

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

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CONTENTS.

- FIRST PAGE.—The Historical Building Material of the Religion of the Future.
- SECOND PAGE.—Essay on Atheism, by Lord Bacon—Jesse Shepard, Medium.—Letter to the Chicago Times from Henry Kiddle, of New York, The Two Theological "Animals" Representing the Advance and the Rear-guard of Orthodox Theology. Effects of Removing Mountain Forests. A Young Hero in Chicago.
- THIRD PAGE.—Woman and the Household. Book Reviews. Partial List of October Magazines Just Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Notice to Subscribers. "Regular" Blunders.—The Case of President Garfield.—Doctors not Fit to have "Doctors' Law" Privileges. Garfield—Denton.—A Debate over Thirty Years Ago. Issues by Spiritualism. Methodist Memorial Council. "Fruits of Christianity." The Michigan Fire—Help Needed. Laborers in the Spiritualistic Vineyard and Other Items of Interest.
- FIFTH PAGE.—Mrs. Simpson's Tests. Mohammedans. To Husband. Horrellville, New York—Convention of Spiritualists and Liberalists. Miscellaneous Advertisements. Special Notices.
- SIXTH PAGE.—"The Fittest Shall Survive." Professor Denton's Lectures in Australia. Letter from a Lady Medium in Michigan. Mormonism.—A Letter from the Boy, Standard. Gravel Odor Around a Dead Body. Secrets in Fifty Years. Spirit Occurrences. Made Crazy by Flattery and Hair-Dye. A White Mountain Ghost.—The Specter of a Young Girl Which is Seen Annually on Sept. 14 Near the Tip Top House. Children—Wise Advice. 26,191 Changes in the Infinitesimal Bible. Wanting and Wanted—Exact Information. The Blue Laws on Smoking. Singular Occurrences. Jottings from New York. Bloody Mormonism. Notes and Extracts.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—The Tragedy of the Nation. Waiting for the Verdict.—Dumas. Letter from Mrs. L. E. Shaw. Dr. Geer. The Divinity of Christ. Independent State Writing.—A Remarkable Test Before a Public Audience. Miscellaneous Advertisements.

The Historical Building Material of the Religion of the Future.

Translated from the German of Dr. Edward Von Hartmann by J. A. Heinsohn and Hudson Tuttle.

In the beginning of religion we find mingled theistic and pantheistic; monotheistic and polytheistic elements; for consciousness had not yet come to understand the difference between the transcendent and the immanent, between unity and plurality, and considered the Godhead according to its momentary wants, extra-mundane or inter-mundane, as a unit or a diverse multitude. As primitive religion begins with the worship of the forces of nature, its tendency is unavoidably toward the worship of a plurality of gods; as the child-like mind regards all things as anthropomorphic, no wonder that it regards in the same manner the forces of nature and out of them makes personal gods. Otherwise are the forces of nature as to their essence, immanent in nature, and notwithstanding the struggle of these forces between themselves, the religiously incited sentiment plainly perceives by the coherent oneness of all nature, the identity of these forces, and that they are revelations of the divine Being, and hence we see primitive religion worshipping any force of nature that has happened to become the subject of worship, in this sense as God; that is as an exposition of the universal divinity.

The primitive religious consciousness does not perceive the contradiction of this anthropomorphism, because everything, as language shows, conforms to human ideas, and therefore this anthropomorphism is only used as a subterfuge for the insertion of a series of conceptions already familiar. Since the people cling to this intelligible anthropomorphism and become accustomed to it, the personified forces or gods, originally figuratively understood, congeal into substantial persons, with mutually limited spheres of action; and as the symbol conceals the idea on which it is founded, the consciousness of the divine oneness is lost in the rigidity of embodied polytheism, or remains only as a misty background of an intangible formation, only intelligible to educated minds.

of the divine, by acknowledging an all-encompassing, in divine and human relations, godhead. This is Brahminism; here is every object and phenomenon of the One, eternal impersonal Brahma with the attributes: being, knowing, blessedness, which reveals itself in the trinity, Brahma, Vishnu, Siva; creative, preserving, re-dissolving energy; and still further unfolding its divine being in innumerable specialities. Unfortunately the many gods that remain are stumbling blocks for the people; true the ONE impersonal immanent godhead has been saved, but only for esoteric doctrines, about which the people do not care, as they adhere to the apparently similar personal forms of the All-one. The summit of the system is purified from anthropomorphism, but it flourishes exuberantly the more luxuriant and undisturbed in the connecting members between the metaphysical summit and the broad physical base.

and hence from the position of realism, is as truly a cosmism as atheism. Only under such perceptive-theoretical suppositions was it possible to found an atheistical religion. Unfortunately Buddhism could not restrain the anthropomorphizing and polytheistic inclination of the people; Buddha, like Jesus, became deified; Nirvana, as the best finally, became a paradise of positive eternal bliss, and the hierarchy scorned by him, as done by Jesus, was restored in *optima forma*. Buddhism corrupted in such a manner could not in principle be distinguished from Brahminism. Nevertheless we dare recognize in Buddhism a stricter form of monism than in Brahminism; and dare not refuse to acknowledge its ethics which is so closely related to the Christianity of St. John, and a great advance in the history of Oriental religion.

clearly and precisely reached and seized, and the old polytheism, already subdued by Brahminism, rushed in again. Yet there is much of instruction in the attempt and in the ardor which during thousands of years adhered with determination to this belief, so that this form of religion with all its defects and crudity cannot be dispensed with in history. This form of religion in union with Buddhism in its uncorrupted form points out the direction in which we have to advance: the removal of polytheism and transcendentalism, conditioned by the removal of anthropomorphism and personification of divinity. We are to-day as zealous disciples of monotheism as the Jews and Mohammedans, and equally zealous adherents of the immanence as the Indians. We want the polytheism of Christianity, as well as the worship of saints and the tritheism of Lutheranism thoroughly extirpated, quite as much as the liberal Protestantism wants to do it, but we do not want to exchange the three gods of the trinity, the immanent impersonal divine Being for the personal god of the Jews and Mohammedans, who is foreign to man and to creation, as liberal Protestantism desires to do.

tion of life, first adopted by the learned, and then by all the people. Should it be urged against this view that the pantheism of India has lulled the nations into apathy, then it must first be remembered that the Indian pantheism was not energetic monotheism, able to defend itself against the spirit deadening polytheism; and it would be a mistake to accuse pantheism as the cause of this dreary apathy instead of this natural constitution of the Oriental mind. All who do not acknowledge the world to be an objective real phenomenon of the Absolute Being, but consider it a subjective semblance, without truth; a dream, a froth, an illusion; and space and time as only forms of perception without correlative real forms of entity; and declare history and its evolution, to be objectless illusion, spin themselves into a realm of dreams, as silkworms involve themselves in cocoons.

No metaphysics can avert the apathetic quietism necessarily derived from such theological presuppositions. If we would not become dwarfed and totally indolent like the Asiatics we must absolutely depart from these accepted theoretical cosmological views. In this point the Jewish, Christian and Mohammedan cosmologies are superior to the Oriental, and it is this superiority which has qualified them for the vigorous advance and made them the standard bearers of universal historical progress. Protestantism is an advanced realistic evolution developed to optimism, elevated, especially by Leibnitz and Hegel to the fundamental views of modern culture; but the false optimism of Leibnitz already finds considerable limitation by Hegel in the evident undervaluation of individual happiness, and the prominence given to the processes of evolution, that have passed away in painful struggles of antithesis; and by Schopenhauer it changes completely into its counterpart; a firm pessimism, which however here is just as unjustifiable as optimism, reaches over from the eudemonological to the evolutionary sphere.

ESSAY ON ATHEISM.

BY LORD BACON—JESSE SHEPARD, MEDIUM.

Letter to The Chicago Times from Henry Kiddle, of New York.

It is quite impossible for me fully to describe, or even to enumerate, the various tests which were applied during my long experience with this remarkable psychic...

The medium on these occasions would take his seat in an easy-chair, and soon pass into a trance, with his eye-balls rolled backward in his head, and with convulsive shiverings...

On one occasion, while in conversation with the intelligence claiming to be Bacon, I took down from my library the volume containing the Essays (volume xii. of the Spelling edition)...

For example, Shepard was quite easily controlled to give the Latin quotation from Seneca in the essay on Death (but not with perfect accuracy, showing, in a very interesting way, where the inspiring influence failed to impress his mind clearly)...

The psychic seemed like a person unacquainted with Latin, repeating what a Latinist was saying to him, making an occasional error from the failure to hear distinctly the words...

The letters R. S. inserted after the name of Francis Bacon, are used by suggestion of the communicating intelligence. They signify, redolent spiritus—living again in the spirit.

ESSAY ON ATHEISM.

The true definition of atheism includes two kinds,—the ancient and the modern,—wherein we see many differences, as also many causes of them...

he masses. Of the latter class of atheists did the ancients know but little, and the influence thereof; for with them the masses were carried away perforce by the power and pageants of the priests...

If we consider these things more closely, and turn unto past history for examples, we may look at Epicurus as a distinguished disciple of materialistic skepticism, whereof his works and his teachings are the best proof...

There is no doubt that, had Athens been a city of applied science, there would have been ten times the number of skeptics; but being a city of learning and culture, the Athenians lived in an atmosphere of refinement...

Macaulay hath truly spoken when he said that truth can not be taken in degrees and by stages; and my intent at the present moment is to take a survey of these, and, turning backward over the flight of history...

As it has been truly said, the times of war and tribulation are those in which men seek religion the most, and turn their minds toward the Divinity, amid the destruction of things around them...

No wonder that atheism should be so much dreaded in the nineteenth century! For, doth it not bring in its train selfishness, avarice, greed, callousness and the vilest phases of materiality and hypocrisy?

The scandals of the priesthood cropping up in all quarters, and in all degrees and kinds of social life, in divines and institutions, are as nothing toward the converting of men to atheism compared with the grasping, avaricious spirit which materiality produces at all points...

It has been well said, therefore, by many, that times of war do rightly fill men's minds with a sense of the Divinity presiding over all things, and turn them to a realization of the unseen and mysterious causes which are at work in the universe...

If it is true they send their children to the best schools and to the highest universities,—to the loftiest seats of learning; and yet they have to see their rich parsons following in the wake of materialism, sitting on the dais of hypocrisy, eating the bread of idleness, and walking in the paths of deceit...

man is the getting of gold and enjoying the pleasures of sense. As Seneca truly says: I have often thought that people should be taught, from the first, the evils that surround the affluent and the prosperous...

It will go hard with this nation when a little more prosperity shall overtake the people as a mass; and the wide gap which will be made by adversity shall be many years in the bridging over and the coming together of the sundered parts...

