numerous clear burning cresset lamps, the full orbed moon shone splendid from a translucent sapphire chy shimmering among the gently moving lawer. sky, shimmering among the gently moving leaves. Mr. Lynn closed his discourse under the inspiramr. Lynn closed his discourse timer the inspira-tion of a scene of perfect beauty, with a flight of gendine eloquence which carried him and his hearers on to the summits of the mount of spirithearers on to the summits of the mount of the property using the people, and Edward S. Wheeler at a sign from Mr. Champion, the President, stepped forward and said: "In the name of the most blessed Triniand said: "In the n ty of good health, good sense and good will, let

"May angel inspirations guide us by the highway of science to the groves of philosophy and the temples of a natural religion, there to worship God in the only acceptable ritual known to heaven, the kindly service of our fellow men."

Looking out upon the crowd of upturned happy intelligent faces in the audience, it was pleasant

intelligent faces in the audience, it was present to think there was not the remotest possibility any one of them could be eternally damned.

The moon shone on, the stars looked down, the long laboring train departed for the city at 10:30 P. M., and sweet sleep fell upon the campers at Neshaminy Falls Grove, except where the watch-man walked his lonely round over the still lamp-lighted premises, and heard the high up tree toad chant a nocturn in sentimental key. More next-time from

### Spiritualism vs. Christianity.

The gentlemen who have been defending their efforts to Christianize Spiritualism in the columns of the Jouinal, imply throughout the whole of their articles that Spiritualism needs to be engrafted with what they are pleased to term Christian morals, and imply that otherwise it may be, and often is, a very immoral thing, and some of them contrast what they are pleased to term Christian, with scientific Spiritualism, as well as other kinds. But I respectfully ask, what do they mean kinds. But I respectfully ask, what do they mean by their distinctions? Do they mean that Spiritualism may be scientific, but that morals are something else, or different from science? What are morals but the inherent relations which we, as somient beings, sustain to each other, and what are these rules of action, but the intrinsic, scientific laws jubering in these relations, and in their very life? Being universal, what sense is there in calling them after a person?

The idea underlying the Christian system of

calling them after a person?

The idea underlying the Christian system of morals is, that these are the arbitrary enactments or helty, and that we can obey or disobey them, just as we see fit to do, and this unscientific and unphilosophical method and system of morality has developed its natural and legitimate fruits, in the sylls that have followed in the wake of the unnatural teachings of this system. Morality or the science of human relations and actions, has really no more to do with Christianity, than it has with ddhism, Mohammedanism or any other form of religious belief. The science of sentient and hu-man relations and sciions, termed morality, like mathematics and geometry, which in their appli-cation, have evoked the splendor of civilization, and given to manking the means and instruments by which they have risen from squalid barbarism, are universal principles, that have no more to do with one person than another, but exist everywhere at all times.

The Christian system, like every other theological system, and even far more than some, has blinded the minds of its followers to any true perception and comprehension of the fundam principles of all moral action, by inculcating the fallacy that all goodness and right action were not the intrinsic and spontaneous tendencies of the very substance of our sentient being, but were at the option of the individual, to be arbitrarily accepted or rejected. To still more completely blind the people to the sublime universality of these principles, this system has prostituted ianguage by calling them after their pretended found-er, thereby engrafting on mankind the idea that these principles depended on a person.

Modern Spiritualism, by showing that the sentient nature of man is a real, subtantial existence, and consequently controlled by innate principles and laws, which are independent of the say so's of any person, and whose affections go out as natu-rally and spontaneously to kindred beings, as the sun shines or birds sing, is opening the eyes of the people to the fallacies of any Christian system for reforming the world. And if the gentlemen who are seeking to perpetuate this system in some form, would turn their attention to an investigation of the causes of the immoral condition of mankind, Spiritualists included, they would find that goodness comes neither from any particular person, nor from the teachings of any one, but that all goodness is the spontaneous manifestations of the human spirit. But educate them to believe that it comes from some person, or must be preached and put into them externally, and instead of being an inherent principle of relation between sentient beings, is an external acquisition, and surrounds them by the untoward deforming influences which mould their autenatal proclivities, and all the warping and depressing influences of false teachings and discordant societary circumstances, and your Christian Spiritualism will be as barren of any good results as all its auti-scientific and unphilosophic Christian prodecessors have been. If you want to improve the world, you never will do it by calling universal principles after persons, nor can you do it through Spiritualism only to the extent that you rest it on a scientific and philosophic basis.

