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CONTENTS.

FIRST PAGE .- Blographical Sketch of Alexander Aksakof. the Pioneer Spiritualist of Russia

SECOND PAGE.-Letter from the East-Thomas Carlyle, "Is Darwin Right?" Hudson and Emma Tuttle, Calling on A. B. French. The Spelling of Krishns, That "Orthodox Christian Hymn Book. Transcendental Physics and Bal main's Luminous Paint, Bible Revision, Thanks,

TRIED PAGE .- Woman and the Household, Book Reviews. Partial list of Magazines for Ju-y just Received. Miscellancous Advertisements.

FOURTH PAGE .- Notice to Subscribers. Questions of the Life Within and Beyond. What New York Preachers Think and Say. Who is it? Flippant Fa'shood in Chicago Tribune. Stopford Brooke on Spiritualism. The Alliance. Ingersoll's Copyright. The Congregational Cretd Makers. Vaccination. Illinois Press Association, Sum mer Meeting and Excursion. Mr Griscom's Fast, Twen ty eighth Day. Valuable Feature of the U. S. Consus of 1870, What a Boy Did,

FIFTH PAGE.-Labors in the Spiritualistic Vineyard and Other Items of Interest. To Book Buyers, Special Notice. Abute of Quinine. Special Noticts. Miscellancous Advertisements.

became determined to know all that con-cerned Swedenborg, and procured with great difficulty, not only all the works of that author, but the best German, French and English books treating on the subject. The revelations of Swedenborg in relation to Spirit-world, formed the soul of his theological doctrines. The naturalness of these and the extraordinary psychological facul-ties by which the author penetrated the mysteries of creation, engaged the entire attention of M. Aksakof. Elevated as is the faith of the orthodox English, Greco Catholic Church, the doctrine of the "New Jerusalem" appeared to him to be a true interpretation of the rational Christian religion. He was delighted with the clearness of understanding which extended over the whole domain of religion and philosophy; penetrated by this new truth, he made a special study of the "science of correspond-ence," on which is based the spiritual sense of the Bible, a sense Swedenborgoniy gives, as in perfect accord with the words of the

tice. Abure of Quinnie. Special Notices. Misecilaneous Advertisements.
BITTH PAGE.—'If a Man Die Shail he Live Again?'' The Lost Chord. Dr. Nolen, Persecution. Manitoba...'The Master.
Birth PAGE.—'If a Man Die Shail he Live Again?'' The Eresearch Dr. Nolen, Persecution. Manitoba...'The Master.
Birth PAGE.—If a Man Die Shail he Live Again?'' The Eresearch Dr. Nolen, Persecution. Manitoba...'The Sense?' In the master work of Swedenborg by S. Letter from New South Wates. Thomas Paines.
E. Queer English. Notes and Extracts.
Bavarar PAGE.—List of Prominent Books for sale at the off off the Gible, and M. Aksakof extended his research, applying the science to the interpretation of the Evangelists word by word. He explained the first five chapters of St. John which was a most difficult work to prepare himself to extend his researches in all directions, and the better to test the Old Testaments. he studied the Hebrew Inaguage. He found in the work of Sabre Off Divet, "La Langue hebraigue restudio," the elements of a philosophy of the Hebrew grammar, which he appropriated to his service: the language of Virgil and Colivet, "La Langue hebraigue restudio," the study of the sacred book, is chiefly in Latin. Swedenborg himself wrote in Latin, and M. Aksakof, when rendering the ideas of his author into Russian found the knowledge of Spiriture. Master. and here a new difficulty presented itself. The style of Swedenborg is peculiar, style of Swedenborg is peculiar, abounding in unique forms, and is often obscure. To make a perfect translation into simple Russian, M. Aksakof pursued for many years a thorough course of special philological Studies, and of his native tongue. He began by a profound study of the Russian language to assist him in this research beside the living language of the people he had the assistance of eminent literary men of his country, and M. Dahl, the lexicographer of Russia. Little by little this eminent scholar exchanged his received ideas for the doctrines of Swedenborg, and became an adept in their profound meaning. It was on his account that M. Aksapublished his first work in 1852 on Swedenborg: A Consistent Exposition of the Spiritual Sense of the Apocalypse, after "L'apocalypse Rivilie" of that author; a work written in French but immediately translated into Russian by M. Dahl.

by intuition. This, with the French works on magnetism, gave him the first, and in-complete information of the spiritual move-ment in America, and with his accustomed habit he at once sought all works treating on the subject, but found in Russia an ab-sence of all such books, and great difficulty in procuring them. Not until the end of 1857, did he procure the works of Edmonds, Hare and the Revelations of Davis. The tendency of his emancipated intellect had been progressive. Began by Swedenborg this tending received new impulse by the "Revelations" of Davis; and all the corres-ponding revelations from the ecstatic realm of the human soul.

ponding revelations from the ecstatic realm of the human soul. He studied with particular and continu-ous attention the works on magnetism, philosophy and Spiritualism of Cahagnet whom in 1861 he met at Paris. The reading of the consecutive volumes of Davis and the grand works on Spiritualism completed the emancipation of his mind. In his preface to the translation of Swed-enborg, he gave the status of modern Spir-itualism, in its relation to the revelations of the great seer whereby he justified their publication. The following is an extract from this

The following is an extract from this preface: "The theological works of Sweden-borg have engendered a sect—a common and unfortunate occurrence to the trans-mission of great ideas, so much does man love the 'jurare in verba majisbil.' Not-michten dir all the minimum all love the 'jurare in verba majisbii.' Not-withstanding all the spirituality and all the broadness of the philosophy, his disci-ples rest with the letter; astounded by the immensity of his revelations they will not go farther; for them it is not a step ad-vancing to higher altitudes but, a finality. In the present work the theologico dog-matic side is not presented, but the more important information of Swedenborg in regard to his personal experience in the regard to his personal experience in the Spirit world; for us he is not a theologian but a seer and medium."

This preface drew on M. Aksakof from the little circle of devotees to the doctrines of Swedenborg-of whom he had been a member-the most violent recriminations. He was thus compelled most explicitly to give the reasons for his apostacy. The result of this discussion was the publication of "the Rationalism of Swedenborg: a criticism of his doctrines on the Bible. Leipzig, 1870." To this work was attached as an appendix, "the gospel according to Swedenborg, five chapters of the gospel of St. John, and an exposition of their spiritual sense according to the doctrine of corres-pondences." M. Aksakof devoted himself during the years of 1853 to 1857 to this exegetical labor, which became a powerful lever of criticism for the perfect under-standing of Swedenborg's theology. The object of his final work on Swedenborg, was to prove that his rationalism was not imaginary; that the principle argument of Swedenborg to prove the divinity of the Bible, was not rational, for this same method of exposition which proved the exclusively divine character of the Testament. was alike capable of application to many other books of poetry and prose. In illus-tration, M. Aksakor, presented Dante, and the history of Nestor, of whom he gave the spiritual sense; and furthermore not only on this cardinal point, but other capital positions he showed, as the ground of his own proposing—to be irrational, and by him-self refuted, and consequently logically in-consistent. We quote the last lines of this

of this preface was given in "Memoranda." The first letters of M. Aksakof to Davis are reproduced. In 1868 the "Magic Staff" was published, followed in 1869 by the "Revel-ations." In 1873 the "Physician" appeared with a lengthy preface by M. Wittig and another by M. Aksakof. Impelled by his unconquerable zeal to propagate the doc-trines of Spiritualism he secured M. Wittig to translate the principal works on that subject; of Hare, Crookes. Edmonds, Wallace, Owen, and the report of the Dialectic Society.

Finally, in order to inform the German public of the progress of the movement, he in 1874 began the publication of the "Psychische Studien," a Monthly devoted to the presentation of facts and theories of Spirit-ualism. This journal has been favorably received by his scientific associates and is one of the most able, philosophical and scientific exponents of the cause it advocates.

But how were the new doctrines and Ak-sakof received in Russia? The status of Spiritualism may be learned by an article written by him in 1869, under the title "Spiritualism in Russia," and published in "Human Nature," and which was, after a time reproduced by M. Pierart in his "Council of Free Thought," In 1870. M. Aksakof received no obstruction from the Aksakof received no obstruction from the Russian censor, either in regard to his many German publications or his journal. Most fortunately the scientific class to whom he appealed, were much better ac-quainted with German than English. Thanks to this circumstance, his German publications exerted a great effect in prop-agating in their minds a true understandagating in their minds a true understanu-ing of Spiritualism. In this manner he be-came acquamted with M. Yourkevitch, Professor of Philosophy in the University of Moscow, who is not only an admirer of Davis, but also a zealous defender and ardent propagator of Spiritualism. He nev-

Gardner before the famous Harvard com-mittee; only far more difficult, fon account of the total absence of mediums, proper to bring before such a body. He visited Eng-land in the autumn of 1875, but was un-fortune to in Guding mediums who he cofortunate in finding mediums who he con-sidered sufficiently remarkable and reliable.

NO. 18

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Hearing, however, favorable reports of the mediumship of the Petty family at New Castle, the manifestations occurring behind a pendant curtain in front of which the mediums were seated, he visited the family, and his experiences were so satisfactory that he enga. ed the father and two sons. Unfortunately by the change of conditions and absence of the mother, who was the principal medium, the mediumistic forces were not sufficient to produce any result. After four scances, M. Aksakof seeing the hopelessness of the attempt, discontinued the scances and returned the mediums. He then engaged an English lady, with remarkable mediumistic faculties, and offered her services to the committee. This lady not being a professional medium, desired to remain unknown, and was presented to the committee under the name of Mrs. Clayer. Mr. Crookes, on page 38 39 of his "Researches" relates his experiences with this lady; at his residence, M. Aksakof had the pleas ure of making her acquaintance. The production of the physical manifestations in the plain light wholly exceeded his ex-pectations, and he at last thought the necessary medium for presentation to the committee had been found. She at first declined the offer, but yielded to his urgent solicitation and arrived in St. Petersburg in mid winter, accompanied by her two dauchters whom she would not truct to daughters, whom she would not trust to the hands of strangers; this was a most meritorious act, one which the history of

Spiritualism in general and Spiritualism in Russia in particular should not ignore. The second series of official scances com-menced before the committee in January, 1876. The manifestation began at the fifst scance. The rappings were plain and dis-tinct and of the same character as those er conceals his convictions, nor loses oc-casion tospeak in public, and in the midst of his colleagues in the university urges the importance of this question. He took a at Rochester in 1849, in the presence of the Fox girls, and witnessed in London by Mr. Aksakof at the home of Mrs. Kate Fox-Jenken. The tipping and elevation of the table were also produced before the committee, being everything he expected for the commencement. Prof. Boutlerof, and M. Aksakof attended these scances for the purpose of witnessing the phenomena, and being near the medium; but alas! in this case from the beginning, instead of an impartial scientific investigation, the committee were determined to prove the phenomena of mediumship had no existence. Their action put to shame even the shameful methods of the Harvard committee. They proved themselves either cowards or rascals entirely beneath the high estimation in which they were held by the public. The medium in the words of these judges who had passed judgment before they met at the first scance, made all the r mifestations, and Prof. Mendeleyef, oner 3 prin cipal personages of the commit lared not like a gentleman but like a that the medium had an instrume. acealed by her skirts to which she resal ced, Thus terminated the scientific history of Spiritualism in Russia. Awaiting the report of the committee M. Aksakof continued his negotiations with different mediums, which resulted in bringing Dr Slade from London to St. Petersburg in January, 1878, but when 1 3 arrived the committee had ceased to exist and Russia was engaged in war with Turkey. The public mind was occupied by other subjects. The experiences of Prof. Boutlerof and M. Aksakof in a purely scientific direction were not satisfactory. Although his visit to St. Petersburg was not 245 productive as might have been, his passage to Germany and its results forms a memorable epoch in the history of Spiritualism. The experiences of Prof. Zollner and many ther celebrated men of science with him, if December, 1877, and in May 1878, were most marvelous, and are already known around the world. The proud German who in his scientific pre-sumption would scarcely deign to speak of Spiritualism was overwhelmed by the astonishing character of the manifestations, and an impulse given to Spiritualism which bore down everything before it. This success fully repaid M. Aksakof for all the sacrifice he had made in Russia, and the long and patient labors by which he had prepared the way in Germany for this final result. When we consider the great efforts of Prof. Zollner, the advocacy of Prof. Perty of Berne, Prof. Hoffmann of Wurzburg, and of Prof. Fichte, who publicly defends not only the phenomena, but the doctrines of Spiritualism, we feel that M. Aksakof must enjoy a deep satisfaction in a result to which he has more than anyone else, contributed. After having completed his work with the committee, M. Aksakof demanded in the committee, M. ARSAKOI utilianuted in 1876, permission to publish in a Russian monthly journal of St. Petersburg, "A Re-view of Mediumship." This permission was refused by the minister of the Interior, Timaschef. Here is one of the great ob-Timaschef. Here is one of the great ob-stacles to the propagation of Spiritualism in Russia, and the public eagerness in tem-poral interests, which is so great as to ig-nore all other issues. M. Aksakof was not idle, but prepared a reply to the report of the committee. This was made by M. Mendelegef in a book bearing the title: "Matarials by which to inder Spiritualize it. "Materials by which to judge Spiritualism," a mass of ironical commentaries in which Continued on Mighth Page.

unwearied efforts of this eminent man. to bring to Europe the knowledge of Spiritualism. Knowing that the sketch of his life would be of deep interest to the readers of the JOURNAL, I have sought to embody some of the most conspicuous of his efforts. Really, I have only presented one side of his double life: that relating to Spiritualism, leaving his official career, which is not less interesting, wholly unmentioned.

We have noble, self-sacrificing Spiritualists in America, but none who exceed him in devotion. He has counted rank and position as nothing, and without a thought sacrificed his wealth, feeling more than repaid, if the cause he loved prospered, and bestowed on others the happiness he had found.

Alexander Aksakof was born in 1832, at Repiofka, to the fortune of his father, the government of Penza, Russia. After having completed his course of studies at the Imperial Lyceum of St. Petersburg, an institution privileged to the ancient nobility of Russia, he entered on a political career which, with little interruption he has followed to the present. He is a descendent of an eminent literary family; his Uncle, S. Aksakof, is the author of many works which are regarded as classical productions; his two sons, cousins of Alexander Aksakof, are also able writers; the first, Constantine has published a History of Philosophy and is proficient in the Slavonic language, which has formed a distinguished feature in Russian history; the second, Ivan (John), is one of the most distinguished literateurs and writers on public law in the country. Notwithstanding these predisposing cir-cumstances, and his love of the classics, Alexander Aksakof remained another year at the Lyceum, engaged in the studies he most delighted in, which were not those relating ito literature and politics. In his early youth by the exceptional circumstan-ces of his family, his attention was attracted to religious and philosophical questions. The science of man he regarded as the science, par excellence, and as fundamental in this science he placed the grand problems of the reason of human existence and the wherefore of life.

In the Lyceum he became familiar with the many volumes of Swedenborg. Whatever makes an extraordinary impression in Russia, has its opposers as well as defend-ers, and M. Aksakof found enjoyment with the latter. He had a companion, the Prince A. Sh., of a family unique as partizans of Swedenborg's doctrines. The first book of Swedenborg read by M. Aksakof was, "Heaven and Hell" in the French translation of Moet. Opposed to mysticism, he was then surprised and captivated by the practical sense of these revelations of the world of spiritual forms, movement and activities the mind as the only foundation of happiness; the conduct of life being graded by the knowledge of the truth. The ra-tional solution of the grand problem of spiritual existence claimed his attention, and he entered on its investigation. He devoted himself with the same ardor with which in youth he gave to his studies, to the new world which opened itself before his enraptured seuses.

Endowed by nature with a harmonious character, philosophical and intuitive; pre-eminently positive and systematic, whatever he studies he is never content until he thoroughly masters his subject in all of its unfoldings and details; hence when he entered this current of thought, he

An intimate friendship was the natural result of this union of science and conviction.

The grand design to which all his studies converged, philological and theological, was the translations of Swedenborg's works into Russian. In this task, he was assisted by the interior sense of the works which answered the supreme problem of our existence, and rewarded and sustained by the great ideas by which he was inspired. In 1858 his translation of "Heaven and Hell" was published at Leipziz, but it was compelled to await for more propitious times for its appearance in Russia. Swedenborg being the first of seers, it was natural that M. Aksakof should take

up the study of animal magnetism, and enjoy all works on spiritual revelations obtained in this manner, agreeing as they all did in essential points with Swedenborg. In 1854 while searching the libraries, he came by chance on "Nature's Divine Revelations," by A. J. Davis. The title did not attrac: by A. J. Davis. The title did not attract his attention but the qualification of the author, "The Seer and Clairvoyant" at once impressed him. He was rejoiced to find most remarkable proofs of the principal points in the revelation of Swedenborg con-cerning the Spirit-world. They differed in docume comparison Chaitionity it dogmas concerning Christianity, it was true, but all important, that only in dogmas, while they agreed in the great facts of

Spirit-existence. In order to form a correct judgment of both physiological and psychological pheno-mena, M. Aksakof at once saw the necessity of a thorough understanding of the exact sciences; the perfect comprehension of the spiritual man, necessitated the understand. ing of man physically. With this object in view, in 1855 he inscribed himself as free student of the faculty of Medicine of the university of Moscow, and for two years pursued the studies of anatomy and physiol-ogy, and as supplimentary, chemistry and physics. He soon departed from the re-straint imposed by scientific authority, the result of his supplimentary humans. result of his experiments in human magnetism being a translation into Russian and publication at St. Petersburg in 1860, of Count Szapary's work entitled, "Magnetic Healing.'

He readily understood and comprehended in all its remote bearing, the accounts he received of "Spiritual Manifestations" in America. The first book on that subject which reached him, was Beecher's "Review of Spiritual Manifestations" in 1855. He there received palpable evidence of the truth of the grand doctrine he had accepted

work: "My only object has been to excite research after truth; to cast into the minds of the disciples a first spark of doubt in the infallibility of their Master, and to deliver them from the magic circle, in which they are bound by their faith in the divinity of his revelations, which is the principal cause for their melancholy immobility, and en-genders intolerance and fanaticism in all." 227

With all his profound studies of Swedenborg, M. Aksakof did not cease to in-vestigate the fundamental principle of religion in general, and of psychology in particular; one thing he regarded as incontestable, that if the mystery which enshrouded the human soul was ever penetrated, and the fact of individual immortality admitted into the ranks of science, it must be by the, assiduous study of the phenomena of Spiritualism.

The works of Kardec began to penetrate Russia, and M. Aksakot had something to offer his countrymen and although in a foreign language he promoted their wide circulation. The materialistic tendency of the times led him to give a higher value to facts. With this object in view he trans-lated the work of Prof. Hare, and published it at Leipzig in 1866. Through this means he discovered another translator of Davis's works. M. Wittig who at the prompting of the eminent naturalist and philosopher, Nees von Esenbeck, had translated many of Davis's works, but had not yet found a publisher. The translation of Davis by M. Aksakof not yet receiving the sanction of the censor, his attention while in Paris in 1860, was called to the strange fact that not a single volume of Davis's works was either in Paris or London, and the impossibility of providing anything for the Spiritualist of his own country, induced him to offer Mr. Wittig to publish some volumes of his translation and thus began his efforts to propagate Spiritualism in Germany.

