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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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## Relation of Spiritualism to the Church of the Future.

An Address Delivered by Hon. J. B. Young, Before the Annual Meeting of the Iowa State Association of Unitarian and other Christian Churches, held at Algona.

We are in a period of transition. New views of truth attract attention. The public mind is agitated by a wonderful departure from old theological paths. Our age marks an extraordinary epoch in religious history. A crisis of unequalled magnitude and importance is now upon the churches. Old creeds fail to satisfy the intellectual and spiritual demand of the present hour. The opinion largely prevails and is rapidly gaining ground that the current theology is contrary to the constitution of nature and out of harmony with the character of God. Better views of the divine Being thrill the hearts of men with nobler impulses and higher hopes. Foolish fables and vague traditions no longer meet the wants of souls hungering for knowledge and thirsting for righteousness. The spirit of inquiry is leading her people out of Egyptian darkness, toward the Canaan of religious light and liberty. "Add to your faith, knowledge." This is the watchword of the present hour.

A knowledge of facts in the realms of external nature as sought and represented by scientists, communion between the worlds visible and invisible, as illustrated in the experience of Spiritualists, and enlightened reason consecrated by religious sentiment as exemplified in the Unitarian Association and by individual thinkers not connected with any religious society, constitute the three gigantic forces now marching against the embattled ranks of bigotry and superstition, and preparing the way for the triumphant entry and glorious reign of truth and goodness. Through the courtesy of the officers of the State Unitarian Association of Iowa, I have been invited to furnish at this annual meeting of that body, an article bearing upon the second of the three forces mentioned, the subject proposed being, "The Relation of Spiritualism to the Church of the Future." Not being connected with any religious organization, nor claiming to be in any sense a representative of the subject to be treated, the invitation was a surprise to me. I have never heretofore written an article or delivered an address on Spiritualism. It has been my pleasure to contend for free speech, fair play, and a just recognition of evidence and the laws of evidence, in the consideration of this and all other matters demanding investigation, however much they might seem to be at variance with old established systems of faith.

It matters little to me personally whether men call me an "Arian, Socinian, Universalist, Unitarian, Spiritualist or Infidel," so that I am untrammelled in the utterance of my convictions. No person or association of persons is in any degree responsible for the views which I present to-day. I do not claim to represent any particular body of believers. This explanation of my position I deem it incumbent upon me to make in justice to the large, growing and intelligent class of persons whom I might be supposed to represent, in some measure, upon this occasion. To the name Spiritualism, in the public mind, much odium has been attached, partly just and partly unjust. Like all great spiritual movements which have preceded it, materialistic surroundings and a general decay of vital religious sentiment witnessed its birth. The current of its thought has been muddled

by the earthly channels through which it flowed, and has borne upon its tide a mass of drift-wood, that might well puzzle a careless observer as to the real nature and true character of the stream. It found society fast passing under a cloud of materialism. The moss covered temples of ancient tradition, shaken by earthquakes of new thoughts were tottering to their fall. It came with a new influx of power from the Spirit-world. Strange and wonderful phenomena signalled its approach. New views of truth have been presented by its teachers. It has encountered opposition, ridicule and persecution from without, has been torn and rent by dissension within, has gathered within the sphere of its influence much of the "riff-raff" of society, has oftentimes been disgraced by the moral character of its advocates and fraudulent conduct of its professed mediums, and dishonored by follies wrongfully taught in its name, but, notwithstanding all these obstacles, it has progressed with such extraordinary rapidity and force, that the whole structure of society has been permeated by its influence and all our religious institutions have felt, in a measure, its wondrous power. In order to get a proper view of the relation of Spiritualism to the church of the future, let us glance for a moment at some former religious revolutions and their concomitants.

The great spiritual epochs of history present many points of striking resemblance. Old forms of faith are decaying. The vital fires of religion are smouldering beneath piles of ecclesiastical rubbish. Belief in a future state of existence is vague and shadowy at best, and is wholly rejected by large classes of men. A new influx of power from the realm of invisible forces startles the people with marvellous phenomena. New teachers arise to lead the people from the dreary desert of worn out ideas to beautiful and fertile fields of thought. Better views of truth are presented. "The light shines in darkness, but the darkness comprehends it not." The new doctrines meet at first ridicule and persecution, are afterward tolerated and finally accepted. When Jesus was teaching in Judea, the intervention of unseen influence was remarkably direct and powerful. Had this not been the case he would have found little or no access to the hearts of the people. Materialism, gross and sensual, had fastened upon the whole Roman empire, the Jewish provinces included. Immortality was scouted as a dream of visionary enthusiasts. Long before the coming of Jesus, Julius Cæsar, in presence of the Roman Senate proposed capital punishment on the ground that death was a release from trouble rather than a punishment for crime. Jesus was the prince of reformers. His teachings were extremely radical. His religion was pure and spiritual and found full expression in his peerless life. He soon fell with keen ridicule and fierce opposition. "Is not this the carpenter's son?" was the sneering inquiry of proud Pharisees. When he rebuked evil spirits and drove them from their unfortunate victims, high priests declared that he cast out devils through Beelzebub the prince of devils. He was finally arrested upon false charges, hurried through a mock trial, surrendered to a mob, taken to Mount Calvary and crucified. His disciples were ridiculed and persecuted. Porphyry, writing about Christianity, calls it "that silly delusion." Pliny, the younger, in a letter to the Roman emperor, expressed himself in regard to the rapid spread of the new heresy as follows: "Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the districts of the open country. Nevertheless it seems to me that it may be restrained and corrected." Suetonius termed it "the new superstition," and Julian styled its adherents "the mad Galileans." The early Christians were troubled in much the same manner that modern Spiritualists have been, by the intrusion of unworthy persons. Among them were "vain talkers and deceivers who subvert whole houses, teaching things they ought not."

In referring to some of these persons, Jude wrote: "For there are certain men crept in unawares, ungodly men, turning the graces of our God into licentiousness." In a letter to the church at Corinth, Paul said, "It is reported commonly that there is fornication among you and such fornication as is not so much as named among the Gentiles. John, in a letter to the church at Pergamos, uses the following language: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess to teach and to seduce my servants to commit fornication." Mosheim in his history of the Church says, "The authors who have treated of the innocence and sanctity of the primitive Christians, have fallen into the error of supposing them to have been unspotted models of piety and virtue, and a gross error indeed it is, as the strongest testimonies too evidently prove."

When John Wesley commenced his remarkable career as a reformer, corruption ramified every department of the British government. The Church of England was a hollow mockery. Belief in a future life was dying in the hearts of men. Strange phenomena occurred clearly indicating a remarkable influx of spirit power. Mysterious rappings were heard in the house of Samuel Wesley, father of John Wesley, while Rector of Epworth, England, in 1716. To Emanuel Swedenborg, the celebrated Swedish seer, the Spirit-world seemed to be open daily, and I think candid minds familiar with his history generally concede this fact, while they may not admit the correctness of his apprehension of the

ideas or thoughts which the communicating spirits wished to impart. Visions and trances and falling unconscious under some mysterious influence, were common occurrences during the early years of Methodism. Wesley and his co-adjutors also encountered ridicule and suffered persecution. Tyerman in his life of Wesley says: "The clergy expelled him from the churches, newspapers and magazines reviled him, ballad singers in the foulest language derided him; mobs assailed him and more than one well nigh murdered him."

Among the primitive Methodists were gathered many of the worthless sort. It is said by Southey in his life of Wesley, that he was so much discouraged at one time in regard to the fruit of his labors, he gave vent to his feelings in the following words: "Might I not have expected a general increase of faith and love of righteousness, etc. But instead of this it brought forth enthusiasm, imaginary inspiration, ascribing to the allwise God all the wild, absurd and inconsistent dreams of a heated imagination. It brought forth pride. It brought forth prejudice, evil surmising, censoriousness, etc."

So much of the scum of community floated into his societies that the probationary system was devised to make it easier for a church to protect itself against the admission of unworthy members. For a long time the name "Methodist" was more odious than the name Spiritualist ever has been. The Friends also suffered bitter persecution.

Major W., of Illinois, told me that he could distinctly remember a few sentences uttered in prayer every Sabbath morning during his youth, by the pastor of a Congregational Church in Connecticut to which his parents belonged, and they were as follows: "Oh, Lord, hasten the time when the roving Methodist and the poor diminutive Quaker shall have passed away and thy gospel shall be preached in all its purity." The Methodist Church grew in numbers and strength so rapidly that it was tolerated at comparatively an early day in its history, and was afterward recognized as one among the orthodox churches.

Spiritualism has been accompanied by phenomena of greater variety, and more demonstrative power than the world ever before witnessed. It has experienced difficulties and perplexities very similar to those suffered by all great spiritual movements of the past. Families have been divided, associations dismembered, strife engendered between neighbors and friends, and the progressive and conservative elements of community have been involved in a long and cruel war. Opposition fierce and relentless has met its propagandists and disciples on every hand. Reviled, slandered, persecuted, exposed to calumny in a thousand forms, dishonored in their own ranks by dissolute characters, disgraced by countless follies taught in the name of liberal theology, free religion and Spiritualism, they have withstood the shock with greater equanimity and firmness of purpose than ever characterized the average adherents of a new faith in any past age of the world.

Nothing in the history of mankind was more opportune than the advent of modern Spiritualism. At a time when the pillars of our faiths were crumbling under the assaults of science, when gross materialism was undermining the very foundation of hope, when magazines and newspapers were flooded with articles throwing doubt upon the doctrine of immortality, the world was startled by the announcement of mysterious rappings at Hydesville, N. Y. For a moment men stood still and harkened to voices from the world invisible. Hope revived in human breasts. Faith plumed her wings for a grander and loftier flight. "There is a future life" rolled out upon the languid air in tones sweeter than mortal ears ever heard before. All was calm. Breathless suspense ruled the hour. It was the serenity that precedes the storm.

The new voices were not in harmony with old theology. A flash of lightning from the heaven above revealed the ugly features of our faith. Thunders of wrath rolled forth from press and pulpit with tremendous energy. Rappings came thicker and faster and fresh displays of power were manifested on every hand. Mediums, teachers and adherents of the harmonial philosophy met storms of obloquy enough to appal the strongest hearts. Undismayed they stood, saying our house is built upon truth's eternal rock, we bid defiance to the angry billows of sectarian hate, religious bigotry and scientific intolerance. The ruler of the tempest is our defense. "What arm can measure strength with that arm that supports a universe of worlds? What mountain billows, but he can in a moment stay. He can hush the wild uproar of contending elements, he can smooth the ruffled brow of the darkened heavens; he can change the blustering winds into zephyrs soft as the balmy airs of Eden. All things are subservient to his will and minister to his pleasure."

Interrified by the fast gathering cohorts of its enemies, Spiritualism rallied its forces upon every battle ground. To-day it moves on its triumphal way of conquest singing the songs of its pathway.

"Stormed at with shot and shell  
Boldly it moves and well,  
Conqueror over death and hell,  
It enters the gates of victory."

Before men can be persuaded that modern Spiritualism sustains any particular relation to the church of the future, they must be convinced that it is true, and you will excuse me for proceeding, after the manner of my profession, in the trial of the issue presented, by an examination of some witnesses, before making my argument. Let

me introduce Mr. Longfellow, the prince of American poets:

"Some men there are, I have known such, who think  
That the two worlds, the seen and the unseen—  
The world of matter and the world of spirit,  
Are like the hemispheres upon our maps  
And touch each other only at a point,  
But these two worlds are not divided thus,  
Save for the purpose of common speech,  
They form one globe, in which the parted seas  
All flow together, and are intermingled,  
While the great continents remain distinct."  
"The spiritual world  
Lies all about us, and its avenges  
Are open to the unison foot of phantoms  
That come and go, and we perceive them not  
Save by their influence, or when at times  
A most mysterious Providence permits them  
To manifest the nearest to mortal eyes."