The two Theological "Animals" Representing the Advance and the Rear-guard of Orthodox Theology.

To the Editor of the Religio-Philosophical Journal:

It is claimed that the conviction of Dr. Thomas by the Chicago ecclesiastical court, was largely the result of the condensed statement of the "animal" creed by the prosecutor, Dr. Parkhurst...

1. Man is a poor deluded creature, who through faults mostly not his own, has become hard and suspicious of God's love.

2. Christ came forward, lived and died to make man say that God did love him, that he was not angry or offended with man, and never had been and never would be.

3. To be sure he had said in his word that he was offended, and that he would punish the sinner eternally, but he did not mean it only for moral influence; did it to frighten man; but whenever in time or eternity, man was willing to give up the sweets of sin because he was weary of its pain, he would be welcome.

4. He need not stay in his new home if he did not like it or its conditions, for he would always be free to do good or evil.

5. The statement is a standard, a flag of truce, to let man know that he could come in if he pleased, and when he pleased.

6. God's fatherhood compels him to make his wandering children as comfortable in their wanderings as possible under the workings of natural laws; therefore, God will make hell comfortable for those who get there as they can appreciate it.

"That is the thing without the stuffing." "That is the animal" that he pads. "That is Dr. Thomas' creed." This looks to us as if God was ashamed of his severe laws, and wanted man to say that the great guns of his wrath were only Quaker guns after all...

The above statement, if we except the reference to Dr. Thomas not believing in adequate "punishment" which is a willful perversion, is as fair as could be expected, coming, as it does, from the chief prosecutor, and it inaugurates a new departure in the style of theological discussion. It is, perhaps, an improvement on the old methods of the past, as it is practical, and throws a flood of light over subjects that have heretofore been observed by a stilled solemnity, which like distance has lent enchantment to the view...

1. God made man perfect and designed him for endless life and happiness, but Satan, one of God's agents, as God created and controls all things, was permitted to interview a subordinate member of the "first family" during the absence of both God and the husband, and through that interview to get an unfair advantage of the two, and raise the devil with a perfect job turned out by a perfect and all-powerful being, whose plans are from everlasting to everlasting and cannot be changed or frustrated.

2. God, instead of holding himself and Satan responsible for the unexpected failure, laid the blame on free moral agency of man when he knew from the beginning, just what man would do, and nothing could prevent him from fulfilling the destiny marked out for him by his all-wise Creator, proving that his free agency was a delusion, a wheel within a wheel, whose evolutions were a part of an infinite plan to secure an eternity of suffering...

3. Christ, the son, has no power or influence over poor sinners outside the little sheep-pen of this short and limited life where a vast majority of those for whom he died, have had no chance to even hear of his name, and where many of his most devout followers seem to have very crude and narrow notions of his power and his mission...

4. When the saint reaches heaven the gates are closed. He not only loses all natural affection, so that he enjoys himself in the absence of his own offspring suffering in hell, but he also loses his moral accountability, which he acquired on earth at such a tremendous risk...

knowing that his free moral agency was after all of no other use than to secure the possibility, or probability and responsibility of his own damnation, with, perhaps, a slim chance of heaven, and was to be cast aside the moment he was comfortably saved, or uncomfortably damned. He also loses all chance of spiritual growth, which is impossible in the absence of choice...

5. The statement, when figured down to earthly practice so that God's "will be done on earth as it is in heaven," teaches us that the best and only way to fulfill the spirit of the law and reform society is to compel the innocent to suffer for the sins of the guilty, to encourage the bad men, like Booth and Giteau, to shoot good men like Lincoln and Garfield, and, finally, that no matter how criminally and brutally a man may live, he is sure of salvation if, at the last moment, he accepts of Jesus, and dies right, thus offering a standing reward for selfishness and spiritual prostration.

6. God's justice compels him to make his wandering children—including the little darlings who died in less than a second's time after becoming "accountable"—as uncomfortable as possible under the workings of his unnatural laws. Therefore, God will make hell just as uncomfortable for the vast majority of his children, young and old, as they can appreciate it.

"That is the thing without the stuffing." "That is the animal" which they have been covering with the skin of a "Lamb."

This looks to us as if God was not sorry for the misfortunes of his erring children, who were born without their own consent, and with tendencies which they had no power to choose or reject, and wanted them to understand "that the great guns of his wrath were" to be forever pouring broadsides of hot shot and shell and Greek fire into the defenceless and supplicating ranks of sons and daughters of his own conceiving and bringing forth...

Here we have the old and new theologues of Methodism, and not only that, but of the grand army of Christendom. Take your choice, brothers and sisters, and in doing so, please bear in mind the fact that Brother Parkhurst and myself do not conceive and formulate them, but simply present them "without the stuffing," and without the "pads." I am also obliged to announce that the peculiar style of statement is not mine but borrowed from Dr. Parkhurst, a worthier and more pious man than myself...

I take great pleasure in advertising that the two "animals" are now revealed in the true proportions to the naked human eye. The modern animal may be appropriately likened to the reformed lion that will eat straw like an ox, and lie down to rest with the lamb on the exterior of his person.

The brute representing the old dispensation is by no means a vegetarian. He roars too loud. He means business, and a great deal of it. He cannot live without drinking "blood," and devouring human beings with small children just past the moment of "accountability" thrown in for dessert.

Walk up, ladies and gentlemen, and see the show. Bro. Parkhurst will tend one door and I the other, and a collection will be taken inside for missionary purposes.

I will now resign Dr. Parkhurst's style and resume my own, and conclude by saying that the disease of which men like Parkhurst, Patton & Co. are victims is rooted in the waning superstition that every thing good and bad inside the Bible, is directly inspired of God and must necessarily be swallowed even at the risk of spiritual indigestion...

Several years ago a certain Mrs. Smith of Syracuse, N. Y., lost an elderly maiden daughter, who, at her death, left a large quantity of powerful medicine. After the funeral was over the surviving mother found the mixture, and, although perfectly well, raised it to her lips and with the remark that it was "too bad to have so much good medicine wasted" drained it to the dregs. The result was, she came near dying, and nothing but a stomach pump saved her life.

I think sometimes that many of our divines take too large doses of the medicinal portions of the Bible, and should be brought under the saving grace of a spiritual stomach pump.

JAMES G. CLARK.

Effects of Removing Mountain Forests.

Attention has long been given to devising means to limit the ravages of these torrents, which ruin the land, threaten estates, destroy roads, and sometimes even compromise the existence of villages. Walls have been built along the banks to protect them, or across the streams to ally the force of the waters...

The man who solves a new thought in science, or gives a fresh impulse to morals or religion, is almost sure at the first, to secure persecution or obloquy as the reward of his genius; and at last, he is just as sure to be honored by having his memory embalmed in the respect and affection of the world.—Ston's Herald.

wherever there are recent torrents there are no longer forests, and wherever the ground is cleared these torrents are formed; and the same eye that sees the woods fall on the declivity of a mountain, may see appear there immediately a multitude of torrents.

The disastrous consequences of removing the woods from the Alps began to attract attention in the last century, and have since been discussed in many publications and official reports. In 1853 the prefect of the department of the Lower Alps said in a report to the Minister: "If prompt and energetic measures are not taken, it will be almost possible to designate the precise moment when the French Alps will become a desert. The period from 1851 to 1853 will produce a new diminution in the number of the population. In 1863 the Minister will remark a continuous and progressive reduction in the number of hectares devoted to agriculture; each year will aggravate the evil, and in a half century France will count more ruins and one department less."

A Young Hero in Chicago.

A new machine for mixing concrete has been constructed by the Chicago City Railway Company, to be used, when finished, in building the rack for their cable. This machine is remarkable in appearance. Viewed from a distance it looks like a huge monster watching for its prey. Its tall coil of iron extends along the street to the north for a distance of fifty feet. Its shapely body of rough machinery, with boiler, engine, tender, tank, bells, wheels, troughs, cross pipes, and braces, naturally excites wonder, while it defies analysis...

Here we have the old and new theologues of Methodism, and not only that, but of the grand army of Christendom. Take your choice, brothers and sisters, and in doing so, please bear in mind the fact that Brother Parkhurst and myself do not conceive and formulate them, but simply present them "without the stuffing," and without the "pads." I am also obliged to announce that the peculiar style of statement is not mine but borrowed from Dr. Parkhurst, a worthier and more pious man than myself. This relieves me from all charges of indictment for "blasphemy" or irreverence. I only adopt the learned doctor's method for the purpose of treating in a practical way a somewhat older view of the Bible than the one outlined in his statement of the "creed of Dr. Thomas."

Dickens and His Careful Writing.

A distinguished artist once said of him: "When I was painting a portrait of Dickens, it was arranged that I should sit in his room while he was at work. He was a most painstaking, industrious and methodical man, and nothing would divert him from the regularity of his habits. I was there for hours, and he wrote, as it seemed to me, almost with anguish. I looked in his face and watched the anxiety and the care. I saw the blotting and the re-writing of the work, and was astonished to find how much he owed to his indomitable perseverance. Those who saw his manuscripts will recollect what elaborate notes and comments and plans (some adopted, many rejected) went to form the basis of his works. To see those manuscripts would cure anybody of the idle and presumptuous notion that men of genius require no forethought or preparation for their greatest efforts, but that they are dashed off by the aid of a mysterious something which is comprehended in the word genius. It was one of Mr. Dickens's theories, and I believe a true one, that men differ hardly in anything so much as in their power of attention."

The "Golden Bloom of Youth"

may be retained by using Dr. Pierce's "Favorite Prescription," a specific for "female complaints." By druggists.

I dislike all pictures of Christ; you will find that men never thought of painting Christ till they had begun to lose the impression of him in their hearts.—Carlyle.

Consumption Cure.

Dr. R. V. Pierce. Dear Sir—Death was hourly expected by myself and friends. My physicians pronounced my disease consumption, and said I must die. I began taking your "Discovery" and "Palliat." I have used nine bottles and am wonderfully relieved. I am now able to ride out. ELIZABETH THORNTON, Montango, Ark.

The man who solves a new thought in science, or gives a fresh impulse to morals or religion, is almost sure at the first, to secure persecution or obloquy as the reward of his genius; and at last, he is just as sure to be honored by having his memory embalmed in the respect and affection of the world.—Ston's Herald.

Woman and the Household.

BY HENRY M. POOLE. (Metuchen, New Jersey.)

SWEET HOME.

O sweet is the fragrant Spring's first rose, And lovely its blushing hue, And joyous the music that rippling flows...

THE NATION'S LESSON.

In the universal sorrow which attended the sickness and departure of President Garfield, one feature of his character has been brought prominently before the public—his love of home.