#### FRANKLIN SMITH. The Abolition of the Oath.

The comments of the French press upon the ridiculous attitude assumed by the enemies of Mr. Bradlaugh in the English House of Commons are mostly of a sarcastic nature. The following, from the pen of John Lemoinne in the Debats, is a sample: "Our good friends, the English, fancy themselves the type and prototype of Liberalism, and continue placidly to inhale the incense offer ed up to them by all civilized nations, who cite them as models for imitation. Yet there is no country where Pharisalsm is so tyrannical. What right, we ask, has a political Chamber to inter-rogate consciences and to sak billets de confession from a man who fulfills the legal conditions and presents himself in the name of his electors? It would be curious to probe the inmost hearts of these fine Puritans, who require God's name to be used, but are daily the first to take it in vain. We really do not understand how these augurs can look each other in the face without laughing. The end of this hypocritical controversy is certain, viz., the abolition of the oath."

John M. Davis writes: Your paper is very refreshing, whether one believes in the power of spirits of the departed to return or not.

The Camp Meeting near Bonair, Iowa.

The camp meeting advertised to be held near Bonsir, Iows, has just closed. The tents are again laid away for future use, and the noise and bustle of camp life are things of the past. Of those who came to our meeting from far and near, I trust there were none who have not received compenthere were none who have not received compen-sation in social and intellectual enjoyment, and in renewed hopes and higher resolves to work un-cessingly for the upbuilding of a new life on earth that shall be more in harmony with the angel world. The weather was very much against us. The rainy weather and bad roads kept many from coming who would otherwise have been with us. Brother Peebles fully sustained his reputation as a needer and has still further endeared himself to speaker and has still further endeared himself to a speaker and has still further endeared himself to the hearts of our people, many of whom had known him only by reputation. Prof. Sanford Niles gave several very interesting and logical lectures during the meeting. He and his estima-ble lady came over fifty miles to the meeting at their own expense, and besides his lectures, Mr. Niles donated as much as any one towards the ex-penses of the meeting. Such generosity and depenses of the meeting. Such generosity and devotion to our cause, if it could be imitated by only a small portion of those who believe in Spiritualism, would carry our philosophy into every part of the country.

There were several mediums on the ground. Geo P. Colby gave public seances during the evening and private ones at other times, and all who tested his mediumship expressed themselves as being well satisfied with the result. One person who had tried several of our best public mediums, told me that he had never before received so good tests. His leading control, Seneca, had promised unknown to his unconscious medium, that, if pos sible, Dr. Samuel Maxwell should take control and speak from the stand at the last session on Sun-day evening. Dr. Peebles and Prof. Niles both gave short lectures, Prof. Niles referring to the subject of intemperance and its influence on the spirit after leaving the body. Mr. Colby at the time was entranced in one of the tents and knew nothing of what was being discussed. He afterwards came upon the stand, was controlled by Dr. Maxwell, or claimed to be, and took up the same subject, and for sometime spoke upon it in a very able manner. He aftewards answered questions for nearly an hour. His language was choice and often both language and thought were beautiful. When Mr. Colby's guides can be sure of sustaining such afforts at any time, and place that word. mg such efforts at any time and place, they need not fear to speak before any audience. If his health does not become impaired, I shall look for him to become one of our most efficient speakers and workers.

Owing to unfavorable weather our meeting was not a financial success. Had the weather been good there would have been no trouble in paying the entire expense. Of the three camp meetings which have been held in my grove, I have taken the entire responsibility and risk, but I have been assisted by a few earnest men and women, who have donated liberally. Those who have understood our motives and have stood by us, we shall ever hold in kindly and fraternal remembrance, and we shall be glad to co-operate with them in any work that will help to diffuse a knowledge of

the true philosophy of life.
Our meetings have undoubtedly been productour meetings have undoubteny need productive of much good. Thousands of people who were ignorant of what we really believe and teach, have listened to such speakers as Hudson Tuttle, Prof. Niles, and Drs. Kayner, Watson, and Peebles. I believe we have commanded the respect of the entire community. They have seen that we are a moral, temperate and intelligent people. My own motives in inaugurating these meetings have been to encourage reform, temperance and true living, to promote the exchange of tobacco, whis-key, idleness, and unnecessary extravagance of any kind, for more leisure for study and culture, more books and lectures, more beautiful homes more sociability and friendship, to the end that we may realize more of that happiness and genuine sweetness of life, which are the natural heritage of a wisely ordered life, and thus to assist in the development of a higher manhood and woman-hood in this life, and be the better prepared to join that vast army of spiritual workers, who have gone before us to that more glorious Summer-land, whither we are all one by one wending our