Mr. Cromwell F. Varley, an eminent scientist, a gentleman of recognized authority in questions relating to electricity and magnetism, in his evidence given before the Committee of London Dialectical Society, says: "I was a skeptic when these matters first came under my notice, about the year 1850. This was the time when table moving and table rapping were set down as the results of electrical force. I investigated that hypothesis and demonstrated that it was altogether unfounded. No electrical force could have been thus applied. No electricity could be evolved from the hands of uninsulated human beings capable of moving one thousandth part of the weight of the tables moved."

Mr. William Crookes, Editor of the *London Quarterly Journal of Science*, and of the *Chemical News*, and a member of the committee appointed by the London Dialectical Society for the purpose of investigating the alleged phenomena of Spiritualism, in his report says:

"The phenomena I am prepared to attest are so extraordinary and so directly opposed to the most firmly rooted articles of scientific belief (amongst others the ubiquity and invariable action of the law of gravitation) that even now on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the consciousness that my senses both of touch and sight, and these corroborated as they were by the senses of all who were present, are not lying witnesses when they testify against my preconceptions."

Professors Hare and Mapes, chemists of great distinction, commenced the investigation of spiritualistic phenomena for the avowed purpose of exposing Spiritualism, but soon became fully convinced of the reality of the phenomena and warmly espoused the cause.  
Rev. E. H. Chapin, of the Universalist church, in a discourse, entitled "The Voices of the Dead," testified as follows:  
"Well then is it for us at times to listen to the voices of the dead. By so doing we are better fitted for life and death. From that audience we go purified and strengthened into the varied discipline of our mortal state. We are willing to stay, knowing that the dead are so near us, and that our communion with them may be so intimate. We are willing to go, seeing that we shall not be wholly separated from those we leave behind."  
How sweetly Mrs. Livermore sings the song of spirit communion:

"List thee, father, 'twas last evening  
As I lay upon my bed,  
Thinking of my sainted mother,  
When they bid among the dead,  
Till my tears bedewed the pillow,  
As though wet with drooping rain;  
'Twas just then, as I lay weeping,  
That the beautiful angel came,  
And her voice was fraught with music  
As she called me by my name,  
And her robe seemed woven sunbeams,  
'Twas so soft and clear and bright,  
And her fair hair was circled  
By a diadem of light."

Rev. Theodore Parker, a Unitarian, in notes prepared for a sermon, wrote as follows, relating to Spiritualism:

"1. It has more evidence for its wonders than any historic form of religion hitherto.  
"2. It is thoroughly democratic, with no hierarchy; but inspiration is open to all.  
"3. It is no fixed fact—has no punctum stans, but is a punctum fluens.  
"4. It admits all the truths of religion in all the world sets.  
"5. Shall we know our friends again? For my own part I cannot doubt it, least of all when I drop a tear over their recent dust."  
Rev. A. D. Mayo, another Unitarian minister in an article on "Transcendentalism and Spiritualism," among other vigorous statements used the following strong language:

"Spiritualism is a natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus." This movement is mightily shaking the American church. Woe to the sect or church that sets its face against it. We shall learn out of it what it means in the 19th century to believe in the immortality of the soul."

Bishop Simpson of the M. E. Church in a sermon delivered a few years ago gave utterance to his views and feelings upon this subject in a most beautiful and touching strain. A few of the words spoken are here presented:

"It seems to me that sometimes when my head is on the pillow there come whisp'ers of joy that drop into my heart—thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow and communed with my heart to raise my affections to the other and better world. The invisible is not dark, it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not;

there are glorious forms all about us, though in the busy scenes of life we recognize them not. The veil of the future will soon be lifted and the invisible shall appear."

William Lloyd Garrison, the great anti-slavery apostle bears this testimony:  
"As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick becomes simply absurd and preposterous; and as every attempt to find a solution of them in some physical theory relating to electricity, the odic force, clairvoyance and the like has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. We have witnessed at various times many surprising manifestations, and our conviction is that they cannot be accounted for on any other theory than that of spiritual agency."

Victor Hugo, of France, the most illustrious literary character of this age, in whose honor on a recent birthday 300,000 of his fellow citizens passed in orderly procession before his residence, in a funeral address said, "Death is the greatest of liberties. Those who depart still remain near us—they are in a world of light, but they, as tender witnesses, hover about our world darkness. The dead are invisible, but they are not absent." His firm adhesion to the cause of Spiritualism is universally known among those at all acquainted with his history.

Harriet Beecher Stowe testifies:  
"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation; and that the truth and thrill of spirit, which we feel in them, may be owing to the overshadowing presence of the invisible." In giving expression to her clairaudient experiences she says:

"These haunting tones that sound to you  
Are not the tones I fear,  
But voices of the loved and lost,  
Now greet my longing ear."

Margaret Fuller says:  
"As to the power of holding intercourse with spirits emancipated from our present sphere, we see no reason why it should not exist or some reason why it should rarely be developed, but none why it should not sometimes. These spirits are, we all believe, existent somehow; and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or engross, so that he cannot walk steadily in his present path, should not enjoy it when of use to him."  
I would be glad to call other witnesses. We could summon Judge Edmunds, Gerrit Smith, Bayard Taylor, Gerald Massey, Lizzie Bolen, A. J. Davis, Hudson Tuttle, Horace Greely, Abraham Lincoln, and a host of others, whose testimony upon this subject would ring with affirmations of spiritual phenomena and hearty endorsement of the harmonial philosophy. But this court has no time now to listen to further evidence. All the witnesses who have been examined or whose names have been mentioned belong to the present age.

We are not confined, however, to them for testimony. Spiritualism antedates all history. The wise, the great, the good of every age and people are its witnesses. The profoundest philosophers among men; the wisest statesmen that ever adorned the forum, the greatest heroes that ever met in fields of conflict, the ablest orators that ever stirred the human soul, the sweetest poets whose songs have thrilled the heart of the world; the strongest intellects, that ever tabernacled in clay, have borne testimony to its essential truth.  
Spiritualists and those of us who sympathize with them, can well afford to be calm and self-poised in such excellent company. If we go astray our companions would make a heaven of hell. If we err, it is in paths of joy, amid gardens of transcendent beauty, by fountains whose sweet sparkling waters refresh our weary souls. If we wander it is in fields of light, where hope builds her fairest mansions and love thrills our hearts with celestial music. Notwithstanding the overwhelming tide of evidence in support of Spiritualism how skeptical we are prone to be.

The spirits of departed friends come in sweet ministrations of love, "to proclaim liberty to the captive." They come in day dreams and night visions, wooing us from paths of sin and folly and lifting us upward by a strange influence which thrills us, but finds no explanation in our materialistic philosophy. They come addressing us in audible voices and we marvel at the extraordinary freaks of the atmosphere in producing such intelligible sounds. They come moving large bodies, playing on musical instruments, and lifting us in the air and we wonder at the remarkable electrical phenomena. They come writing upon slates or upon paper sending friendly messages, and we turn aside and say: "It is a mystery, I don't understand it, but then I cannot believe that these phenomena are produced by spirits." Some men seem to be wholly incapable of weighing evidence of a life continuing after what we call death. No amount of evidence will satisfy. They cannot or they will not be convinced.

Continued on Eighth Page.

King versus Kiddle.

PROF. KIDDLE'S REJOINER.

To the Editor of the Religio-Philosophical Journal:

The rejoinder which I sent to the reply of Mrs. King to my comments on her severe denunciation of certain mediums and those "truth-loving investigators" whom she has thought fit to stigmatize as "apologists for fraud," is not intended as an "outrage" to use her language, so characteristic of the spirit of its author, as I have studied her through her controversial and other articles; nor is it designed to produce any such grave result as she seems to have apprehended when she gave you, Mr. Editor, a "commission to write her epitaph." I trust that all occasions for performing this solemn task is in the remote future; though, when she unqualifiedly charges me with "denouncing truth-loving investigators," I am almost tempted to pronounce the epitaphic phrase (not to put it in plain English), *Cu get Mrs. Maria M. King*. This and other personal reflections upon my character, however, I pass by unheeded, as of no consequence. My purpose in writing this article is to endeavor to make the issues involved in this unpleasant controversy, a little more clear, so that they may be discussed upon a logical, not a personal, basis.

Mrs. King says there are "prominent advocates" of the doctrine that "evil-disposed spirits have the power to interfere with mediums when and where they will." She says that one of these advocates has said: "The psychological power of evil spirits is superior to the good," which is true, as I think, under certain conditions. The mediums persecuted by Mrs. King and others, have unquestionably experienced its truth, and Mrs. King admits this in "The Principles of Nature," though she contradicts these principles in her present position in regard to mediums, as I showed in my previous article; and she has most palpably failed to reconcile this conflict of opinions in her personal attack upon me. But, I would ask, has any "prominent advocate" asserted that, "universally and unconditionally," the psychological power of evil spirits is superior to that of the good? I cannot think so. She also says: "Another has affirmed that, 'in hundreds of cases' infested victims have incurred the evil by simply seeking to escape from it." That is a very different—scarcely a cognate—proposition; of itself of little significance. Why does Mrs. King quote anonymously, giving me no opportunity to verify her citations? She must know that she, in this way, presents no argument in support of her position; and yet from these two anonymous fragments she draws the strange inference, or represents it as drawn by others, that "the evil spirits hold the balance of power on earth, and use their advantage on all occasions to accomplish their purposes." Mrs. King's opinions on this subject seem to me strangely at variance with the truth, and her authorities either apocryphal or incorrectly quoted.

To justify her reiterated condemnation of Mrs. Reynolds and Mrs. Hull, she refers to what she calls proofs of their moral guilt, in sublime indifference to the fact that every one of her allegations has been controverted by witnesses as reliable as any of those whom she styles "truth-loving investigators," *par excellence*. These so-called proofs refer to [1] the seeing of acts of fraud committed by the mediums and the capture of paraphernalia; [2] finding the paraphernalia on and with the mediums, when in the act of using them; and [3] confessions of fraud; and she says she does not care though these confessions were wrung from the mouths of the guilty actors, and denied or excused—a sentiment worthy of Torquemada himself. No; she is determined to believe all that can be in any way produced against her sister mediums, though in her "Principles of Nature" she speaks of them as the helpless "victims of a perverted public taste."

"We are informed," she says, "that Mrs. Hull has confessed that she has deceived occasionally, because poor and needing money." I think this must be a mistake, or a misstatement, of those represented by the august "we." In a letter of Mrs. Hull to myself, she says: "There was nothing about me but my usual clothing when I went there (to the exposing scene in New York,) and nothing about me when I came back. I never had a mask in my possession in my life. I have never had a wig or false hair of any color or shade. I have never had anything in my house that could be used so far as I know. This I assure you as I hope for heaven, and upon my honor as a woman." Now, with my knowledge of Mrs. Hull, I have a great deal better reason to believe her statement than that of people whom I do not know, and especially when the testimony that I have seen is given by only two or three of the circle, and is in some important respects contradictory. I do not "denounce," censure, or impugn the motives of the members of that circle, nor do I stigmatize them as untruthful or not respectable. It is easy for any of us to be mistaken, not only in what we see, but in what we infer from what is seen. The exulting shouts of triumph—the "hue and cry"—the busy exposition of the alleged captured spoils, by some who were not present at the circle, but evidently rejoiced in the apparent confirmation of their hostile surmises, filled me with loathing and disgust; especially when it was thought to make a single incident the basis for a sweeping condemnation of all manifestations presented through this medium, and all who had in any way accepted them as genuine. I rejoice to find that Mrs. King withdraws herself from this indiscriminating class; for she says: "I will here state that I have never denied Mrs. Crindle (Reynolds) and Mrs. Hull were [are] mediums at all, or that they may on occasions have given genuine manifestations." But she strangely adds: "But it is an article of my creed that no capable or fraud or of being made an instrument to perpetrate fraud by any power, is totally unworthy to be trusted, and should never be sustained or patronized by any having the good of Spiritualism at heart." And this final sentence of exclusion and condemnation is pronounced by her, who says in the "Principles of Nature": "These sensitives are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness; neither have their controllers the power. It is a truth that should be proclaimed in justice to instruments of this character, who are before the public, and, it may be, disgraced in public estimation that the debasing influence of circles of the character referred to, has the tendency to create the disposition to fraud in the subject, which sometimes takes the form of simulated manifestations." O consistency, what a jewel thou art! These mediums are "not able to repel" these debasing influences; but, nevertheless, they are to be crushed absolutely and forever for the "good of Spiritualism." Is Spiritualism, then, some Moloch, on whose altar are to be sacrificed truth, justice, and benevolence? That is not my view of it; for, as Mrs. King seems to look up to it, would

most truly be "an illusion and a snare." Let us apply this principle to her own case as a medium. Is she never involuntarily the subject of "distracting influences?" Has she never been made the instrument of uttering error, or does she claim an infallible inspiration, like the seers and prophets of old? If liable to error, is she therefore "unworthy to be trusted" and should her books be placed in an *Index Expurgatorius*, or committed to the flames?