Such "fan the flame of woman love and raise the standard of civil virtue among mankind." The brave soul rates itself too high to value itself by the splendor of its table and draperies.

How littleness and vanity and pomp and pride, and the heated, feverish ambitions of the petty and the love of show, sink into nothingness beside the loving and faithful performance of life's duties!

THE WIFE OF THE PRESIDENT. In the fierce light which beat upon the White House, one figure frail yet strong, timid yet brave, stands allhounded against the lurid background.

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT, explaining the reasons for the changes made in the authorized version.

But let us not fall into popular cant on this subject. Newspaper men and ministers from the pulpit, declare Mrs. Garfield to be the most remarkable woman of the nineteenth century, and pronounce her course an unparalleled one.

MUSIC STUDY IN GERMANY; FROM THE Home Correspondence of Amy Fay. Jansen, McClurg & Co., Chicago, 1880, publishers. Price \$1.25, for sale at this office.

WOMAN IN JOURNALISM. The farm journals now almost without exception have a column edited by a woman, containing home topics, recipes and all things pertaining to the household.

Is not this a little superficial? Is there no better result to show in character, or are refinements the indications of improved character? We will take the latter as the true meaning, and believe it includes all the develop-

ments of the spiritual as well as intellectual and esthetic being.

UNHAPPY JEANNIE CARLYLE. Under this caption the English papers are giving extracts from Henry Larkin's reminiscences of the great, grumbling, grouchy writer and his heroic wife.

On one occasion during a summer trip she writes: "Oh, Mr. Larkin! catch me ever again taking my holiday in the country along with a man of genius!

Meanwhile Carlyle had no conception of the good woman's troubles; he was, as faithful admirer Mr. Larkin says, "entirely unconscious of the suffering and haggard wrestling with herself which she so heroically shut down from his sight."

BOOK REVIEWS. (All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

AMERICAN VERSION OF THE NEW TESTAMENT, translated out of the Greek: Being the version set forth A. D. 1811, compared with the most ancient authorities and revised A. D. 1881.

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT, explaining the reasons for the changes made in the authorized version.

The titles to these two books explain their aim and scope. In the work of revising the King James version of the Bible, English and American clergymen acted together on the committee.

MUSIC STUDY IN GERMANY; FROM THE Home Correspondence of Amy Fay. Jansen, McClurg & Co., Chicago, 1880, publishers. Price \$1.25, for sale at this office.

Partial List of October Magazines Just Received. Babylonia. (D. Lothrop & Co., Boston, Mass.) A monthly containing pretty pictures and stories for youngest readers.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Physical Education, by Felix L. Oswald, M. D.; Remedial Education (cont.); The Practical Business of Life Insurance, by Theodore Welch; How the Earth is Weighed, by Dr. Otto Welterhofer; The Development of Political Institutions, by Herbert Spencer; The Cultivation of Medical Science, by Sir James Paget; Increase and Movement of the Colored Population, by J. Stahl Patterson; About Comets, by Aaron Nichols Skinner; The Connection of the Biological Sciences with Medicine, by Prof. T. H. Huxley; Progress of the Manufacture of Steel, by A. K. Huntington; Intelligence of Ants, by George J. Romanes; Forest Culture in Alpine Ravines, by M. J. Cleve; Cattle Raising in South America, by M. Couty; Sketch of Prof. Charles A. Young (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Century Co., New York.) Contents: Frontispiece; Little Assunta; The Castle of Bim; The Lass who wore a Shaker Bonnet; Living Lanterns; Phaeton Rogers; The Lazy Farm boy; Trapper Joe; Up the Road and Down the Road; The Story of Narcissus; In Nature's Wonderland; The Leaves at Play; The Timid Dugong; The Tail of a Kite, and What Hung Therefrom; The Crow's Nest; How to be Taken Care of; The Adventures of Coquelicot; A Pleasant Child; Fire! Thor, and the Giant Skrymir; The Finishing Touch; The Boy who Played Truant; What "St. Nicholas" Did; Not Invited; Knitting Song; Saltito Boys; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; The Kiddle-bor.

Scribner's Monthly. (The Century Co., New York.) Contents: Old Yorktown; Poetry in America; Ernesto Rossi; Reconciliation; Primavera California; Queen Titania; Miss Asia's Match; Bear-Hunting in the South; A New Moth; The New Phase of Napoleonic History; Peter the Great as Ruler and Reformer; The First Editor; A Plea for Railroads; The Sonnet in English Poetry; The Coniferous Forests of the Sierra Nevada; Summer Night; The Migration of Birds; Poems; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Echo-a-Brac.

The Eclectic. (E. R. Pelton, New York.) Contents: The Field of Conflict between Faith and Unbelief; Sketches and Reminiscences; Mr. Gibbon's Love Passage; The Origin of Religion Considered in the Light of the Unity of Nature; A Night in June; A New Life of Voltaire; Florio; Gospel of an Old Bookworm; A Family History; Heat and Health; Songs of Birds; Kith and Kin; Hector Berlioz; President Garfield; Leigh Hunt as a Poet; Punch and Puleinella; White Salt; Margery Daw; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; What Were the Defects in the Articles of Confederation? Rhythmic; Correspondence; Notes and Queries; Examination Department; Department of Theory and Practice; Miscellaneous Department; Central Normal Department; University Department; Publisher's Department.

Golden Days. (James Elverson, Philadelphia, Pa.) An illustrated journal for boys and girls. Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A finely illustrated magazine for the youngest readers.

Our Progress. As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts.

Wife of an Episcopal clergyman to her washerwoman: "Well, Bridget, how did you like the sermon Sunday?" Bridget: "It was beautiful. I like to go to that church. It's so nice to see your husband courtesying around in his shroud." An Absorbent Topic is the extraordinary cure of kidney disease and diabetes by the Day Kidney Pad. Cure by absorption is certain in these maladies. \$3, by druggists or by mail. DAY KIDNEY PAD Co., Buffalo, N. Y.

Try Horsford's Acid Phosphate instead of lemons or limes in your acid drinks. It is more healthful and quenches the thirst more effectually than either.

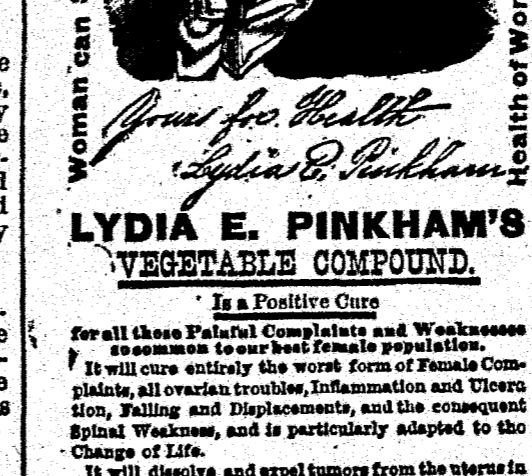
SAFE KIDNEY-LIVER CURE. The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If therefore, the Kidneys and Liver are kept in perfect order, not only will you be healthy, but you will be able to resist all the attacks of disease which are sent upon you by the atmosphere.



DR. C. W. BENSON, OF BALTIMORE, MD. We give above a correct likeness of this well known and successful physician and surgeon, who has made a life long study of Nervous Diseases and the Diseases of the Skin, and he now stands in the highest rank, as authority on those special and distressing diseases.

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Modern Spiritualism, REPLY BY REV. A. A. WHEELLOCK, UTOCA, N. Y. To ascertain on Modern Spiritualism, preached Sunday evening, October 20th, 1878, by Rev. C. H. GARDNER, Rector of Trinity (Episcopal) Church, UTOCA, N. Y.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

Mary Lurancy Vennum, BY E. W. STEVENS. With comments by Joseph Buchanan, M. D., Fro Author of Physiology, Anthropology, and Physiological Institute of Medicine, in the Eclectic Medical College of New York; D. E. KAYNER, M. D.; S. B. BRITTON, M. D., and Hudson Tuttle.

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NOTICE TO SUBSCRIBERS.

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 ADVANCE.

"Regular" Blunders.—The Case of President Garfield.—Doctors not fit to have "Doctor's Law" Privileges.

From the painful illness of our late lamented President we must get what lessons we can, and one of these is of the capacity for first-class blunders of "regular" and diplomaed physicians.

This lesson is timely and needed, for a great effort is being made by this class of persons to get "doctor's laws" in every State, so that you and I shall be forbidden to use our own judgment, and compelled to employ them.

They are so concerned for the good of the people, so fearful that quacks will impose on us! Of course the monopoly of medical practice, and the power to set their own prices and terms without competition, which such laws give them, never can be supposed to enter their unselfish souls.

They are wise, you and I are foolish; and it is better for the wise to take care of the foolish, than the argument of despots in all time. Is not the Czar the father of all Russia? Is not the infallible Pope at Rome the Holy Father of all good Catholics? These nice schemes to get and keep privilege and power don't work very well.

Out of Czarism has come Nihilism; out of Papacy has come all sorts of heresy—Protestant and other; and out of these "doctors laws" is coming a storm of common sense and human rights that will blow the sheep-skin defences of the doctors into rags and tatters.

"Whom the gods wish to destroy they first make mad," and a host of mad doctors, crazy as lions and blind as bats, are buzzing around our legislators to get the legal power to cure or kill—especially the latter—by sheep-skin wisdom.

These very learned gentlemen will find out some day a little fact which has made a deal of trouble to all usurpers:—We the people have rights, and knowing, dare and will maintain them.

You and I will have calomel or cathin, or clairvoyance, magnetism or mesmerism, at our pleasure, and no doctor shall domineer over us. If we like him we'll employ him, if not we will not. If he behaves well he will win our respect, if not he'll lose it. Merit, not the sheep-skin, is the main question. Give us the first and we will smile on the last as a pleasant college memento and office ornament. No compulsion, gentlemen. Equal rights and mutual respect, or doctor's laws and the people's jealousy and hatred. Take your choice.

Suppose the doctors get what some of them want (be it remembered, a good many sensible doctors don't want any "law to regulate medical practice"—for that soft name is the meal which covers up the "regular" cat, claws and all); next come in the "reverend clergy," of the old foggy sort, and say: "The souls of the people are precious; heretics (quacks in theology) abound, we want laws to regulate theological teaching. Let no man preach without a diploma, and so heretics shall be silent and we the priesthood shall wax great."

The same theory would serve them that these pill and powder men act on, viz: The incompetence of the people to take care of their bodies or souls, and the necessity of putting doctors and priests in authority over them. It all belongs to the Dark Ages. Sensible clergymen, as well as sensible doctors, would be ashamed of it, and the people would spurn it.