The first volume published was the "Reformer" of Davis, in 1867. The preface of this volume contained the history, explanation of, and introduction to, the "Harmonial Philosophy" into Germany. An abridgment

deep and vital interest in the publications of M. Aksakof, and brought them all to the attention of the censor of the University. Unfortunately for the cause this eminent man is no longer of this world. M. Aksakof paid tribute to the memory in an article which he published in 1876 in the "Revue Russe," under the title of "Mediumship and Science,"

In 1870 he proposed to M. Boutlerof, Professor of Chemistry in the University of St. Petersburg, whose sister in law, the cousin of M. Aksakof, manifested some degree of mediumship, to form a circle for the investigation of Spiritualism in an experimental manner. This noble scientist and lover of truth, did not hesitate for a moment. The circle was formed usually of four persons: the Professor, his sister-inlaw, Mrs. Aksakof, who was endowed with remarkakble mediumistic powers, and M Aksakof. This was their first experience in Spiritualism, and they took no personal part in the excitement of table turning. result of twenty scances, attended by Ma Boutlerof, was the admission of the reality of the phenomena.

In 1871, Mr. D. D. Home arrived in St. Petersburg; for the first time in the life of M. Aksakof was evidence of the grand and beautiful spiritual manifestation given through him, the truth of which he has no doubt, having faith in the reliability of human testimony presented to him in such a manner that he could not doubt. He was not tardy in furnishing M. Boutlerof the occasion to assist in similar seances; and as the result, he was fully convinced, and a seance was given by Mr. Home to the Professors of the University of St. Petersburg. The details of this seance and the conver sion of Prof. Boutlerof has been related by M. Aksakof in the "Spiritualist," No. 21 1871.

When the experiences of Mr. Crookes were published in the "Quarterly Journal of Science," M. Aksakof immediately translated it, and at last, after all his long years of weary waiting, he had the extreme pleasure of presenting the Russian public with the first book on Spiritualism. Its title was, "The Spiritualism of Science, experimental investigations on the psychic force by W. Crook F. R. S.; corroborative testimony by the chemist, R. Hare; the mathematician. A. de Morgan; the naturalist, A. R. Wal-lace; the physicist, C. Varley, and the in-vestigators, with 16 designs; translated and published by A. Aksakof."

In 1874 a zealons Russian Spiritualist, Mr. Levof, engaged a French medium, C. Bredif, to visit St. Peterburg; M. Aksakof profited by this occasion to arrange weekly scances for himself, to which M. Boutlerof invited his friend and colleague, M. Wagner, Pro-fessor of Zoology to participate. After six months, and many scances with

Bredif, and without him, M. Aksakof forced by evidence, opened the campaigne by his celebrated letter published in the April No. (1875) of the "Revue de l'Europe," one of the better class of Russian month lies. Great offence was taken by the press, and the university which forced the 'society physique" to nominace a committee to investigate the phenomena of mediumship.

The honor of the nomination of the first committee, strictly scientific, for the investigation of this question belongs to Russia. This committee fully confiding in the ability of M. Aksakof, invited him to make the necessary arrangements for them. He was thus made to act somewhat the role of Dr.

RELIGIO-PHILOSOPHICAL JOURNAL.

LETTER FROM THE EAST.

THOMAS CARLYLE.-"IS DARWIN RIGHT?"-HUDBON AND EMMA TUTTLE .-- CALLING ON A. B. FRENCH .- THE SPELLING OF KRISH-NA,-THAT "ORTHODOX CHRISTIAN HYMN-BOOK."-MRS. SHINDLER'S REPROOF.-DE PARTURE OF WILLIAM FISHBOUGH.

To the Editor of the Religio-Philosophical Journal:

Is it a paradox to say that the secret of success lies in succeeding? I am inclined to think not. The thought come to me while appropriating the pages of Canon Farrar's 'Eternal Hope," Despair, trials and temporary failures often prove but initial steps lead ing the soul up on to the mountains of the ideal and the beautiful. An eternal failure, under the government of a God infinitely good, wise and omnipotent, would be a moral impossibility. While Hosea Ballou was preaching full fifty years ago, that there was no absolute and endless evil in the universe, but that imperfection, and so-called evil of all kinds, would finally be overruled for good, an impetuous and dissatisfied hearer jumped from his seat, and sarcastically asked: "Is evil. good, then?"

"Not till we see the end of it," was the calm reply of the venerable preacher.

THOMAS CARLYLE.

One of England's great men, preferred hav ing his body laid by the side of his devoted companion, rather than in Westminster Abamong the debris of kings, himself the kingliest of all. For this I admire him. He was an egotist, a cynic. a worshiper at the shrine of force; these I did not admire in him.

Reaching England on one of my tours around the world, I felt anxious to see the great "Scotch philosopher of Chelsea," and taking the necessary steps to do so, was kindly told by several in London that any effort in that direction would be fruitless. Even the talented Mrs. De Morgan discouraged me, saying he was "very aged," "quite infirm" and "averse to seeing strangers"—all of which in. tensified my desire to see him. Therefore, one afternoon, unaccompanied by friends, and without letters of introduction, I jumped into a carriage, asking to be dropped down at the residence of Mr. Carlyle, naming the street. He was near his door taking a sort of a sunbath. Passing my card to the servant I was invited to walk in. The room was unique, quaint and old. My method of getting to see this sage and prophet of the new day was anything but fashionable, or orthodox in style, and I keenly felt it. The English are very good, however, at condoning Yankee peculiarities; for which, with many other things I hold them in high esteem.

I shall never forget Thomas Carlyle; his speaking genius and weird appearance. He had the student's stoop shoulders, and looked to me, wrinkled, gruffy and grand! He had the Scotch contour of face; a harsh husky voice; shaggy over hanging eye brows; a deep searching eye, and a most commanding presence. True, he became a doubter, a faultfinder, prevish and somewhat encoring in his late years-let us have charity. No one is perfect, and to see one sinner stoning another is painfully amusing! I should like to see the following stirring and truly spiritualistic words of his in the JOURNAL:

I shall row no more behold my dear father with these budily eyes. With him a whole three score and ten years of the past has doubly died f r me. It is as if a new leaf m the great book of time were turned over, Strange time-endless time; or of which I see neither end nor beginning. All rashes on. Man follows man. His life is as a tale that has been told; yet under Time deer there not light the term of the set. His life is as a tale that has been told; yet under Time does there not lie Eternity? Perhaps my father, all that essentially was my father, is even now near me, with me. Both he and I are with God. Perhaps, if it so please God, we shall in some higher state of being meet one another, recognize one another. All that was earthly, harsh, surful in our relation has fallen away; all that was holy in it remains. I can see my dear father's life in some measure as the sunk pil-lar on which mine was to rise and be built; the waters of time have now swelled up round his (as they will round mine); I can see it all transfigured, though I touch it no longer. I might almost say his spirit seems to have entered into me (so clearly do I discern and love him; I seem to myself only the continuation and second volume of my father. Three days that I have spent thinking of him and his ends are the peaceablest, the only Sabbath that I have had in London. DENTON'S NEW BOOK.

where wild briars twine and June's roses are now blooming. Many are the hearts that sympathize with the parents and grand pa-rents in their deep affliction.

A. B. FRENCH OF CLYDE. In this flourishing western city I delivered two courses of lectures upon foreign travels under the energetic supervision of Mr. French, who by the way is exceedingly popular where he resides. Let it be announced that he is to speak, and hall or church will be densely crowded. Even church members flock to hear him. He is more constructive than de-structive in method. He esteems it a great folly to continue aiming deadly blows at that which is already dead. "Come," says he, "let us concentrate our forces and build the better temple." The church of the future has a place in waiting for him! Devoting his tireless energies to the practice of law, horticul-ture, and the nursery business for the past ten years, thereby securing a financial competency. Bro. French feels the overshadowing and the inflowing of a fresh inspiration, bidding him nnowing of a fresh inspiration, blocking him go forth again, teaching the good things of the kingdom. Already has he given heed to the heavenly vision. He is called far and near to attend funerals, deliver orations upon "decoration days, and attend grove meetings, getting the sobriquet-"the silver tongued orator!" He should begin to think about He should begin to think about putting his valuable thoughts into pamphlets and books, as there is a growing demand for this kind of literature, especially among re ligiously inclined Spiritualists.

KRISHNA-AND HOW TO SPELL IT.

If it were unjustifiable in the old fathers to "lie for the glory of the church," it is equally reprehensible for modern writers to draw unhistorical comparisons and misspell names for the glory of either Spiritualism or Materialism. I refer to *Krishna*, often spelled now-a-days "*Christna.*" Why is this? and what the underlying motive? Max Muller spells it Krishna; and so do present Hindoo scholars in India The author of "Hindoo Mythology" written by a Hindoo of Modroo architecture written by a Hindoo of Madras, published in 1875, and dedicated to the Prince of Wales. also spells it Krishna. For the benefit of such Spiritualists as are continually making comparisons between Jesus Christ and Krishna, and often awarding pre-eminence to the latter, I quote the following from the work just referred to:

Krishra is stated to have slain Naraka, a five-headed Acura, and taken possession of his elephants, horses and women—the latter numbering 10.000, the whole of whom Krishna subsequative manufering volume where the subsequative married, multiplying him-self into as many distinct forms, so that each maiden believed he had married her in his single person. He abode severally in the dwellings of each of his wives, who each hore him ten sons, and believed herself to be the exclusive favorite of her lord.

I have noticed that Brother W. E. Coleman has uniformly spelled this word Krishna correctly, and I am credibly informed that he is preparing a series of essays, or a book treating of Krishna, the Sanskrit, Hindoo history, and other matters pertaining to the ancient religions. I most heartily approve of this for Mr. Coleman is intellectually capable and well-fitted for doing those subjects ample justice.

If an Mnglo Saxon were to tell a Hindoo historian or scholar that Krishna was crucified, or was one of "sixteen crucified saviors," he would in all probability meet the ascertion, with the smile of pity, if not downright contempt. He died from "an arrow-shot," say the native scholars of india.

I chanced to be in Madras, Southern India, on the festival day of Krishna's birth, witness. ing the ceremonics in the temples and the great procession in the streets. Krishna, the black image sat high up on a huge indescribable car, drawn by bulls amid the shoutings of ignorant half starved people, the beating of drums, and the sprinkling of perfumed water from house tops. By the side of this repul. sive, horrid looking god was the carved bow and arrow symbolizing the way in which their god, Krishna, came by his death.

tender. The angels seeing it, transplanted it into their own immortal gardens, leaving the mortal casket to be laid away under the turf common now than in the dismal days of John Calvin.

Perhaps in justice to myself, I should sav that the hymns objected to, were selected not because I accepted each and every sentiment in them; but rather because the words and tunes usually associated with them were so very familiar; and thus, well adapted to scances, conferences, and congregational singing generally. That very thorough and candid reviewer of books. A. E. Newton (as well as other Spiritualist writers and critics), wrote only recently, very approvingly of this read-ing and singing book-Spiritual Harmonics.

In this same article, Brother Coleman, referring to my seventeen years' connection with Dr E. C. Dunn, informs the public that he has "renounced Spiritualism and declared his so-called mediumship a delusion. It was so reported I admit; and yet, the plain truth is, Dr. Dunn has never "declared his so-called," or rather his real "mediumship a delusion." know whereof I affirm; for I saw Dr. Dunn in January. We are in frequent correspond-ence; and I consider him to day one of the hest clairvoyants in the country. True, he has joined the Methodist church. Other Spiritualists have done the same, yet still believing in angel ministry. And what is more-several of our ablest speakers have joined Christian churches, some of them be-coming preachers in them. But not one, so far as I know, has renounced his belief in spirit communion.

Also, in this article I am accused by Mr. Coleman of publicly defending "the truth of the story of the immaculate conception of Jesus" The exact truth is, I defended nothing of the kind! I am not blaming Mr. Coleman, for of course, he was so informed. But his informant, either ignorantly or wilfully falsifying me, misled him. When will talehearers become truth-carriers? Every word then and there uttered upon the subject of procreation without the father, citing scientific authorities, was read from a carefully prepared manuscript. There could be no baser injustice than to hold me responsible for the inferences of Joseph Cook, drawn from any series of facts.

MRS. SHINDLER'S PARAGRAPHIC REPROOF. In the JOURNAL of June 4th, I find the subjoined paragraph from the pen of the talented Mrs. Shindler:

As to the motive of Dr. Peebles in calling Mr. Davis a materialist, I have nothing to say. You, (Mr. Cole-man) in your sledge-hammer style, have spoken out plainly enough; but let us hope that Dr. Peebles will give the printed works of the Poughkeepsie Seer a more candid reading than he appears to have done, and will avoid hereafter making assertions which will not have investigation and which cause a poor of record to bear investigation, and which cause a pang of regret to so many of his spiritual brothers and sisters.

It was wise and well that sister Shindler had "nothing" to say about any "motive" of mine in calling Mr. Davis a materialist: and it would have been decidedly wiser and better if she had had "nothing" to write concerning the subject; so at least it seems to me, for I never called Mr. Davis a materialist. If others led her astray upon this matter on their heads must rest the responsibility. And right here, though still suffering somewhat from a recent hemorrhage of the lungs, I can but smile while thinking of the charges and counter-charges piled upon me! It was certainly ten, possibly twelve years ago that, writing favor-ably and eulogistically of friend Davis and his works which I had carefully read and with profit too, that I spoke of him in good faith, as "the Seer, distinguished clairvoyant, medium and Spiritualist;" when lo! an admirer of his dispatched me a letter right speedily, telling me in a style severe even to being abitsive that Mr. Davis was "a harmonial philoso pher and neither a medium nor a Spiritualist!" I meekly subsided. And now, I am criticised and sentenced for calling him "a materialist," which as I before said, I did not do. Really, what am I to think-or do-or say? Do not Mr. Davis's well-intentioned friends defend him too much? 'I dislike," wrote the great Emerson many years ago, "to have people de-fend me in the newspapers." It is my candid opinion that Andrew Jackson Davis, whom I hold in high esteem, is not only abundantly competent to take care of himself, but is to all intents and purposes his own best defender, and own best commentator! The reiterated opinion of Mr. Coleman that I have a "spite," or cherish a "feeling of spite against Mr. Davis," assigning no reasons save that I dissent from some of his teachings, seems as unkind as uncalled for. Mr. Davis dissents from, and in the past criticised some of my writings-was it from "spite"? Wm. Denton sharply criticised and pointed to some of the mistakes in Mr. Davis's Revelationswas it from "spite"? The late Wm. Fishbough criticised both Mr. Davis and his writings-was the cause "spite"? Let us done with all such insinuations and suspicions! In the absence of positive knowledge, it is nobler and wiser to assign the better, rather than the baser motive. I cherish not a particle of illwill towards a human being. The best of mortals are not perfect, and the worst have their redeeming traits. If Mrs. Shindler had read for herself my late work-"Immortality: our Homes and our Employments Hereafter," and especially the 20th chapter, carefully noting the heading "The two theories concerning the beginnings of things," etc., she would not have committed the error of ascribing to me language that I never used. Along the first pages of this chapter, devoted exclusively, as above indicated, to the origin, or the "beginnings of things," quoted from several authors, such as Oken, Buchner, and also the following from Mr. Davis: Matter contained all the attributes, characteristics, essential qualities, and peculiar combinations which the whole Univercelum manifests....Matter and mo-tion are co eternal principles, established by virtue of their own nature; and they were the germ, containing all properties, all essences, all principles, to produce all other forms and spheres that are now known to be existing....As matter contains the essence and proper-ties to produce man, as a progressive ultimate, so mo-tion contains the properties to produce life and sensa-tion. These together, and perfectly organized, develop the principle of Spirit....To me the grosser matter is impelling the rare and refued; while the rare and re-fined is pervading the grosser....All ultimates to me are still matter....It is a law of matter to produce its ultimate mind. Davis: ultimate mind. Upon the above paragraphs or sentenceseach conveying a distinct idea-I offered not a word of comment; neither did I directly or indirectly, pronounce one, or any of the authors quoted, theist or atheist, Spiritualist or materialist! And now, I have to say, that I am most heartily sick of the stinging bitter-ness of Spiritualists; the illiberality of Liberalists, and the disgraceful bigotry of sectarists-heartily sick of the accusations, misrepresentations and internal dissensions so prevalent among the millions professing to walk in the light of the new dispensation. And if in any way I have engendered or thoughtlessly incited any of them I most deeply regret it. Such was not my purpose. Sooner would I be injured than injure another; and infinitely sooner would I be misrepresented than misrepresent a co-worker in the cause of human progress. Consider me hereafter, as standing alone and independent! And it is a matter of doubt whether from this time forward there can be a motive potent enough to induce me to correct a misrepresentation, make an explanation of a position, or engage

to me personally, they occupy time that can be occupied to a far better advantage. THE SUDDEN TRANSITION OF WILLIAM FISH-

BOUGH. The report that this excellent self sacrificing soldier, in our ranks, had fallen, while yet the warmth of his hand clasp was in mine, filled me with a sorrow too deep for expression. Is it possible, was the exclamation! Only the week previous he had invited Dr. Crowell, Mr. Kiddle, Prof. Buchanan and others with myself, to spend an evening at his residence. Under ordinary circumstances such an evening would be an eventful one; but now, considering the social fellowship and the momentous subjects under consideration, it will be almost sacredly memorable to those present, It was approaching midnight before we all left the parlors.

I had known Mr. Fishbough for thirty years, a portion of the time very intimatelyknown him to esteem and honor him. It is the common testimony that those who knew him best, prized him highest and loved him the most! For candor, integrity and really true manliness I question if he had a superior. So sincere, conscientious, and religiously in clined was he, that he could illy endure in others the least tergiversation, double-dealing, unprincipled pretension, immorality, irreligion, or atheism, and yet, he was forgiving in spirit-and tender as a child in his feelings and expressions of charity. Sincerely devoted to his family and faithful to his friends, he was a deep thinker, a sound reasoner, a clear writer, an able author, and the chosen scribe of Andrew Jackson Davis's clairvoyant Revelations, because, "constituted to preserve harmony," and because in his interior nature, he "corresponded to Love, Will and Wisdom" combined.

As the steady march of years came and passed like dreams, his spiritual nature be-came so intensely quickened and ripened, that he was blest with frequent clairvoyant sights and visions. During these seasons of soulexaltation he literally lived above the world. While relating some of these visions to me his eyes would fill, and the tears roll down his face like rain drops. He has gone-peace to his ashes and joys immortal to his unfettered soul! In the words of Victor Hugo-I feel to say: "I bless him in his life, bless him in his coffin which friends filled with flowers, and which God filled with stars."

J. M. PEEBLES. Hammonton, N. J.

Transcendental Physics and Balmain's Luminons Paint.

BY T. P. BARKAS.

Within the last few weeks an extraordinary work, entitled "Transcendental Physics," has appeared in Germany, from the pen of Professor Zollner, the facts in which are corroborat. ed by several other well-known German professors,

A few days ago, a friend invited me to attend a scance, at which phenomena of the kind described by Professor Zollner frequently take place.

He proposed to place patches of Balmain's luminous paint on the objects that were likely to be moved by the invisible agents who might be present.

1 accepted my friend's invitation, and at-tended the scance on the evening of Tuesday, February 23rd, 1881. It was held in a room in Newcastie on Tyne.

There were twelve gentlemen and Miss Wood, the medium, present. The medium sat in a strong birch arm-chair in the centre of the room, and she was skilfully and careful

I requested the sgent moving the guitar to place it in my hands, and instantly that was done, and two stanzas of "Auld Lang Syne" were very quickly played upon the guitar.