Again I say, Mrs. King is in error; I have neither denounced nor condemned any. It is true, I have, with others, strongly protested against the spirit of animosity displayed toward the mediums and all who said any thing in defence of the genuineness of their mediumship; which Mrs. King now admits. She is evidently sensitive to blame herself; and I fail to see, notwithstanding her explanations, how she can reconcile her utter condemnation of the "victims of circle influences" with the principles she has laid down. I really believe her own conscience will call her to an account some day, either in this life or the next, when she will be able to see things in their true relations, and not through the mists of prejudice or passion. This is what I meant when I referred to the "great accounting," which provoked her sneer at "Christian Spiritualism;" in relation to which, let me say that a little of that Christian experience which she says, in her confessions, she once had, when in the orthodox church, would have inclined her to that "more excellent way"—that charity which "suffereth long and is kind," without which, whether we "speak with the tongues of men or of angels, we are as sounding brass or a tinkling cymbal." But as I never belonged to any orthodox church, or made any confession of Christian faith, so-called, I may be speaking of what I imperfectly understand.

Mrs. King says: "I have never in any of my writings or sayings intimated that mediums should be held responsible for their sayings and doings as instruments of spirits, for I believe to the contrary." What! not irresponsible, when they are unable to repel these distracting influences? When the debasing influences of circles create the fraud? When "there is no predicting what a medium may do or say" under these debasing influences, which you say "are truly satanic?" When the "heat of the mind is so materially changed, that fraud becomes possible to one who before was incapable of it?" Such are Mrs. King's own words; and yet she says: "I deny that I make myself an apologist for fraud, or fraudulent mediums in this quotation." Have you not shown that mediums may be guilty of fraud not from the perversity of their own nature, but on account of the vile influence of circles? Can the mediums be held responsible for what they are "unable to repel"—for what they are incapable of committing when exempt from this influence? What a vast difference there is between explaining a statement and explaining it away!

But let the reader remark this: "What sort of a character can that be who, believing in her liability to be overcome by conditions and made to practice fraud (if we may suppose such a case), will persist in thrusting herself before the public? Is such a character safe to be trusted at any time?" Note, after saying in "The Principles of Nature" that mediums are "made to practice fraud," she now says, parenthetically, "if we may suppose such a case." Let us combine these propositions in the form of a syllogism:

1. Sensitives are exposed to the distracting influences of circles, and are unable to repel them;

2. Such persons are not safe to be trusted at any time;

3. (Ergo) Sensitives can never be trusted, and mediumship is universally to be condemned and avoided as unsafe.

This "closes the canon" of Spiritualism, as firmly as that of Orthodox Inspiration; and the world is to be informed that sensitives must not be trusted, "sustained or patronized," because they are liable to become the instruments of fraud. Is there any exception to the universal law laid down in the "Principles of Nature," which admits of the existence of infallible mediumship?

Mrs. King says that, in my interpretation of one of her sentences, I am "wrong;" and she makes it very emphatic. Well, I never claimed any kind of infallibility; but let us, in passing, look at this matter. The sentence is: "It is but a sort of the insane practices and sayings of circle operators, as already referred to;" and after "circle operators," I inserted in brackets, to make the sense more clear, the words "not the mediums;" whereas Mrs. King says, "It does mean the mediums operating in circles." Throughout the passage, the influence of the circle, the investigators, etc., are persistently contrasted with the medium, who is described as the "subject" of them. Let the reader judge, after reading the passage carefully. Your English is not so obscure or equivocal as that, Mrs. King. You do yourself great injustice, I think in this interpretation of your inspired volume.

One more point, in this connection: Mrs. King remarks: "If the resources of the spirits are too meager to allow them to supply reliable subjects, through whom to demonstrate their truth, let us do without them." Now she has demonstrated in the "Principles," that the "controllers" of the mediums cannot repel the distracting influences of circles; hence we must give up all spirit manifestation and mediumship, and dismiss the spirits cavalierly, as triflers and good-for-nothings, taking refuge in the superior wisdom and lofty self-righteousness of our own philosophic souls.

I have reserved no space to controvert what Mrs. King says of the effect of seizing a materialized spirit: Facts—and very many of them—show that she is entirely "wrong," in her conclusions. Many mediums have been seriously injured by these ruffianly seizures—some indeed have nearly lost their lives. It is a strange position for any one to take who pretends to a scientific knowledge of Spiritualism.

Let me say, in closing, that, after Mrs. King's latest exposition of principles, it seems to me that her "Principles of Nature" is greatly in need of a supplement, in which the new views of the gifted author may be elucidated; and I sincerely trust that this will be completed before you, Mr. Editor, shall deem it necessary to "write her epitaph."

HENRY KIDDLE.

MRS. KING'S SUR-REJOINER.

To the Editor of the Religio-Philosophical Journal:

As your readers are only interested in the principles involved in the discussion between Mr. Kiddle and myself, I shall endeavor in this my reply to his "rejoinder" to confine myself to these as much as possible. I answered this gentleman's first criticism, as I deemed, on its merits, taking up his points and discussing them from my own standpoint, stating what I believe to be truth in the matters at issue. Now I am challenged to go over the same ground and restate my opinions, etc., and vindicate myself from

various charges which my critic pleases to make, as allegations of inconsistency in expressing opinions or stating propositions at variance with those contained in my published works, of making doubtful or incorrect quotations, charges of uncharitableness, of exhibiting an inquisitorial spirit, "worthy of Torquemada himself," of trying to "explain away" my own statements, of actually equivocating (if language means any thing) in interpreting a passage from my own writings. Now, I respectfully decline going over all the ground already sufficiently discussed, but must notice some points at the risk of repetition.

In the first place, I notice what amounts to a direct misrepresentation of my published sentiments. Mr. Kiddle says: "The mediums persecuted by Mrs. King and others have experienced the truth, that the psychological power of evil spirits is superior to that of the good," and Mrs. King admits this in "The Principles of Nature." In vol. III, "Principles of Nature," p. 41-2, occurs this: "The following truth cannot be too often stated, or too urgently impressed upon mankind, viz.: that the devils who haunt circles, disturbing manifestations and obsessing sensitives (nothing is said about mediums proper) are the creations of the circles, the obsessed persons are the victims of disordered conditions of the brain. . . . In no case is this class of phenomena induced by malignant spirits who are seeking to vent their spite upon mankind through this channel of communication." Again, on page 43: "In all seriousness, there is no supposing a case so opposed to law and precedent as that of a demoniacal spirit interposing his influence to development or manifestations of any sort." Page 55: "They (these influences) are truly satanic—not as emanating from demons in the spirit circle surrounding, most emphatically not." These quotations will show whether my present opinions are at variance with what is in that book.

My critic says: "Why does Mrs. King quote anonymously?" For the simple reason that I dislike to drag names into this controversy; and it is not impossible but that readers of spiritualistic literature may know the author of the sentence quoted. I am free to name my authorities, and his charge that they seem to be "either apocryphal or incorrectly quoted," can pass for what it is worth. Dr. J. M. Peebles is the author of the first quotation. It is an unequivocal, unqualified proposition, admitting of no misunderstanding, and it cannot be denied that it implies that the balance of power is with the evil spirits. I quoted it in "Principles of Nature," Vol. III, and have since forgotten where in his writings it occurs. The second is from the writings of Wm. Howitt, quoted by Mrs. Emma Hardinge-Britten in a published article and quoted by me from this article into my pamphlet "Spiritual Philosophy versus Diabolism," to show how he ascribes to evil spirits all the disordered conditions of human society on earth. I invite readers, and Mr. Kiddle in particular, to read his sentiments and see if he does not imply that evil spirits have the supremacy on earth. The quotation occurs on p. 37, of the pamphlet.

Mr. Kiddle is most earnest in his charges, that in my present position with regard to fraudulent operators, I am inconsistent with what is stated as truth in "Principles of Nature." He can hardly cease his efforts to convince readers that I am trying to misconstrue my own writings to suit a present whim. If he read as carefully with a view of learning the exact sentiment of the author as he seems to do to find evidence to prove the irresponsibility of sensitives and to show me inconsistent with what is there stated, he would find more than he is looking for. He would discover what would show up in plain view his own responsibility in pushing forward his "responsible" subjects as fit instruments to represent the spiritual philosophy to a public that is disposed to be, and justly, extremely critical where anything relating to the subject is concerned, and that is apt to weigh and measure demonstrations through such for what they are worth.

What now particularly agitates the spiritualistic public relates especially to the question as to who are fit subjects to represent the spiritual philosophy—to demonstrate its truths, and its claims upon public attention. It is of importance what opinions Mr. Kiddle and I hold on this subject or may have heretofore propagated, since as writers for the press and speakers we are, as far as our influence goes, helping to form public opinion on it. I claim that the gentleman does me great injustice in picking out a paragraph from my book and interpreting it to suit his own notions, without considering the whole drift of the many pages devoted to "Mediumship." It suits his purpose to make me say that sensitives are irresponsible, being compelled to fraud and insane practices by circle influences, etc., though I say no such thing. He infers it, as it would appear from his great desire to have it so, and to make me and my spirit prompter responsible with him and his sympathizers for the consequences of this pernicious doctrine. What my critic finds that he alleges goes to show the irresponsibility of sensitives, at most, amounts to this: The sensitive is entitled to the benefit of the extenuating circumstance that he has acted ignorantly—if he has—in thrusting himself into danger, and that others have urged and led him on, for the gratification of what amounts to an idle curiosity. But the unavoidable conclusion here presents itself to the thoughtful mind, that the penalty of ignorance and thoughtlessness must be borne in this case as in any other, and the truth must be sent home to the consciences of sane people, if need be, by hard experience, that they are responsible for the use they make of their powers.

In connection with the paragraph Mr. Kiddle quotes, the Spiritualistic public is charged to find out where the responsibility lies for the deplorable consequences pointed out as resulting from the use of sensitives and circles as described. We have discovered where it lies. It is with those susceptible persons who, for the love of gain and notoriety and of a fondness for being petted and looked up to as oracles, will continue to expose themselves to what they know, some of them at least, are contaminating influences, which are poisoning their whole nature—sapping the vitality of their moral and mental constitutions, and making them victims of vices which they would have once abhorred,—with these, I say, as well as with that large class that encourage and sustain in their downward career the former class, those so-called mediums, who represent error and degenerate human nature offend and more than they do genuine spirit phenomena.