The soul and central impulse of these medical law efforts is in the "old school," although some dastardly homeopaths

fawn on those who smote them yesterday and join with them to insult the people. These doctors should surely furnish proof of their fitness and superiority, and give that reason, at least, for being made a privileged class, which is their aristocratic and anti-republican aim. They have none.

Is there a table of statistics in the world to show that old school doctors heal the sick better than homeopaths or magnetizers? If so, let us have it. Is there evidence of "regular" blunders, so big that no sheep-skin can hide them from pity or contempt? Plenty in the medical journals, written by members of the profession, plenty in the newspapers to-day. The six doctors attending President Garfield for eighty days made blunders enough to sink all doctor's laws for a century. Doubtless they did their best, but what a miserable best it was!

The Cincinnati Commercial well said: "It is a ghastly thing to think of the solemn committee of physicians filling the President's room while his wound was dressed and the 'flexible tube' was poked into the yielding flesh of the sick man, three inches at first, and finally fourteen inches, in a direction opposite from that taken by the ball."

How pitiful to think of the daily problings, the frequent cuttings, and the fearful pains they brought, while the ball was sixteen inches away. What a figure these men cut, watching with owl-like wisdom, the wonderful "electrical indicator" that told so certainly the presence beneath the skin at a certain point of a metallic substance, and that must be the bullet. It was only hard pus, and the ball eighteen inches distant! Mistakes, not only in this matter, but as to the cause and nature of the physical troubles from first to last, and at the very close Dr. Bliss told of deathly heart-trouble, when next day's autopsy showed a sound heart but the fatal breaking of an artery.

Morphine and quinine enough, as Dr. Buchanan said, to kill twenty men, whiskey, brandy, and beef's blood,—not even from a healthy animal, but from the mingled filth of an abattoir. Bullets that kept back the truth (as is the "regular" doctor's way, since his notion is that nobody outside the sheep-skin limits has sense enough to be trusted with it). Ignoring Dr. Boynton professionally, because he is a homeopathist, and Mrs. Dr. Edson also,—both highly skilled and experienced. "Somebody blundered" painfully and sadly. It is said the precious life could not have been saved, but fearful agony might have been avoided if it may be. Suppose a clairvoyant had looked into the case and told where the ball was, and the doctors had verified his statement by experiment. What useless suffering would have been saved. Suppose the healthy magnetizer who offered his services free, and gave proofs of character and capacity, had been allowed to soothe and invigorate the patient, not interfering with their remedies at all, what blessed help it might have been. Many times clairvoyants have described interior ailments correctly, and many times magnetizers have given relief. But for diplomaed doctors to recognize such quacks! Never!! So the poor men blundered on scientifically, and in the most "regular" manner.

The whole case is in a way to be thoroughly investigated. Watch the facts, and whenever or wherever a "doctors law" is proposed, sink it forty fathoms deep by telling the sad story of the maltreatment of President Garfield, and then bury it beyond hope of resurrection by telling the story of Beaconsfield dying in England while the doctors were quarrelling over his bed.

Experiences.

An intelligent Scotch lady, a resident in a Western State for a long time, gave us an interesting account of her spiritual experiences. Twenty years ago or more, she being then a church member, Spiritualism was much talked of and some ladies among her friends engaged in it. She felt strong impressions and directions what to do, and came to understand her own mediumship. She was told to be herself, to hold to her own ideas and experiences, but not to say much beyond frankly giving her views when necessary, and not to go among the Spiritualists for ten years, as she was not ready. She kept on as directed, saw how she was saved from some follies of early and overzealous Spiritualists, had her trials with husband and friends, but she and her husband ever maintained affection and fidelity although her experiences sometimes greatly tried him. At the end of ten years she went to a magnetic healer and was much helped in health, and has since mingled more with Spiritualists, having gained self-poise by her own thought and care, as her guides told her she would, and is now out of the church, being expelled for heresy, an act which, as the clergyman told her, caused them great pain on account of their respect and regard for her. Such experiences are sometimes, as in this case, of much value and interest.

Dr. Dorchester in New England claims to show that the evangelical churches in that section have held their own, and kept pace in numbers with the increase of population for thirty years. His figures must be unlike most others, but granting him correct, a question still comes up: "Do they believe as they used to?" No. Let the successor of Jonathan Edwards in Northampton, Mass., preach one of Edwards's sermons on "The Wrath of God," and he would never enter his pulpit again.

Garfield—Denton.—A Debate over Thirty Years ago.

The Inter-Ocean has a report of an interview with Dr. W. S. Hamlin, of Buhanan, Mich., a man seventy years of age, spending some time with his son in this city. He lived a long time in Chagrin Falls, Ohio, but two miles from the birth-place of Garfield, knew him well as a fellow disciple in the Christian Church, and was sometimes in the same pulpit with him. Of a debate which made some stir at the time, we give his statement and then correct some errors, not strange considering the lapse of years: "Then you must know something about his debate with Denton that is so famous among the Disciples of the Western Reserve?"

"Know about it! Why, I should say I did. I heard every word of it during the five days it lasted, and I have always thought that it was one of the greatest debates that ever occurred in this country, and I have been a student of such matters all my life, and a man has a chance to learn a little something in more than seventy years of life if he has the disposition to embrace it. Chagrin Falls was the stronghold of the Spiritualists of that section of the country, and they all had a tendency to atheism or infidelity. They used to have their séances, and table-rappings, and all their usual display of manifestations, and she called them."

"Well, among the men they had come there to speak or lecture to them was this man Denton. He was a very gentlemanly man, and very finely educated in the sciences. He was an Englishman, and a graduate of either Oxford or Cambridge. He had been in this country for several years, and for a while was a Methodist preacher, but afterward adopted atheism or materialism."

DENTON'S CHALLENGE.

"Well, he came to Chagrin Falls, and issued a challenge to any and all to debate the question of materialism, and it ran for about a year without any one accepting it. Well, James Garfield came back home from college, and finally he said, 'If no one will accept this man's challenge I will,' and although Denton seemed at first to think that his opponent was too weak, he changed his mind after he had talked a while to him, and arrangements were made for the debate. It was held in what was called Champion Library Hall, the largest in the town, and a citizens' committee was appointed to arrange matters and keep order. The verdict was left to the community as a committee of the whole. Denton's proposition, which was the topic of the debate, was this: 'Man, animals, and vegetable came into existence by a law of spontaneous growth and development, and there is no evidence of creative power having existed on this planet.'"

"There were three sessions each day—morning, afternoon, and evening. Each man had half an hour in opening and closing and a half hour to reply. In that way they would open and close alternately. So that there were over twenty hours of solid debate. It was debated entirely from a scientific standpoint, and they had their charts and frequently made their drawings to illustrate their ideas. Every phase of growth, from the germ to full maturity, in both animate and inanimate nature was discussed exhaustively."

"Well, sir, as I said before, Denton was a gentleman, and much admired for his oratory and learning, but the universal verdict of Spiritualists, non-believers and Christians, was that Garfield had beaten him at every point, had 'licked him clean out of his boots,' and with this the old gentleman rose from his chair in enthusiastic exultation. He then continued: 'After that Garfield was the man of the hour. The hall had been too small for every session of the debate, and hundreds couldn't get in, and afterward when he delivered three lectures on the subject of the Mosaic account of the creation being in harmony with geology and scientific research generally, our church couldn't begin to hold the people who came to hear him.'"

Our facts we get from Mr. Fenkler, a well-known citizen of Waukegan, Ill. He says it was William Denton who debated with James A. Garfield. We did not understand it was the result of any standing challenge, but was gotten up at the time by the wish of both parties. Mr. Denton made his home at the house of the father of Fenkler, and he, a young man, saw and heard with great interest all that passed. We think Dr. Hamlin may be a little mistaken as to the exact statement of the question, as Mr. Denton is not an atheist or a materialist, but has been a Spiritualist a long while, and believes in the guiding sway of an Infinite Mind; but the main point, the agreement or disagreement of Moses and Geology, is correct. As to the verdict of the community Mr. Fenkler said that, of course, there were varied opinions, but the friends of Mr. Denton, and the Spiritualists and liberal thinkers, were gratified and satisfied with the power and success of his argument, and felt, too, that it had made an impression on his opponent which modified his views for the rest of his life. On one point all were agreed—that the debate was conducted with singular fairness and courtesy on both sides. The people, irrespective of opinion, commended the conduct of both parties, and felt that it was, with them, a discussion for truth and not for mere victory.

Mr. Fenkler said that Mr. Denton, in private, spoke with warm admiration of the good spirit, the honor, and the marked ability of Garfield. Once especially, at the Fenkler house, Denton said: "That young man is very able and highly honorable and sincere. He is no common man. He will reach a high place and be widely known."—a generous prophecy which has been wonderfully fulfilled. In public, each showed marked respect to the other, as a conscientious upholder and defender of different opinions, and at closing, they shook hands and parted cordially amidst the hearty applause of the large audience.

Mr. Fenkler's statement was made before we saw that of Dr. Hamlin, and we give both as interesting reminiscences.

Springfield, Illinois, capitalists are considering a project for the erection of a mammoth cotton mill.

Insane by Spiritualism.

The San Francisco Sunday Chronicle has an item as follows:

"Lizzie Forsyth, aged 20 years, a native of Ireland and a housewife, has been adjudged insane and committed to the Napa Insane Asylum. She labors under spiritual delusions and threatens to injure her husband. Samuel Henderson, aged 23, a native of Ireland and a dry goods merchant, has also been adjudged insane and committed to the same institution. He, too, is a believer in Spiritualism."

The alleged cause of insanity may, or may not, be correct, but we grant it so for the argument's sake, and give our evangelical brethren the benefit of two cases of insanity among some two millions of Spiritualists, as a meagre offset to the scores of cases in asylums reported as insane from religious excitement in revivals, etc., from hearing hell and the devil and an angry God preached.

That wise and witty woman, Sojourner Truth, once said, when told of some one going crazy on Spiritualism, "That sort o' folks haint got far to go to get dere"—a quaint way of telling of temperaments easily unbalanced from any excitement. The fact stands that the ratio of insanity from Spiritualism is far less than from orthodox religion—the one is light, and hope to rise above and conquer sin, the other is wrath and fear, depressing and unbalancing."

Methodist Ecumenical Council.

Ecumenical is a hard word, learned and plous—it means pertaining to the whole church. Some plain word might be used, but that is not the priestly way. In London the Methodists, from the four quarters of the globe, have met in their great Ecumenical Council and have gone away again. The Alliance tersely sums up what it all amounted to, as follows:

"The ecumenical council of the Methodist church has at last adjourned. The history of all councils of this character has been similar. They have always come together with an avowed purpose for good, but practically with a view to the contraction of that line which marks the limit of church dogma. Theoretically they assemble to compare notes and plan future campaigns against the world, the flesh, and the devil, especially the devil, but the outcome has always been that new dogmas have been added or old ones revamped, more fully to measure up to the standard which has been adopted in consonance with the small souls and still smaller minds of a reigning few, rather than to meet the requirements of a religion that, in the person of a Wesley, commenced its history as a mission of latitudinarianism."