I think we have done our share towards getting these meetings started, and while I am willing to do more than my share towards sustaining them. I presume there will not be any more of them for some time to come, unless others will come for-ward and take a share in the responsibility. I feel assured that great, good would be done by keeping up such meetings in various parts of the country. More good speakers should be kept in constant employment, and especially should more spiritual papers be taken and read. A large class of Spiritualists become satisfied for themselves and then drift along with the popular current, expecting to ultimately land in some haven of bliss; but true wisdom would tell them that the kingdom of heaven is only to be gained by hard work, and when they land on the other shore, they will sadly regret that they had not tried to do more for the benefit of others. Every one's duty lies in that direction and there is no shirking the responsi-

For myself, I find that our camp meetings interfore with the interests of our Industrial school and that I consider a sufficient reason for not take ing so active a part in such movements. ever happens, you can depend upon me to stand by the Journal so long as it continues in its present sensible and straightforward course.

### G. W. WEBSTER.

Christian Spiritualism.

To the Editor Religio-Philosophical Journal. What is Christian Spiritualism? Is it, as we were taught to believe while in the church, that "in Adam's fall we sinued all," and which brought death and misery upon all humanity, who would eventually be ushered into life on earth, and that God was grieved at his heart for making man, and was under the necessity of coming down and suf-fer and die to rectify his own mistakes, in order to become reconciled to his rebellious children? This was the substance of our theological education, which was productive of darkness and gloom, and our mind remained in this state until the angels came to give us light from the Spirit-world give us evidence of a life beyond the tomb. Friends who had passed away by what is called death, re-turned and gave the assurance that they still lived and were happy, and that the dogms of Adam's fall was a myth. This intelligence dispersed the clouds of darkness from our minds.

If we must hire our thinking done by those who would be leaders in spiritual matters in order to gain eternal life, then we shall never obtain it; ut if by striving to live a pure life and living up to our highest light we can obtain eternal bliss, we shall obtain it we have no fears.

If there are those who have not yet outgrown their sectarian baby clothes, and can breathe a freer atmosphere in the church than out of it, let them peaceably remain until they may come forth through a natural birth. We are aware that the sectarian pastures are getting short, so it is not strange that we behold now and then one astride of the fence, while hunting for a greener pasture. We love the freedom of these heavenly truths too well to compromise them with error, and while God and the angel world stand by us we never shall, as this is the same of our enjoyment. HENRY MOON.

H. S. Holcomb writes: Please pardon my delay. I can only plead thoughtlessness or negli gence—poor excuse! Can't think of doing without the Journal, I so much enjoy its frim, radical,
fearless, outspoken thought. I hope; u will keep
right along exposing tricksters, hypocrites and
villains. Let Spiritualists, Liberalists, etc., exhibit a higher and nobler morality than that which
comes from a fear of having to stand on those red
hot rather than the comes from a fear of having to stand on those red hot plates. I despise the man whose goodness is only prompted by the fear of an imaginary hell, or so low down in a piration and intelligence as to suppose he can roll the sin of hypocrisy dishones-ty and beastliness under his tongue and imagine

Hiram Austin writes: I am very glad I am enabled once again to take the JOURNAL. I have been reading it weekly, borrowing it from your subscriber, Mrs. K., but I want to pay for it myself. I think it a duty incumbent upon Spiritualists to support our literature. The course you are pursuing receives my hearty approval; it is bound to win.

#### The Liberal Convention Business.

To the Editor of the Religio-Philosophical Journal:

The Liberal State Convention and camp meeting met at Lansing the last of June, and had what they assume to call a successful and harmonious meeting, for which we should all be glad and re-joice. I always feel glad and joyful at every indijoice. I always feel glad and joyful at every indication of progress in the liberal cause, and rejoice in real harmony, fully realizing the truth of the old adage, "In union there is strength." In the interests of harmony and for the sake of "union," it is well that I was not a member and present at hat harmonious meeting when they passed the following resolution:

"Resolved, That this Convention sends its fraternal greeting to the World's Congress of Liberals, to be held in Brussels in August next, and we hereby request Mr. D. M. Bennett, of New York, to convey such greetings, together with the resolutions here now adopted, to such congress."