As far as the frauds which are enacted by operators who use paraphernalia, have confederates, etc., and occasionally confess their guilt when clearly detected,—who can measure the responsibility of those who are instrumental in sustaining the guilty enactors, either through an undue credulity coupled with a mistaken zeal for Spiritualism, or a

determination to sustain all claiming mediumship, guilty or not, whatever the consequences may be to the public? It is written, "The times of this ignorance God winked at;" but the intelligence of this age will not "wink" at the fault of learned men, educators of the people, in sustaining fraud or propagating the notion of the irresponsibility of fraudulent actors, or that other notion, that spirits connive at the practice of deceiving the public and help it along.

But my critic seems to think that fraud is less fraud, if I may use the expression, when committed by a sensitive debased by circle influences than it would be under other circumstances. With this view, quoting me on the debasing influence of circle magnetism, he points out my exceeding inconsistency when I say: it is an article of my creed that one capable of perpetrating fraud should never be trusted under any circumstances, the good of Spiritualism being at stake. Where is the inconsistency? What difference, pray, does it make in its nature or effects as practiced anywhere or by whom it may be, how the disposition to fraud originates? Fraud is fraud, and it is dishonorable and disgraceful, and a good cause must suffer when it is even "winked at," and its aiders and abettors are guilty, every one, for the evil done.

Mr. Kiddle says: "Note, after saying in 'Principles of Nature' that mediums are made to practice fraud, she now says parenthetically, 'if we may suppose such a case.'" The reader will understand by this time how the sensitives are "made to practice fraud" according to my exposition—that they do it of their own will and for a wicked purpose, after they have been demoralized by having been thoroughly exposed to this debasing class of influences.

Now let the reader note what a man of straw my critic has set up to knock down. Read the syllogism he has ingeniously constructed as the result of what he claims, as I understand him, is the result of my reasoning, the propositions I have laid down.

1. Sensitives are exposed to the disturbing influences of circles and are unable to repel them.

2. Such persons are not safe to be trusted at any time.

3. (Ergo) Sensitives can never be trusted, and mediumship is universally to be condemned and avoided as unsafe.

It is a great pity to throw the light on this petted image materialized in his own brain—this phantom as unreal and deceptive, I venture to say, as any he has ever imagined he has seen; but the truth must be vindicated though it be at the risk of exposing my learned critic's careless reading, his unfairness, or his lack of discrimination, or ignorance of what constitutes a correct syllogism. Few, I think, will give him credit for the last. He has "distributed a term" in the conclusion which is not in the premises, according to my logic; this makes his syllogism fallacious. The last clause in his conclusion—"and mediumship," etc.—does not pertain in the least to my reasoning; it is not in my premises and does not follow from them. But the deducting of a conclusion not warranted by the premises aptly illustrates his reasoning. Has not Mr. Kiddle discovered in reading my work that I make a decided distinction between mediums proper and sensitives such as his quotations refer to? If his syllogism is intended to apply to my reasoning, the last conclusion follows from the premises just as much and no more than would this: "and the moon is made of green cheese." In "Principles of Nature," vol. III, p. 51-2, occurs the following: "The term 'mediumship' is misapplied by general usage. Every one who is susceptible to spiritual influences, so as to be able to produce manifestations, is a medium in the estimation of the multitude—a veritable exponent of spirits' thoughts and methods with the outer world. A grosser error it is impossible to imagine. If mediumship means a qualification for transmitting thought and illustrating principles from another sphere, let it mean so, and no mistake. If it means that sensitiveness that imbibes impressions from mundane sources as readily as from spiritual, and intermixes thoughts from the two spheres, then let terms be changed, and a proper understanding be given of the distinction between the two conditions by the terms applied to each. . . . Sensitive—this is an appropriate term for general use in contradistinction from medium. . . . The word medium, specifically, as used in Spiritualism means a person through whom the action of a spirit is transmitted—not the action of any being of earth or any influence emanating from any earthly source." Page 39: "So-called mediums have propagated false notions of every thing that has passed under their review. . . . It does not follow as a necessary consequence of mediumship that such things result," etc. Again; p. 56: "Sensitives in the field of physical mediumship have wrought disasters corresponding to those wrought in the mental by the same class." Thus, from the above quotations and much more to the same effect that the reader can find for himself, it appears how the argument is to show the distinction between mediums proper and sensitives; and that the latter, from their very constitution, are unreliable, while true, thoroughly developed mediums may be reliable—not "infallible." Mr. Kiddle. The gentleman has constructed his syllogism on the theory that I make no distinction in the terms, as he does not, and hence its fallacy. In his heedless misconstruction of my sentiments he says: "Now she has demonstrated in the 'Principles' that the controllers of mediums cannot repel the distracting influences of circles;" hence we must give up all spirit manifestation and mediumship, and dismiss the spirits cavalierly," etc. etc. To use Mr. Kiddle's language, qualified somewhat, "I am filled with disgust" at such an attempt to throw discredit on my consistency and the work he quotes. I trust the good sense of readers to discover how palpably he has failed.

It must refer briefly to Mr. Kiddle's charges of uncharitableness. According to my ideas, the divine attributes cannot be at war with each other, so charity or love cannot be at variance with true justice. That cannot be true charity, which, exercised toward one, is injustice to another. That is not true charity, which, in screening or excusing evil doers, brings evil consequences to others. That is not a model of the divine love which pets weak, fraudulent women or men and curses or tries to bring discredit upon those earnest for the truth, who know the fact of the former's deceptiveness. My charity I confess, is not so broad as to permit me to do that. It does not prompt me to encourage what I consider fraud or what may eventuate in fraud or prove a disadvantage to the community. I have so much self-respect and "sensitiveness to blame" that I will not be a party to dragging down mediumship on a level with the lowest kind of conjuring, and calling all genuine and of use that happens to pass by the name of spirit manifestations, when the majority are unworthy the attention of sensible people, fraudulent or not. Does not Mr. Kiddle know that one who is capable

of fraud is capable of denying it solemnly before heaven? And would it not be well for him and others to distribute their charity among those honest ones who differ with them as to the honesty of those exposed?

Just here I will inform my critic that I hold myself the best interpreter of what I have written for myself or a spirit; and in charging me, in effect, with equivocation in interpreting a sentence, he might possibly be charged by those forgetting the dignity of his character, with indulging in an unworthy personality. But I pass it as of no consequence.

As to the sentiment that mediums are injured by a spirit being seized, I am well aware that what can be said to negative that sentiment will pass unheeded by a certain class. There is no use of argument, or of presenting any amount of proof, to sustain a proposition where people are deaf and blind to it all. Yet there is a necessity for discussing this question, so that fair minded people can judge of it. I present my views from the standpoint of a medium who has had experience in the methods of spirits—been taught many things experimentally that could not be as well learned in any other way. I know that spirits have power to guard their mediums—to so panoply them with their own forces and set a guard about them that intervention for injury from either side of life in séances would be impossible. Knowing their business, as it may be supposed those controllers do who can show genuine, unmixed phenomena, it follows that they will use the appropriate means to insure success in what they attempt, and at the same time preserve the efficiency of their subject. It argues the superiority of matter over spirit, of fleshly man over spiritual powers, to suppose that spirits can be circumvented by intruders, in their séances with their mediums, when they are supposed to have prepared conditions to prove something,—to fix the fact that spirit force commands in the world of matter. I have learned mediumship as a power to confront the world and overcome skepticism by its ability to show its superiority to the methods of short-sighted mortals who would prove it to be imposture. I judge spirits having mediums in charge as I would men here, attributing to them sense enough to do the best they can with the forces at their command. The fact that they act with the rapidity of thought, having control of subtle forces which can be moved with a velocity outstripping the lightning, and which are their instruments to use in demonstrating their truths, is proved by their operations in many ways, as passing matter through matter, transporting objects great distances, withdrawing their instruments from danger, and infusing strength into subjects weakened by their processes, etc., all instantaneously.

When we know absolutely, as well as we know anything about spirit influence and power, that they can command the elements (use you with a readiness and speed actually inconceivable to us, we also know that they can re clothe a medium with the forces they have withdrawn and are using before it is possible for any harm to be done here or him, having spirits on guard, as they do in all well conducted séances, to watch the sitters, and study their purposes, for the express design of guarding conditions and insuring success.

What I say has reference to mediums proper, not sensitives of the class that I have elsewhere said work disaster to Spiritualism. I shall not discuss them or their powers here. I know what has been claimed about certain ones having been injured. If such things by any possibility might be true, it argues incompetency that amounts to criminality on the part of controllers, and a total unfitness of the subjects to act in the capacity of mediums to demonstrate anything. I know there is much incompetency in both; but must continue to doubt the reality of the terrible injuries said to have been inflicted, since there is so much imposture in the field of physical manifestations, and so much credulity among those who feed on this kind of nourishment. I can well believe that tricksters have been injured in health, overcome and prostrated from the effects of the sudden exposure of their villany. So, in well attested instances, have criminals of other classes, as forgers, counterfeiters, and others. It is quite a natural consequence with some temperaments. And it can well be conceived that the cunning trickster can impose upon the credulous, and convince them that she is a martyr to skepticism and her mediumship. Shall we have no police to detect criminals lest they may be injured in their nervous condition by being too suddenly seized? Not according to those who would not have fair-minded men and women prove the character of suspected mediums lest they be injured, stocked in their tender sensitivities. "O consistency, thou art a jewel!"

In conclusion, I will add that supplement suggested will not be prepared on the recommendation of a critic whose failure to comprehend what is already written has been so fully demonstrated.

MARIA M. KING.

Vows Made in Danger.

Vows made in sickness, and on what seems likely to be the death-bed, have seldom been kept on the sick man's recovery. Hence it is that they have long been the subject of ridicule and sarcasm. Sir Walter Scott's lines are well known:

"When the devil got sick the devil a saint would be,  
When the devil got well the devil a saint was he."

Erasmus in his "Dialogues," tells of a sailor who when in peril of shipwreck, vowing whole mountains of wax for the shrine of Christopher, was cautioned by another not to vow more than he could perform. "Hush," was the whispered reply, "if I ever get safely to land I shan't give so much as a tallow candle." There is a good deal of mental reservation now, in the profession of service to God, or men's ideas of what Christian service is are lamentably perverted.

Old Fuller's maxim is still full of wisdom: "If thou art a master be sometimes blind; if a servant, sometimes deaf."

Stories first heard at a mother's knee are not wholly forgotten; a little spring that never quite dries up on your journey through scorching years.

An Iowa orator speaking for prohibition, said: "Every saloon is a mortgage of the State and county, which is enforced by the poor taxes and costs."

What men want is not talent, it is purpose; in other words, not the power to achieve, but will to labor. I believe that labor judiciously and continuously applied, becomes genius. —Lynton.

Temptation is a fearful word. It indicates the beginning of a possible series of infinite evils. It is the ringing of an alarm bell whose melancholy sound may reverberate through eternity.

Horsford's Acid Phosphate acts as food for an exhausted brain.

Woman and the Household.

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

FARTHER HORIZONS EVERY YEAR.

"Farther horizons every year," So he by reverent hands just laid...

These fitting lines upon Emerson express the yearning of all aspiring souls toward the nobler, truer, fuller life...

The Chemistry of Cooking and Cleaning is the title of a book by Ellen H. Richards, Instructor in Chemistry in the Woman's Laboratory of the Massachusetts Institute of Technology...

The readers of Marion Harland have a new book from her pen, "Eve's Daughters," which in its way, is excellent.

C. Alice Baker's "A Summer in the Azores," is a full of sparkle and color as the ocean which lies between our shores and those summer isles.

to follow; they did not want to do it, as time-worn Harvard shows."

WHY WOMEN SHOULD BE FREE TO STUDY MEDICINE.

A late number of the Woman's Journal has this letter from M. J. S., a Boston woman, containing a couple of stories so full of pathetic and suggestive meaning...