"Fruits of Christianity."

Under the above title is the following curious document and pertinent question in the columns of the Boston Investigator. Cotton Mather, an eminent Puritan preacher, was the soul and leader of the cruel persecutions of the "Salem witchcraft" days.

Mr. Editor.—The following letter, copied from "The Signs of the Times," of July 14th, 1881, may be of interest as showing the fruits of Christianity, for the good book says "the vine shall be known by its fruits," and that "a good tree cannot bring forth corrupt fruit:"—

September, 1632
"TO YE AGED AND BELOVED JOHN HIGGINSON:—

"There be now at sea a shippe (for our friend Elias Holdcraft, of London, did advise me by the last packet that it would sail sometime in August) called ye *Welcome*, R. Green was Master, which has aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxted, of ye brig *Porpoise*, to waylay ye said *Welcome*, as near ye coast of Codd as may be, and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshippes of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people.

Yours, in ye bowels of Ohrist,
COTTON MATHER."

Is this the command of a God that is mercy, love, truth and justice?
Yours,
A. E.

The Michigan Fires—Help Needed.

Hundreds of square miles burned over; fifteen thousand homeless people, many of them poor and in thinly settled regions; cold weather at hand, shelterless by day and night, food wanting, clothing, tools, every thing wanted, to make life possible and endurable. A million dollars are needed. Detroit and Michigan have done well, New York city has sent \$40,000; in all some \$300,000 has been raised, but more, much more, is wanted now. Delay is painful to these weary sufferers. When Chicago was smitten by fire, one man in Detroit—the late E. B. Ward—came here and paid \$5,000 as his personal aid. All Chicago has not sent more than \$10,000 to Michigan in its recent fiery trial! Friends, far and near, remember those who need help. Our friends in places where there is no committee to receive donations, can send to us by mail, directed to J. C. Bundy, care RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill., such sums as they can spare for this charity, and all receipts shall be acknowledged, and forwarded at once to the Michigan State Committee.

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

Report of Annual Meeting Illinois Social Science Association next week.

Col. Kelso, of California, said to be a very eloquent orator in the cause of free thought, is stopping in the city.

There are 21,390 pensioners in Illinois. During the past year \$5,000,000 has been paid out to them.

The Kansas State Agricultural College has its new building in good progress, and 250 students anxious for its accommodations.

The wharves at New Orleans are to be lighted with electricity, so that vessels may be unloaded at night when the hot sun is not shining.

M. A. (Oxon) is writing valuable articles in *Light* (London). He holds the pen of a ready writer and his thoughts and researches are valuable.

A salmon supposed to be the largest ever caught in the Columbia river, had a weight when dressed of eighty-four pounds, and filled sixty-nine cans.

Lord Bacon on Athelism,—this essay, on another page, is of especial ability. It purports to be from Bacon, through Jesse Shepard and is well worth reading.

Mr. Harrison of the London *Spiritualist* is soon to publish a volume of "Psychic Facts," by Vrsley, Crookes, Burton and other skilled investigators, which must be valuable.

LECTURING IN THE CHURCHES.—Dr. C. D. Grimes has just completed a course of lectures in the Congregational church at Bronson, Mich., on "The Soul a Substance and therefore Imperishable."

There are in Illinois from 300 to 500 Chinese, from 10,000 to 15,000 French, 20,000 Bohemians, 50,000 Scandinavians, 120,000 Germans, several thousand Poles, while the number of Hollanders is not known.

Swarthmore College, Pennsylvania, the principal educating establishment of the Society of Friends, was totally destroyed by fire September 26th. It was insured for \$150,000, which quite covers the loss, and will be rebuilt immediately.

This excellent school, in a beautiful country location ten miles from Philadelphia, is under care of Edward Masgill as President. It is good news that its burned buildings are to be rebuilt and the school go on.

The Spiritualist Society, "L'Union Fraternelle de Mont Saint Guibert," at Brussels, holds a meeting from nine to eleven o'clock every Sunday morning, for the healing of the sick by spiritual or mesmeric power.

Mrs. Stewart C. Gardner, who was James A. Garfield's nurse at the time of his birth, died near Dowagiac, Michigan, on the day and about the hour of the attempted assassination of the President. She was eighty-seven years old.

The Hawkeye Steel Barb Fence Co., of Burlington, manufacturers of the Hawkeye lock-binding barb wire, now employ twenty-five men on full time. They have this season added six new barbing machines to their works. The capacity of the establishment is about ten tons a day.

In its heading to an educational article the *Inter-Ocean* pithily says: "Germany teaches children trades in Public schools, America in the Penitentiary." The German method is the best; it is the "ounce of prevention," better than our "pound of cure," for crime.

The *Free Religious Index* mentions gratifying proof that Liberalism has found its way to New South Wales, and that "the *Index* has earnest friends in that distant land." Spiritualism is there, and the RELIGIO-PHILOSOPHICAL JOURNAL has earnest friends there also.

The "Dean" of the Concord School of Philosophy, A. B. Alcott, says that "animals have descended from men." This is the latest theory evolved from the depths of the inner consciousness of a Concord philosopher. Darwin, Tyndall and A. J. Davis are not up to his time yet!

Curtis & Co., St. Louis, manufacturers of saws, employ about seventy hands and in some departments run over-time. Additional machinery is being added and they are turning their attention to the manufacture of the Felloe Sawing and Cord Wood Machines, the demand for which is increasing.

The project of establishing a manufactory of twine and cordage is again being talked up, with a considerable part of the necessary capital already pledged. Some of the parties now interested propose to locate the manufactory in one of the southwestern towns of this State.—*St. Paul Globe*.

A VALUABLE FEATURE in the English spiritual journals is facts of spirit presence, clairvoyance and magnetism, carefully reported by intelligent correspondents, with the conditions and persons present, accurately given. We wish American Spiritualists would do more of this. Send us facts, friends, and report them with care, and you will "help the cause along" greatly, and command our grateful thanks as well.

At the late Methodist conference at Knoxville a resolution was adopted declaring it to be the sense of the conference that the habitual use of tobacco does violence to the physical and moral nature, and is sinful in the sight of God; that the practice is heathenish in origin; that a poison which produces cold, fainting, convulsion and death, ought to be used, if at all, under the directions of a competent physician. The vote was almost unanimous.

The editor and proprietor of the JOURNAL reached home October 1st with his family, from Colorado, in renewed health and spirits.

Report of Annual Meeting of National Liberal League next week.

Dr. D. P. Kayner has returned from Colorado, and will resume the practice of his profession.

J. W. Harmoun, 23 Bishop Court, this city, has excellent powers as a healer, and will now devote his whole time to the relief of those who are afflicted.

Ex-Rev. George Chainey and H. L. Green, who have been in attendance upon the Liberal Congress, spent an hour at the JOURNAL office on Monday.

Dr. J. K. Bailey spoke at Jefferson, Ia., Aug. 28th; at Lacona, Ia., Sept. 4th; at Lucas Ia., Sept. 8th, 9th, 10th, 11th, 12th and 13th; at Waldron, Ill., Sept. 25th.

The Museum of the Yorkshire Philosophical Society, York, contains a "brank" presented to it by Lady Mary Thompson. A brank is an antique instrument for stopping the tongues of talkative women.

Sojourner Truth, 105 years old, yet full of life and inspiration, is to be at the Exposition several days, with an easy chair and table for her books and photographs.

President Garfield left property at Mentor worth some \$10,000, on which is a mortgage to Dr. Robinson, his next neighbor, and a house in Washington worth some \$20,000, also mortgaged to Gen. Swain.

Mrs. Mattie Parry Krekel, of Kansas City, spent some days in Chicago, attended some of the sessions of the National Liberal League, and visited the office.

Earth is our little island home, And heaven the neighboring continent, Whence winds to every inlet come With balmy scent,

And tenderest whispers thence we hear From those who lately sailed across. They love us still! Since heaven is near, Death is not loss.

Mrs. Annie L. Diggs, of Lawrence, Kansas, Secretary of the Liberal Camp Meeting Association, an earnest advocate of a broad Unitarian and Free Religious movement and of educational and constructive work, paid us a pleasant visit last week.

A new and powerful physical medium has appeared in Russia, in the form of Pelagay Nikolaeff, a young girl of nineteen. The demonstrations produced in her presence are the most violent on record.

A reliable man tells us that he visited Mrs. Simpson two years ago, taking his own slates which he fastened together by a large screw, and that writing came on the inside of those slates, and also a flower was found there when he opened them.

Mohammedans. The barbaric superstition of the Mohammedans is almost beyond belief. The London Times of recent date, contained a letter which explains one cause of the prevailing cholera:

The centre of the Mohammedan world is Mecca, and the centre of Mecca is the well Zemzen, the holy well into which the moon once fell, and which communicates under the sea with the holy well Baroota in Kairouan. Every pilgrim who seeks the shrine visits the well, and either pours its water over his body or drinks it, or both, and departs purified.

Hornellsville, New York—Convention of Spiritualists and Liberalists. At request of J. H. Tully, Secretary, we state that on October 7th, 8th and 9th—Friday, Saturday and Sunday—at the Hornellsville Opera House, a Convention of Spiritualists and Liberalists will be held.

Prof. J. H. W. Toohy, of Boston, called on us last Monday. He is a man of much learning and research on matters connected with the Spiritual Philosophy and the nature and relations of man, and has a marked and peculiar individuality and fine powers of speech.

Always complain of being tired, and remember that nobody else gets tired. Your wife should have everything in readiness for you, but you should not do anything for her.

When your wife asks you for money, give her a nickel; ask her what she wants with it, and when she tells you, let her if she can't do without it. Then go down town and spend ten times that amount for cigars, for they are a necessity.

Have your wife get up and make fires, but don't get up yourself till the rest of the family are eating breakfast, as you might take cold.

Wear old clothes and make yourself as untidy as possible until your wife's health fails; then it would be best for you to fix some, for, in all probability, you will want another when she is gone.

Business Notices. Dr. Price's Perfumes richly deserve to be called the gems of all odors.

The Fire Proof Lamp Chimneys, advertised in another column, are highly commended.

THE WONDERFUL HEALER AND CLAIRVOYANT. Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name and sex. Remedies sent by mail to all parts.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

NEW YORK CITY.—The Second Society of Spiritualists held services every Sunday, at Carter's Hall, 31 East 12th Street.

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, in the Grand Central Hall, No. 11 West 42nd Street, near Fifth Ave.