This is enough to make every pure minded liberalist of Michigan, blush and hang his head in shame. Are we thus to advertise ourselves to our hystrem over the day. brethren over the seal Are liberalists of Michigan determined to commit suicide by drowning, and thus voluntarily hang upon their necks this mill-stone of corruption and filth, as the most effect-ive and sure mode of doing it? If so, they have shown business management and deserve success in their laudable undertaking.

I am thankful that Spiritualists, as such, were not implicated in this last crowning act of folly

and self-degradation.

and self-degradation.

Spiritualism has never fully recovered from the weil nigh fatal error and suicidal step committed by some Spiritualists in their blind zeals few years ago in openly espousing the cause of Woodhull and her odious teachings. Though there were then as now many good and pure minded Spiritualists, who deplored the foolish action and repudiated the vile teachings, yet they have been forced to bear the odium of that false step. That action of Charlotte was not, in fact, the voluntary expression of Michigan Spiritualists, but rather the voice of a few free-lovers, who seized upon the voice of a few free-lovers, who selzed upon that, to them, favorable opportunity to commit the society of Spiritualists to their false and pernicious views. The better class of Spiritualists those alone who are worthy the name—are and have long been trying to lift our glorious cause above the level of this debasing element that seeks only personal gratification, and care little or nothing for the grand truths and elevating and purify-ing teachings of our grandest of all philosophies and religions.

The tall of the Woodhull serpent yet lingers in our state, but will hereafter be found only in the lowlands and in the mental and moral awamps of Spiritualism. The devotees of the old exploded free-loveism may yet linger among us, but they are not of us. Many professed Spiritualists allowed themselves from sympathy, to go too far in defending Bennett and supporting his paper to the detriment of the cause and the injury of spiritual-istic journals. But I trust that many of them now see their error, and will put themselves right and henceforth be found where they belong, on the side of purity, home and happiness. To all such we extend the hand of cordat fraternal greeting, and are willing to forget the things that fare behind and press forward towards the angelic heights of pure Spiritualism, unclouded and un-tarnished by selfishness or lust. But, good breth-ren and sisters, don't ask us to subscribe for the Truth Seeker in preference to the JOURNAL or Banner, and please don't ask us to send D. M. Bennett to represent us in a foreign Liberal Congress. Please don't do it, and we will go on in our good work as brothers and ask the good spirits to help Fraternally, S. BIGELOW.

Kalamazoo, July 22d, 1580.

#### Morality and Liberal Religion.

Many "orthodox" people imagine that there must be laxity and dangerous looseness of morals in all the friends of Liberal religion. Even the Editor of Scribner's Magazine, in the last number, is so unfair as to hint that all Liberal thinkers are pretty much like the libidinous D. M. Bennett ! What are unjust insignation! Thousands of times have we heard that when people leave orthodoxy there will be nothing to keep them from immorally. The house caused thought that enybody throwing off her restraints would go atraightway to the bad. But Protestants, to say the least, are as moral as Roman Catholics. "Orthodox" Protestants imagined that all Universalists and Unita-rians would rush headlong to all wickedness. But facts show that upon the whole the friends of those Liberal sects are better in their morals than the "orthodox." And when those facts were pointed out we heard "orthodox people say, "Yes, you are moral; but that is all wonwelligin?" The you are moral; but that is all your religion. editor of Scribner's should blush, and make haste to take back his untrue suggestion about the imto take back his untrue suggestion about the immorality of Liberals. Some of the most liberal thinkers have made the strongest protests against the immorality of Bennett and Mr. Holland ought to know it. The men and women who certainly know that all wrong doing is punished immediately, as sure as that fire burns the hand put in it, and that right-doing is blessedness, have strong motives to live rightly. The people who are sure of the inexorableness of natural laws in matter and mind, are more likely to try to keep those laws, than those who imagine that they can transgress, and dodge justice by having a sheap forgress, and dodge justice by having a theapfor-giveness. Often have we heard that Liberals ignore God's Justice and dream only of his mercy But the fact is that Liberals are the greater teachers of Justice though they think that to rosst any person forever and ever is not Justice but cruelty infinite. As scientific thought advances, and the masses shall find by experience how sure and just are all natural retributions, even enlightened self interest will be strong on the side of all right-living: yea, a thousand times stronger than vague fears of arbitrary fires after death, and misty hopes of "maneions in the skles," There is no need of emigrating to some other world in order to be assured that virtue is blessedness, and vice is misery. If we could only present this simple truth so that the millions could plainly see it, what a help that would be to foster noble morality all over the world! We are sorry that all Liberal thinkers are not pure and good people, any more than are all "orthodox" people so. But our liberality we earnestly desire to be like "the wisdom from above. First pure, then peaceable, gen-tle and easy to be entreated, full of mercy and good fruits, without partiality, and without hy-