"She begged of her physician some books, that she might become more intelligent upon the nature of her diseases, and more skillful in nursing them."

Magazines for July not before mentioned. THE NORMAL TEACHER, G. E. Sherrill, Danville, Ind.

THE JOURNAL OF SPIRITUAL PHILOSOPHY, (D. Appleton & Co., New York.) Contents for January-April: The Philosophy of the Real Presence; The Philosophy of Prayer...

THE FLORAL CABINET, (New York City.) A magazine devoted to Floriculture, Art and Literature.

THE PROGRESSIVE AGE, (Atlanta, Ga.) Devoted to the Science and Ethics of Spiritualism.

"The celebrated Vegetable Compound for females which, within a few years, has made the name of Mrs. Lydia B. Pinkham known in every part of the civilized world..."

When heart and brain languish and the majesty of perfect human nature is conquered by a fickle temper and a tendency to sorrow, the nerves are faulty. Give sympathy to the sufferer and teach him the virtues of Dr. Benson's Celery and Chamomile Pills.

BOOK REVIEWS.

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

EUTHANASY, A Happy Talk Towards the End of Life, by William Mountford. Ninth Edition. Boston: Houghton, Mifflin & Co. 1882. Price \$2.

With some little surprise I found this excellent book lying on my table. How shall a realist come fully into rapport with the beautiful thoughts that pervade its pleasant pages...

"Come to the youth in life's green spring; or him who goes In the full strength of years—matron or maid— Come to the bridal chamber, Death! Come to the mother when she feels For the first time her first-born's breath...

The very title of this volume "Euthanasia," (happy death) measurably contradicts and offsets these somber sentiments; and it is such books, passing through many editions, that become as indices of the world's growth...

"When men and women can be educated to a sense of responsibility as human beings, rather than of appearances and temporary advantages, this matter will have advanced. Dr. Clarke's and Dr. Warren's papers endeavor to prove constitutional weakness on the part of women. I do not believe it. As a rule, women endure more and live longer than men."

"The Eclectics have eight colleges, and women are in all but one or two. The fact that this school would admit women, compelled the Homeopaths and Old School colleges

child of God, through Christ" (see page 239).

Is not our author's theology "largely enough informed" now, to condemn this narrow view? Are not all souls children of the ever-pervading Divine Spirit, he called Brahma, Jehova, Jove, Lord, God, or any other of his various names...

Again: (see last page of the book) "Jesus Christ, through whose life as a man humanity itself has grown divine."

In union with such theology as this must all true thinkers grow, and towards it the Christ of rational Spiritualism leads with a clear and steady light.

THE NORMAL TEACHER, G. E. Sherrill, Danville, Ind. Contents: Editorial; Correspondence; Notes and Queries; Examination Department; University Department; Central Normal Department; Book Table.

THE JOURNAL OF SPIRITUAL PHILOSOPHY, (D. Appleton & Co., New York.) Contents for January-April: The Philosophy of the Real Presence; The Philosophy of Prayer...

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CHICAGO, ILL., Saturday, July 22, 1882.

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MUSIC AND RELIGION.

But little comparatively is known with reference to the origin of music. The firm believer in the plenary inspiration of the Bible, would claim, however, that its origin is not a matter of doubt, and that the brilliant, ingenious and fascinating Jubal, the son of a distinguished personage named Lamech, was the original inventor of musical instruments, and that the claims of the ancients that there were nine goddesses—Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania, who presided over poetry, music, and the liberal arts and sciences—must be relegated to the regions of mythology and fable.

Kouie, a Chinese musician who lived a thousand years before the assumed era of Orpheus, says: "When I play upon my king the animals range themselves spell-bound before me with melody." The discovery by Bruce of a painting of a harp upon a Theban tomb furnished the first evidence as to the ancient state of music on the Nile, and of the fact that long before Athens was founded the Egyptians were possessed of stringed instruments. In the library of Pekin, China, there are 482 strictly musical books, and hundreds which are partly musical; these are histories and essays on the divine art. In the East, music and its instruments were believed to be gifts from heaven. The Orientals took no credit to themselves, (says S. Austen Pearce in Popular Science Monthly) for inventing the various extraordinary instruments with which they performed their wonder working melodies, and no modern nation has yet invented a really new one, for all those we employ are either enlarged or simplified forms of prototypes that were in use at the earliest times of which we have any record, and are really prehistoric. In Egypt the formation of the three-stringed lyre is attributed to one of the secondary gods. Osiris is regarded as the giver of the flute, Isis of song, and Thoth of musical theory.

But whatever be the origin of music, whether originating direct from God himself, or from Jubal, or from the Muses, or the gods of the Egyptians, it has a prominent place in the affections of all classes, and if, even, of divine origin, it may often be found in all of its primitive sweetness and beauty in the low dens of vice and licentiousness. As the beautiful plant may sometimes be seen emerging from the debris of the backyard of

the profligate and licentious, unfolding in due time a bud which expands into a beautiful blossom, as if nature was struggling to get a view of the scenes around through its varied tints and shades, and unmindful that it may be embraced by the low and vile, and have its sweetness wasted, as it were, among outcasts—so often does music of the most thrilling, enrapturing kind find expression when least expected, among those who are regarded as vile sinners. And this illustration is truly emblematical of the fact that God and the angels never forsake a person, however low in the scale of existence.

Notwithstanding the wonderful potency and soul-elevating influence of music, it has been compelled, like science, to actually fight its way inch by inch, before it could assume its true position as a factor in religious worship and exercise. To-day, its divine mission is not recognized by all the churches. At Toronto, Canada, an attempt made not long ago to introduce an organ into the Presbyterian Church, gave rise to a violent disturbance. An organ was surreptitiously carried into the church by the members desiring it. The Rev. Mr. Kirkpatrick made a short address to the effect that even an organ might be sanctified to religious worship. Then the practice of a psalm for the ensuing Sunday was begun, with an organ accompaniment. Only a single verse had been sung when the venerable Brother Bain, a trustee, entered at the head of a party of anti-instrument men, and ordered those present to carry out the organ. The young men rushed forward in its defense, and a scuffle ensued, but the old men were stalwarts, and the organ was thrown into the street.

It is impossible to suppress a love of music on the part of the people. They will manifest genuine, heart-felt enthusiasm over a voice of such exquisite sweetness as that possessed by Annie Louise Cary. One who heard her sing the "Rock of Ages," went into ecstasies over the result, saying: "Her glorious voice seemed to linger and then to swell forth in a pure, strong, soulful crescendo—an exquisite expression of melody—and then to burst out on the still July air over the meadows and woodlands—even the birds keeping silent out of compliment—until the sound wave was broken and the hymn died away in one last, lingering chord of harmony." With such feelings imparted, music will invade every church and impart its soul elevating influence everywhere. The last place heard from (as set forth in a special dispatch to the Chicago Tribune,) where it is creating a miniature rebellion, is Peru, Ind. There are many Dunkards in the vicinity. They are among the thriftiest and wealthiest class of farmers. They have a large brick church in the northern part of the county, and their meetings are largely attended from miles around. Lately there has grown a division among the head men of the church, which finally culminated in twenty-five of the most prominent men withdrawing from the church entirely. The religion of the Dunkards, as is well known, is to follow strictly and literally the Bible. They adhere greatly to forms, and their mode of life and dress is simplicity itself. At their annual church meeting it is customary for the brethren to wash one another's feet, after the manner of the twelve disciples. No instrumental music of any kind whatever is allowed in their house of worship. On these two points the trouble commences. The dissenters held that while one brother should wash the feet of the member another should dry the same. The old school claim that one man should perform both of the duties. The second point of the controversy lies in the fact that certain Dunkards, having amassed a goodly store of this world's goods, have introduced into their houses certain "ungodly" musical instruments and have had their daughters instructed to play upon the same. Now the staid old-timers refuse to take these musically-inclined daughters into the Church, whereas the fathers withdraw, etc. The whole Church is having a mighty war among themselves, and there is great excitement in the Dunkard settlement.

Whatever may be the opinions of the Dunkards to-day, they can not long withstand the enlightened public sentiment that prevails with reference to music, which Rev. Henry Ward Beecher declares to be "one of the most important auxiliaries of the preacher," and which has been adopted by Rev. Mr. Moody as the most potent agent in working up a spirit of devotion at revival meetings, and of which B. F. Taylor has declared—"Music that is music, is a universal language for psalm, plaint and praise, breathed and felt alike by Greek and barbarian, bond and free."

It is useless for the Dunkards to resist the innovation contemplated by the more progressive and enlightened members. The bud and seed might as well try to stop the expanding, energizing and illuminating influence of sun and moisture, and declare that to be only a bud or a seed was the height of their respective ambitions; they would, however, in spite of themselves, expand and grow, and fulfill the mission that nature designed for them. The Dunkards, however much they may resist the spirit of progress in their midst and surrounding them, will eventually yield and admit instrumental music as an essential factor in religious worship and exercise, and thus be brought more fully en rapport with angelic beings, whose very thoughts are said to be musical in their nature. A heaven without music, would be like a garden without flowers and plants, and a God who would not be its patron, could not be worshiped in spirit and truth. Music in its rudimentary forms is practiced even among savage nations. As connected with them, it is simply the pulsations of the divine within them, seeking

recognition and demanding expression. The soul animated with sweet strains of music, is rendered more angelic, and is drawn nearer to heaven and led to the contemplation of the higher duties of life. An incident in the life of John Howard Payne, illustrates its power and divine potency. At one time he and John Ross, the celebrated Chief of the Cherokee Indians, were arrested in Georgia by the State militia. While passing along on horseback the following night, Payne's escort in order to keep himself awake, began humming: "Home—home—sweet—home," when Payne remarked: "Little did I expect to hear that song under such circumstances and at such a time. Do you know the author?"

"No," said the soldier; "do you?" "Yes," Payne answered, "I wrote it." "The devil you did. You can tell that to some fellow, but not to me. Look here you made the song you say; if you did—and I know you didn't, you can say it all without stopping. It has something in it about pleasures and palaces. Now pitch in and reel it off, and if you can't I will bounce you from your horse and lead you instead of it."

The narrator of this incident then goes on to say that this threat was answered by Payne, who repeated the song in a slow, subdued tone, and then sang it, making the old woods ring with the tender melody and pathos of the words. It touched the heart of the rough soldier, who was not only captivated but convinced, and who said that the composer of such a song should never go to prison if he could help it. And when the party reached Milledgeville they were after a preliminary examination, discharged, much to their surprise. Payne insisted it was because the leader of the squad had been under the magnetic influence of Ross's conversation, and Ross insisted that they had been saved from insult and imprisonment by the power of "Home, Sweet Home," sung as only those who feel can sing it.

Slade Comes to Grief Once More on British Soil.

There seems to be something in the atmosphere pervading Queen Victoria's dominions which breeds a cyclone for Henry Slade whenever he inhales it. His unfair treatment in England is still fresh in the public mind. Whoever has studied the history of the English trial; whatever his opinion of Slade or the phenomena may be, must admit that the man was shamefully abused by Prof. Lankester, the English press and courts. After leaving England he visited Germany, where Prof. Zollner experimented with him, the result being published by the Professor in three volumes, which were afterwards condensed and translated by Mr. C. C. Massey, barrister-at-law of London. Through Mr. Massey's admirable work the English reading public has become familiar with the important testimony furnished by Zollner as to the verity of the phenomena, the book having passed through several editions in England and America. The phenomenon of independent slate writing has been witnessed in Slade's presence by thousands of intelligent observers; hundreds of these observations have been made under conditions wholly unexceptionable and establishing the fact beyond any controversy except from those to whom no evidence, however complete, is sufficient—and there are some such. The editor of the JOURNAL has repeatedly had this writing upon his own marked slates that never left his hands until after the completion of the writing, which occurred while the slates were in plain sight, never having been placed under a table or any other cover, Slade only touching the tips of the fingers of one hand to the wooden rims while the writing was in progress. The editor has also seen other phenomena in Slade's presence under conditions equally as good.