I then asked the agent playing the guitar to lace his or its fingers over the luminous paint. This was done, and I saw what appeared to be the large fingers of a human hand.

I asked the agent to grasp my hand, and in-stantly I was grasped on the knee and on the hand by a huge masculine human hand, which was intensely cold, although the room, which had been heated by a stove, was very warm.

For the next half hour, guitar, tambourine, tube and lamp were moving about in various parts of the room, some of them occasionally striking the ceiling, and all of them acting as though they were carried about by invisible and impalpable agents, who had the freest powers of motion.

Towards the end of the scance, I was desirous of ascertaining the actual size of the large hand that had previously grasped me, and I asked the owner to place it on my head. The hand was immediately placed firmly on the top of my head, and I discovered that it was a right hand of enormous magnitude, and very cold, that the thumb of the hand rested on the front of the organ of constructiveness on the right side of my head that the palm rested on the top of my head and that while the thumb was touching the front of constructiveness, the fingers extended to the base of destructiveness, on the opposite side of the head, the span of the hand was therefore eleven inches and it was powerful in proportion to its length.

There was not a hand in the room belonging to any embodied human being of anything like equal size, and the medium who is a slender female has a small hand.

At the close of the scance, with the permission of those present, I felt the hands of the medium and each sitter, and without any exception, they were all quite warm. Whence then came the cold huge hand?

I have not the slightest reason to believe that any deception was practiced during the scance, but in order to make assurance doubly sure, I would suggest to the managers of the circle that during future experiments, they not only have the musical instruments banded with luminous paint, but that patches of paint be placed firmly on the medium and on the arms of each sitter. By that means any move-ment of the medium or of the sitters would be at once recognized.-Herald of Progress.

Bible Revision-Thanks.

The true believers; that is those who believe that salvation depends upon believing and moreover in believing what the Bible teaches, will be under everlasting obligations to the late revisers of the Bible. Thus, for centuries people have been asked to believe in the Trinity, that is that there were three persons in one person. Nobody could comprehend it, but, therefore, said the priests, there is the more merit in believing it. Some people, like Byron, wished that there were five instead of three, so that there might be still more merit in believing. Wicked men, in all ages since the doctrine, have refused to believe what was simply impossible, and these have been disposed of by beheading, burning, racking and various other churchly and priestly methods of disposing of "heretics." The fiercest and bloodiest conflicts that have disgraced and cursed the earth have been over this doctrine of the Trinity. St. John foresaw the doc-trine in his vision under the symbol of three frogs coming out of the mouth of the "beast," or church, and foretold the effects of the evil doctrine. But now come the revisers of the Bible and

JULY 2, 1881.

DENTON'S NEW BOOK.

I am more than pleased with Mr. Denton's volume-"Is Darwin Right?" There was pressing need of this book, and meriting it, will have an extensive sale. I pray of both Spiritualists and Materialists to purchase and diligently peruse it. The Author is an evolutionist; so am I-and yet, I have been and still am a strenuous opposer of many of Dar-win's hypotheses. No clear-headed thinker ever confounds or uses interchangeably the dissimilar terms, Darwinism and evolution.

Mr. Denton in this volume criticises with an unsparing hand Mr. Darwin's theories of the "Creator's originally breathing life into one or a few forms"-upbraids him for ignor-ing the "spiritual side of the universe"-for making altogether too much of "natural selection," and for several other positions. On the other hand he holds many opinions in com-mon with Mr. Darwin, and so do a majority of clergymen.

On pages 24-26 he refers to and briefly discusses the theory of "spontaneous generation." accepting it. In this we widely differ. The dogma savors too much of a special creation. My sympathies are far more in harmony with the convictions of W. E. Coleman, Virchow, Huxley and Tyndall as against "spontaneous generation," than with the views of friend Denton.

There is no taint of chance, agnosticism or atheism in this volume. The able author writes squarely of an "infinite, unseen, intelligent Spirit as the life of our life, the spirit of our spirits"-exclaiming-"Nearer to thee, will be our prayer as the ages of the future bear us on." If space permitted I should like to quote paragraphs and pages from this refreshing book. I venture only upon the following: "It is evident that there must have been something infinitely more potent at work than Darwinians have yet presented, to bring into existence man, the spirit." You are right, friend Denton!

HUDSON AND EMMA TUTTLE.

So near, on my way to Chicago, how could I resist the temptation of a brief visit with Mr. and Mrs. Tuttle, though at the odds of warring with storm and mud during the drive of a dreary dismal March evening? Reach-ing the door of Walnut-farm cottage, I was at once made welcome! None but despicable ninnics supposed that Bro. Tuttle and myself were belligerent enemies because like valiant knights we drew keen edged swords in defense of the faith that was in us. Honest differences of opinion upon matters metaphysical, theoretical and religious, should never affect real heart or soul fellowship. They certainly do not with us!

This is the home of industry, literature, philosophy, art and music, each and all occu-pying their appropriate positions under one hospitable roof. The writings of Hudson and Emma Tuttle-like those of William and Mary Howitt in England-will abide and live through the coming centuries to educate, bless and beautify the American character. It pained me to hear of the departure of their MY "ORTHODOX CHRISTIAN HYMN-BOOK."

Over a column and a half of your valuable space was occupied recently by Mr. W. E. Coleman in reviewing the song-book (with other matters foreign thereto) which I named "Spiritual Harmonies;" but which he christens "Dr. Peeble's orthodox Christian Hymn. book." This title striking the ear rather musically, does not displease me in the least. It he had pronounced it a sectarian hymnbook I possibly might have taken umbrage. But "orthodox" sounds well. None of us wish to be considered heterodox. And then, "Christian" allied to Christ from Kristos in the Greek; and this from Krino to annoint signifies, annointed, divinely illumined, all of which is very proper. And this "orthodox Christian Hymn-book," alias, Spiritual Harmonies, containing about 100 hymns and songs from popular authors including such writers (Unitarians and Spiritualists), as Longfellow, Whittier, Martineau, T. L. Harris, J. S. Adams and James G. Clarke, is for sale at the RE-LIGIO-PHILOSOPHICAL JOURNAL office. The book contains also readings appropriate for funeral occasions; and besides much other reading matter, gives such general definitions of Spiritualism as follows:

of Spiritualism as follows: Spiritualism defined in general terms, implies—the possibility and certainty of a present conscious inter-course with the inhabitants of the Spiritworld. "Are they not all ministering spirits?" asked the apostle. In a broader sense. Spiritualism is a phenomena, a philosophy and a religion; appealing to the sensuous perceptions through the manifestations and materiali-zations of mediumship * * Genuine spirit-usi manifestations, are not only in perfect accord with the marvels of the New Testament; but they are the "greater works" promised by Jesus Christ to believers —the Hving witnesses of immortality. * * * Spiritualism settles three questions of momentons import:

mport: 1. That man has a conscious existence beyond the

grave. 2 That all individuals commence that existence pre-cisely as they leave this, mentally and morally, retain-ing their identity and memory. 3. That this future existence is one of mental pro-gress and spiritual unfoldment for all hundre intelli-gences.

gences. The spiritual philosophy, while undermining the false and overthrowing the Babels of bigotry and an persition, is constructive in purpose, and eclectic in method. It gladiy conserves the good and adopts the right and true wherever found.

The following two lines:

Well knowing that Jesus resides everywhere, And will in all places give answer to prayer, "are sufficient," says Brother Coleman, "to damn the book in the minds of all rationalist Spiritualists." Well, others before me had their books "damned" and consigned to the their books "damhed" and consigned to the flames! Fortunately, their souls were not in the hands of mortals. The above lines, con-stituting a portion of that hymn, the "Bower of Prayer," were favorites of my mother; and though now in her S5th year, she still delights in the melody. One stanza of this tabooed hymn, page 40, reads thus:

Sweet hower, where the pine and the poplar have spread, And woven their branches a roof o'er my head; How oft have I knelt on the evergreen there, And poured out my soul to the angels in prayer.

Since this hymn was approved and copied for me by a venerable "ration ist Spiritualist" -since it was and is the favorite hymn of my sainted mother, and since the last line of the above verse speaks of pouring out the "soul to the angels in prayer," I wish that Brother Coleman could conscientiously have refrained little grandchild. It was beautiful, frail and | from pronouncing upon the hymn and the disputations settle nothing; and what is more ing the phenomena.

ly tied to the arms of the chair with a long continuous tape by a gentleman who was present, and way skillful in tying knots and loops.

The lady medium, thus tied, sat in the centre of the room, below the chandelier, which was suspended from the ceiling of the room, and at the close of the scance, aided by the gentleman who tied the knots, I released the medium, and we found the fastenings intact. Personally, I have no doubt that the medium remained tied during the entire sitting.

The twelve gentlemen who were present sat in a circleround the medium on twelve chairs; the fronts of the chairs formed a circle 8 feet in diameter, and the knees of the sitters formed a circle 7 feet in diameter. Each sitter held the hands of his two neighbors, and circles of chairs, knees, hands and arms surrounded the medium during the whole sitting.

The room was carefully examined, and the only persons present were the medium and the twelve sitters. The space between the feet of the sitters and the chair of the medium was about 21/2 feet broad, so that there was a ring of floor round the medium 30 inches broad.

I sat slightly behind the left-hand side of the medium, and on the floor near my feet there were placed a guitar, paper tube, tam-bourine, and lamp. A strip of luminous paint was placed round the waist of the guitar, across the tambourine, and round the paper tube other luminous bands were placed, and the entire face of the lamp was covered with luminous paint. Strips of luminous paint were placed on the rung at each side of the chair of the medium, and when the gas was turned out I distinctly saw the luminous patches on the chair rungs, the luminous strips on the guitar, tambourine and tube, and the luminous lamp, six patches in all.

There was also a strip of luminous paint placed on the support of the chandelier pendant from the ceiling, in order that we might be able to judge of the height of any luminous object that might pass through the upper portions of the room.

When the medium had been securely tied, and the luminous objects placed on the floor, the gas was turned out, and with the exception of a faint glow of nebulous light, derived from the luminous paint, we were in dark-Each sitter securely held his two ness. neighbors, and the circle round the medium was complete. We sat thus conversing, and occasionally singing some pleasing melody for about thirty minutes, during which time no movement of any peculiar kind took place.

At this stage, a gentleman present asked me to make a few remarks, but not wishing to distract the attention of the sitters from the expected phenomena, I replied that I had come to make observations, not remarks, and suggested that we should continue to look for phenomena,

The company began to sing some simple words to the tune of "Auld Lang Syne" and immediately the guitar, which was lying at my feet, began to move. It presently rose into the air, floated about the room, reached up to an elevation nearly as high as the cell. ing of the room, and, descending gently, tipped the heads of the sitters round the circle, and acted in a manner which resembled ac-tions produced by a human being who had the power of the freest locomotion among the sitters. During the entire evening no footsteps were heard, nor was any one touched by the lower extremities of anyone moving about in the comparative darkness, it seemed as if hands, independent of tangible bodies, were moving the musical instruments and produc-

leave out of the new version the five principal texts on which the Trinitarians have rested. Thus the passage in I John, v. 7 and 8, "for there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one," etc.," has been expunged as spurious.

We thank them, along with all the other sinners. They have relieved us all of a great burden. We can get to heaven now without believing that one is actually three and that three is actually one. There will be no more throats cut nor necks broken for refusing to believe an absurdity, just because a lot of priests said that God said so. If we could. have a few more revisions of the bible, we might get rid of the bibliolatry of the Protes. tants, which is more absurd than the Mariolotry of the Romanists, and come to view the bible for just what it is, as the most remarkable literary production and the fullest record of spirit manifestations extant, and as containing the most wonderful prophecies which have ever been recorded by any people. We congratulate mankind on their escape.

Think of it! "On what a slender thread hang everlasting things!" If the unbelievers in the Trinity had died under the old version they would have been "lost," By living to witness the advent of the new version they are saved without believing in the Trinity.-Worthing-ton, (Minn.) Advocate.

WEDDING-DAY RESOLUTIONS .-- When the celebrated Theodore Parker married Miss Cabot, he entered in his journal, on his wedding day, the subjoined resolutions, the keep-ing of which made his married life a happy

one: 1. Never, except for the best reason, to oppose my wife's will.

2. To discharge all duties for her sake freely.

3. Never to scold.

Never to look cross at her.

Never to weary her with commands.

To promote her piety.

To hear her burdens.

To overlook her foibles.

9. To save, cherish, and forever defend her. 10. To remember her always most affection-

ately in my prayers. Thus, God willing, we shall be blessed.

CHEAP BABIES -On Sunday fortnight an announcement, which caused some amuse. ment to the congregation, was made in a church at Shrewsbury. The clergyman had just given out, amongst other announcements, that in the afternoon a christening service would be held, and that parents desiring to have their children christened must bring them to the church before S P. M. Then the clerk, who is a little deat, convulsed the congregation by solemnly adding: "Those who have not got them can be supplied with them in the vestry after the service at 6d. each." It transpired that the clerk thought the clergyman had announced that he intended to adopt a new hymn book at the Easter services, Hence the grotesque blunder.-The Christian Life.

A DIFFICULT quantion is about to be raised in St. Paul's Episcopal Church, Buffalo. A young girl attendant occupies the position of a highly respected teacher in the Sabbathschool on Sundays, and tends the bar in her father's saloon on week-days. On one side of the bar-room is a row of tables for card-playing, beer drinking, etc. The girl has taught in the Sabbath school for three years, and says she had supposed all along that her co-workers in the church considered it just as legitimate for her to sell beer or whisky as for them to drink either.

JULY 2, 1881.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY RESTER N. POOLE. Metuchen, New Jerecy.]

O Pilgrim, comes the night so fast? Let not the dark thy heart appall, Though loom the shadows vague and vast, For love shall save us all.

There is no hope but this, to see Through tears that gather fast and fall; Too great to perish Love must be, And Love shall save its all.

Have patience with our loss and pain, . Our troubled space of days so small; We shall not stretch our arms in vain, For Love shall save us all.

O Pligrim, but a moment wait, And we shall hear our darlings call Beyond Death's mute and awful gate, And Love shall save us all.

Cella Thaxter.

⁵ The sacred name of Love is so often degraded and perverted, that its mention suffices to pro-duce a smile or a sneer. Yet Love is the principle of Life; one root with many branches. Each stem follows a separate mode of growth and blossom, having its own fragrance and hue. From the flaunting red of passions—that branch which is nearest the earth and coarsest, to the loftiest stalk with its lily cup of stainless white, emblematic of pure and exalted affection-all spring from that background of primordial essence without which negation alone would constitute the universe.

From this warm, all-embracing Divine ocean of fluent essence, each absorbs an amount and quality according to temperament and heredity. Beginning with basic or self-love, the normal development must be through the Conjugal, the Parental, the Fraternal and the Filial to the last and highest and the rarest, to Universal Love.

It is evident that all lower animals possess the three first in common with mankind. It is left for the immortals to rise into serene and exalted regions where the azure, the violet and the white blossoms of Love do so beautifully unfold in an atmosphere of freedom and seren. How narrow the view, how contracted ity. the horizon, how subject to fogs and miasma and flerce cyclones, those who have not yet reached the upper air.

If the illumination of Wisdom is secured, that other masculine principle of the universe as Love is the feminine-the soft, steady warmth of fraternal affection will expand the flowers of the soul rapidly under its chemic force. Only under the daylight of wisdom's rays is it true that

"Love shall save us alk"

The world has been cursed through all ages by the extremisms of the two first loves. Selfishness and lust have grown into rank weeds, overrunning the soil of the heart, and choking its finer growths, and have raised their noisome, blood-red chalices to secure the dew and sunshine. In the spiritual as in the natural world, age upon age has been necessary to refine the elements, and render possible a higher order of growths. And to day, the lowest forms exist beside the most advanced. Even when the intellect is developed to apprehend. moral truths, these have not been grasped by the soul and become part of its life, "knowl-edge comes but wisdom lingers," and they who acknowledge the beauty of the higher affactions still are content to revel in the lower.

Those who have experienced the delights of iraternal affection, meet at times as the transfigured; they stand in true relations to others, they possess an exhilaration in the exercive of this love which warms and invigorates the intellectual powers as well as the heart. They believe in friendship, in self-sarrifice, in heroism; they meet on the table lands of life, and make of the meetings festivals. These hours and these meetings come seldom, but come they will to souls attuned to the same key. The dissonances of life, its experiences, its worries, more than all its externalisms, bury us beneath a mountain of rubbish, and losing sight of the real person, we value him for his seeming. We call to each other across wide gulfs, and the very tones of the voice grow false. Friendship becomes a thing to put on or off like a garment, and we lose sight of each other with change of place, until some new experience, some revelation awakens us to our truer selves, and brings soul face to face with soul. Then we realize for a little time, that the warp of all our lives is spun from the same endless web, and its name is Love. In this connection we would transcribe one of the later Psalms, left out by the revisers: Almighty Love! we acknowledge thee to be the Lord our God, the everlasting Father and Mother of all.

pected, until mothers are intelligently and po-tentially interested. Love and wisdom will then unite to help the human grow to the divine.

A spiritual minded sister from the far west writes: "Dear, good people, tell us how to make domestic happiness, and then we will try and make a universal Heaven, Happy homes make fit temples for the Holy Spirit. O Spirit of Justice, Spirit of Love, come and dwell with us, draw near and hear our humble prayer! Help us to make our homes heavenly, by breathings of love so tender and kind that all their inmates shall learn to appreciate true goodness. Help us to see and learn what is right; open our eyes and warm our souls with God's infinite fire. Bless, comfort and keep us faithful to the highest though living in truest liberty. I feel every day an unceasing desire to live a more natural life. I do not wonder at the love which Jesus had for mountains and retired places, for there he could hold sweet communion with God through nature."

BOOK REVIEWS.

THE MORALS OF EVOLUTION. By M. J. Savare. Boston: George H. Ellis, publisher. 200 pages. Price \$1.00.

The dedication "by permission," "To Her-b rt Spencer and his friend John Fiske," shows the affiliation of the Unitarian preacher in Boston, whose discourses make up this book, with the English thinker. Mr. Savage means what he says and says what he means, a merit not to be slighted. The volume aims to show that evolution is a working up to higher thought, nobler ethics and purer morals. as well as to finer and more varied forms of matter. Morality and Religion of the Past; Origin and Nature of Goodness; Obligation, Selfishness and Sacrifice; Relativity of Deity; Rights and Duties in Opinion; Moral Sanc-tions; Morality and Religion in the Future; are the titles of some of the discourses. No authority of book or creed is held supreme. no bibliolatry or sectarianism is taught. The closing sentence of the book on the future religion, gives a glimpse of his thought; for more the whole work can be read with profit:

"This religion * * that the universe is on the side of law-keeping, that God is at the right hand of him who does right, as his friend and father and elder brother, and that, in so far as he obeys law-that is, does right-he is a co-worker with God-this faith shall be in man the mightlest of all possible motives for true and noble living. * * Thus man shall be dignified, at the same time moral and religious, a brother of all his fellows, a child of God-he shall be dignified to the office of coworker in the present endeavor and struggle of both man and universe, which shall at last culminate in that

"One far off divine event. To which the whole creation moves,"

PRINCIPLES AND PORTRAITS; by C. A. Bartol. Boston: Roberts Brothers, publishers, 460 pages Price \$2.00.