### A Seance with Dr. Slade.

In June 1875, I had business that called me to New York City, and was told before leaving home by a writing medium that if I would call on Dr. Blade, that my spirit mother and slater would meet me there and manifest themselves unmistakably. I did call on him and by simply writing "mother" and "slater" on separate slips of paper, I received a message from each, as follows:

"My dear son, this will prove to you I can come. You know I promised you that I would come, and

You know I promised you that I would come, and I am here. Your mother, Sally Brown."
"Dear brother: This is proof of our writing on other people's states. Hold your circles and we will come. I am as ever,
The initials were correctly given.
S. M. Brown.

James Glever writes: You should "stop short" when the time of subscription is up for the JOURNAL. It is carelessness that keep so many in arrears. A paper so good as the JOURNAL should never be allowed to drop more than one issue when the time expired, before it would be prepaid and renewed, and if there are parties who would fall to renew, you may be sure the same parties will always be in arrears.

W. J. LaRue writes: The general conduct of your paper, let me assure you, meets my most hearty approval. Your mission is a noble one; do not be diverted from it by any ordinary consideration. You may rely on my support.

To be selfish and sordid, and hence indifferent to the wants and necessities of others, is to make ourselves just about as truly miserable as we have the capacity of being.

Cheerfulness is just as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.—Ruskie.

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10:00pm++	Council Bluffs Night Express. Kansas City, Leavenworth and Atchison	16: 20 a n
0:60 pm++	Night Express	‡6:20 a n
	BLUE ISLAND ACCOMMODATION	
	Accommodation	6:40 a n
8:40 a m	Accommodation	7:45 B B
12:20 p m	Accommodation	9:10 a n
4:15 D m	Accommodation	1:90 n n
6:15 p m	Accommodation	4:40 n n
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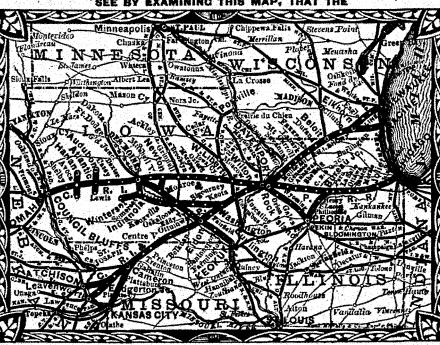
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such exquisite fruit may not strike its roots deeper than he has deemed.

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Continue from First Page, tually silenced by the impossibility of obtain-

ing a fair hearing.
By the force of the affirmatics branch of the idea, and by the overwhelming power of the almost infinitely varied demonstrations of spirit presence and intelligence which gradually appeared, skepticism was confounded, converts were multiplied by thousands and ten of thousands until now, after the lapse of one-third of a century, phenomenal Spiritualism is visibly approaching the eve of universal recognition. In the desire and labor for the final acceptance of the facts of spiritual intercourse by all mankind, there are no two parties among Chieffacts but a realous concurrence and Spiritualists, but a zealous concurrence and