After having demonstrated in nearly all the principal countries of the world the existence of these phenomena; after they have been pronounced by some of the leading conjurers of Europe as beyond their art; after wringing from scientific men an acknowledgment that the manifestations are not explicable upon any hypothesis of fraud or jugglery, Mr. Slade in the pursuit of his vocation and in compliance with a contract, visited the somewhat obscure little city of Belleville, Ontario. Soon after his arrival a despatch to the Chicago papers stated he had been exposed and had confessed that it was trickery. Knowing that whatever he may have confessed in no way effected the phenomena heretofore referred to, we were not worried, as the JOURNAL has always stonily maintained that each séance or experiment must stand on its own merits independent of all others when the question of its genuineness is raised. We are in receipt of the Belleville Intelligencer containing a long account of the affair. Therein it is claimed by implication that the slate-writing done under the table was by Slade, and that the message on the double slate was there before the experiment began. Slade is also charged by his accusers with various little tricks thrown in between the principal acts. On Saturday last Mr. Slade arrived in Chicago, and a representative of the JOURNAL was detailed to interview him on the Belleville affair. Repairing to the Crawford House, corner of Wabash Avenue and Adams Street, the JOURNAL man found Mr. Slade, pleasantly ensconced in a fine suite of rooms and apparently none the worse for the British blizzard. Mr. Slade's statement is substantially as follows:

Friends of the cause and investigators residing there, had been writing to him for some time to visit that place, finally offering him \$150, (of which amount they only paid

him \$50), if he would only give them his services for one week, hold séances, lecture, etc. He finally consented to go. After his arrival he gave some satisfactory tests, and on Thursday evening, July 6th, he lectured, there being a goodly number in attendance who seemed to pay the most respectful attention. At the conclusion of his address several of those present, accompanied by the Chief of Police, followed him to his room, wine was ordered by them, and a systematic effort made to intoxicate him. He is confident that the wine he drank was drugged as it had a most distressing and deleterious effect upon him. Finally those present retired to their respective homes, but as if by some pre-arranged plan, several of them, in company with the Chief of Police, returned on the following morning, and urgently requested a séance before he left the city. Mr. Slade feeling badly from the effects of the wine drank the previous evening, was not in a condition to comply with the demand, but finally taking a double slate, he sat quietly down to await results, having previously offered those present an opportunity to examine the slate which they declined to do, appearing to be satisfied that all was right, and declaring they "were not looking for fraud." On account of the noise in the streets and that made by those present asking questions, the usual sound of the tiny pencil in writing the message, could not be heard, and Slade occasionally opened it to see if a message had been written. Finally one present suddenly grabbed the slates and cried out, "I have caught you!" The slate was full of writing, and the Chief of Police said, "I saw the writing before you commenced trying to get a communication from the spirits." Mr. Slade told him he was mistaken; that he did not write the message himself, and knew nothing of its nature, and that his statement that he had previously produced the writing on the slates by placing a piece of pencil under his finger nail and writing therewith, was false in every particular. The Chief of Police then said unless he (Slade) admitted that he produced the manifestations himself, or in other words, that he was a fraud, he would have him arrested. Having passed through one severe ordeal before on British soil, and not believing that justice, common sense or devotion to Spiritualism required him to sacrifice himself to a mob and having an engagement in Detroit, he reluctantly said, "It is slight of hand"—finishing the sentence when he arrived on a soil where greater breadth of freedom is enjoyed—"so slight you can not detect it, nor can any one else account for it, under any other hypothesis than that it is caused by spirits."

Mr. Slade says he has reason to believe—in fact he was so informed by a friend—that the whole scheme was concocted by those who are the deadly enemies of Spiritualism, and who wished to bring it into disrepute by not paying him for his services, and by getting him under the influence of wine, which he has good reason to believe had been drugged.

After reaching Detroit Mr. Slade wrote a letter to Mr. F. H. Rous, of Belleville, covering about the same ground as his statement above. This letter is published in the Intelligencer of July 14th, and the editor in commenting on it says, among other things:

There are only one or two things in the letter which call for special comment. He asserts that he was drugged while in Belleville, that an attempt was made on his life, that he was "insulted, cheated, and robbed of his just dues;" and that he was "forced to lie; he also makes a feeble attempt to account for the facts immediately connected with his exposure. As for his statement that he was drugged, it can only be said that if he was drugged on the evening of the 6th, then about a dozen others—including several prominent citizens—were drugged too, for they nearly all drank the same liquor that he did, namely, good honest Canadian whiskey, part of which he ordered himself. The liquor came up from the bar in small glasses, and Slade would always choose his own glass from the waiter's tray. He did not drink a drop of wine during the whole evening. His statement that an attempt was made on his life is utterly false, though we have no hesitation in saying that there were certain moments in the course of his visit when, if a man had choked the life out of the creature, the act would almost have been justifiable. That he was insulted is true, if by "insult" he means the accusation of fraud, the accusation of him as being unfit to live, and the use of a little force in order to bring his villainies to light. That he was cheated and "robbed" is false. He was engaged for \$150 for a week. He was here six days, was given \$50 in cash on the 4th inst., and took away with him all the money he collected—which was certainly not less than \$40, and may have been \$60 or \$70. His expenses while in the city were paid by those who engaged him. That he was "forced to lie" is a statement too ridiculous to be seriously considered.

We have endeavored so far as possible to give both sides of the affair and our readers are at liberty to make up their own judgment. The length of the account published in the Intelligencer renders it inconvenient to republish, but we have stated substantially the principal charges as to the fraudulent character of the phenomena. The JOURNAL, as we have often said before, is a newspaper and not an "organ." In this respect it differs from our Boston contemporary; this difference cannot be better shown than by quoting from the last issue of the latter, an editorial upon this very affair:

Information reaches us from Montreal, Canada, that an individual who goes about the country calling himself—or by inference agreeing to allow others to call him—"Dr. Slade," is now operating in that part of the continent, and has just been exposed in Belleville, Ontario. We are glad to hear that to that extent, at least, justice has overtaken him. We would inform our readers in Montreal, Belleville and elsewhere that Dr. (Henry) Slade, of New York City, the genuine proprietor of the name, is at present lecturing in Michigan, and is not—nor has he been of late—in Canada. The person claiming his name and reputation is either the party who is known as "Charles Slade," against whom we have repeatedly warned our patrons, or else some one of the Bradford-Fay et al. combination now imposing upon the Canadian people as assuming the name of Slade to escape the effects of the showing up which we gave these "worthies" (?) in our issue of June 3rd. The New York Sun paragraphs this "Belleville" business as applying to the genuine Dr. Slade—but its attempt to warn our worthy medium is beneath contempt, and is too absurd to need an answer—Banner of Light, July 15th.

Mr. J. A. Wright, of Montreal, on seeing the

account of the Belleville affair, telegraphed as follows: Banner of Light, Boston, Mass: "Is Dr. Slade in Canada—papers report him badly exposed in Belleville, Ontario." To which Mr. W. says he received the following reply:

"No. See Banner June 3rd, 6th page." Mr. Wright's despatch is no doubt the basis of the assertion contained in the first six lines of the Banner editorial; which assertion might lead the reader to infer that the Banner had been misinformed and had been innocently led into a false statement, when as a matter of fact the statement is of the same reckless, untrustworthy character as it is customary for that paper to publish. Such statements do not help the medium and are an injury to Spiritualism in that they cause investigators to look with justifiable suspicion upon the Spiritualist press.

Memorial Services.

Last Sunday morning, at Martine's Hall Mrs. Bullene officiated at the memorial services in commemoration of the life of John H. McFarra, who passed to spirit life June 6th, at No. 18 Ogden Avenue. Her address was well received, it being a complete illustration of the change called "death." The speaker alluded to death as one of the glorious ordinances of nature, a change which generally comes to our physical bodies, in consequence of the destructive influence of old age or disease, disease being caused by the disintegration of the vital forces and particles that constitute the physical body; but no matter how induced, it performs its office in accordance with the concentration of inharmonies induced by a want of proper balance of the electrical or magnetic conditions that exist. She represented death as not being in the least painful, and pictured the ascent of the spirit to its spiritual home as being glorious, and one that it was a great pleasure for those who have already passed through the change, to witness.

Mrs. Bullene was followed by Mrs. Fellows, who, under control, made some appropriate remarks. She alluded to marked traits in the character of the deceased, giving a vivid picture of his benevolence, kindness of heart and progressive nature, and showing the good he had accomplished when he was blessed with prosperity. Now ushered into the realms of spirit life, he was patiently awaiting the coming of his companion, an event which would happen at no distant day.

"Leaves of Grass."

It appears from an item in the daily papers that on the heels of considerable ill-luck of late, Whitman's "Leaves of Grass" have just achieved a very decided and important triumph. The Post Office Department at Washington has been considering a formal request that the book be excluded from the mail service by official order of the Postmaster-General, under what is known as the Comstock law. A few days since the department issued its formal decision and order, that "Leaves of Grass" must pass unmolested through the mails, "that a book generally accepted by the public and the literary classes and admitted into libraries, cannot be brought under the statutes against improper literature," etc. The action of the Boston Postmaster, Tobey, in detaining and refusing to forward a printed lecture of George Chalmey, which quoted in full the piece "To a Common Prostitute," and explained it, is summarily reversed and disapproved. It is on this action of Mr. Tobey, and an appeal to Washington for "judgment" against "Leaves of Grass," that the Postmaster-General's decision, so different from what was counted on, is based.

Michigan State Association—Its President.

In the JOURNAL of the 15th is a note from S. B. McCracken, in which he states himself, "the only responsible executive officer of the Association." We learn that John M. Potter, of Lansing, is recognized as president by others, on the ground that he is the director with the shortest time to serve, and that makes him the successor of Mr. Burdick, who resigned a few weeks ago. This is a matter of interpretation of their constitution on which we cannot judge, but we state the case in justice to both parties. Mr. Potter is planning for a State Camp Meeting at Pine Lake, ten miles east of Lansing, on the grounds where he and others have been negotiating for the sale of lots—the meeting to commence Aug. 26th.

One of the most prominent and influential members of the Melbourne Society of Spiritualists, Australia, writes that "Thomas Walker," called in this country and England "the boy orator," "has settled down into a materialist lecturer, denying his own mediumship." This was to have been expected, inasmuch as the Toronto (Canada) Spiritualists proved him several years since to be a fraud, cheat and trickster. His accomplice as well as himself got badly burned with phosphorus while trying to show lights and materialized forms in a dark séance. Materialists and Secularists are welcome to their convert.

Mrs. Elizabeth Whitworth, impressionist and trance medium, assisted by Dr. Davis, of New York, has established parlor meetings in Cleveland, Ohio, on each Sunday afternoon. The first gathering on the 9th inst., was well attended, and an excellent discourse on "The true Spiritualism of Jesus Christ and the early Christians" was given through Dr. Davis by his spirit guides.

Current Items.

The Mormons announce that they will receive 15,000 converts from Europe during the present summer and fall.

A people's church, to cost \$100,000, to be erected in Boston, will be the largest religious edifice in New England.

Charles N. Ahlstrom, a Swede, writes from Stockholm that he proposes to bring to America Swedenborg's little summer-house, the only thing connected with that theologian remaining in Sweden.

In the colored population of the South the Catholic Church sees a large field for mission work, and the Catholic Review urges all parishes and priests to enter upon the work, the field being ripe for the harvest.

The Rev. W. McCann, Moderator of the English Presbyterian Synod, alluding to the question of Christian economists, recently remarked that England spent \$127,000,000 in drink, and only \$2,000,000 on missions.