THE LIBERAL SOCIETY OF SPIRITUALISTS holds services at the Metropolitan Hotel, 12th St. and 5th Ave. every Sunday, at 11 o'clock.

Brooklyn, N. Y., Spiritual Fraternity. Conference meetings held every Friday at 7:30 P. M. at the Metropolitan Hotel, 12th St. and 5th Ave.

Passed to Spirit-Life.

Passed to spirit-life from her home in Morris, Ill., August 30th, 1881, Mrs. K. L. Randall, aged 61 years.

Passed to spirit-life from her home near Morris, Ill., Sept. 5th, 1881, Harriet, wife of Hyram Thayer, aged 55 years.

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RUPTURES. Being an account of Dr. Brown's method, the magnetic therapy, and the use of the Rupture Bandage, with full directions for its use, and the best mode of preventing its return.

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Agents for the Religio-Philosophical Journal. NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND. HERMAN SNOW'S PACIFIC AGENCY. SAN FRANCISCO DEPOT FOR SPIRITUAL LITERATURE. ST. LOUIS, MO., AGENCY. PHILADELPHIA BOOK DEPOT AND AGENCY. AGENCY AT DETROIT, MICH. CLEVELAND, OHIO, AGENCY. GALVESTON AGENCY. GINGINNATI, OHIO, NEWS CO. AMERICAN NEWS CO., NEW YORK. VICTORIA, E. C., AGENCY. SAULT LAKE CITY AGENCY. NEW YORK CITY AGENCIES. PEORIA, ILL., AGENCY. LEAVENWORTH, KAN., AGENCY. MINNEAPOLIS, MINN., AGENCY. DAKOTA BOOK DEPOT AND AGENCY. ROLLING PRAIRIE, WISCONSIN, AGENCY. JACKSON, MICH., AGENCY. HOUSTON, TEXAS, AGENCY. BROOKLYN, NEW YORK, AGENCY AND BOOK DEPOT. WHITE PIGEON, MICH., AGENCY. CHARLESTON, S. C., AGENCY.

Voces from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"The Fittest Shall Survive."

REASON'S HOPE. The universe is one vast prophecy; Why then call up its agonies and fears; Why with wild chants, or bleared fanatic eye Seek dubious visions of the coming years; Why waste more "midnight oil" o'er that wild dream...

That shining haze that lately gleamed afar, A meteor trail, as though the sun had passed; The dancing dust is molded to a star, Around whose stable center planets run...

That shinning haze that lately gleamed afar, A meteor trail, as though the sun had passed; The dancing dust is molded to a star, Around whose stable center planets run...

Professor Denton's Lectures in Australia.

Professor Denton commenced his first series of lectures in Melbourne at the Athenaeum Hall, last Monday, his opening subject being the "Fery Beginning of our Planet." The hall was filled in every part with a highly intelligent audience, who listened with deep attention to his utterances, and testified their appreciation at every available opportunity.

Letter from a Lady Medium in Michigan.

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of Sept. 10th, is an article on "The Nearness of the Spirit-world." While reading it, I too, wanted to shout glory! I fully agree with the writer and would like to hear the experience of others.

A lady writes from Ohio, renewing her subscription and says: May the Journal prosper, and may you, with returning health, carry on your brave work, that we may be free from the loathsome reptiles who serve the devil under the name of reform.

MORMONISM. A Letter from La Roy Sunderland.

To the Editor of the Inter Ocean. QUINCY, Mass., Sept. 6.—My attention has been called to an article in favor of this sect in your issue of July 30, under the signature of T. W. Smith. It "Joe Smith, Jr." was a relative of this writer, then, in so far as "T. W." has attempted to defend a relative from what he considers aspersions cast upon his character I have nothing to say; but in so far as his object is to bolster up Mormonism I have serious objections to offer.

"Document (18) showing the testimony given before the Judge of the Fifth Judicial Circuit of the State of Missouri on the trial of Joseph Smith, Jr. and others for sedition and other crimes against that State." Printed by order of the United States Senate, Washington, D. C., 1841.

It was from these three Mormon books that I learned the "true inwardness" of Mormonism more than forty years ago. And it was for exposing it as a monstrous fraud that this same "Parley P. Pratt" was "inspired" to predict my sudden death! And, no doubt, my death would have followed immediately had I been in some locality where one of the Mormon "angels of death" could have got me.

Grateful Odor Around a Dead Body.

In December, 1854, there passed away in Devonport a tradesman with whom the writer had been employed for nearly forty years, from errand boy to foreman. Soon after the decease, a neighboring banker went alone to look on the remains of his old friend, who had been, with him, a fellow workman for many years.

Science in Fifty Years.

The British Scientific Association jubilee meeting, held at York, was attended by three thousand members; and the President, Sir John Lubbock, delivered an address reviewing the achievements of science during the past fifty years. He said in conclusion: "Summing up the principal results which have been attained in the last half-century, we may mention (over and above the accumulation of facts) the theory of evolution, the autonomy of man, and the far greater antiquity of the world; self, the correlation of physical forces and the conservation of energy; spectrum analysis and its application to celestial physics; the higher algebra and the modern geometry; lastly, the innumerable applications of science to practical life."

Spirit Occupations.

To the question, what are your daily occupations? a spirit answered: "We have houses, and in mine, the most frequented place is the study, where I have volumes of wisdom of the kind to be sought into and attained here. I have fellow students who come to me, and to whom I go. We frequently go to services where the subjects we are seeking into are spoken of and discussed. I have myself a hall, in which I teach—we all teach, and all receive instruction. I have the power of visiting, and in a measure, helping those on earth to whom I am drawn by ties of love. But this help is much more limited where there is no response. There is immense difficulty, in fact, it is not possible to put spiritual things into earthly words. But your life is the type of this, as far as I can explain it to you."

Made Crazy by Flattery and Hair-Dye.

Miss Shaffer, the young lady residing in Elmira who took the \$800 prize at Brockport recently for being the most beautiful girl in the county, has gone crazy. Her insanity is the result of too much notoriety on a weak mind.

A WHITE MOUNTAIN GHOST.

The Spectre of a Young Girl which is Seen Annually on Sept. 14 Near the Tip Top House.

The wind whistled mournfully around the hotel as the story was being told, and the hearers involuntarily clutched nearer one another and waited the next gloomy reminiscence. It came from an elderly gentleman who wouldn't vouch for its truthfulness, but who was ready to swear that the friend who told it to him was an eye-witness and could be relied upon always. The story was in relation to the death of Miss Lizette Bourne of Keenebunk, Me., who died in a blinding snow storm on the Glen bridge path on the night of Sept. 14, 1833.

In the old times there were some very stringent laws in Massachusetts against the use of tobacco in public, and while the penalties were not so heavy, yet they were apparently rigidly enforced for a time. We quote from a law passed in October, 1688, as follows: "It is ordered, no person shall take any tobacco pipe, under pain of punishment; also that every one shall pay one penny for every time he is convicted of taking tobacco in any place, and that Assessor shall have power to receive evidence and give order for levying of it, as also to give order for the levying of the officer's charge. This order to begin the 16th of November next."

Children—Wise Advice.

The churches look upon the school and the young as the source from which they have to be built up. Popular Christianity does not make very grand content in the world; among men, women and children who have attained to manhood. The church is most successful with the young. The child, by education, can be made to give expression to any special faith existing in your world.

Singular Coincidences.

We have in our possession an old family clock. It was made by Isaac Jackson, of New Garden, Chester county, Pa., who was a great uncle of ours, second cousin to the notable "Isaac" who came to America, prompted by a dream, about 136 years ago. This same clock stood near by the cradle we were rocked in, and we have known it for more than sixty years.

Settings from New York.

To the Editor of the Religio-Philosophical Journal: Drifting into the little and tasty hall of A. J. Denton, Sept. 15th, I was pleased to hear him discuss "Spiritualism" in an interesting way. He said: "Spiritualists hold that everything came from the Spirit-world, good, bad and indifferent from individuals in that world."

36,191 Changes in the Infallible Bible.

"An esteemed and careful correspondent," says the London Guardian, "has counted and marked every alteration made in the authorized version of the New Testament. The changes amount on the whole to 36,191. This is a prodigious number, and far exceeds any estimate and calculation hitherto brought under our notice. It will be remembered that Bishop Eliott reckoned the number of corrections to be about three in every verse of the Gospels and Acts. This would give a total, according to our correspondent, of 2,360. In fact, the alterations made in this group of five books amount to 14,631. The Book of Revelation is altered in no less than 3,487 places in its 407 verses."

Wanting and Wanted—Exact Information.

To the Editor of the Religio-Philosophical Journal: Some how the impression has reached and rested on my mind that at some time, if not at sundry times, the Congress of the United States has been memorialized, to the end that it should amend the Constitution in such manner as to make of this a religious government, or, at least, give us a State Church; and that the signers to the petitions were mainly, if not wholly, clergymen of the various so-called Evangelical orders.

Now, as one of the people, I wish to know if this be so, and if so, why so? Why should a move of this kind, a move upon the very foundation stone or "bed rock" of a government guaranteeing to its citizens religious and political liberty and equal rights before the law, be made by a set of men professing to be ministers of the gospel of the great Liberator of men's souls, who taught the highest form of personal liberty, that "every man should be fully persuaded in his own mind;" and "To his own master he standeth or falleth," and must give an account to God for himself?

I believe that this question as to why the clergy of the United States are so concerned in the matter of amending the Constitution so as to place their God prominently forth in the organic law of the land, might be made one of interest to the common people; eye, and ought to be, and might be, a matter of much interest, why it is that the heavens and the earth are being moved to-day in the work of evangelizing the world. When I speak of the heavens and the earth to this end, I am allusion, as a matter of course, to the orthodox (?) heavens only. The heaven that abides in the bosom of every member of the true Israel of the God of the Lord Jesus Christ, is never moved by any such power as is employed in this great evangelical movement—never! The true spiritual believer remains unmoved and as unperturbed by the Moody and Sankey and Pentecost rappings as was Job when he replied, "so theyclamour folly, but I will be a hearer of comforters," saying, "I know that, and more too."

The Blue Laws on Smoking.

In the old times there were some very stringent laws in Massachusetts against the use of tobacco in public, and while the penalties were not so heavy, yet they were apparently rigidly enforced for a time. We quote from a law passed in October, 1688, as follows: "It is ordered, no person shall take any tobacco pipe, under pain of punishment; also that every one shall pay one penny for every time he is convicted of taking tobacco in any place, and that Assessor shall have power to receive evidence and give order for levying of it, as also to give order for the levying of the officer's charge. This order to begin the 16th of November next."