A venerable preacher, wise, genial, free, t spiritual thinker, true and brave yet sweet and mild in aspect and soul, is Dr. Bartol, well known for long years not only by his Unitarian parish in Boston, but by many of no parish. With the simplicity and fearlessness of a child he utters his own intuitions, and the reader is surprised to find a rare wisdom in his quaint and startling utterances. His spirit and aim charm even the conservative, and the treshness of his thought is invigorating. He should be a Spiritualist, for his inner life is clear and illuminated Perhaps he is, but we think not, for if he was he would say so. A pity it is that such a man fails to witness inspiring and convincing spirit facts.

In this book we have Education. Deity, Sel-ence. Art. Love, Beasts, Politics, Play, as topics or Principles. As Portraits are Shakespeare. Channing, Weiss, Garrison, Bushnell, and Hunt, the Artist. To begin the delightful work of quotation is easy, but to stop is the troublet Get the book, and then you will want also "Radical Problems" and "The Rising Faith," by him and from the same good publishers.

Partial list of Magazines for July just Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Mischief in the Middle Ages; Trial by Jury in Civil Suits; Wounds; Andrew's Fortune; Four Days with Sanna; The Portrait of a Lady; What is My-thology? Friends: a Duct: The Greek Play at Harvard; In Memory; The Gentlemen's Contribution to the Ladies' Deposit; Sympath-etic Banking; Philip's Death Cell in the Esco-rial; The Contributors' Club; Books of the Month. Month.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece: A Summer Day; The Story of a Horseshoe; "Honey Nellie;" Paul and the Combmakers; A Song for a Birthday Boy; The Academy Boat-Race; Sharon: The Enchanted Story of Banbury Cross; Through the Torrid Summer Heats; Mr. Littlejohn's Animals; Release; What made Sam Sick; A Decorative Artist; Dragon-Fly Day; Having His Own Way; Eight O'Clock; To-Day; Polly Cologne; Tangles; Supplement.

The Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Earl of Beaconsfield; Bimetallism; The "Sunbeam" in a Storm; The Fortunes of Literature under the American Republic; Babies and Science; Tract xc. and its Consequences; Sonnet on the Deaths of Thomas Cariyle and George Eliot; Rambles among Books: The Permanence of Con-tinents; Kith and Kin; On Novels and Novelmakers; The Love of the Past; The Origin of Religion Considered in the Light of the Unity of Nature; Thackeray as a Poet; A Story of the White Czar; William Blake; Lost; What is a Molecule? The Morality of the Profession of Letters; One Year in a German Cookery School; Presages of Approaching Ill; Over-cating; Griton and Newnham Colleges for Women; Memory's Song; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany. This number begins a new volume, and is embellished with a beautiful steel engraving entitled "Ophelia" This engraving is a companion piece to " Marguerite," which appeared in the January number.

The Century Co .- The name of the corporation formerly known as Scribner & Co. has now been changed to The Century Co. The title of Scribner's Monthly will become The Century, with the next volume. St. Nucholas is slightly changed as to its sub-title, being now St. Nicholas an illustrated Magazine for Young Folks. The July numbers of these magazines are the first to bear the new corporate imprint.

Scribner for July contains a paper of speci-al and timely interest, "The People's Prob-lem," in which the writer takes the ground that the time has come for the people of this country to exercise their right to "alter the government." Besides a wealth of literary and illustrated matter. Contents: The Younger Painters of America; A Song before Grief; The Sea-Horse; A Day in the Ma'sh; The People's Problem; Beware; Mont Blanc; Dr. Dollinger and the Old Catholic Movement in Germany; Decoration in the Seventh Regiment Armory: Peter the Great as Ruler and Reformer: A Fearful Responsibility; Shad-ows; Railway, Churchyard and Cemetary Lawn Planting; The Levees of the Mussissippi; An Old Virginian; Undowered; Madame Delphine; A Rainy Day with Uncle Remus; Owl Against Robin; Topics of the Time: Communications; Home and Society; Culture and Progress; The World's World; Brie 2 Brac Price of Soribner's Monthly, 84 a year; 35 conts a number. St. Nicholas 83 a year; 25 cents a number. Sold everywhere.

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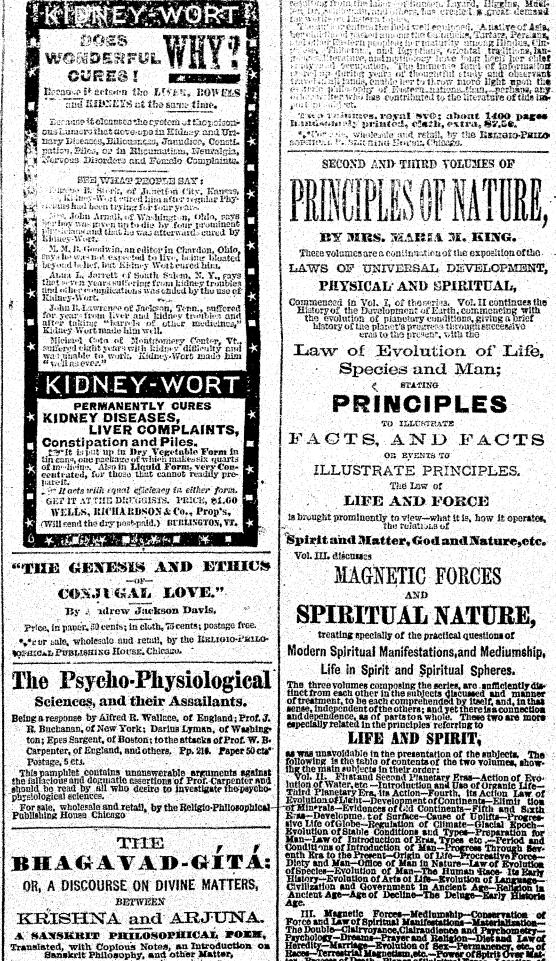
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In thee all live and move and have their being. To thee all spirits and angels bow and cling with an immortal attraction.

Thou, O Love divine, dwellest in the everlasting life of our hearts; not with our lips only, but in our lives would we honor and glorify thee.

In thee we seek for the Holy Mother of Wisdom; in thee we behold the true Christ, and in thee we behold the Holy Ghost of the

Father Everlasting. The virgin mother of Wisdom is virtue; the true Christ is love to God and love to man; and the Holy Ghost is the sacred presence of Truth in the heart.

We therefore pray to thee, O divine Love! and would beseech thee to give us grace and beauty and holiness and virtue and gentleness, so that we may exemplify thy spirit and walk in righteousness all our days.

Make us tender and trustful and kind always one to another; and save us and save all from breaking thy commandments.

O Holy Love! our Father and our Mother, let the heavens and the earth manifest thy infinite tenderness, so that the kingdom of God and his will may be unfolded and realized on earth.

Blessed are the pure in heart, for they shall see God.

The American Social Science Association has undertaken a new work which is meeting with great favor. It seemed to a portion of the members that it was of more importance to understand the laws of development of human beings than of animals. Acting on that conclusion, they issued a circular embodying a register to thousands of persons in all sections of the country. To these, replies are being constantly received by Mrs. Emily Talbot, of Boston, the secretary of the education de. partment of the association.

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SKETCHES AND REMINISCENCES OF THE Radical Club of Chestnut Street, Boston. Edit-ed by Mrs. John T. Sargent. Boston: J. R. Osgood & Co., publishers, 420 pages. Price \$1.50. The Radical club has had wide fame, although it never sought it. In 1869, a company of some 30, clergy and laity, met at the home of Mrs. Sargent and her husband (a Unitarian clergyman of liberal views and moral courage), for the freest investigation of all forms of religious thought and inquiry. All views were represented and a wide range of opinion expressed, without controversy, in its meetings. Scientific educational and philosophical questions were also discussed, paners read, and conversations of rare thoughtfulness and interest sometimes were held. Up to 1880, it was kept up, and 200 persons filled the parlors and halls at its last meeting. Emerson, Weiss, Bartol; Mrs. Howe, Whittier, Hedges, Frothingham, Mary Grew, of Philadelphia; John Fiske, O. W. Holmes, Lydia Maria Childs, and many otkers, were attendants, at times and this very interacting volume is times, and this very interesting volume is made up of reminiscences, essays, letters, newspaper articles and poems from the galaxy of rifted people who found those ample oldfashioned rooms so pleasantly filled for years. Religion, Women, Immanence of God, Jesus, The Unseen, Newspapers, Pantheism, Quakerism. Darwinism, Jonathan Edwards, Heredity, Fatality, etc., etc., are subjects of essays in its pages. This Radical club, where none were pages. dined or wined and all was simple and informal, with the fine tack and judgment of the hostess, Mrs. Sargent, quietly caring for all. had influence far and wide, called out much thought, and closed its sessions at last because other avenues for free thought were opening, and because family circumstances made it difficult to keep the well-known parlors open longer. To say that this book is the best and only history of this club is ample commendation.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN AD-VANCE.

Questions of the Life Within and Beyond.

Wide indeed is the range and rich indeed is the field open for the research and study of thoughtful men and women. The motto over the portal of the temple in ancient Greece, "Know thyself," applies not only to man as a physical and intellectual being; but still more to man's inner life and to his infinite relations and far-reaching powers as a spiritual being;-for the real ego, the man that lasts and lives, is not the outward form that perishes, but the inner life, the immortal soul, the everlasting individuality and personality. With man's infinite capacity for interior growth and development he cannot fully map out or describe himself. Beyond his largest thought, above his loftiest ideal of to-day, reaches out and towers up the larger thought and loftier ideal of to-morrow, and so each day is filled with new light and life, and so comes the joy of larger attainments and finer insight. Correspondents/in_our columns give their own views; we do not ask or expect perfect agreement. Their differences stimulate thought and inquiry. Many facts of clairvoyance and psychology and spiritpresence we give, from many quarters, and along with them the views and conclusions of the writers, leaving the reader to "prove all things and hold fast only that which is good" in the light of his own reason and Intuition or as tested by experience. Last month an article from the English Herald of Progress: "A clairvoyant interviewed," found place in our pages, and called out, in the JOURNAL of June 18th, a protest and inquiry from "Wayne," a valued contributor and a clear and competent thinker. The English article seemed to convey the idea that a malignant spirit, or a band of such, might blast and destroy the aims and hopes of a life on earth, and against such extent of malevolent power "Wayne" makes protest,-cogent and true as it seems to us. The first article called out the second, and so gave us that timely and needed word. That is the value of a "free parliament" of varied thought. Here comes an epistle from John Covert and others, in Indiana, telling of some talk with a Christian Spiritualist on the body, soul and spirit, in which they say: "The spirit or spiritual body, is composed of the five senses. We desire especially to know what the spiritual body is composed of, and if it and the soul are inseparable."

invisible, as nothing else can. * * Spiritual science and psycho-physiological research have made the greatest addition of our age to our knowledge and systematic conception of the life of man, its phenomena, relations, and future continuity. They are teaching us that the spiritual life and thought of man inheres in an interior and lasting organization, a fine body, of a substance invisible and supra-physical, not in any gland or vessel, or tissue or structure

that death can dissolve." By this statement (for which see "After Dogmatic Theology What," by G. B. Stebbins, pp, 71-74), we can never lose our personal and individual being, can never be reincarnated, but will be ourselves in immortality.

What New York Preachers Think and Say.

The Herald of New York follows in the wake of our Chicago dailies and gives reports of Sunday sermons—a sort of weekly free meeting where all the brethren speak. Its issue of June 20th, is before us giving these reports for Sunday, the 19th. What do the church goers in Gotham hear? That place is a thriving village, but it is "a great ways from Chicago," as a modest auctioneer once said here, yet the village must not be slighted, even in New York there are souls to save. On the Sunday above named, Talmadge waxed hot against prevalent bribery and the notorious Justin D. Fulton groaned over the moral collapse of the land: -as both these gentlemen have had their divinity doctored, are both given to making a big noise, and are not any more honest or moral than average pagans in the streets. their talk is of no special moment. Ward Beecher come to the conclusion that "God did not make men to damn them." Of course he knows that if men act badly they reach the ragged edge of the gulf of despair; yet hope still abides, contrition and good works bridge the chasm.

Dr. John Hall held forth in his \$200,000 untaxed chapel of ease for rich Christians on the fellowship of man and God;-good words in his discourse, but the poor want the gospel and can't pay to have it on that gorgeous plan. Dr. Bellows talked sensibly on the error of claiming verbal inspiration for the Bible, and hoped for a Unitarian version some day. Dr. Newman, Methodist, treated of life beyond the grave about as the Spiritualists do. Dr. Lusky, Methodist, held that God made man as the Bible teaches. In a Unitarian church Rev. R. N. Bellows taught that future suffering was of the troubled conscience and sensibly said that we live in heaven or hell here as we elect and act. Baptist clergymen held a tent service in the street, a worthy effort to reach the "poor in spirit," and Robert Collyer had fragrant words on the wild lilies that Jesus loved. Such is a glimpse of what passed in a rew or many churches. It is a good sign that sermons are thus reported, leaving readers to their own judgment.

Stopford Brooke on Spiritualism-The Alliance.

Rev. Stopford Brooke is an English Episcopal clergyman who has left that church and come out as an independent preacher. He is a man of thought and ability, and his independent step is good. He has published a volume of sermons on "Truth and Freedom," in which is much of value, but his views on Spiritnalism are simply absurd and shallow. The Alliance, of this city, gives a synopsis of them, as follows:

"One of the most interesting sermons in Stopford Brooke's 'Faith and Freedom' is that upon the 'Religion of Signs.' It is a general protest against any form of religion which makes spiritual truths dependent on what speaks to the senses. Miracle is discussed, sensationalism in literature, the hunt after exciting sermons, ritualism and revivalism. But upon nothing are truer words said, and words which American society needs just now, than upon the matter of Spiritualism. The melancholy super-stition which is called so ironically Spiritualism,' says Mr. Brooke, 'unfits its votarles for their daily work. Some play with it and it does them little harm; but others embarking in it with energy, get into an excited, inoperative, unhealthy condition, in which a quiet Christian life becomes all but impossible, in which duty becomes a burden if it separate them from their experiments, in which it seems better to sli at a table slothfully waiting for a spiritual communication than to go with Christ into the middle of the arena of life, and do our duty there against the evil. It is there, in faithful following of him, that we shall have spiritual communications; it is there in self-sacrificing action, that we shall feel inspired by God to act and speak; it is there that we shall realize our communication with the host of all great spirits, in enduring like them all things for the truth. 'Spiritualism' is not spiritual, but material and it does not ennoble. The true supernatural is not the miraculous, but the pure ly spiritual; not the manifestation of things which astonish the senses, but the revela tion of things which ennoble the spirit.

"Every day, however, fewer persons are likely to be swept away by this spiritual quackery; for as the ozone of scientific knowledge is added to our social atmosphere, these corrupt growths dwindle and die. But it is important to say that they enfeeble the intellect and do harm to Christianity. No man can long float in the misty region of pale speculation in which these exhibitions involve him, speculation which starts; from no fixed point and aims at nothing—nor be tossed about by the inconsequence of the so-called phenomena, without teeling his intellect ebbing away and his manliness departing. They render the reason a useless part of our being.

on a useless part of our being. "One of the greatest evils which arise from the encouragement of charlatanry of this kind in connection with religion-and it is so connected-is that it protracts the period when the work of science and religion, by consent of their several professors, will advance together. It causes scientific men to think that everything connected with religion is inimical to the methods of science; it intensifies their opposition to the thought of the supernatural by setting before them a false supernaturalism. It throws contempt upon and degrades the notion of a spiritual world. It increases a credulity on the one hand which leads to gross superstition: it increases an unbelied on the other which leads to gross materialism.

Instead of this "charlatanry" being a barrier in the way of the unity of. science and religion, it is to spiritualize materialistic

science, to rationalize and break up dogmatic theology and so wed a larger science to natural religion. Had Mr. Brooke criticised the follies and external tendencies of certain types and abuses of Spiritualism, it would have been a different matter, but his assault is wholesale impudent and priestly-backed up by assertion without proof.

The Alliance has no word of dissent, but rather gives endorsement. We have looked to it for larger views and a different spirit. Is it about to take a backward step? In such assaults on Spiritualism it will be in unity with all bigots in the dogmatic sects, and all bigots among materialists and atheists—an unholy alliance.

Ingersoli's Copyright.

It appears from the New York Herald that "Col. Ingersoll's suit for piracy against a Chicago publisher is likely to bring up one of the most interesting copyright questions ever raised in this country. We say likely, for while it does not yet appear on what ground the alleged offender will claim the right to traffic in the orator's brilliant periods, it is safe to assume that he will seek to rout his assailant by claiming that the literary wares of the great heretic are ungodly, and, therefore, without the pale of the law. Whether the law will recognize and protect property in blasphemous publications, is a question that has come before the English courts several times, but has never been passed upon by an American judge. When Chancellor of England, Lord Eldon, declaring 'That the law does not give protection to those who contradict the Scriptures,' refused to restrain the piratical publication of Sir William Lawrence's lectures before the London College of Surgeons, for the reason that they were said to throw doubt on the doctrine of the immortality of the soul. The same judge also refused protection to 'Cain' out of scrupulous doubts as to its religious tendency, which appear not to have been shared by Sir Walter Scott when he wrote, in accepting the dedication of a poem, that Byron had 'certainly matched Milton on his own ground." The Herald goes on to say:

"Of course, as Judge Story has pointed out in criticising these decisions of Lord Eldon, if the right of property is left to depend on questions of religious belief, the decision of the court may turn on the theological bent of the judge, just as equity was once said to hinge on the length of the chancellor's toot. Indeed, a case that gives point to this view has recently arisen in a Scotch court. A 'Life of Christ,' written by a Unitarian minister, was pirated by a brother divine of the Trinitarian faith, who, when sued for piracy, answered that the work was blasphemous and heretical, because it denied the doctrine of the trinity. The Judge did not concur in this view, and

Illinois Press Association-Summer Meeting and Excursion.

On Wednesday, July 20th, at the Palmer House club room, this body of journalists will meet. W. K. Sullivan of the Chicago *Evening Journal* will give the welcome: the President, Charles Holt of the Kankakee *Gazette* will respond; M. B. Castle of the Sandwich *Argus* will set forth the ex. cellence of summer excursions; all the assembled wisdom will ride out to the Driving Park in fine carriages sent by the Chicago Type Founders; and all will attend McVicker's Theatre at night, by the invitation of Mr. McVicker, who has a way of doing such absurd things.

Next morning all go to Milwaukee and Manitowoc on the safe and beautiful Goodrich steamboats, coming back Saturday morning in time to get home and go to church, or not, as they feel is best, on Sunday, and be ready with new inspiration for their work the next week. The Democratic lions and the Republican lambs are to be at peace (the lambs not *inside* but *beside* the lions), the Methodist editors are not to "fall from grace" and lack courtesy to Universalist or Spiritualist brothers or sisters of the fraternity; grace, mercy and peace are to rule the hours, and all

"Will be the better for it."

Mr. Griscom's Fast.-Twenty-eighth Day.

On Saturday, June 25th, at 10 A. M., we saw Mr. John Griscom again at his rooms. He was thinner than two weeks ago, but stood erect, walked buoyantly and talked in a cheery and natural tone. His weight at noon of the 24th, was 164% lbs., a loss of three quarters of a pound in twenty-four hours, and of 321/2 lbs. from the start. The day we saw him, his pulse stood at 55, respiration 14 per minute, temperature 98 1-10. and he had breakfasted on a half-pint of water He says to us:"I think I shall get through with 150 pounds left and be all right, and then it will be interesting." Present indications favor his conclusion, his vigor is wonderful indeed, and his will, the great power, is royally firm.