It is proposed in England that the house in which Darwin was born be purchased by the public authorities and preserved from destruction, and that a tablet be placed upon it recording the event that has made it famous.

Twenty-three families of Russian Jews have returned to New York from Philadelphia, complaining of their treatment, and begging to be sent back to their native land. Arrangements have accordingly been made with a steambath line to place them in the homes of their youth.

Joseph Cook's lectures in India, though well received by some, have been severely criticised by several of the leading journals. The Philosophical Inquirer of Madras, one of the native papers, says: "His utterances were mostly of untruthful nature; his tongue was vile; his wisdom, above the average order, was seen in his smashing under his heels the names of the leading thinkers, scientists and heretics of the day on both sides of the Atlantic."

The New York "Thirteen" Club has lately partaken of its seventh annual dinner. The menu was printed on cards cut in the shape of a coffin lid and the repast consisted of thirteen dishes. The organization has thirteen times thirteen members, the initiation fee is \$13, the monthly dues are thirteen cents, and still, despite the awful showing, there are applicants for fellowship awaiting the death of present members.

Mr. Emerson, in the days when his mind was most darkly clouded, never forgot two things—his exquisite courtesy and his love for his friends. At one time when memory had failed him, a visitor happened to mention Dr. Furness of Philadelphia. "Yes, to be sure," said the old man, with an awakening of remembrance and delight, "Furness is my dear friend, a most lovely gentleman." And his old animation came back in talking of his friend.—Advance.

The Colonel, who lives in the South, was finding fault with Bill, one of his hands, for neglect of work, and saying he would have no more preaching about his place—they had too many protracted meetings to attend. "Bill ain't no preacher," said Sam, "he's only a 'zortor.'" "Well, what's the difference between a preacher and an exhorter?" "Why, you know, a preacher he takes a text, and den he done got to stick to it. But a 'zortor—he kin branch."

The judicial oath bill has at last been decided in the French Chamber. A proposal was made to meet the objection to an oath by defining as an attestation upon honor and conscience, implying no profession of religious belief, but this was negatived. In its place the formula "On my honor, faith and conscience I swear" was adopted. The existing phrase, "Before God and man," was stricken out by 313 to 66 votes. Another clause was carried forbidding the erection of religious emblems, crucifixes, and pictures of the crucifixion in courts of justice, by 210 to 197 votes.

A remarkable case is now being tried before the courts of Australia. A Roman Catholic merchant left in his will a bequest of \$7,000 to be used to deliver his soul from purgatory. The executor, who is not only a skeptic but a humorist, demands legal proof from the local priests that the conditions of the will have been complied with before he will pay over the money. The burden of an unexpected problem is thus thrown on the church, as it is called on to prove, to the satisfaction of a court of law, that purgatory has an actual existence, that prayer has power to release souls from it, and also that this particular soul has been released.

An old man living near Pittsburgh, believing that the Lord is soon to visit the earth with another flood, is building an ark after the pattern of the Noachian vessel. It is 228 feet in length by 48 feet in width, and will have a capacity of one hundred tons. The builder, John H. Randolph by name, has been remonstrated with by his neighbors time and again, but without effect. He looks for the flood by the middle of October, and hopes to finish his ark by the first of that month. In the meantime he is making arrangements for the reception of as many representatives of the animal kingdom as he can find, and is sending invitations to a great many ladies and gentlemen whom he wishes to take in out of the wet.

A Frenchman has recently made some curious experiments upon himself, and as a result has announced to the world that it is possible to control dreams and make them either pleasant or otherwise. His method is to stimulate the brain through the agency of heat, and to place the body in certain positions. He finds that by bandaging the head with a layer of wadding his dreams always become sane and intelligent. As regards the position of the body, the results, so far as the nature of the dreams are concerned, are varied. For example, when he lay upon his back he experienced luxurious and sensorial dreams. To sleep on the right side brought him dreams which were absurd and full of exaggeration, and which brought old matters vividly back to his mind. While lying on his left side the exaggerated character of the visions disappeared. They became sensible and intelligent, and recalled more recent experiences. The phenomenon of speech in slumber was also more apt to be noted while the body lay in this posture.

The Great Railway of the West is the Chicago & North-Western, running several through trains daily without change over its lines to Omaha, St. Paul, Watertown, Pierre, Dak., Marquette, on Lake Superior; Milwaukee, Wis., and, of course, intermediate towns. The road is well equipped, good time is made, and the connections are close with all roads at junction points.

Mr. D. Johnson, Arlington Heights, Ill., has kindly donated one year's subscription to Mr. E. C. Culver, Swede Point, Iowa.

GENERAL NOTES.

(Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are collected, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.)

We have just received an order for a book from some person at Pawnee Rock, Kansas, but the party fails to sign his or her name.

Quite a large audience assembled at Martine's Hall last Sunday evening, to listen to the lecture by Mrs. Bullene, on "What is Psychology?"

On next Sunday at 3 P. M., Mr. Henry Slade will speak at Martine's Hall, 55 South Ada Street, under the auspices of the Management of the Mediums' Meeting, which occupies the hall at that hour. Admission 25 cents.

Dr. J. K. Bailey spoke at the Lily Dale Camp Meeting, Cassadaga, N. Y., June 19th; at Penn Line, Pa., July 9th. His local address, until further notice, will be: Sterlingville, Jefferson Co., N. Y.

A. B. French lectured last Sunday at Middlefield, Ohio, to a large audience. On the 22nd and 23rd he will be at Harwick on Cape Cod. From there he goes to the Onset Bay Camp Meeting. In September he will make a visit to Chicago.

J. M. Westerman, of Quincy, Ill., writes: "We have organized with about twenty members, and hold circles at Mr. A. Brends. We have ten mediums, four of whom are speaking mediums. We meet three or four times a week."

We have received from J. Selby Ixon, Secretary of the Dunedin (New Zealand) Free Thought Association, an excellent photograph of the scene at the laying of the foundation stone of Lyceum Hall. A large number of people were present.

Mr. Henry Houghton, of Cleveland, whom our Chicago readers will recollect for his efficient services last winter in connection with the Second Society, spent last Sunday in the city, and was cordially greeted by his numerous friends.

Prof. J. R. Buchanan, in a letter received by us last week, says: "I think you treat the hypotheses as to spirits helping out fraud very properly, and I am amazed at the credulity of some intelligent Spiritualists on this subject." The worthy doctor need not be amazed. Association with such creatures as Crinoid, Bliss and others of like character, must of necessity cause deterioration spiritually, intellectually and physically of those so associating.

One whom we well know, speaks very highly of R. W. Flint, a medium for answering sealed letters, and who resides at No. 1,327 Broadway, N. Y. He alludes to him as follows: "I sent him a sealed letter requesting the spirit addressed to consult with my personal friend, S. S. Jones, in regard to one matter to which I alluded. In due time the letter was returned, answered in a manner characteristic of the writer in earth-life. He stated that he called upon Mr. Jones, as requested, and that he would heartily cooperate with him. Not understanding how he could so readily find Mr. Jones, a total stranger to him, and thinking there might be some mistake, I called on Mrs. Bishop, No. 15 North Peoria St., and asked her controlling spirit if he could determine whether the statement was correct. He said it was, and that Mr. Jones was present and could answer for himself. He then wrote through the medium's hand: 'The old gentleman called for me while I was at the Council of Progress and Peace, a society in which I am interested, and we consulted together.'"

The Religio-Philosophical Journal Gazetted in the Lone Star State. We call the attention of our readers to the prospectus of the RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago. In the realm of free thought and a candid exposition of the doctrines of modern Spiritualism, the JOURNAL is the leading newspaper of the United States. It is conducted with great ability, numbering among its contributors some of the most eminent minds in the country. Spiritualism, like all other systems of a moral and religious character, is tainted with fraud. Bogus mediums have done more to bring reproach upon Spiritualism than all other causes combined. There is a schism in the ranks of Spiritualists. The Banner of Light, published at Boston, is the organ of bogus mediums, and will wink at any fraud. The JOURNAL for the past ten years has been making a gallant fight against every species of fraud, showing no quarter to the scamps who go from one end of the land to the other, deceiving the unwary with their clap-trap performances, which pass current as Spiritualistic manifestations. Modern Spiritualism is one of the grandest and most beautiful systems of religious philosophy in the nineteenth century, but it has been degraded by charlatans, and it is against that class of impostors that the JOURNAL is waging an unremitting war, and for so doing it has brought upon itself the hue and cry of frauds, who cloak their devilry within its ranks. It is hated and feared by the New England wing of the Spiritualists, whose exponent is the Banner of Light. The JOURNAL contains the best thoughts on the great moral and religious questions of the day. Its contributors are men and women of the keenest intellects. You can never put your money to better use than subscribing for this excellent journal. We call particular attention to the prospectus, which will be found in this issue of the Gazette.—Gate City Gazette, Dennison, Texas.

The Gazette has our sincere thanks for its plain expressions. It has been the good fortune of the JOURNAL to gain the respect and earnest good will of the secular press to a degree never before equaled by any Spiritualist or free thought paper. The causes producing this desirable result are forcibly stated by our brilliant Texas contemporary. "It [the JOURNAL] is hated and feared," says the Gazette, "by the New England wing of the Spiritualists, whose exponent is the Banner of Light." This expression is liable to

mislead those who give it a careless reading. The JOURNAL has a host of warm friends in New England among the clear-headed, moral, order-loving Spiritualists; but it is "hated and feared" and misrepresented by that wing of Spiritualists whose especial organ is the Banner of Light. The constituency, however, to which our Boston contemporary caters, is scattered over the whole country. Wherever in the ranks of Spiritualism the Gazette finds a charlatan or a gommeuse, it will find in that individual an admirer of the Banner.

Testimonial. To the Editor of the Religio-Philosophical Journal:

I regret that I am obliged to leave Chicago without seeing you again, as I wished to tell you of the great relief I obtained under the treatment of Dr. S. J. Dickson, Friday morning, as you know, I was suffering great pain and utterly unable to attend to my business; his treatment relieved me at once, and although he has given me but three manipulations, I am feeling much better than I have before since I left New York, and am satisfied that the improvement, if not permanent, will continue until I return again to Chicago, when I shall place myself under his care with the expectation of a permanent cure. I never saw so strong magnetic and electric power in a healer before, and should hardly have credited the possession of such by any human being, had I not been a personal witness to Dr. Dickson's powers, and you know how much experience I have had in that direction, having been fellow sufferers and sympathizers for so many years. I certainly can recommend him to any suffering from disease, and I hope to be able to testify further to what would seem to be almost miraculous powers on my return to your city. Fraternally yours, NEWTON S. OTIS, (117 Fulton St., New York.) Palmer House, Chicago, Ill., July 16th, 1882.

MEMORA. The Contemplated Camp Meeting Ground for Michigan. To the Editor of the Religio-Philosophical Journal:

I feel that there has not been enough said about our Michigan Camp Grounds. To me it seems the most practical of anything that has been started in this State. It is situated on a small lake ten miles from the capitol, and has every other convenience that in time will make it as pleasant as any of the eastern camp grounds. I hope all the friends in Michigan will interest themselves in this new movement and all work together to make it a grand success. For circulars, send to J. M. Potter, Lansing, Mich. He is now President of the State Association of Spiritualists and Liberalists. He has charge of the Grounds and seems to be the right man in the right place. Mrs. R. A. SHIFFER, South Haven, Mich., July 9th, 1882.

The Psychological Review for July. Contents: Imagination and Experience; Our Existence in Eternity; Ghostly Visitors; Krishna and Christ; The Great Kingsbury Puzzle; Brief Notices of Books; Monthly Summary of Contemporary Spiritual Opinion; Notes and Comments. There is a great deal of wholesome food for thought in each of the articles. Price, single number 35 cents. For sale at this office.