co-operation of all. But by what other facts are we confronted? The number of the Spiritualists, meaning by that the believers in the mere facts of spiritual intercourse, in the United States alone, has lately been estimated at about seven millions, and we believe this estimate is no exaggeration. But where are they? Certainly but few of them, comparatively speaking, are incorporated with the visible body of Spiritualists as known to the world. In a rough and seemingly most liberal es-timate, I can not certainly figure out more than 150,000 persons distributed throughout the various cities and states of this country, as taking any avowed and visible part in try, as taking any avowed and visible part in the consociated spiritualistic movement or as forming any recognizable part of its ma-chinery or working force. Well, for the sake of the argument, suppose we say there are 500,000 of these. Let all but about 10,-000 of them represent the number of those who are willing to publicly avow and sup-port or listen to the advocacy of that phase who are willing to publicly avow and support, or listen to, the advocacy of, that phase of Spiritualism which is represented by Hudson. Tuttle, Wm. Denton, E. V. Wilson, Fanny Allyn and other public advocates of that ilk. The remaining 490,000 deducted from the 7,000,000, would leave 6,510,000 still to be accounted for. Where is this vast number who never appear, and many of whom could not be hired to appear, in public assemblages of Spiritualists where the anti-christian and anti-theistic doctrines of its now dominant expounders prevail? its now dominant expounders prevail?
Most of these probably have in years past,
listened repeatedly and as long as they possibly could, to the classes of lecturers and speakers who, nine-tenths of the time oc-cupy the Spiritualist platform. But they are persons who have more or less respect are persons who have more or less respect for religion, and for the Christian religion in particular, and who believe in a loving, intelligent, overruling Divinity. They have been shocked and wounded by the anti-christian ribaldry, the scoffs and profane jests, and often the downright blasphemies which they have, time after time, heard from some of these lecturers. They have resolved, as was their right, to hear no more of that kind of talk and have silently takof that kind of talk, and have silently taken themselves out of the way of it. Many of them, it is true, now refuse to mingle with any Sunday assemblages, religious or irreligious, but as to others, thousands and tens of thousands of them have made friendly terms with the modified and liberalized orthodox churches of the day, are attending their preachings and sending their children to their Sunday schools, which, by the way, are in most cases infinitely more attractive to children then the Suiritual Tractive to children than the Spiritual Lyceums. They do not mention the name "Spiritualism" in public, knowing full well what that good word has been perverted to mean to some minds, but among their own confidents in the church they talk of Christian Spiritualism. They relate the beautiful and wonderful facts of their experiences, which are listened to, in most With the church members, between whom and themselves (if, indeed they also have not become members) there has arisen a mutusympathy and confidence. They hold their strictly private circles which are generally opened with prayer and reading from the Bible; and in these circles they enjoy communion more sweet and blessed than any religion-hater can possibly conceive. Their Spiritualism is inexpressibly precious to them, being identical with that of the early Christians, and they love it intensely, and are constantly seeking, in gentle and almost silent ways, to spread it among their associates. And thus there is even now, in cities and portions of this country where intelligence and refinement prevail over ignorance and bigotry, scarcely a Christian church of any denomination that is not more or less pervaded by what we call "Spiritualism;" and this remark, to some

ing under an conscious inspiration. Mr. Tuttle and his anti-theistic confreres know this, at least, in part, and I sumbit as my own conviction, that we have here some of the main elements out of which is hereafter to be constructed the new, the re-baptized, regenerated and universal Church, and the redeemed humanity, prophesied both in the New and Old Testaments, and which the good Lord sent his servant Swedenborg to foreshadow more than a hundred years ago. It is from this vast number of Christian Spiritualists, "shams" though you, gen-tleman, may call them, that you are obliged to draw in making up at least five sevenths of the seven million Spiritualists which we are all glad to count in our land. And these persons, as a rule, are neither bigots nor sectarians, but the devotees of what they consider a rational religion, and are yearning for the union of all mankind in fraternal and Christian love; and if they are driven from or kept out of our visible ranks, it is only because there are so many among us whose practice it is to revile and insult that which which they do most devoutly believe

extent, embraces even the clergy them-

selves, many of whom are even now preach-

And now once more: the few advocates of Christ and his doctrines who are still in our visible ranks, are, for the most part, persons whose Spiritualism has cost them something, and you know it, gentlemen. Yours has cost you nothing except the mere money that you have spent in it for your own pleasure. And now, gentleman, we ask you one plain question, the answer to which will bring us to a fair understanding: In characterizing us as "shams" who, for the sake of clothing ourselves with the false appearance of respectability, would assume a name that falsifies our principles—do you mean to drive us also outside of your visible ranks, as you have already driven out or shut out more than five millions of the Spiritualist population of the country. Or do you expect us to look to you as the authoritative dictators of what we shall believe and preach? Speak, gentlemen, frankly and plainly, and without any of the restraints of your well-known modesty, for there are many others who desire enlightenment on this subject besides

and tenderly love.

Yours respectfully, WILLIAM FISHBOUGH. 829 De Kalb Ave., Brooklyn.