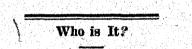
Valuable Feature of the U.S. Census of 1880.

Mr. F. H. Wines, the Secretary of the State Board of Public Charities of Illinois, has charge of a new and important branch of the government census work at Washington. He is preparing statistics of pauperism, crime, physical defects, idiocy, etc., and on treatment of criminals, to give an idea of the number and condition of the defective delinquent and dependent classes. This will open the way for prevention of the causes of crime and pauperism. It is a significant work telling of the growth of wisdom in the conduct of human affairs.

JULY 2, 1881.

The best answer perhaps that the present state of spiritual science makes possible is given as follows:

"One great result of psycho-physiological research is to verify and establish the fact that man has a dual body-an outer and physical form with its external senses, and an interior form, real yet invisible, with its finer spiritual senses; and that death destroys the outer body only to release the inner form (which it does not and cannot touch) that it may enter the upward path to a higher life. When the material eye is closed the clairvoyant eye opens, when the outward ear is sealed the clairaudient or spiritual sense awakens, and these inner sensations are farthest-reaching and most delicate. Sometimes they are active in this life (as in clairvoyants and spirit seers). in the next life they may give broader range and finer perception to the spirit. The coexistence of these two bodies in this life on earth, their separation at death, and the continued organic existence of the inner or spiritual body, make a rational psychology possible, and open the true relations be-



Unity, our Unitarian neighbor, says: "A journalistic neighbor, with a most flexible theological conscience, has been zealously engaged for some time in fixing the boundaries of Unitarianism, and in advising it as regards to its present needs and future prospects; meanwhile let us be about our Father's business!"

Who is that journalistic person, "with a most flexible theological conscience?" A flexible conscience, theological or not, is very dangerous, more to be dreaded than smallpox or cholera. The old Puritan might be broken, but would not bend one jot or tittle from what his conscience commanded. That moral inflexibility was the glory and strength of Puritanism. We want it to-day right here in Chicago, at the counter and communion table, at the railroad office and in the pulpit. We want the Puritan conscience with the tender charity and the broad free thought of which we boast overmuch sometimes. Unity means to do its duty, but is derilect in this case. A man "with a most flexible theological conscience" is smitten with moral leprosy and should cry: unclean, unclean! as he walks the streets. A part of the "Father's business" is to teach honesty, fidelity to our own souls, and to warn against infidelity of that dangerous sort. Who can this flexible man be?

Flippant Falsehood In Chicago Tribune.

Here is more of the flippant impudence of the Chicago Tribune wise man. In a contemptible article on "Societies for the suppression of Man," he tells of "A certain class of females who spend the major portion of their time in hiring halls for the purpose of holding conventions, and denouncing as abandoned villains all persons who venture to think that woman's proper sphere is her home. * * * * Women who take a part in matrimony and motherhood are not the kind that will find congenial spirits in the ranks of the woman suffragists. Their real work is to make unhappy homes and unwomanly women." No denunciation of all persons not suffrag.

Notenniciation of an persons not suffrag. Ists as "villains" can be found. What a coarse insult to such women as Elizabeth Cady Stanton, mother of six manly sons and a daughter, beloved by them all in the home made delightful by her; (Lucretis Mott, beautiful amidst her children who bless her dear memory; and Mrs. Wallace of Indiana, honored wife of ex-governor Wallace, is this gross falsehood. And this in the Chicago Tribune! "One element of good hope, however, attends its appearance among us. The spirit in society which it feeds has almost always in conjunction with a spirit of unbelief with which it is connected, preceded a revolution of thought. It was so before the teaching of Christianity. It was so before the rise of the Reformation. It was so before the outburst of new ideas which gave force to the early days of the French revolution. I have hope that this blind confusion, this tossing together of the elements of credulity and unbelief, will create, in a reaction from them, a rational and liberal faith."

No doubt there are Spiritualists,"who get into an excited, inoperative unhealthy condition," but does that make Spiritualism "amelancholy superstition?"

Rev. Mr. Brooke calls himself a Christian preacher, yet "the excited and unhealthy condition" into which a great many Christians have fallen, groaning, sitting in idle raptures, fasting, killing heretics for Christ's sake, babbling and shouting for hell, the devil, the wrath of God, and the blood of Jesus, as dogmas to be believed or damned for unbelief, make the alleged vagaries of Spiritualists sober sense and delightful charity in comparison. Why does not this clergyman call Christianity "a melancholy superstition?" His assertion about its votaries being "unfitted for their daily tasks," is a bald misstatement, barren of proof. The margin of fanatics or fools, such as hang on the verge of any new movement, we grant; the solid body of adherents are men and women "diligent in business" as well "fervent in spirit," kings and queens of industry, masters in material things, builders of mechanism, intelligent and thoughtful men and women.

He says: "The true supernatural is not the miraculous." Not a Spiritualist teacher can be found who believes in miraclesfacts under natural law make up our phenomena. Ignorant indeed is this preacher on these matters. We say ignorant as mildest, for if not that it is worse. His talk about "scientific quackery" is shallow in the presence of Wallace, Crookes, Zollner and their peers, and his poor babble about floating "in the misty region of pale speculation," the "inconsequence of the so-called phenomena" and "reason a useless part of our being," reveals the narrowness of his knowledge and the perversion of his prejudices. When he tells how "it increases an unbelief which leads to gross materialism" he gives most signal proof of his superficial views, for the most bitter enemies of Spiritualism are these very materialists on the one side, and the bigots in the dogmatic churches on the other, Rev. Stopford Brooke being in their company and using bare assertion to back up false statement as has been the way of prejudiced bigots in all 8206.

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gave judgment against the misguided defendant. But another magistrate might have been led by conscientious convictions to a different conclusion.

"We doubt if the Middle-Age dostrines of Lord Eldon will find much favor in any enlightened American court. All who are against that godless man among us, have the right to unite in denouncing him and his blasphemous preaching. His more devout enemies may labor to put him down by argument, may damn him with righteous indignation, or, as did the plous haters of Theodore Parker in the Boston Park Church prayer meetings, may pray the Lord to put a hook in his jaws that he be silenced forevermore; but we imagine that in a court of law the title to his literary property will be determined on the same principles that govern his right to be paid for lecturing or the title to his house in Washington."

The Congregational Creed Makers.

The Advance informs us that the committee chosen for that purpose have selected a commission of twenty clergymen to propose a new creed and catechism for the churches. Congregational churches are now quite independent of each other, each managing its own affairs and only meeting in association to advise mutually. This looks like a move to put the churches in subjection to a central power-as are the Presbyterians-and so fetter free thought. Rev. J. H. Seelye, D. D., of Amherst, Mass., is chairman of the commission-a stiff conservative. Rev. Zachary Eddy, D. D., of Detroit, is a member-the canting defender of old orthodoxy who was used up in a sermon by Rev. Mr. Rexford, Universalist, last winter, Prof. Park, of Andover, an able and a liberal man, is conspicuous by his absence. What a time these grave divines will have making a creed in these last days! What will they do about hell and the devil? Which "infallible word of God" will they use as basis of their statements, the old "King James Bible" or "the revised ?" Poor men!

Vaccination,

At the late meeting of the National Association of Eclectic physicians at St. Louis there was an able and earnest discussion of this question, and a good proportion of the best physicians were opposed to it as dangerous and as useless to prevent small-pox. Dr. Olin spoke against it,and Dr. Ingraham and Dr. Clark for it,all of this city. Dr. Strat. ford of Chicago was opposed to it, but could not speak as he was acting as President. Dr. Alexander Wilder and Dr. Green, both of United States Medical College, New York spoke against it, also Dr. Munn expresident of the Association of Waterbury Ct. and Dr. Michael of Boston. Dr. Reid of Davenport, Iowa, introduced the discussion by a paper in favor. Ten years ago there was hardly an opponent in the Association.

Reformation of Inebriate Women.

The Signal gives some excellent resolutions passed by a woman's temperance soclety in an Illinois village in favor of special efforts to redeem inebriate and fallen wo men, and expresses full unity with them, and says that some institution for that good purpose may be founded in Chicago.

WHAT A BOY DID.—Many years ago when Mr. and Mrs. S. C. Hall, the famous writers, visited Ireland, a bright boy offered to be their guide. Returning home, Mr. Hall took a flask from his pocket and offered some whisky to the lad. As he refused, Mr. Hall, to test him, offered him twenty-five cents, then sixty, then a dollar, then five: but the boy, though his jacket was ragged, remained firm, and pulling a temperance medal from his pocket, said: "For all the money your honor is worth I would not break my pledge." The medal had been given him by a father on his dying bed, who used to be a drunkard, but had become a sober man through the total abstinence movement. Mr. Hall threw the flask into the lake beside which they stood, and both were ever after devoted testotalers, working with voice and pen. The firmness of a boy brought two noble workers into the ranks.-Congregationalist.

We know not whether this be correct or not, but these "noble workers" were avowed Spiritualists, and our readers may remember Mr. Hall's beautiful letter after the funeral of his wife in which he told of the sweet peace of her last days.

QUEEN VICTORIA-S. C. HALL,—" Her Majesty the Queen has graciously intimated to Mr. S. C. Hall that ' with great pleasure' she sanctions the dedication of his book 'Rhymes in Council' to her grandchildren. As soon as this book is ready Mr. Hall will, if his health be spared, devote himself to the production of a large work, in two volumes, to be entitled 'Recollections of a Long Life.' We are much gratified to learn that Mr. Hall, notwithstanding his age, is in good bodily health, and that he has been regaining cheerfulness since he left the house at Moseley, where he had the painful experience of his wife's decease, and returned to his old neighborhood and his long cherished friendships at Kensington.'

This item, from Light, is creditable to the good Queen, who thus shows favor to a good and gifted man and a well known Spiritualist.

Dr. Alexander Wilder, Professor of Magnetic Therapeutics in the United States Medical College at New York, visited our office last week on his return from the St. Louis meeting of the National Eclectic Association of physicians. He was the guest of Dr. Stratford of this city. Prof. Wilder is in good health and spirits, encouraged by the growth of the college, and cheered by the pleasant and spirited meeting at St Louis.

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JULY 2, 1881.

RELIGIO-RHILOSOPHICAL JOURNAL.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Wella Anderson, the spirit artist, is in the city.

Samuel Byrne very kindly donates \$1.33. to the Poor Fund, a worthy cause.

The Veronica is heard from by telegram, from Madeira, May 24th; Mr. Bundy safe and well on board. The bark was soon to sail back to the Azores and to reach New Bedford about the middle of August.

Mrs. M. A. Noteman of Toledo, Ohio, with her husband, made a pleasant call at our office last week. Mrs. Noteman has good practice as a magnetic physician, with an excellent class of patients.

G. B. Stebbins will speak at Whittier, Illinois, Sundays, July 10th and 24th. Subject, July 10th: "How I became a Spiritualist." He will be at the Michigan Camp Meeting, Battle Creek, August 19th, 20th and 21st.

Mrs. R.C. Simpson, the excellent slate writing medium, has left the city for change and rest from her arduous duties and constant calls. For one month her address will be Denver, Colorado, care of Rocky Mountain News.

Mrs. Tverman, wife of that excellent and ascended spiritual teacher, John Tyerman, acknowledges the "handsome sum" paid her from the "Harbinger of Light Tyerman Fund," in that journal, at Melbourne, Australia. May 1st. Timely help to a deserving family.

The Herald of Progress has a good list of notices of meetings at New Castle-on-Tyne and at Manchester, Burrow, Bowling, West Pelton, Guerney Villa, etc., also an address on the centennary of George Steaddress on the centennary of George Ste-phenson, by the guides of Mr. J. C. Wright for every prescription of quinine which a -an eloquent and sensible tribute to the great engineer.

THE GOSPEL IN AUSTRALIA.-Here come the three first numbers of The Australian Spiritualist, a new weekly journal from Brisbane; S pages, price one penny; a pamphlet: "Rules of the New South Wales Liberal Association," Sidney, 1881; The Harbinger of Light, Melbourne, monthly-all by one mail. The stars must shine bright and clear in the Southern Hemisphere.

Women on the School Board, is a measure advocated in an address to the citizens. men and women, of Detroit, published in the daily Post and Tribune of that city. The address is able and sensible, and is signed by Emily Ward (sister of the late E.B. Ward), Mrs. Sarah P. Skinner, Lucy L. Stout, Catherine A. F. Stebbins, Mrs. Lloyd and other well-known ladies.

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J. B. L., of Council Bluffs, Iowa, writes: Mrs. Maud Lord made us a very pleasant visit as she was going west. She was here one week, and kept extremely busy. She made many warm friends, shed many rays of light in benighted minds, and stirred up the waters generally, which you know is necessary to make healing possible. Some skeptics wanted test conditions-thought the manifestations impossible. Mrs. L. then invited any lady to sit with her and hold her hands, and three different ladies did so and the manifestations went on just the same. When Mrs. L. left it was with the most kindly feeling, good wishes and hopes of receiving another visit from her in the fall, on her return from the Pacific coast.

E. M. Hale, M. D. of this city, writes the Chicago Tribune on this important subject. Read and think of what he says, partly reported as follows:

Abuse of Quinine.

"But let me say that I am not one of those "But let me say that I am not one of those who reject the use of quinine. On the con-trary, I consider it a valuable drug. It is the *abuse* of it, and not its legitimate use, that I protest against. For the last five years, especially, its abuse by the profession and the laity has yearly assumed dangerous proportions. It is the medical fashion of the day as much so as weat the use of antithe day, as much so as was the use of antimony and mercury during the last century. It ought to be known that quinine is as much a poison in over-doses as arsenic. In massive doses it will cause all the phenomena of collapse, pernicious congestions and serious lesions of the brain. In agues it often substitutes its own poisonous effects for that of the disease, and the ignorant physician goes on giving the drug without recogonizing the fact. It often precipitates attacks of apoplexy, mania and insanity, which milder treatement could ward off In my own personal experience, I can point to hundreds of persons in Chicago who have been irreparably injured by this drug. There is a worse aspect, however, than its occasional abuse. 1 allude to its continued use. When a person has been subjected to use. When a person has been subjected to its abuse for a length of time, he cannot leave it off, he becomes a confirmed quinine-eater, and in the end his condition becomes as deplorable as that of an opium eater. In the last issue of the Medical Record (June 18,) published in New York, there can be found a significant editorial which I be found a significant editorial, which I present. This journal is one of the most prominent of all the Allopathic periodicals of this country."

"The enormous amount of the cinchona alkaloids which is used in this country calls, we think, for some special attention on the part of the medical profession. It is assert-ed by a writer in New Remedies that the to-tal annual consumption of quinine throughout the world is two hundred and thirty thousand pounds. Of this, over one-fourth is doctor gives, the druggist receives ten or twelve calls for the drug by persons who are treating themselves. If a man has a cold he procures quinine; if he feels billious' he buys quinine. If he has eaten too much or cannot eat enough he takes quinine. Physicians are responsible for such a condition of things in part.

Curran was asked by a brother lawyer, "Do you see anything ridiculous in this wig?" Nothing but the head " was the reply.

If you are bilious, take Dr. Pierce's "Pleasant Furgative Pellets" the original "Little Liver Pills." Of all druggists.

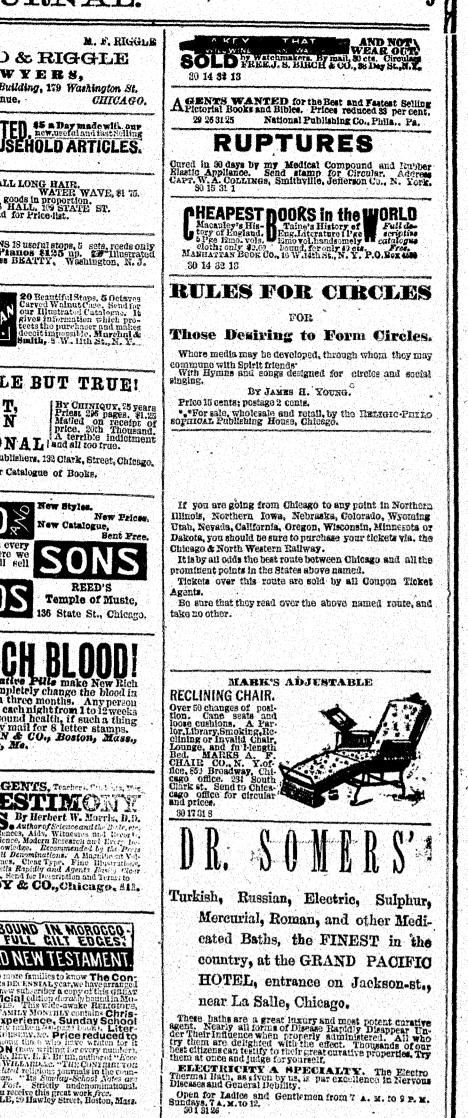
Business Notices.

Those who wish delightful odors should obtain Dr. Prices Perfumes. They are as natural as the flowers from which they are made.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Bideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement. FARMERS and threshermen look out for the





To Book Buyers-Special Notice.

In our Book Review department, on p. 3 of the JOURNAL, will be found from week to week notices of many valuable works. We have so planned that hereafter any book E.F. Butterfield, M. D., Syracuse, N.Y. noticed by us can be furnished to our subscribers at the retail price, with postage added; said postage being about 10cts. on books costing a dollar or a dollar and fifty cents.

Within a few past weeks will be found notices of Morals of Evolution, by Savage; The Radical Club, by Mrs. J. T. Sargent; Principles and Portraits, by Bartol; Wild Roses of Cape Ann, by Lucy Larcom, and several other volumes richly worth having. The Cyclopædia of British and American Poetry, by Epes Sargent, and life of Voltaire, the great work by Parton, we can furnish, and have copies on our shelves; also the History of the Woman Suffrage movement, by Messames Stanton, Anthony and Gage.

See our list for many other books, on Spiritualism and kindred topics; but this word is to call special attention to this new arrangement.

COLD VS. MAGNETISM.-A recent investigation, conducted in the physical laboratory of Harvard University, has led to the discovery of the remarkable fact that intense cold can deprive magnetized steel bars of nearly all the magnetism which may have been imparted to them.

Dr. R. V. PIERCE, Buffalo, N. Y.-Dear Sir -I have advised many ladies to try your "Favorite Prescription," and never see it fail

to do more than you advertise. Yours truly, MBS. A. M. RANKIN, 141 Bates Street, Indianapolis, Ind.

The leaf, though of rapid growth and brief duration, unfolding with the springtime, and dying with the waning year, is vet essential to the life and growth of the tree which has flourished for centuries. Leaves imbibe air and moisture, and after assimilating a portion of each for the nourishment of the plant, give back to the inhabitants of the animal world their own life-sustaining element of air, oxygen.

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Starved Modster Thresher in her

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

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Zassea to Svirit-Life.

At Geneva, Wis., my dear wife, Mrs. Caroline B. Cowdery, passed to the Summer-land on the 16th ultimo, in the 33t year of our married life, and the 55 year of her age. M. D. COWDRY.