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A Western New Yorker, renewing his subscription, says: "I have discontinued the Banner because, as far as I am concerned, it is open to communications of questionable integrity, whose object is to advertise and sustain fraudulent pretensions. I cheerfully continue your paper, because, however I may differ from you in opinion, I believe the tendency and aim of the JOURNAL is to bring truth from error, and to give support to the latter."

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Bleedy Mormonism.

Bishop Philip Killgren Smith, of the Mormon Church, who was mysteriously murdered recently, was one of the witnesses against Bishop Lee in the Mountain Meadow massacre trial. "I know," said Smith, after giving his testimony, "that the Church will kill me, sooner or later, and I am as confident of that fact as that I am sitting on this rock. It is only a question of time, but I'm going to live as long as I can." There is little reason to doubt that death came to him in the anticipated manner. Pity will be blunted, however, by the fact that he was himself a cruel participant in the massacre. His own son says that, being ordered by his father to kill a young girl, he refused, and that the father then clubbed her to death.

Texas has a local option law; under it the county of Rockwell has been for three years trying the experiment of running a county without whiskey. The Greenville Independent gives the following results: "The experiment is a successful demonstration of the evils of dram drinking. Crime has so notably diminished that first-class people are coming to find homes in this county. A session of the court had no criminal docket. A new jail built two years ago has never had an inmate save one, and he came there through whiskey clandestinely got. So clear is the gain socially, morally, commercially, universally, that even old cooper and cooper's apprentices advocate. Many would get drunk the very first day a saloon was opened, now say, 'For God's sake keep them closed forever.'" The Signal.

Notes and Extracts.

Death has no power over the true affections of the soul. Spiritualism is in its infancy, so far as it is an objective power. Who gave one man the right to say what another should think and what he should not think? Who is there to-day who can for a moment believe that the Lord and the Lord God of the Old Testament are the Supreme Being. Theory and practice, investigation and demonstration, when left to flow in undisturbed channels, always prove each other. The absurd position of Christians requires only that it be shown to the world to convince them that there is a necessity for something better.

Place the Bible in its true position, as one out of a large number of antique records, all of which are pronounced divinely authoritative by millions of human beings. Is it detrimental to the highest aspirations of the mind, because it opens the windows of the soul and floods the mind with light from the heavenly spheres?

Who is the author of evil? Who is the instigator of murder, rapine, and all forms of oppression? Is there a devil? or is it the people? If so, who is responsible for his appearance? The mission of angels is to strip from the eyes of mortals the covering so closely woven by priests in the past, and men who desired to be raised to the topmost round in the ladder of fame. The teachings of the historic Christ are for the most part selections from the ancient sources; the golden rule is far older than Christianity; the Lord's prayer is an extract from the old Jewish liturgy.

The teachings of Jesus are not altogether above suspicion as many sayings attributed to him show plainly that the author was actuated at times by Jewish prejudice, Essenian asceticism, and personal resentment. In an infantile state of society, prohibitory commands are as necessary as they are in a nursery, because, until the human mind is ready to think and act independently, great danger will accrue from unrestrained liberty. What has Spiritualism to offer in contrast to the claims of its opposites? First, it offers to every man just what is claimed by the American people, the right to think and the right to express their individual thoughts. What each one wants to see is more knowledge in regard to the laws of parental transmission. If you feel like bemoaning the fate of your countrymen, let your desire for a better race lead you to study the laws of heredity.

There are many phases of spirit-control, as no two persons are organized so closely as to possess faculties that others do not; hence no two mediums will, though controlled by the same spirit, give precisely the same line of thought. Hereditary conditions may, and often do, mar our immediate happiness, yet they may be outlived and outgrown; earth conditions may interfere for a time to prevent, but in spirit-life such influences may be broken, and the desires of all souls realized. As Jesus represents a higher state of human attainment than Moses, his utterances are necessarily far more advanced, as he speaks to those who are ready for a higher revelation of the divine will; so he adapts his teachings to the age and people whom he addresses.

A man may receive a kind of inspiration from his natural surroundings; the atmosphere, the trees and flowers may quicken the love of the beautiful, and while under their influence one may be moved to the utterance of thoughts seemingly beyond your natural powers. Luke makes a very modest claim for his writings; he simply addresses a friend named Theophilus, and says that there had been many treatises written concerning the subject matter of his work, and that it seemed good to him to put on record his version of the tale, because he had accurate information in his possession. Who are the sentinels guarding the approaches to the holy of holies? They are not the elect, so called. They are not the men who make the greatest pretensions to piety, but they are the spirits of your friends keeping guard over you, trying to warn you when there is danger ahead, bringing to you glad tidings from the home over there. It behooves those that have their lamps filled with the pure oil that flows from the trimmed fountain, to see that they are kept well trimmed and burning; that they rise above the greenness with which they are surrounded, living pure and exemplary lives, that the light may fall sweetly on those that are called to spread far and near the truths that flow from the lips of those that are engaged in this great and glorious work.

But to our minds, the knowledge that Arabians, Persians, and Hindus have agreed as to what constitutes the highest morality, both in theory and practice, adds weight to, instead of detracting from, the value of the code of Jesus: if his sayings are selected, rather than original, they only go to prove that the moral sense of all true men expresses itself similarly, and that if the words of Christ are a conglomerate mass of the excellencies of human speech, they are more valuable to us, as the words of Confucius, Buddha, Krishna and Jesus, than though the Christian Bible alone had given utterance to them. Truth is in the human mind, and revealed in all true men's sense; God's Bible is independent of Koran or Talmud—it is human nature; the human soul is the interpreter of the Infinite Spirit, and the universality of God's revelation is found in the universality of the moral sense in man.—W. J. Cole.

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ethics, and the policy morality has the advantage to be arbitrary.

Pantheism or spiritualism is the only metaphysics which, without interfering with the autonomy of the objective, phenomenal individual, throws the self-will, which thinks itself sovereign, into its phenomenal nothing; showing to him that as a part of the universal whole, he wounds himself when he wounds his neighbor, and by promoting his neighbor he promotes himself.

The last act in our tragedy is finished. The curtain has fallen and James A. Garfield has passed into history. A man of great ambitions, noble instincts, and of the endowments that constitute a representative man and statesman, we had hoped and had the right to hope for great national, public and even humanitarian benefits at his hands.

Heteronorm morality has a worth not to be undervalued, as a preparatory means of training the people to autonomic morality; so likewise the acquiescence of the conscience by faith in an exonerator from sin by means of foreign merits, and in an improvement of morality by foreign means may have had their relative historical value.

Since pantheistic ethics sustains the most intimate relations with the most efficient ethical metaphysics, it is elevated to religious ethics in a far higher sense than the Christian, which always remains a heteronorm, pseudo morality and cannot attain the deepest metaphysical root of morality.

The more a religion in its essential spirit and in its thought exciting power declines, the more external the worship becomes. Therefore all religious reformers have protested against external and insisted on internal worship. Jesus condemned public and recommended private prayer. We cannot, therefore, find fault with the liberal Protestants for curtailing external worship, but for removing the basis for internal worship.

According to the present state of science it appears most probable that the religion of the future will be internal. In regard to internal individual worship, i.e. in regard to the depth of the religious incentive and contentment of mind, there is no other metaphysics superior to the pantheistic, which presents the fulfillment of all that the mystics of all nations and all times have searched for and labored.

the most satisfactory and inviting to the religious mind; the most energetic support to ethics, and approach nearest to the demands of the people for "truth" in religion.

The Tragedy of the Nation.

The last act in our tragedy is finished. The curtain has fallen and James A. Garfield has passed into history. A man of great ambitions, noble instincts, and of the endowments that constitute a representative man and statesman, we had hoped and had the right to hope for great national, public and even humanitarian benefits at his hands.

It is full early to draw morals from the event. Besides, they savor too strongly of cant and affected wisdom. The stern facts face us and constitute their own moral. I have no words to waste, no vengeance to desire upon the craven now in the jail at Washington. No gallows, high as Haman's, can do more than proclaim that our laws, our passions and our people are about the same as those of the most barbarous and degraded community that has ever occupied a place on this earth.

In regard to the future, the outlook is not bright. Perhaps, the dark pall that hangs around the Mentor homestead, is somewhat beclouding our hope. The new President is a man of great capacity, efficiency, and I think, sensibility. He sought not his place, and I think desires not this elevation. It has come to him amid the steam of human gore, the boon of a crime, and that crime the outcome of a practice with which he has been identified himself for more than twenty years.

The progress of the world is not often the work of the men whom we would regard as the chosen instruments. Apostles plant and teach, but more seldom are the ones to execute. Even for the latter, life is often cut short, and even less favored and from whom less is hoped, bring about the real events. The story of Servius Tullius, the Commons' king of Rome, of others that might be named, illustrate this. Neither Salmeron nor Castelar made Spain free; but the Ministers of Alfonso seem to be doing it. Mazzini and Garibaldi failed in Italy, Kossuth for Hungary, yet the peoples are slowly coming to the work.

Dr. Thomas is just now having a vacation. Last spring he lay up a few weeks from physical sickness, and now he is disabled by some kind of mental unsoundness. Between pneumonia in May and here in September the Doctor has become a gentleman of leisure. But, as a thousand poetic souls have reminded us that night brings out the stars, we may assume that our Doctor is only being fully brought out by this season of darkness and will be seen of all hereafter; and that is of great worth to one with whom to be seen is to be loved.

A heresy trial is not a sad affair in our age. When Swing was undergoing an examination regarding the probable locality of Socrates and Penelope, and regarding what Laird Collier said to two men in Kentucky, many of the ladies brought fancy work to the trial, and the prosecution and the defense were impatient each day to rest the case and go off to some big dinner on Michigan avenue. The affair was something like the "Thomas Concerto"—a general meeting place of friends and acquaintances. This "Thomas" affair threatened

at one time the peace of Dr. Hatfield. The case was about to bring him heart-disease or some kind of fit, but he forgave the evil and fled from it, and all was quite serene on all sides.

This darkness brings out other stars than the obscured. It is suddenly seen that the earth is full of men who can appreciate a Christian character and life. Behold others are made by Presbyterian and Baptist to preach for the suspended during the interregnum. What manner of man is Thomas that all the sects can admire him and send him aid? There must be something Christian about him in some very important sense.

Letter from Mrs. L. B. Sayles.—Dr. Geer. To the Editor of the Religio-Philosophical Journal: I have remained quiescent for some time, but now I come to the front for a moment, —for my friend, Mr. Bundy, declares of me: "She commands our admiration for her readiness to champion her friends; and I must keep up my reputation!"