A special dispatch to the Chicago Tribune. Aug. 2d, intimates that Dr. Tanner was somewhat better than on the previous day.

as to its authority equal to, and upon the same foundation as, the other medical and

scientific institutions. The validity of its diplomas and the completeness of its appointments, can not be questioned. It was duly organized and incorporated some three years since, and the aim is to elevate the standard of medical eclectic education, which is accessible to all regardless of sex or race. The officers and trustees include business men and physicians of standing, wealth, influence and learning, as may be ascertained by reading the college announcement, which has just been issued for the session of 1880-81. Under the immediate supervision of the Dean of the Faculty, Prof. Robert A. Gunn, the renowned faster, Dr. Tanner is now demon-strating the fact that "Man lives not by meat alone," The beneficial influence of experiment on society and science will be fully manifested in due time. Science is being rapidly instructed and reformed, and many a person and household will reap lessons of great value about eating and drinking. Some new truths concerning the origin and the cure of many diseases, will be un-folded by this remarkable illustration of man's powers of will and endurance.

man's powers of will and endurance.

But to return. The new departure to which I referred as signalizing the coming session of the "United States Medical College," is the institution of a chair of Psychological Medicine, in fulfillment of the promise that everything adaptated to a process. ise that everything calculated to promote the true art of healing would be introduced as fast as ascertained and thoroughly taught.

taught.
In consequence of a series of discourses delivered by Mr. A. J. Davis last spring in Steck's Music Hall—in which he explained the causes and the laws of the sout-origin of many (or most) of human diseases, and urged the necessity of scientific men giving the subject more profound attention—a committee was duly appointed by the society to onen a conference with the college, to ty to open a conference with the college, to the end that this important branch of physiology and medicine might be inaugurated. The result of the conference was most satisfactory. The new Chair was accepted by the Faculty and Trustees upon conditions which it is believed will prove at once prac-tical and beneficial to both the college and the students.

After the institution of the Chair, the question of "the right man" to fill it was then agitated. At the end of several deliberations on this point, the following let-ter was addressed to the gentleman select-

NEW YORK, July 19th, 1880. TO PROF. ALEXANDER WILDER:

Dear Sir-The undersigned committee appointed by the First Harmonial Association to confer with Trustees of the United States Medical College, in relation to the establishment of a Chair of Psychological Science and Magnetic Therapeutics, take pleasure in notifying you that you were by a unanimous vote elected to the chair above named. We are further instructed to notify you that you will be expected to deliver not less than two lectures per week during the next term of the college, on the subjects services the Harmonial Association will pay you the sum of —— hundreds of dollars. With full confidence in your ability to discharge the functions of the professorship, we remain, with high esteem yours,

> WM. T. VAN ZANDT, JAMES E. BRIGGS, M. D., MARTIN L. VAN HORN.

And the following is the reply of Prof. Wilder, in which it will be observed he accepts the appointment, and outlines the important requirements suggested by the position:

NEWARK, N. Y., July 23rd, 1880. GENTLEMEN:

Your communication of July 19th informing me of my election, under your auspices and patronage, to the Chair of Psychological Science and Magnetic Therapeutics, in the United States Medical College, has been duly received. I am more grateful than words can express, for the good will and confidence displayed, and accept the appointment in accordance with the conditions

ment in accordance with the conditions and stipulations of your letter.

Of the responsibility and difficulties which are incident, I am fully aware. It is the first example, I think, in this country, that can be cited, of a medical or scientific institution including Psychological Science and Human Magnetism in its curriculum.

The letter though having an abundant litter though having an abundant litter. The latter though having an abundant literature, and an antiquity equal to that of Æsculapius, has now no seat in the scientific synagogue. Like the Ebionite Laz-arus of the Gospel it has been kept at the gate, among outcast and fictitious science; but like him it will have its metamorphosis and avatar as a glorified saint at the bosom of Father Abraham himself. Not only seers and prophets but sages and philosophers, have predicted, that this stone, which the builders have rejected, with arrogance and superciliousness, should have its place

at the head of the corner. Psychological science needs almost a re-construction, so far as recent methods are concerned. It has a rank too subordinate, and is circumscribed to a field too purely physical, to allow a proper evolving of the real knowledge. With the endeavor to eli-minate God from the universe and the spirit from man, I have no sympathy. Nor do I accept the notion that our knowledge must be acquired from our consciousness by agencies exterior to ourselves. There is a faculty of insight into the world of causes. The mind is older than the body, and has facts, conceptions and ideas of its own superior mode of existence.

In this direction the earnest thinkers of our time are eagerly looking. They are also cognizant of the half-known science, which should place the healing art upon a higher platform. The behest of Macbeth to be able to minister to a mind diseased, should be complied with, or physic be thrown to the dogs. Paul and Plato, Swedenborg and Spinoza, Galen and Paracelsus, aye, Kapila and the Kabala, all contemplated this matter as we do, and we do

well to consult them. To accomplish successfully what this new department and "new departure" require, will be glory enough for the most ambitious. I am diffident of my own ability. I have my full share of timidity, if not of incertitude. But I have sufficient love and enthusiasm for the work to attempt it with earnest purpose. I think I am wary of deception, and not without due cautiousness to restrain me from encroach

New Departure.