Passed to spirit life at East Troy, Wis., on the 18th of Feb., last, Dr. Levi Stebbins, one of the oldest Spirit-nalists in his section of the State. Dr. Stebbins had long been a resident of East Troy, had enjoyed an ex-tensive practice in his profession and in his later years was blessed with a conscious spirit healing influence while attending his patients. M. D. COWDRY.

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NEW YOBK CITY.-The Second Soclety of Spiritualista hold services every Sunday, at Cartier's Hall, 28 East 14th Street.

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NEW YORK.-The New York Spiritual Conference, the oldest Association organized in the interest of modernSpir-itualism, in the country, holds its scattons in the Harvard Rooms on Sixth Arenue, opposite Reservoir Square, every Sunday from 3:30 to 5 P. w. The public invited. P. E. FARNSWORTH, Secretary, Address Box 4400 P.O.

THE FIRST SOCIETT OF SPIRITUALISTS holds services at Republican Hall, No55 West 38rd St. (near Broadway) over Sunday at half past ten, A. w., and half past serven P. W. Children's Progressive Lyceum meets at \$ P. M.

Ken Anertisements.

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follicle and papills from which the hair grows: It will be readily seen by this cut that though the hair is gone from the surface it is still alive and hea lthy beneath the scalp, and is only prevented from growing by the contraction of the follicite in which it should grow. Find a substance that will give suffic-ient elasticity to the follicle, and add the necessary food the tissue requires,

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covering.

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Not only stimulates the roots, but feeds the tender and delicate growth with its natural food, even as manure does the soll to promote a good growth of corn or grain, so that when the hair makes its appearance, soon becomes as healthy and vigorous as it ever was in childhood

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All those who are Bald. All those whose hair is thin. All those who want Whiskers. All those who want Mustaches. All those whose Hair is Falling Out. All those whose Scalps are unhealthy. All those who never want to become Bald. All those who are Troubled with Dandruff. All those in whose Families Baldness is hereditary. All those whose Mustaches and Whiskers are thin and straggling.

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"If a Man Die Shall he Live Again?"

THE SPIRIT ANSWER.

The sun dies in the west, His glory fedes in night, But morning brings him newly drest. In peerless robes of light.

The comet pales and flies To some far trackless coast-We wait its coming in the skies We know it is not lost.

We know when spring shall come, When burled seeds will rise; But who, alas! can tell the doom Of mortal when he dies?.

The white sail disappears, Far on the treacherous main, We wave our sad adieu in tears, But hope to meet again.

But who, oh! speechless tomb, Hath heard a voice from theo? What echoes from thy silent gloom Reveals death's mystery?

Hark! hark! is it the wind Soft rustling at my door? The rap of a benighted friend, Or call of suffering poor?

Noy, nay; a spirit voice! From death's cold dark domain, O dying man, rejolect rejoice! No live! No live sgalu i S. L. TYRDELL.

The Lost Chord.

BY ATTEXATOR PROCEOR.

Seated one day at the organ. I was weary and ill at ease And my ilugers wandered Idly Over the noisy keys.

I know not what I was playing, Or what I was dreaming then; But I struck one chord of music, Like the sound of a great "Amen."

It flooded the crimeon twilight, Like the close of an angel's pealm, And it lay on my fevered spirit With a touch of infinite calm.

It guieted pain and sorrow, Lilie love overcoming strife; It seemed the harmonious echo From our discordant life.

It linked all perplexed meanings Into one perfect peace, And trembled away into silence] As if it were loath to cease.

I have sought, but I seek it vainly, That one lost chord divine, That came from the soul of the organ And entered into mine.

It may be that death's bright angel Will speak in that chord again; It may he that only in heaven I shall hear that grand Amen.

IDP. Nolen-Persecution.

LETTER FROM AN OLD SPIRITUALIST

To the Editor of the Religio-Philosophical Journal: It might be interesting to your readers to have a brief report from the Pharisees of the land of Egyptian Illinois, who hold the patent right of healing both the coul and body of man in their own hands by our class legislation. James Δ With his wife formerly a Methodist, had the gift of the Nazarene power of healing the sick, who were pronounced incurable by their diplomaed physiciaus. Nolen with his inestimable companion, made many wonderful cures. In the first place they were indicted for healing without a diploma, by Dr. Hudson of Benton, III., then by Dr. Woods, of the same town, but were how ready acquitted by our courts. To Nolen's credit and professional advantage, this added more given-up ratients to his list than he was able to treat. In the meantime, Nolen and his wife were notified by a Ku Klux letter through the mail, to leave Benton within a stipulated time, or he would be visited by a mob, who would treat them to a feast of hickory withes. The inspired healers, however, continued steadfast in their angelic mission, in defiance of all threats and persecutions of the M. D.s. Nolen's persecutions remind me of my own, while holding scances in Onio thirty years ago, which led to the burning of my barn and its contents of a year's provision and other valuable property. The clergy denounced me from their pulpits as a child of Satan, and a perverter of the Christian church, saying that I ought to be burned out of house and home, with my family of mediums in the midst of the flames, which, in part was carried into effect on the night of the 24th of December, 1852. These Christian incen-diaries thought thereby to compel me to discontinue my scances, for the want of provisions for the use of my family and truth seeking guests The perfidious tragedy, however, went the rounds of the secular papers, and called out a greater public interest than before, inducing the first class scientific professors to come and investigate, and see the ashes of the ruins of my property. From that time, I renewed my research after the groundwork of modern Christianity, of which my Truth Secker's Feast is made up. Through the kind favor of E. Hitchcock, publisher of the Mount Vernon Exponent, I am getting my Feast for Truth Seekers, and Ground work of modern Christianity into type. I intend to make the Religio-Philosophical Publishing House my principal depot for giving it a wide circulation, providing the establishment will assume the control and sale thereof.

Sunday morning, June 13th, in company of a Methodist minister, and in search of a pleasant and profitable day among the mordern Spiritual-ists, we wended our way to the boundoir of Brother ists, we wended our way to the boudoir of Brother Davis, Steck Hall, 14th street, near Fifth Avenue. This occasion was the last of the season until September. The vacation, however, will be en-joyed without any serious apprehension of the eternal consequences to the neighbors, for whom "now is the day of salvation." The very atmos-phere of the hall of the Harmonial Society in-spires a spiritual feeling, magnified by the happy reflections of the genial philosopher, Andrew J. Davis.

Davis. Davis. After a brief introduction by the seer, he was followed by the conductors of the different de-partments, Mrs. Van Horn, Mrs. Poole, Mrs. Davis, also Mrs. Shindler, Mr. Thompson, and Professor Wilder, the latter witty and profound. The ladies able and tasteful, including the musicians, Miss Conron, Miss Sherwood, and organist. Audience large, refined, and enthused. Verdict of the min-lister: Very pleasant, happily disappointed, could later: Very pleasant, happily disappointed, could have missed his dinner for more of the same kind. Afternoon found us in Harvard rooms. Mr. H. Afternoon found us in Harvard rooms. Mr. H. J. Newton discoursed, in his cautious way, of the comparison of Scripture and reason, drawing some strong pictures on the black-board of con-sistency and common sense, of the creation of the devil, and the disappointment of his maker. If he was created an angel of light, and fell to his re-puted position, producing such consequences, what would his creator have accomplished if he first squarely made him a devil? This conundrum he had propounded to an orthodor gentleman, but, after similar puzzles, it seemed the questioner had the advantage of the questioned.

had the advantage of the questioned. Mr. Thomas Treat, of Ohio, followed with the (Romans 1 ch.) comparing the apparent in nature, on, in, under and above the earth, with the proba-ble unscen.

Next arcse a Mr. Leighton, of New Orleans, a square-built "stalwart," with much nervous excitoment and carnestness, but it would puz-gle Spiritualist and Churchman to determine whether it was Spirit control or self-uncontrol. However, he displayed much rugged force, and reriowever, he displayed much rugged force, and re-ceived applause. He amusingly related his ex-perience when "converted," when he used to stop under overy tree to pray. But he knew better now, and all college theology was humbug. Prof. Atkinson, of portly proportion, long hair and heard and much used voice, next discoursed

with considerable logic and philosophy. He had been converted three times. Mr. Goodrich, the standing and expansive target for the faithful, succeeded and spoke of the revision of the Testa-

ment. Mrs. Goodwin, medium under strong impulsion, related her excdus from the Baptist persuasion, and how her father on one occasion was led to play the violin for the young, and was afterward turned out of the church for doing it; but he was In a higher church to day, and she had seen him, as plainly as she then saw the audience.

Mr. Farnsworth announced the expected pres-ence next Sunday of Mrs. Margaret Fox-Kane, one of the original Fox girls, the first evangelists of the modern manyer, in whose company the Spirit-raps would be expected on and about the platform.

He sympathized to a great extent with the po-sition taken by Mr. Newton. They had been hear-ing the "old, old story" long enough; but he thought the great trouble was that people have had the notion that the Bible is infallible; but from the first chapter of Genesis to the last chapter of the Revelation, there is really not the first assertion that that book was the word of God; not the first clear assertion on the part of any of the writers that it was plenarily inspired of the Holy Ghost. I know there is a passage that says: "All Scripture is given by inspiration that says: "All Scripture is given by inspiration of Ged." and that it is "profitable for doctrine." etc., but you will see clearly if you accept that, it will cover too much ground.

What is the Scripture? It is simply a writing, anything that is written; and if you accept that, it includes all the writings of all men from the earliest days to the present, all our novels, all books of every description, all the yellow-covered literature that has been foisted upon the world. Now the writers did not say that all Scripture was given by inspiration of God. The little word "is," if you examine it, you will find was inserted by the translators, and it should be "all Scripture of you by God." The served and a serve given by God,"etc., whereas now there is no sense in it. So I say there is no claim in the Bible, either in the old or new Testament, that it is the inspired word of God. Just look at the way St. Luke introduces his gospel; apparently he has made no claim to inspi-ration of any kind. He says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely to be believed among us * * * it seemed good to me, etc." He does not say "God inspired me," but "it seemed good to me". And so it goes on, just as though I should say, "forasmuch as many have undertaken to set forth the things most generally believed by Spiritualists, yet it seemed good to me to write a book, as Mrs. Britten has, setting forth the things that are generally believed, set ting forth the facts I have been cognizant of;"and that would be just as inspired as the gospel by St. Luke. Q. (From the minister:) What about the ten commandments? A. Well, it is said the ten commandments were written on tables of stone, and that Moses re-ceived them on Mount Sinai, but it does not say they were written by any inspiration, but God wrote them on the stone with his fingers, and that Moses when he came down the mountain and found the children of Israel had been making a golden image, got so mad that he broke these stones all to pieces; and that is the end of that inspiration. Whether they have been rewritten or not, we do not know. We have something now that claims to be the original commandments, but as they were broken all to pieces, it is for you to determine whether they are the same. Now in regard to this new version. It seems to me the very fact that the churches have admitted themselves in error, and that a new version of the word of God was necessary, proves conclusively that they themselves do not believe that it is the word of God. They may think the new version of word of God to the world is going to excite new Interest in religion, and a new interest in Bible controversy, and that the Bible will be read with more faith, and with more zeal than it ever was before, but if I understand anything, the influen-ces are going to be exactly the opposite. People will begin to reason at once—"Why, if that old version was not the true one, and we have to have a new one, how much longer will it be, with better scholars, before we shall need another version?" And I tell you they will begin to see the whole thing is the work of men, as indeed it is. All books are the work of men. There is no book, there never was, and never will be a book written by God himself. The only true "word of God" that cannot be misinterpreted, and that needs no interpreted on the production is that meeds no that cannot be misinterpreted, and that needs no interpretation or translation, is that word which is written on the face of nature, and in the constitu-tion of man—that remains forever. (Applause.) Our friend from New Orleans got the whole pith of all religion in his statement, love your neighbor as yourself, and do to him just what you would have him do to you. There is not a religion under the sun that is good for anything that does not have that as a cardinal and fundamental doc-trine and all the forms of worship, and all the tem-ples reared to God for his worship, whether they be for Pagans, as we call them, or whether for the different denominations of Christians, really con-stitute so much waste of human energy and stitute so much waste of human energy and money, money that is good for other and more useful and utilitarian purposes. I believe that God dwelleth not in temples made with hands. A much more fitting temple for the worship of God (because we there realize more of what God is) s'in the woods. They were God's first temple, and there we see his works more clearly than when we are surrounded by stained glass and gilded altars. I know there is much that is besutiful in the I know there is much that is beautiful in the music of churches. I love it. I have been for years listening to it, and aided in it. I think for at least 40 years of my life I was a leader of music in some church. It is inspiring, it is sont cheer-ing, and I do not know to day in all the range of musical instruments one so sublime and grand as the church organ. And in some of the old church anthems, and the old Gregorian chants there is a beauty, a sublimity, a something that speaks to my soul as no other music of a different character. In the whisper of the winds in the tree-tops

in the gurgling of the rivulets, and in the hum of insects that are enjoying the short life that God gives them, and in the soug of many waters as old ocean rolls it to the shore, and the ocean re-schoes it back to the main. There is grander and sub-limer music than man cau make in his short life, and in his temples; and wherever man's soul ex-pands with the principle of love to his fellow-man, there is a temple of God; God's spirit there finds a temple more fitting, and it is there he should worship, in the inner temple of the soul; and while he cannot get any fitting, any true con-ception of the Infinite, he can love him at least in his love for his brothers and sisters and I want God to love me, and smile upon me in the grasp of a loving hand, and the smile of a loving countenance. I can

hand, and the smile of a loving countenance. I can see and appreciate that, and I know that God speaks to me through that as he does in no other way. Rev. Mr. Hammond then arcse, and briefly and clearly expressed himself pleased to be in a place where there was no Pope or Bishop to lead the people by the nose, but where they could express themselves frankly and freely. Although not be-lieving as they did, yet he feit at perfect liberty to listen to them, to take whatever good he could, and reject whatever he thought not best. Three wears are he had left the Roman Catholic Church years ago he had left the Roman Catholic Church years so he had left the Roman Catholic Church, he had cast it aside, feeling assured that God never set up a Pope on a throne to reason for him, nor a prices in the confessional to forgive his sins, but that God had endowed him with the right to reason for himself, to reflect, to choose, to reject the evil and hold to the good. Although a stranger, and, like many others, having travel-led almost all over the world, yet he supposed no person present had a greater desire for the truth, and to be happy hereafter. He then narrated his experience since his introduction into the Meth-cdist Church, exaited the Bible, challenged debate, and will catch it. He is a gentleman of tall stature, and will catch it. He is a gentleman of tall stature auburn hair, merry face, sonorous voice, liberal sentiments, and open to conviction. Perhaps he may yet be revised.

May yet be revised. At night we repaired to Republican Hall to hear Mrs. Brigham, the popular speaker for the first society. Our orthodox friend gave her "Christ our Savior" as a subject for a poem, and when it was, with others, treated with fine skill, he ap-

plauled, enthusiastically. And so ended the one day's tour of the two, the minister and yours fraternally and eternally, J. F. SNIPES,

87 & 89 Leonard St, N. Y.

Fate of Religious Books---Sectarian Varieties.

(C. T. Congdon in New York Tribune.)

Among the curiosities of literature there are none more curlous than religious books. Perhaps it is not to the credit of human nature that of all comparatively rare volumes such are the most easily obtainable. Investigate any heap of miscellaneous rubbish exhibited in front of an old-book dealer's shop and half of the dusty, broken-backed, stained, and dog's eared specimens will be of the pious variety. These, offered at fivepence a piece, or perhaps at tempence, seem to be begging for buyers in vain. Frequently they are in particu-larly good order, as if they had been bought from a sense of duty, and left unread from a sense of disgust. Voyages, travels, romances and histories, have, it is evident, been assiduously perused, but the memoirs and journals of good men and women. the confession of queer and unusual faiths, the peppery polemics, the long-winded sermons, have about them a disreputable freshness and the newness which comes of having been handled alto. gether too respectfully. Some of the scarcest of the volumes are written in defense or exposition of those unspeakably absurd notions which from the beginning has kept up the multitudinous breed of schismatics and sectaries. Nobody, until he has looked a little into the matter, can tell how numerous this has been; nor how mankind has, in the most important of human affairs, been befooled, bewildered, cozened and misled; how, even among those who have done the mischief, and have beckoned their fellow-creatures into ditches conscience albeit unintelligent, has been the guids, while lunatic sincerity stretched out its trembling arms and eagerly prayed for martyrdom. The knave who plays upon the credulity of his victims while he despoils them in the name of Heaven of their temporalities, we can cheerfully send to prison; it is not so pleasant to look up the religlous lunatics.

Use of Tobacco by Boys.

The New York Tribuse of a recent date notes as an ill omen that the internal revenue receipts for the year ending June 30th., will exceed those of previous years by the sum of \$10,000,000, owing chiefly to the collections on cigarettes-this increase being chiefly due to the spread of cigaretie. smoking among boys. It is said that women and smoking among boys. It is said that women and girls also make every year a larger contribution to the revenue derived from cigarettes. These facts about boys and girls smoking ought to be the signal for war all along the line, among those who have to do with the young, against this grow-ing evil. We are glad to note in this connection a fact, not new, but unknown to many, that in the Government Naval School at Annapolis, tobacco is prohibited, and the Board of Visitors at Weat is prohibited, and the Board of Visitors at West Point some time since recommended a similar rule for that institution. If we are to have milrule for that institution. If we are to have mil-itary men of strong bodies and steady nerves, to-bacco must be kept from them, at least during the period of growth. Tobacco is also prohibited to the students of Girard College, Philadelphia. General Grant, when visiting there, being in-formed of this fact, said, "That's right. They are not so apt to take it after they get out then." Most men who are themselves tobacco users, would, if nossible, prevent their sons and all would, if, possible, prevent their sons and all other boys from getting into the same habit. While the use of tobacco undoubtedly injures men, it is much more injurious to those who have not yet attained their growth. It cuts off from the height of statue, also from the length of life. "The British Medical Journal" says that a certain doctor, noticing that a very large number of boys under fifteen years of age were tobacco users, was led to inquire into the effect the habit had upon their general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he observed injurious traces of the habit. In twenty-two there were various disorders of circulation, indigestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve, there was frequent bleeding at the nose; ten had disturbed sleep; twelve had slight ulcera tion of the mucous membrane of the mouth, which disappeared on ceasing from the use of to bacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored. Scientific investigation shows also that the use

of tobacco by boys is decidedly injurious to the brain and mind. In 1862 the Emperor Napoleon, learning that paralysis had increased with the increase of the tobacco revenue, ordered an exam-ination of the schools and colleges, and finding that the average standing in both scholarship and character was lower among those who used the weed than among the abstainers, issued an edict forbidding its use in all the national institutions.

"Chamber's Journal" says: "A learned profes-or of medicine in one of the universities some time ago made a remark that those students who passed through his hands rarely succeeded in dis-tinguishing themselves if they were habitual users of tobacco. Smoking of clgars or pipes seem to dull their faculties, and have the effect of preventing them from sedulously gathering facts sufficient to excel in examinations for degrees." Fut with this the statement, which comes to us on what we deem good authority, that within half a century no young man addicted to the use of tobacco has graduated at the head of his class at Harvard College.

While tobacco in ordinary forms produce such damaging results in body and brain, it is a well-established fact that cigarette-smoking is more injurious than any other form of smoking. A valu-able little tract on "Disease in Cigarettes" has been published for general circulation by the Woman's Christian Temperance Union of New York, showing by numerons facts the poisonous qualities of cigarettes themselves and the paper in which they are wrapped.