It is my friend, Dr. George H. Geer, this time, that is unjustly criticised by another young man—your camp meeting correspondent from New York, in your issue of the 17th of Sept. Dr. Geer, (he has a right to the prefix, for he is studying medicine, and will graduate with honor, I am assured,) gave us at Onset Bay this year, two of the very best lectures of the season; I except no one. They were replete with good sturdy, common sense, and application of spiritual truths to our every day necessities; no "up in the clouds" nonsense about that young man, I assure you. He wanted us to live our Spiritualism every day—put it to practical use—put our campmeetings to practical use—make schools of education in sciences, philosophy and hygiene of them—bring in the best lecturers and specialists to treat each of these subjects, regardless of theological or materialistic bias; we only want facts and experiences; and let our summers and our rostrums be made an abiding use to us in informing us how to care best for the bodies that contain our spirits, that we may have better spirit-growth in these bodies.

He would not put aside the spiritual teachings from the world that lies just beyond, by any means, but he would add to their teachings these other good things. If this be "metaphysical fog," why, then, I am not well enough acquainted with the article to recognize it, or am, perhaps, in the same "fog," but I am old enough, both in years and Spiritualism, to have got out of foggy conditions before this.

I don't think Dr. Geer needs a champion; his head is perfectly clear; he knows what he is talking about, and talks to the point. But he will forgive my spontaneity, for I was exceedingly pleased with him this year, as well as last, and want our spiritual societies throughout the East to hear and appreciate this promising young Western speaker. He is so quiet and modest a gentleman that I fear he will shrink from vindicating himself. If my words will have the least effect to offset your valued correspondent's adverse criticism, I shall be glad to do that justice, not in the public service myself, so I perhaps may afford to criticise others who are; but I hope it will be kindly judgment to the stranger, when I feel called upon to "tell what I know."

I feel that Dr. Geer has, this year, taken an independent stand; that he is, if that may be, more individualized than before; he enunciates his own thought assisted by the inspirational condition which your correspondent wishes he would trust more, and I cannot see the propriety of complimenting him by comparison to "soda-water," even if he is reckoned a slight "improvement;" I pronounce it bad taste. I call Dr. Geer to the front, to give us a few terse expressions explanatory of his platform. Then everybody can judge for themselves what mettle there is in him, and whether he is "wandering in a metaphysical fog" or not.

His friend and yours, LITA BARNEY SAYLES, Killingly, Conn., Sept. 19, 1881.

The Christianity of Christ. BY WM. EMMETTE COLEMAN.

In various articles published by me in the RELIGIO-PHILOSOPHICAL JOURNAL and other spiritual papers during the past few years the following truths regarding the Christianity of Jesus and the apostles have been set forth; said truths being arrived at consequent upon a careful study of the wealth of facts given to the world through the patient and learned investigations of the leading scientific biblical exegetes of Germany, Holland, France, England, and America.—1. Jesus never proposed being the founder of a new religion, his teachings being based on the current Judaism of the day; 2. Jesus taught nothing original of value, the Talmudic writings constituting the great fountain-head of his inspiration and doctrinal inculcation, with minor contributions from other sources, such as the Essenes, Book of Enoch, etc.; 3. Of the Talmudists, Hillel was the one most laid under contribution by Jesus in formulating his system; 4. Strauss's "Life of Jesus" is the most important Christological work yet produced, and gives us the key to a correct comprehension of the true life-work of the Nazarene; 5. Jesus was a Jew, full of Jewish prejudices, idiosyncrasies, and superstitions; 6. Jesus never claimed to be God, or that he had a being pre-existent with the Father ere his birth of Mary; 7. Jesus's merit and originality consisted in his electionism,—his selection of scores of the best teachings of his contemporaries, and his dissemination of them among the common people, the poor and the outcast; 8. Jesus taught the destruction of the world in that generation, and that he, at said destruction, would, as a king on a throne, be the judge of all mankind, sending some to heaven, some to eternal hell fire; 9. Jesus began his public ministry simply as a continuation of the labors of John the Baptist, after John was cast into prison, with no reference (as perhaps thought) that he himself was the Messiah or the Christ; but towards the latter part of his career he became convinced that he was really the Messiah, and so announced himself, thereby speedily losing his life; 10. Paul was the real founder of Christianity; the other Apostles were strict Jews, with the Messiahship of Jesus added; but Paul found

ed a new theory, declared the Messiah to be a spirit, and not a man, and he was the founder of the Christianity of Paul, which is the Christianity of the present day. Paul, Christianity would never have been heard of after the destruction of Jerusalem, the followers of Jesus in Judea being an insignificant Jewish sect, who died out in a short time after the transplanting from their native Jewish soil.

Reading the translation of Dr. Hartman's paper on the "Christianity of Christ," in the JOURNAL of June 26th, I was pleased to see that every one of the above eleven historical facts was contained therein. Dr. Hartman's essay is a very valuable and instructive one, and the thanks of all lovers of truth are due to Messrs. Tuttle and Heinsohn for their clear and (no doubt) accurate translation, and to the proprietor of the JOURNAL for its publication in his columns. It presents an admirable summary of the results of latest scholarship, including many of the "bottom facts" relative to Jesus and primitive Christianity. It deserves to be carefully read and studied by those not conversant with what has been demonstrated by the advanced scholarship of the last fifty years. I would, therefore, advise those who have failed as yet to master its contents to get their JOURNAL and do so at once.

The facts voiced in it are those now accepted by the untrammelled scholarship of the world; they are without the domain of hypothesis to a large extent; they are demonstrated facts, invariably destined to be universally accepted, by all like the truths of astronomy and geology, at first bitterly opposed by the Church, but now generally acquiesced in. Spiritualists ought to keep themselves abreast of the results of scientific biblical criticism; facts concerning Jesus and the Bible are of vital importance in the present status of Spiritualism, and Dr. Hartman's essay is an epitomized expression of some of the more important of these facts.

For fuller information thereupon the reader is referred to Strauss's "Life of Jesus," Savage's "Talks about Jesus," Frothingham's "Cradle of the Christ," Schlegel's "Historical Jesus of Nazareth," "Bible for Learners," vol. iii., Davidson's "Introduction to New Testament," Chadwick's "Bible of To-day," and his forth coming work on "The Man Jesus." Granbrook's "Founders of Christianity," Greg's "Creed of Christendom," "Supernatural Religion," Hanson's "History of Jesus," Bane's "Paul the Apostle," and "Church History of First Three Centuries," Kelm's "Jesus of Nazareth," Zeller's "Acts of the Apostles," Mann's "Rational View of the Bible," Fiske's "Jesus of History and Jesus of Dogma," etc., etc. From these books and many others, facts may be gathered; but if the reader desires not to be misled, then let him beware of accepting the nonsense and misrepresentations of Jesus and Christianity found in such books as the "Revelations of Antichrist," Taylor's "Diagnosis," Higgin's "Anacalypsis," Dupier's "Origin of all Religions," Jacolliot's "Bible in India," Blavatsky's "Isis Unveiled" and similar works. Such wild and dishonest productions are, in some respects, a disgrace to liberal literature, and in a few years will be consigned to merited oblivion, valuable only as illustrations of the inane depths and morbid extravagances into which the crude, undeveloped human intellect is capable of falling.

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A Remarkable Test Before a Public Audience. Meetings are held daily at 9 o'clock in association hall for the purpose of collecting facts in regard to Spiritualism from all who are disposed to offer them.

Last Thursday morning the meeting was one of unusual interest. Mr. Whitlock, in the course of the meeting, related the following fact: I would like to show the audience two slates, which yesterday, August 24th, I sealed in presence of a well-known lady present. These slates, (holding them up) I bought at the store here, cleaned them all off, and glued stout white paper over the two frames, clear round, on all four sides, thus fastening the slates firmly together. There was no writing nor pencil inside, no writing on them anywhere except on the paper all round the edges of the slate, upon which I wrote the process to which I had submitted the slate. This writing covered the whole edge of the two slates, making it impossible for any one to unseal them without my knowing it. I took the slates to Mr. Phillips, but our spirit friends did not write upon them to our knowledge, and further, they say they have not written upon them. I then took the slates to my room, as they—the spirits—told me they would write on them here this morning in the presence of the public audience. I locked them in my bureau drawer and put the key in my pocket. Our spirit friends say they will write on them here this morning, and Mr. Phillips is here for that purpose. The slates were here carried around the room and shown to all in the audience. These slates were sealed in the presence of Mrs. Abbie Burnham. Mrs. Burnham testified the facts as related by Mr. Whitlock, said the slates were sealed just as stated and that she would take her oath that there was nothing written upon them, and that no pencil was placed inside. A small table was placed upon the platform, the slates laid upon it, and Mr. Phillips took his place by the table. He then called for one or two mediums, that these difficult manifestations might be made as easy as possible to the spirits. Mrs. Howes, Prof. Carpenter, Mrs. Dr. Whitcomb, and one other whose name we did not learn, stood around the table with Mr. Phillips, each having hold of the slates, which were held above the table. In a few minutes Mr. Phillips said the signal was given that they were through. Mr. Whitlock called on Dr. Beals, the president of the Lake Pleasant association, to open the slates before the audience. Prof. Carpenter suggested that Mr. Whitlock make a more explicit statement in regard to his yesterday's sitting with Mr. Phillips. Mr. Whitlock then repeated his previous statements about the sealing of the slates, and further said that at his last sitting with Dr. Slade, his father, in spirit life, promised to write to him at a future time. He had not yet had an opportunity to receive that writing.

On hearing the statement of Mr. Simmons, of Bennington, Vt., the other day, he thought he would like a similar test and so procured the slates as stated. He said if a notary public were present he would take his oath before him that his statements were the truth and nothing but the truth in regard to these slates. Many in the audience expressed their entire confidence in Mr. Whitlock's word. He further said that

had he known the test was to be given before this public audience he should have had them examine the slates before the sealing and had the sealing done before them. The test would thus perhaps have been more satisfactory to the audience but not to him. Dr. Beals then held up the slates and asked the audience if they should be sealed to examination by each one before they were unsealed. The audience expressed their entire belief that there was no fraud as the slates had not passed out of their sight since they left Mr. Whitlock's hands. Dr. Beals then broke the seals and holding up the slates showed one of them covered with writing, part being in coarse printed letters and the rest in writing. Dr. Beals read from the slate as follows: "I hope this writing will settle the long-disputed question of slate writing. The world should know of these facts.—M. FARADAY."

The foregoing was written as plain as the coarsest print. The rest of the communication read as follows: "There are some persons who will still cry fraud. Henry Slade has demonstrated this years ago." A man in the audience: "I will give \$50 for that slate." Mr. Whitlock: "I might possibly take \$500, but nothing less." If any one had come into the audience in doubt as to the genuineness of independent slate writing, he or she must have left in a different frame of mind.—Lake Pleasant Morning News.

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