To the Editor of the Religio-Philosophical Journal:

It may not be generally known that Dr.

Tanner is undergoing his great trial of endurance in the building of this corporation, which is located at 114 and 116 East 13th street, in the City of New York. This college was incorporated under the general laws of the State of New York, and stands laws of the State of New York, and stands will contribute.

Ingliargely on the domain of fancy. I contempiate the undertaking with a profound sense of awe; and while fully sensitive to the distinction of being the first Instructor selected for the part, I am awake to the necessity to be careful, thorough and wise. The success of this attempt will mark a new speck in education. I ask, accordingly, your sympathy as well as support. If love for the work, and life-long study can accomplish aught, that much I will contribute. will contribute.

Thanking you once more for your confidence and desirous to be worthy of it, I remain yours truly,

ALEXANDER WILDER.

Messrs. Wm. T. Van Zandt, Jas. E. Briggs, M. D., and Martin L. Van Horn, committee of the First Harmonial Association.

The foregoing correspondence explicitly set forth the important ends contemplated in the establishment of the new chair in the United States Medical College. An opportunity is here afforded for the first time to magnetic healers and persons filled with the impulse to treat the sick, to become intellectually cultivated in the science of psychological cure.

After attending a prescribed course of these lectures, the student, if qualified, will be furnished with a certificate which will enable him, or her, to practice in magnetic therapeutics unmolested by the legislation of the regular practitioners. the regular practitioners. Such a course of study must prove of immense benefit to every medium, however highly gifted in the power to treat the sick under inspiration, or by the guidance of intuition. Definite scientific information is an incalcuable advantage.

inite scientific information is an incalcuable advantage.

Of Prof. Alexander Wilder nothing need here be said. His well-known scientific attainments, his profound scholarship, his great literary abilities, his natural modesty of character, and his love of and constant search for truth, commend him as the right man to fill this most important chair. The Dean of the Faculty is the distinguished surgeon and scientific scholar, Robert A. Gunn, M. D., No. 31 East 34th street, New York, to whom all applications for further information may be addressed. be addressed.

Very truly yours,
MEDIOUS.

Dr. Tanner.

A special dispatch to the Chicago Tribune, under date of Aug. 1st, says:

"Dr. Tanner, the Minnesota faster, is still extant, though he shows signs of extreme exhaustion to day. The nausea and irrita-tion of the stomach are persistent, and there is some indication that an inflammation has set in which may prove fatal at almost any moment. At noon to-morrow he will have completed his thirty-fifth day, and is near the end of his self-imposed struggle with nature. He is still as resolute and confident as ever, so far as can be seen. He talks rationally and shows wonderful self-control. His voice is as strong as on the first day, and he is able to walk about with considerable activity. He sleeps a great deal, but his naps are short and fitful. He is still watched closely by his attendants to prevent the possibility of food being conveyed to him surreptitiously. He has frequently been urged by the physicians attending him to abandon the struggle now while there is a possibility of escaping death, but Tanner refuses to listen to anything of the kind. At two o'clock to-day his pulse 80, compressible and threa temperature was 98 to 98 35. At 2:55 he made a feeble attempt to dress himself, but his limbs refused to perform their office and he sat down exhausted, his hand falling forward in pathetic helpiessness on the table. He still continues the use of carbonic acid water to subdue the nauses from which he now suffers so constantly. At 8:40 P.M. he was seized with one of those uncontrol-able spells of nauses and ejected about one and a half ounces of muous slime tinctured with the greenish secretions of the liver. It seems hardly possible that he can survive twenty-four hours longer if he persists in his fast. He is under the surveillance of the press of this city until the last hour of the night at which news can be printed, his collapse and death being almost hourly expected."

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Dr. Stone, was, he claims, assisted in the preparation of this valuable work by spirits who were eminent while in this life for their skill and success in the medical profession. The work is very complete and exhaustive and cannot fall to prove of immense value in every household. The list price with postage is \$3.68, at which price the book is cheap enough, but we will close out the stock on our shelves at \$2.00 per copy and we ought not to have one left in ten days after publication of this offer.

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