Since a man, however strong his intellectual faculties, can accomplish his life work but imperfectly if he has not a sound body as well as a sound mind, every parent and pastor and teacher in the landshould join in an earnest and persistent crusade, by authority and argument and precept and example, against this widespread evil.-

Letter from New South Wales.

Queer English.

JULY 2, 1881.

The pass to which foreigners may be led by mis-taking so-called Americanisms for the normal and habitual speech of the country is well shown in the following edifying paragraph from Karl Faul-mann's 'Illustrirte Culture-Geschicte, vol i. page 194, as furnished us by a correspondent in Balti-more. The column headed "Amerikanish" is given in all earnestness as a specimen of the English spoken in America, while below is placed what the author considers the correct English equivalent. The italics are ours.

italics are ours. AMBRIKANISCH. I haf von leedle boy Vat gomes schust to my knee, Der queerest schap, der createst rogue, As ever you dit see; He runs and schumps and schmashes dings In all barts off der hause---But vot off dot? he was my son, Mine leedle Yawcob Sträuss.

#NGLISH

- I have one funny litle boy,
- What games just to my knee, The queerest shape, the greatest rogue,
- As ever you did see; He runs and jumps and smashes things In all parts of the house, But what of that? he was my son, My little Jacob Strauss

Notes and Extracts.

The admonition to try the spirits, is both wise and prudent.

It was customary, until quite recently, for pro-fessing Christians to look upon all other people as heathens.

Hindoo literature swarms with incidents almost identical with the wonderful stories related of Jesus and his apostles.

Spiritualists should be earnest in season and out of season, ever ready to give an account of the knowledge they had attained.

Be passive, and receptive to influences of su-perior good, and the utterances of truths that would enlighten and elevate humanity.

Spirit control, when properly understood and its mission and utility comprehended, will be found to be the missing link between man and the divine.

Some women cling to their own houses, like the honeysuchle over the door, yet, like it, sweet-en all the region with the subtile fragrance of their goodness.

As everything in the life of the creek depends upon the connection with the great unresisting ocean yonder, so everything in the spiritual life of man depends upon the soul's connection with God.

It isn't loud praying that counts with the Lord so much as giving four quarts to every gallon, six-teen ounces for a pound, and thirty-six inches to the yard; in fact, doing to others as we would be done by.

The idea obtains that in order to live a spiritual life, earthly things should be ignored, but this is not true; by neglecting material duties, you would soon forget your duties in reference to your spiritual attainments.

A religion must appeal to man's moral nature, ognize certain obligations, it must foresee the consequences of actions, and be an incentive to virtue, and a power against iniquity.

The idea prevails among some that there is but one who hears in heaven; no matter how loud and carnest we may cry, our former earth friends are so interested in praising God that they have no time to even listen to the petitions of their frlends.

According to the Evangelists, the religion of Jesus in its original simplicity was mere morsl-ity, for nothing can be more plainly stated than docrine that future happiness is dependent solely upon a noble life and not upon any faith in s personal Savior.

It is a mistaken idea that every spirit, as, soon as it leaves the mundane sphere, is qualified to become a competent teacher; great wrongs have been committed by following too closely what some spirit may have conceived to be right, but which, as a matter of business, logic and experience has proven to be wrong. *•In my judgment the republic cannot live long in the atmosphere which now surrounds the ballot-box. Moneyed corporations, to secure fa-vorable legislation for themselves, are taking an active part in elections by furnishing large sums of money to corrupt the voter and purchase special privileges from the government. If money can control the decision at the ballot box it will not be long until it can control its existence."-Gov. Gray. At the quarter-centennial in Mansfield recent-ly, Rev W. M. Thayer told a good story as to a call to the ministry, which some young men would do well to ponder. "James," said a motherly woman to a young man whose first sermon she had just heard, "James, why did you enter the minis-try?" "I had a call from the Lord." said the young man and then came the reply: "But are you sure that it wasn't some other noise that you heard?" Whittier's Snow Bound Home.--Whittier gives this description of the old house at Hav-erhill, which was the scene of "Snow Bound:" "The mantel-plece was at least ten feet long, and the fireplace wide enough to take in a five foot log. There was an oven with a wooden leg on one side of it. The andirons were tall, quaint, and widelegged. A brass warming-pan shone like a setting moon against the wall of the kitchen. Nearly opposite the fire-place stood the great cupboard, with its pewter plates and platters. In one cor-ner was the old desk with drawers and slanting cover to let down to write upon. The old bull's eye watch hung over the mantel. The characters mentioned were all in Friend's garb save the schoolmaster and the guest, Mrs. Livermore, whose Spanish locking face and black eyes were conspicuous in the fire-light." The dumb creatures appear to know before-hand when danger, like an earthquake, threatens. Just before the recent catastrophe on the island of Ischia, thei, conduct attracted universal attention. Several minutes before the shocks were felt. the cows and oxen began to bellow; the sheep and goats bleated, and tried to break the wicker work of their folds; the dogs howled terribly; the geese and fowls were terribly alarmed and made a great noise; the horses which were factened in their stalls, were greatly agitated, and leaped up and tried to break their halters, while those which were out on the road suddenly stopped and snorted in a very strange way; the cats were frightened and tried to conceal themselves or their hair bristled up wildly; rabbits and moles were seen to leave their holes; birds rose, as if scared, from their places where they had slighted, and the fish left the bottom of the sea and approached the shores, where in several instances large numbers of them were taken. When some of the Jesuit fathers traveled a missionaries in Asia, they were astounded to find that the worship of the Buddhists so closely resembled that of the Roman Catholic church that it almost might be mistaken for it. These orientals employ double choirs; they have gorgeous altars, magnificent vestments of varied colors; they burn incense, and they believe that Buddha in some miraculous way enters into the elements consecrated by the priests. At first, these Jesuits endeavored to prove that this form of worship originated with some of the earlier Christian missionaries, but every one at all versed in history knows perfectly well that Buddhism, as an offshoot from the parent system, Brahmanism, was in existence more than five centuries before the birth of Jesus. Some recognizing this fact have foolishly endeavored to persuade their dupes that the devil had burlesqued Christianity in realms where the name of Jesus had never been pronounced, even going so far as to say that Satan could foresee God's wondrous revelations through his well-beloved Son, and had, before the birth of the Redeemer, counterfeited his religion; others wiser and more far-seeing have truthfully admit-ted the existence of all these oriental rites and customs, and have contended that they all pointed to the world's great savior and the ultimate re-ligion: that Christ and Christianity were felt after by all races of men, and baseld in dim vision until the appearance of the Christ should put all shad. ows to flight and reveal the clear sum of rightsous-ness shining in all the splendor of his noonday strength.-W.J. Colville.

Taylor Hill, Ill.

"The Speaking God."

MANITOBA.

J. KOONS.

The Manitoba Lake, which has given name to the province formed out of the Red River region is called after a small island, whence, in the still. ness of the night issue strangely sweet mysteri. ous sounds. The Ojibway Indians who dwell in that neighborhood, believe the island to be the home of Manitobs, the speaking god, and will not land or approach it for any consideration, think-ing they would descerate or profane it, and that ey would meet with some terrible fate for their implety. The sound is caused, it has been accer-tained, by the beating of the waves on the large pebbles along the shore. These, with fragments of fine-grained, compact limestone from the cliff. above, are rubbed together by the action of the water, and give out a tone like that of distant church bells. This natural music is heard when the wind blows from the north, and as it subsides low plaintive notes, resembling the voices of an in visible choir, are heard. It has been compared to the chant of the nune at the Trinita de Monti In Rome, with which all travelers are familiar. The Rome, with which all travelers are familiar. The effect laimpressive. Tourists have been awaken-ed at night in the vicinity under the impression that chimes of bells were ringing afar off, and that their tones were rinpling over the lake. The mystic bells of Manitobs have acquired such a reputation that travelers are not astisfied until the second such a second such a reputation that the second such a second such a second such a second such as the second such a second such as the se they are heard, and often spend days there wait-ing for the blowing of the north wind. The Oilb-ways have a number of poetic legends about their speaking god, whom they profoundly revere.-Bap. tint Weeklu

Does this explanation explain? May it not be spirit sounds and voices?

A CALLER AND A CALL

write a history of the sects which have arisen and disappeared through the eighteen Christian centuries, but about the labor involved in such an undertaking there can be no dispute. Schism began early and has never ceased. I encountered the other day in Dr. Ewer's treatise on "The Op eration of the Holy Spirit," the following partia list of different professors: "General Baptists Particular Baptist, Anti-Mission Baptist, Free. Will Baptist, Seventh-Day Baptist, Six-Principle Baptists, Scottish Baptists, River Brethern, Camp. belites, Winebrennerians, Mennoaltes, Muggle. tonians, Seekers, Hicksite Quakers, Gurneyite Quakers, Wilburite Quakers, Moravians, Allenites, Lifters, Anti-Lifters," with thirty-four others, These, however, are modern sects or divisions. A complete list from the beginning would fill a voltied by will a fund for preachers "who should preach expressly scainst Libertines, Atheists, Jews and Socinians," these being, I suppose, the religionists or anti-religionists for whom the good deviser had the greatest dislike. "Men suck in opinion," says Jeremy Taylor, "as the wild asses do the wind, without distinguishing the wholesome from the corrupted air." The most aston ishing and comprehensive dissenter of whom have read is mentioned by Father Huc, the missionary to China. "The Emperor Tao-Kow-Ang," he says, "sometime before his accession to the throne, addressed to the people a proclamation, in which he passed in review all the religions known in the Empire-Christianity included-and came to the conclusion that they were all false, and that one would do well to despise them all together.' Perhaps this was not worse than the description of the Christian world at one time, as set forth by Ammianus, who is quoted by Gibbon. "The Christ-ian religion," he says "which itself is pure and sim-ple Constantius confounded by the dotage of superstitution. Instead of reconciling the parties by the weight of his authority, he cherished and pro pagated by verbal disputes the differences which his van curiosity had excited. The highways were covered with troops of Bishops, galloping from every side to the assemblies, which they called Synods; and while they labored to reduce the whole sect to their particular opinions, the public establishments of the posts was almost ruined by their hasty and repeated journeys." Whoever will read the history of this period will be surprised at the minuteness and insignificance of the differences which set professors of the same faith by the ears. Perhaps I may quote here as well as anywhere Archbishop Whately' squib upon religious persecution:

Old Father Longlegs Wouldn't say his prayers; Take him by the right leg, Take him by the left leg, Take him fast by both legs, And throw him down stairs.

"There," said the Archbishop, "in that nursery verse you may see the epitome of the history of all religious persecution. Father Longlegs refusing to say the prayers that were dictated and ordered by his little tryants, is regarded as a heretic and suffers martydom."

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To the Editor of the Religio-Philosophical Journal I am not sure that it would be worth while to

Since I last wrote, the Liberals of Sydney have been bestirring themselves, and have organized with, so far, good results. The secretary of the association will send you by this mail a copy of the rules and prospectus of the new movement which, perhaps, you may think it worth while to notice. Spiritualism is still flourishing in our midst, and the Psychological Society which was inaugurated under the auspices of Mrs. Emma Hardinge-Britten, is doing a good work. Mrs. Britten will be glad to know this through your columns for she has ever manifested a deep interest n Australian matters.

One of our religious (?) papers, the Protestant Standard, inserted in the columns of a recent edi-tion, an extract from an up country paper, detail-ing certain phenomenal and mysterious events such as rappings, odd sounds, levitation, etc., which have been occurring at the house of a re-spectable resident of Cooma; of course the noises could not be accounted for, although a very novice in Spiritualism could make a good guess as to what they all mean. I recently procured from America, a cabinet picture of Col. Ingersoll, and showed it to many of the Sydney Liberals. We are all anxious to see the original, and having read are all anxious to see the original, and having read his writings, to hear his voice. If the gallant Col. could only find out that he is sadly in want of change of air, he would meet with a hearty welcome in the growing colonies of Australia, and find not only that "the field is white for the harvest," but that "the laborer is worthy of his hire." CHAS. CAVENAGH. Sydney, N. S. W.

Thomas Paine.

To the Editor of the Religio-Philosophical Journal:

I would correct an error regarding the place of death, on June 8, 1809, of that brave hater of tyr-snny and unselfish lover of man, Thomas Paine, which appeared in your extracts from the letter of George Holyoake, published in a late issue of your JOURNAL Mr. H., referring to his visit to the old Paine estate at New Rochelle, says: "I walked on the terrace where he meditated, and sat in the room in which he died, where objects of interest remain upon which he had last looked.

Now, the truth is he departed from earth-life in a rear room of a two story frame dwelling which etcod on a lot now known as number 59 Grove street, New York city. The site is at present covered by one of a row of five three story brick dwellings. For greater quietude during his last illness, he had been removed to this house, within a month previous to his death. from his boarding house in "Herring street," (now 293 Blucker street), which is still standing. Ample corroborative, evidence contemporaneous and recent, are readily ob tainable from "Valentine's Manual of the Corpora tion of the City of New York," for 1884, and other sources. Mr. Holyoake has evidently been imposed J. C. R. upon.

Mount Vernon, N. Y.

Wm. Emmette Coleman writes: I desire to correct the statement in my article on the Ni cene Council in the JOVENAL of June 11, that the Ecclesisstical History of Nicephorus Callistus on-ly dates from A. D. 610. His work in 23 books, embraced the history of the church from A. D. 1 to A. D. 911. Only 18 books are extant, covering period from A. D. 1 to 610. The rest are lost. Since writing that article I have been busily engaged in more extensive researches concerning the Nicene Council, and have discovered a number of valuable and interesting facts on various points, such as the number of bishops present, origin of the Bible, selection story and the 2048 bishop story, the legend of the two dead bishops signing the dec etc. I will soon prepare an article embodying these facts for the JOURNAL. I think I have reached bottom facts !

It is said that the Chinese not only examine into the facts of a crime, but the temperament and physical conditions of the accused and into the state of his ancestors. And when they find a tainled stock they not only execute the criminal but his sons and his grandsons—a most shocking way of obliterating the tendencies of bad lives.

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Tellin Line and



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who were the real authors of the barbaric doings they were describing. Mr. Putnam, well known by our readers, (and, as stated in the book, a pative of the parish in which Salem Witchcraft had its origin, and descended from actors then and there.) in this interesting and instructive work has done much to disperae the dark clouds which have long hung over our forefathers, and not a little that exhibits agregious shortcom-ings and misleadings by the historians, Hutchinson, Upham and others who follow their lead. The author regards Salem as the Lass battle-field on which the Witchcraft David was supposed by his opponents to be in command. There he was met in direct, strennous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false orced; the creod is barbarity became then revealed, and never

creed; the creed's barbarity became then revealed, and never since has such a Depui invaded any part of Christendom. The work is worthy of general perusal.

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Continueditrom First Page.

he ridiculed Spiritualism in general and his colleegues, Profs. Boutlerof, Wagner and M. Aksakof, in particular. On the appear-ance of this document, M. Aksakof taking into view the bad spirit in which the investigation was conducted, prepared a reply which is now in press under the title; "A Monument of Scientific Prejudice."

M. Aksakof is now in the prime of life, and all the vigor of his intellect and only the introductory chapter of his biography can be written.

Mediums and Mediumship.

BY HENRY KIDDLE.

It cannot, 1 think, be claimed that the laws of mediumship are understood to any very great extent at the present time; and hence it is not wise or becoming for any one. however long, varied and careful his ex-perience, to be dogmatic and absolute in the statement of his opinions; much less should any of us be sweeping in our con-demnations. While, as I have suggested in a previous article on this subject, we should a previous article on this subject, we should heware of indulging in an over weening confidence in professional mediums, or of paying anything like homage to any me-diums, however gifted; yet we should, or the other hand, exercise due charity toward their strange vagaries, their weaknesses and their derelictions, knowing as we do their sensitive nature and their liability to be affected by the influences surrounding them.

In an article that appeared in the JOUR-NAL of the 5th,of February last, Mr. Herman Snow, in a very kind and considerate manner, opened up the discussion of some important questions regarding tests of identity through public mediums, and referred in no harsh, condemnatory terms, to certain experiences through Dr. J. V. Manscertain experiences inrough Dr. J.; V. Mans-field, the celebrated writing medium of this city. I read his article with pleasure and hoped it would attract the attention of ex-perienced investigators and lead to a profit-able discussion of 'many important ques-tions in regard to mediumship, and especial-by of spirit identity. I have not however tions in regard to mediumsnip, and especial-ly of spirit identity. I have not, however, noticed any comment on this subject except the article of Mr. Coleman published in the JOURNAL of the 28th ult, upon which I beg leave to offer a few observations. In this article Dr. Mansfield's character for boundary and truther house is consult.

for honesty and truthfulness is severely condemned without extenuation; and the errors and failures that occurred in the answers given by him to the inquiries con-tained in sealed letters are represented as due to this own personal dishonest contri-vance, and not the result of influences or circumstances due to the exercise of this mediumship, and the action of general laws governing all mediumship.

I have read of most remarkable tests of spirit identity given through Dr. M., have been told by personal friends of others, and have received several myself; and I scarcely think any fair-minded, reasoning man, who is acquainted with Dr. M., and the facts connected, with his mediumship will deny that he is a most remarkable medium for spiritwriting, and impression, being clairvoyant and clairaudient to a most singular extent and thus capable of receiving all the tests that are given him by spirits coming within his sphere.

But, it is said, he fails sometimes. Well, suppose he fails five or ten times as often as he succeeds, for the general purpose of his mediumship that would be immaterial. It

and" letters would require no small amount of time. The guarded expressions in this arraignment attracted my attention as they will that of others:--"Apt to appear"-"in almost, if not quite all, such cases" (hun-dreds of thousands) "nearly always," etc. Now it is obvious that no such allega-

tions can reasonably or intelligently be made. No person can know enough to make them. All that can be known is: (1) That Dr. Mansfield writes spirit communications; (2) that some are genuine; (Mr. Coleman cannot deny this); (3) that some are not genuine (or rather do not contain any tests of genuineness); (4) that he has written a vast number ("several hundred thousand," Mr. C. says) of such letters as well as answers to questions propounded by sitters, during the last thirty years. Now, how can any person undertake to say, ex-

cept by a rude estimate, or according to his own limited experience, what proportion of these were true or untrue! Undoubtedly, it would be interesting to know this exactly; but it is not at all necessary; it would prove nothing as an independent fact; for we can, as I have found, come to no reliable conclusion in regard to a spirit communication, unless we know (1) the medium who gives it; (2) the person who asks for it, or receives it; (3) the circumstances under which it was given; and (4) the character of the communication itself. Without these data, the question is just as indeterminate as an algebraic problem involving four unknown quantities with less than four equations.

The only question, then, we have to dis-cuss is, why should any of the answers written by Dr. M. be spurious or untruth-ful. Of this I will give my opinion, which may be considered and discussed by all who take any interest in the matter.

In the vast ocean of spirits that surround the earth, it is sometimes a very easy matter to obtain communication with a par ticular spirit, strange or wonderful as it may appear; but sometimes, also, it is very difficult, or even impossible, and for these reasons: (1) The spirit is not able to come into the sphere of the medium so as to obtain control, nor can he communicate with, or perhaps even see, the guiding spirit of the medium so as to make known his thoughts or wishes. Say, it is a dark or unprogressed spirit that is addressed, in a sphere so low that the higher spirit control cannot reach him, and hence cannot obtain his presence; or, say, that he is present but can but very imperfectly make known his thoughts to the medium's control, who acts as a spirit intermediary, for quite often there seems to be needed a spirit medium as well as an earthly medium,-in these cases the communication, if any is written, must be a failure, especially in regard to tests, or particular facts, which are difficult to impart. (2) The medium, not knowing the spirit called for, and the inquirer who does know him not being present, and the control having only the name to guide him, and sometimes not that, the presence of the spirit cannot be obtained, not because the aw of attraction does not operate, but because there is nothing to attract. It is like fishing with a bare hook or no hook at all. In this condition of things, a spirit tramp may come along and seeing the difficulty, may represent himself, "just for the fun of the thing," to be the individual desired, and control the medium to write a false message. Under certain circumstances, as the condition of the medium, the nature of the inquiry, the object of the communication, the power of the control, etc., this may easily be accomplished, as investigators have often experienced; and, I need not say that some of lower, fun-loving, mislower chievous spirits are very smart; for on earth, perhaps, they have been among the sharpest intellects of their time; and it takes a great deal more than, and something very different from, intellect or philosophy to keep them from controlling our mediums to keep them from controlling our mediums and creating confusion. They are of the earth earthy, and full of malice, treachery, and deceit. Though spirit, they have no real spirituality, as they cling to their earthly desires and passions. They are at present the bane of Spiritualism; and, as the con-ditions so often favor their presence, pro-duce a large part of the manifestations pre-sented. I believe, however, that a medium duce a large part of the manifestations pre-sented. I believe, however, that a medium who is doing an important work for the good of mankind, and is pure, truthful and spiritual, is ever guarded so effectually as not to be interfered with by these mischiev-ous spirits. Low, debased mediums admit low, debased spirits; and very often, too, low, debased sitters bring a similar spirit surrounding to control the medium. (3) The low, depased sitters bring a similar spirit surrounding to control the medium. (3) The inquiry is often such as good spirits will pay no attention to. It repels them, and they keep away, or keep silence. It re-quires considerable experience to be able to write a proper question, or one that will secure a reply from the spirit to whom it is addressed. It may be, the spirit is willing to answer: but the *spirit* of the question is to answer; but the spirit of the question is of a very different order, and gives power to deceptive spirits to "flow in" (to use Swedenborg's phrase), and corrupt the re-ply; and this the guardian spirit of the medium cannot prevent, any more than a person could stop the air from rushing in to fill a vacuum when an opening is created. Spirit control is a thing of marvelous subtlety, when names are given, such spirits will avail themselves of these, and use them in connection with anything they may choose to concoct. These three points will I think cover most of the phenomena referred to in Mr. Coleman's article. Of course, there are many other points to be considered, but the space does not permit. We need a whole volume properly to treat the subject of spirit iden-Lity.

Flint, who is a good medium, but of course cannot do impossibilities. People must study these things and learn to be reason-able; and mediums should be careful not to undertake more than they can perform. I certainly agree with Mr. Snow, when he says of Dr. Mansfield: "There is every reason for believing that this well and favorable known individuat is a genuine — almost perfect — mechanical writing medium, his hand moving without his con-scious agency; he can even converse freely with those present while the writing is gowith those present while the writing is go-ing on. Neither the blame nor the credit, then, of what is written can be rightly attributed to him except in a subordinate sense as the accessory instrument through whom the work is done." HENRY KIDDLE.

New York, June 7. 1881.

Brooklyn (N. Y.) Spiritual Fraternity.

One of the most interesting meetings that we have ever held, marked our closing exercises this evening, June 10th. A fourdays' continuous rainstorm did not prevent a good audience in numbers and character a good audience in numbers and character assembling to listen to Deacon D. M. Coles' lecture on "Evolution," which was largely made up of extracts from modern thinkers and writers upon the theory of the origin of the race, and was a fair and candid statement of the views of Darwin, Tyndall, Huxley, Herbert Spencer and others. A synopsis of it I cannot make without large-by quoting, which would make this report ly quoting, which would make this report too long. The speaker said: "Man dwelling in a world of change, questions the forces which produce them,

and the law that controls these forces. He finds himself wondrously organized, and asks; What am 1? Whence came 1? What shall I be? He finds ideas and thoughts perpetually changing. Now an exultant worshiper, and now a fierce denier of the thought before gloried in, he questions, What is Truth? What the law of mental operation? and the answer to all is evolu-

operation r and the man end that the transfer "Yet unexplained, at least undefined, evo-lution is only a name, and when Professor Youmans declares, 'Darwin may be in er-ror, Huxley may be wrong, Mivart may be wide of the mark, Haeckel may be mis-taken, Cope may misjudge, and Spencer be at fault'; but, in common with a large and increasing body of scientific men, they are all agreed as to one thing, that evolution is increasing body of scientific men, they are all agreed as to one thing, that evolution is a great and established fact, a wide and valid induction from the observed order of nature, the complete elucidation of which is the grand scientific task of the future. It only makes more imperative the need of defining what evolution is, while it reveals the magnitude of the undertaking, to pre-sent even a brief review of the history, claims, worth and worthlessness of evoluclaims, worth and worthlessness of evolution.

The speaker read copions extracts from the writings of these advanced thinkers, the writings of these advanced thinkers, showing a wide disagreement among them, and while one started from the jelly fish, and another from an atom, still there was a force and power, intelligent, which was not reached by this class of modern think-ers. In continuation the speaker said: "Darwin showed tireless industry in gathering facts, and has been ably seconded by others. Extraordinary skill has been shown in grouping the facts to sustain the

shown in grouping the facts to sustain the theory. Vivid imagination has pictured forth needed links; these inventions of theirs must exist, their theories require it, yet bound by the inexorable demand of science, no yielding to authority-nothing ont evidence should compel peller. have failed in producing this. One does not wonder that Mivart, the eminent scien-tist, declares that Darwinism and the related theories of evolution to be not only a mere hypothesis, but a peurile hypothesis. "There are facts which seem to support evolution, because mis-read, but a host which disprove it. Transmutation has never yet been observed. The persistence of species through vast geological periods without a single variation, is noticed. There are over 30,000 species of animals already discovered in the different formations, without a single one being found in a transition state. Imperfection of record cannot be pleaded here, for among so many there ought to be one showing transition. A German professor has applied the calculus of probabilities to this fact, and to state it briefly, the probability that out of the millions of fossils found, not one should be found from which transmutation could positively be affirmed, is as 1 to 1 and a hundred cyphers. Corals are found in first forms of life, and also in the last; they have not advanced. How about struggle for existence and survival of the fittest there? "That there is progress, advancement, all claim, as surely as there is retrogression. Nay, viewed from the physical side only (and science knows no other) it may be doubted whether progress is not often claimed where there is real retrogression. "No matter for this now; admit progression. It must be in obedience to law, they say. Grant this. What is the law? There is no answer. I am not a scientist; have made no large accumulations of facts, cannot demonstrate the thing I believe. I deem it impossible of demonstration; perhaps cannot even reason out my conclusions, but I can perceive a law, and my answer is: In-volution-the power of all organic bodies to reach after to receive of the force by which all things move in larger measure. 'The life of God' proved incessantly through the universe; this is the secret of all the evolutionists; they have discovered the explanation of all they do not know. Tyndall recognizes a mysterious force. Huxley is puz-zled with it; Spencer is compelled to acknowledge his ignorance. Life from dead matter, no life received by dead matter. Yes, this the law of development,' answers the Agnostic. 'I do not know, and I don't believe you do.' Half right as usual. Spiritual things are spiritually discorned. How shall one, who deems his senses the court of appeals, the highest court for settlement of all doubts, who takes matter for his God,how shall he perceive the might of the spirit that he cannot weigh or measure! "In the last analysis, science can only tell of the movements of matter, and is perpetually compelled to give names for processes and results it cannot explain. Measuring such forces as they can, still these forces tend more and more to a a grand corelation of forces. I find what seems to me evidence of a certain definite relation between spirit and natural conditions, in the recurrence of the same ideas, at long intervals, to large masses of people: Jesus and Khrishna, Wm. Tell, fire worship, re-incar-nation and every old creed, etc. "I urge you to watch for-not a progres-sion of the race, but of the individual. If you choose to accept evolution for your object of faith, you may pride yourself on your superiority to the monkey; you may exult that the human race is advancing you may glory in the spread of science, and dream of a perfection, poor and mean

enough, after all; but if you do all this and this only, you must deny (lod, deny a fu-ture life, deny that there is any good, any evil, any virtue, any hope, any real acquire-ment, nothing but fate, the more or less

perfect working of a machine. "God will not make us archangels; we can make ourselves such, and in every ef.

can make ourselves such, and in every ef-fort, every aspiration, let us gather strength and courage from the thought of the Apos-tle, 'It is God that worketh in you to will and to do of his pleasure.'" Col. E. G. Goodrich was the next speaker. He gave a scathing review of Rev. Chaun-cey Giles's (the Swedenborgian church) pub-lished sermon against Spiritualism, and showing conclusively if Spiritualism be true, it was the great benefactor of man-kind. kind.

W. C. Bowen said that Spiritualism was to be demonstrated by men of science, so that it would prove beyond a doubt another life and another world of active duties and responsibilities.

All our public meetings are now sus-pended until September.

S. B. NICHOLS.

Joseph Cook Shown up-Burns and Orthodoxy.

A Boston journal having quoted from a lecture of Joseph Cook, in Dumfries, Scot" land, in which that brazen falsifier tried to make out that Robert Burns was essentially othodox in religion, Rev. Dr. Cordner (Unitarian) gave the facts in the Boston Transcript as follows. We recommend Cook to read the Transcript.

A paragraph published in a morning paper has informed the public that "Joseph Cook lectured in Dumfries, Scotland, on the 23dult., to a great audience, and took occa-sion to use the following language pertain-ing to Robert Burns:" "Robert Burns was in conviction, whatever he may have been in portions of his practice, tolerably loyal to your Softlich Evangelical Confersion" And your Scottish Evangelical Confession." And by way, I suppose, of confirming this statement, Mr. Cook refers to some simple re-ligious acts of Burns, all of which, how-ever, are of a kind acquired or sanctioned by all confessions, whether Evangelical or

non-Evangelical, so called. The Westminster Confession, notoriously Calvinistic, is the recognized standard of Scottish orthodox theology. Mr. Cook, of course is familiar with Confession; but whether he is equally familiar with the mind and thought of Burns is doubtful. Burns's ottitude toward Orthod vy was recorded in attitude toward Orthod.xy was regarded in quite a different light from that of loyalty by the orthodox folks of his own time. Al. lan Cunningham tells us that "he spoke of Calvinism with a latitude of language which grieved pious listeners." An ortho-dox preacher discerned a manifestation of Heaven's wrath on the day of the poet's funeral. In theology as in politics, Burns was a liberal. The Scottish Church, in his time, was divided into two parties, Old Light, or orthodox, and new Light or liberal. Burns ranked himself squarely with the new Light party. The Church had an alarm then as now, on the score of heresy. Burns took part in it; and this is how he writes in the "Kirk's alarm":--

"Orthodox, Orthodox, Who believe in John Knox, Let me sound an alarm to your conscience: There's a heretic blast

Has been blown in the wast,

That what is not se

A Christian Forethought.

JULY 2. 1881.

A CHFISTERM FOTCHURGHT. The Rt, Rev. Bishep Potter, of Penasylvania, when aked his opinion of Life insurance, promptly said: "It may be employed advantageously for the benefit of families and individuals ef all classes of society, as well for those in sifu-sness is for those in moderate dircumstances. All may, by the exertion of a little fore thought and a small outlay, pro-tect their families from waat." The States of Pennsylvania and New York, through their Superintendents of Insurance, aided by a corps of sighty ex-ports of the past haustive examination of sight months du-tation, have recently (June, 1861) published elaborate re-ports of the past history and present condition of the great Mew York, and officially declars that It also as a superint set.

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The receipts for 1980 were \$17,140,691, and the disburse-

The receipts for 1980 were \$17,140,691, and the disburse-menta\$15,77,960. In receipts for 1980 were \$17,140,691, and the disburse-which there has been so much discussion, the report says: Directly bearing on the subject of dividends are the reduction in rates adopted by the company, and the questions growing out of it, which have been wide-ly discussed as to the preservation of equities between the role and the new policy holders. Whether injustice was done to any of the old members of the company has been carefully inquired into during this investigation, and the finding is best described by the phrase "mo-body hurt." It was a matter of doubt whether the de-partmentinvestigation should extend to the rate charged for premiums where no subject to the rate charged for premiums where no subject to the rate charged by the sum was below the net premium fixed by law, and especially doubtful after the report adopted by the Legislature of this State, deciding that ample authority was given by the charter of the company to proceed as they had done. Nevertheless, it was made a matter of inquiry, and the conclusion heretofore stated is ful-ly justified. And in relation to the generalimanagement of the Mutual's affairs by Tresident Winston and his associates, the reports speak in terms of warmest culo gy, tempered by expressions of judicial gravity. In the words of a distinguished minister of the gos-

In the words of a distinguished minister of the goz-pel: "Life Insurance, if you have chosen your Compa-ny discreetly, is subject to no commercial risk. It is as nearly sure as anything earthly can well be."

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cannot be denied that he does succeed quite often-in what proportion of cases, probably no one knows. He himself does not know; he, obviously, cannot know. Mr. Coleman does not say that Dr. M. never suc ceeds in writing a genuine test communication, but he seems desirous of giving im pressions that such is the case, and that he is "propagating an extensive delusion all over the land." If this is true, it behooves all lovers of truth to unite against him, and endeavor to stop the spread of this and all other Spiritualistic delusions.

But what does Mr. C., say in or der to explain away what have been regarded as indubitable tests? He confesses and avoids by alleging imposition of various kinds (1) "Should Mr. Mansfield, in the course of his long experience in spiritual matters and with Spiritualists have become acquainted with the names of any friends of the party writing the letter for answer or of the spirit addressed, or is possessed of any in-formation concerning the writer and his spirit friend not referred to in the sealed letter, such names or such information is apt to appear in the answer to the sealed letter. (2) Should the party sending the sealed letter, or his friends or relatives, have previously sent Mr. Mansfield sealed letters for answer, said letters containing names, incidents, and allusions not referred to in subsequent letters it is found that to in subsequent letters, it is found that very often such previously stated names etc., appear in answer to these subsequent letters. From these latter two sources are nearly always derived the so-called tests found in Mr. Mansfield's answers to letters. (3) It is heralded as a wonderful test that names and references are found in some of his replies not appearing in the letter answered: but a careful scrutiny shows that in almost if not gutte all, such cases, the additionatmost y not quite all, such as are known to Mr. All name, etc., are such as are known to Mr. Mansfield nominally or have been embraced in previous sealed letters passing through his hands." But Mr. C. deems it proper to add: "I do not say there are no instances, where names and allusions, not arrived at by the three ways above indicated, are found in his answers to letters, but such are remarkably few in comparison with the overwhel-ming load of answers of the general character pointed out."

I have quoted these statements in full, in order to show that Mr. C., has given rather too loose a rein to the spirit of condemnation; for the thoughtful reader will naturally inquire how Mr. C., has been able to ob tain a sufficient basis for these sweeping condemnatory allegations. He says, Dr. M., has been writing letters for the last thirty years, and that he has written "several hundred thousand bogus letters." How does he know, it may be asked, that these letters were bogus? How many has he seen or even heard of? The motto ex uno disce omnes certainly does not apply to this case, for even Mr. C. does not venture to assert that Mr. Mansfield has never given a genuine test of spirit identity; for, if he did, many proofs to the contrary would be forthcoming. But he says the genuine answers are "remarkably few." Again, the reader will ask, how do you know this, Mr. Coleman ! How many of the "several hundred thousand" letters have you examined? How many days, months or years have you devoted to the task of hunting up the myriads of spirit messages which have come through this busy medium's hand and brain, and of examining them, and all the facts pertaining to them so as to judge of their genuineness? To form an estimate of the character of "several hundred thous-

I should like to discuss the eleven points of Mr. Coleman's article in the light of my own experience; but I do not think they are relevant to the question of issue.

The remedy for the difficulty complained is an increase of intelligence as to the nature of spirit intercourse; for this will prevent an overweening confidence in the ability of any medium to give invariably correct an-swer to spirit letters. People then will see the difficulties in the way; and if they take the risk, they will be no more disappointed the risk, they will be no more disappointed than if they bought a lottery-ticket and drew a blank. They will know that even their personal presence with the medium might not secure a communication from a relative or friend, much less a sealed letter. They may get a correct answer; such things frequently happen; but it is not always the result; and when there is a failure they are not justified in condemning the medium.

I have written the above in the interest of truth and justice. I had a sitting with Dr. M. ashort time ago which was eminently satisfactory in the matter of tests and otherwise, and 1 know of others that were equal-ly so; but should it have been otherwise. I should not have been surprised, knowing as I do the difficulties to be encountered. I noticed a placard in Dr. M.'s office: "Promise nothing; warrant nothing," showing that Dr. M. is perfectly aware of these difficulties, and the uncertainty of getting a genuine message. This is true, also, of Mr.

"Doctor Mac, Doctor Mac,	Cloth, I
Ye shall stretch on a rack,	French
And strike evil doers with terror:	Venetis
To join faith and sense,	Turkey
Upon every pretense,	"
Was heretic, damnable error.	Levant
"D'rymple mild, D'rymple mild, Though your heart's like a child, And your life like the new driven snaw, Yet that winna save ye; Old Satan must have ye For preaching that three's ane an twa."	Cloth, l French Turkey Levant LOY
ow, that sounds very like a Unitarian	Gloth, b
t of the period in a satirical rhyme.	Venetia
he Doctor Mac referred to above was	Turkey
ertain Dr. McGill, then persecuted for	"
say. The "Kirk's Alarm" was written	Levant
help his cause; and, concerning the	P
esy-hunters of the time, Burns writes a	Cloth, b
er in the manner following: "Creation	Turkey
racing scelerats such as their God only	Levant
mend and the devil only can pupide	PIC

trac TI a ce here to here lett disg **c**8n In the comprehending way of Caligula, I

wish they all had but one neck." To McMath, he writes :-

N

- "O Ayr! my dear, my native ground, Within thy presbyterial bound A candid, liberal band is found Of public teachers, As men, as Christians, too, renowned,
- An' manly preachers."

And this is the way he states his creed "My creed is pretty nearly expressed in the last clause of Jamie Dean's grace, an honest weaver of Ayishire: 'Lord, grant that we may live a guid life; for a guid life makes a guid end. At least, it helps weel." And, alas for the vicarious part of the "Scottish Evangelical Confession!" here is the manner of Burn's lovelty thereas

the manner of Burn's loyalty thereto :--

"Where with intention I have err'd, No other plea I have, But Thou art good, and goodness still

Delighted to forgive."

Writing to Cunningham, this is the way Burns put his own case: "If there be any truth in the orthodox faith of these churches, I am damned past redemption and, what is worse, damned to all eternity. I am deeply read in Boston's 'Fourfold State,' Marshall on 'Sanctification,'Guthrie's 'Trial of a Saving Interest,' etc.; but 'there is no balm of Gilead, no physician there' for me."

Very evidently there is a conflict of opinion between Burn's own views of his atti-tude toward the orthodox confession and the view presented by Mr. Cook to his Dumfries audience. I suggest no moral, lest I should be considered personal in this letter, which is written simply as a slight vindication of the truth of history.

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