TRIAL SUBSCRIBERS TAKE NOTICE.—If you like the JOURNAL and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

In another column will be found the advertisement of Palspe: A New Bible by Dr. Newbrough. It will probably be hailed with delight by a great many who have been looking forward to its publication for some time.

"Mrs. Bullene will lecture next Sunday, answering questions in the morning, and in the evening speaking upon the subject: 'The practical uses of Spiritualism in the life that now is.'"

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for \$2.80.

The criterion of true beauty is, that it increases on examination; of false, that it lessens. There is something, therefore, in true beauty that corresponds with right reason, and is not merely the creation of fancy.—Greville.

Business Notices.

DR. PRICE'S Perfumes rival in excellence the perfumes of this or any other country.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances free. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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Grove Meeting in Ohio. The Spiritualists of Franklin and Indiana Counties of Ohio, Allen and DeWitt Counties of Indiana, will hold their annual Grove Meeting on the 13th and 20th of August, in Daniel Westworth's grove, north of Andover, Ind. R. E. CHAPMAN, Secretary.

Onset Bay Spiritualist Grove Meeting. The sixth annual series of this Association at East Wareham, Mass., on the line of the Old Colony R. R., commences Sunday, July 16th, 1882, and closes Sunday, August 13th, 1882. The following speakers are engaged: E. S. Wheeler, Mrs. E. F. Stone, Dr. H. P. Fairbank, Mrs. H. B. Mann, N. S. Greenleaf, Cephas B. Lyon, J. Frank Baxter, A. B. French, Geo. A. Fuller, Dr. Geo. H. Gray, Dr. H. B. Stone, Miss Jennie S. Bland, W. A. Collier, Mrs. Sarah A. Ferris, Ellen B. Stebbins, Mrs. Sarah A. Wiley, Miss Lizzie Butler.

Spiritual Meetings in Chicago. SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison, services at 10:45 A. M. and 7:15 P. M. Lecturers, Mrs. Emma A. Jay Bullene, trance speaker. At the morning service Mrs. Bullene, under spirit control, will answer written questions from the audience on subjects relating to the facts and philosophy of Spiritualism.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Mediums' Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Spiritual Meetings in Brooklyn and New York. NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Building, 59th Street, Avenue of the Reservoir, square, every Sunday from 2:30 to 4 P. M. The public invited.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at R-mullan Hall, No. 36 West 34th St., near Broadway, every Sunday at half-past ten A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 4 P. M.

Brooklyn, N. Y., Spiritual Fraternity. Conference meetings held in the lower hall of the Brooklyn Building every Friday evening at 7:45 P. M. sharp.

Passed to Spirit-Life. Passed to spirit life at Craig, Mo., June 22nd, Mrs. Christena Lawrence, wife of Capt. J. A. Lawrence, aged fifty-seven years.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

PAHSPE: A NEW BIBLE. Will be issued on or about the first of September next. Mr. Alex. S. Davis has been authorized as our only agent to receive orders for the Bible on the spiritual camp meeting grounds. J. B. NEWBROUGH (ill). Treas. Palspe Publishing Association, New York. 32 21 25

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*Continued from First Page.*

What then is the relation of Spiritualism to the church of the future? It is the unanswerable argument, the proof palpable of continuous life. There is no way of escape from its resistless logic. It challenges investigation, courts inquiry, and is never better pleased than when its claims are thoroughly examined and scrutinized. It is the key to the kingdom. "Behold," said Jesus to Peter, "I give unto you the keys of heaven and hell."

It defies ridicule, and laughs at the stupidity of shallow brained scientists. It smiles serenely, while the plumed knights of old theology hurl their darts of calumny, and roll their eyes in holy horror at the new heresy.

It is the fulfillment of hope—the demonstration of experience. The problem of a future life has been solved. Faith has joined hands with knowledge. The ideal dream of centuries has become an actual living realization.

Why then is not the public mind at rest upon this vital question? Because the churches, its natural allies, closed their doors against it. Is it not surprising that the churches have been so slow to take hold of and utilize this most powerful, crushing, overwhelming argument? Is it not amazing that our teachers of religion have had the assurance to ask skeptics and infidels to believe what has come down to us through nearly nineteen hundred years of tradition, while they, themselves, refuse to give credit to the testimony of thousands of truthful, intelligent, and competent witnesses living all around them?

How can the Christian minister answer the unbeliever when confronted by his own conduct in the rejection of facts established by so many living witnesses? Spiritualism is the Gibraltar of our confidence in a future state of existence. Its facts force themselves home to our understanding and compel our assent. Unbelief is disgraced, agnosticism is abashed and materialism is utterly confounded by it.

One would naturally suppose that religious bodies, dependent for their very life upon the unseen forces of the Spirit-world, would be first to embrace and last to surrender this grand pillar of their strength.

No doubt many good Christian people seeing some of their friends drift from one extreme of opinion to another and finally forsake all forms of worship, have been honestly led to believe that Spiritualism is pernicious in its influences and tendencies. And they have clung with greater tenacity than ever to their old creeds.

At every great spiritual epoch the same intellectual phenomena occur. The timid and devotional linger upon the stagnant waters of their ancient faith and with feverish anxiety inhale the foul miasma of an effete theology, while the bold and unspiritual abandon all forms of religious worship, and rush upon the surging sea of inquiry, without helm or rudder, chart or compass, able at any time to be caught and swallowed up in the maelstrom of unbelief, or wrecked upon the rocks of sensuality.

It is unsafe to anchor our hopes in the dead sea of a blind belief. It is dangerous to send our ships forth upon the agitated waters of investigation without the means of steering them. The helm of faith in the unseen realities of life, and the magnetic needle of the soul's highest intuitions are essential to a safe and successful voyage.

Spiritualism is the great mediator between science and religion, reason and faith, a harmonizer of their differences and a solvent of their difficulties. This is brought about in two ways:

First, by showing the limitations of science and the shallowness of its pretensions; while recognizing all its just claims and meeting all its reasonable demands. Second, by dispelling the follies of and crushing out the errors of a false theology, while urging the utility and necessity of religion in its highest, purest, noblest sense.

It has been a losing warfare which the church has waged against science. Facts are stubborn things. All pretensions and shams must yield to them. The fact that the earth revolves upon its axis is of greater moment than a thousand declarations to the contrary, though contained in all the Bibles of the world. The war of science is equally vain and self-destructive, for the facts of religious experience are more potent than all the negations of metaphysical, and philosophical speculation.

The whole warfare is a loss to society, because men lose their faith in religion when they see its propagandists shun the field of open battle and intrinse themselves behind the moss-covered bulwarks of tradition, or they lose their relish for science when they see their brothers newly emancipated from the thralldom of superstition, act in utter disregard of their religious nature.

A new force was needed to bring into conjunction these great agencies for the development of man.

Spiritualism is the element set in motion by "the power that maketh for righteousness" to bring about the happy union.

It is amusing to witness the vain attempts of theologians to reconcile their creeds and dogmas with modern science.

Intelligent men and women are oftentimes repelled from the church by the ignorance, or mental imbecility, or manifest insincerity of some of its teachers. A religion that needs constant propping and bolsting and requires daily defense against the invasions of modern thought is unworthy of our regard.

The only reason why the churches have not been ground to powder between the upper and nether mill-stones of recent inquiry, rests in the fact that religion is intuitive and the thousands of Christians whose lives make fragrant the social atmosphere where they live, know that there is a beauty, an excellence and a refining power in the religion taught and exemplified by the humble Nazarene, and they cling to the institutions which bear his name long after their eyes have been opened to the manifold errors embraced in their formulated creeds.

The only method of harmonizing science and religion is by elimination of the errors of both. Spiritualism is the messenger sent of God to enter upon this holy mission. It concedes every just demand of science and listens patiently to a discussion of all its claims. It pulls down and removes every obstacle in the way of free thought, but, at the same time, it recognizes the spiritual wants and ministers to the inner cravings of the heart for communion with the Great Over-soul of the universe, with the infinite spirit of truth and goodness, and with the dear departed friends who cling to us long after the shadowy veil of death has hid them from our sight. Spiritualism is alike just to the facts of science and to the truths of religion. It welcomes the light of knowledge and the warmth of devotion. It sees God in the externalities of nature, and finds the crowning glory of human experience in the soul's intuition of the divine presence. It is fettered by no written creeds, bound by

no formulas of human speech. Free as the air of heaven, it comes to liberate and to bless mankind. "Peace and good will to man" is the heavenly message which it brings. It acknowledges no authority but truth and recognizes no leader but the spirit of truth. To all that is true and good in science and religion it is a friend. To every false word and work it is a consuming fire. It echoes and re-echoes the words of the great teacher: "Every plant which my heavenly Father hath not planted shall be rooted up." Before its onward, aggressive march the errors of old theology are scattered like dust before the whirlwind. To the new dispensation, Unitarianism has been a John the Baptist, preaching in the wilderness, the gospel of repentance and good works. It reaches many of the intelligent, the cultured—the independent thinkers of the church, emancipating them from the monstrous dogmas of the Bible, the vicarious atonement, and eternal punishment, and Spiritualism has supplemented its work by reaching the masses of the people, all ranks and conditions of society, with a soul-liberating power, and communicating the then higher and better views of truth. Had not Unitarianism gone before preparing the way for the ingross of new thought, it is very probable that the rappings at Hydesville would have been almost universally scribbled to witchcraft and that this spiritual movement would have been smothered at its birth.

To the multitude Spiritualism exposes the errors and follies taught in the name of religion. To such an extent has it destroyed the idolatrous worship of a book, that an intelligent clergyman can scarcely be found who will contend for its plenary inspiration. It has so cooled off the old fashioned orthodox lake of hell fire, that big devils inspired by new hope have taken to prayer, and "little devils have gone out skating." It has so effectually demolished the old dogma of substituted righteousness, that thoughtful people are more concerned about living a pure and upright life, than about having their names inscribed upon a church register. It has profoundly impressed the public mind that the guilty find no refuge from the penalties of wrongdoing by belief in human sacrifice; that out of the heart are the issues of life; and that holiness is the only highway to heaven.

As a teacher, Spiritualism is radical and thorough, aiming at nothing short of the highest culture and fullest development of the whole being, physical, mental and moral. If men care to be taken in the matter of generation, there will be less need of regeneration. If we obey the laws of life and health, we will have better constitutions and fewer doctor bills to pay. A pure sound body is essential to a pure, sound mind. Every thing that poisons or corrupts the blood must be eschewed. All appetites and passions must be brought into complete subjection to an enlightened judgment. Every thing must be subservient to the one grand purpose—the beautiful, harmonious and perfect development of the spirit.

Spiritualism is a solvent, explaining the profoundest enigmas of religious history, throwing a flood of light on sacred records and giving to the world a better view of the origin and growth of bibles. While the infallibility of prophetic utterances or of the sayings of human media of whatever grade, is emphatically denied, the fact of inspiration is clearly recognized. Inspiration has existed in all ages and the strength or beauty of its manifestation has been according to the mental power and spiritual culture of the prophet or medium through which it came. Many parts of the Bible were written in a state of high mental and spiritual exaltation. When one of the prophets wrote the remarkable words, "What doeth the Lord require of thee, but to do justly, love mercy and walk humbly with thy God," he little dreamed how that grand utterance would resound through the centuries to come, putting to shame priests and teachers who claim to find expiation for sin in the blood of lambs and goats or who predicate salvation upon the monstrous injustice of an innocent person suffering the penalty due to a guilty one. The law of inspiration is eternal and universal. Whosoever will put himself in a way to receive the divine breathing will not be disappointed. "He that seeketh fineth, and to him that knocketh the door shall be opened." Inspired men and women have lived in every age. Inspired authors, poets and orators, inspired sculptors and painters, inspired prophets and mediums; inspired mechanics and inventors; inspired statesmen and heroes, all along through the centuries have manifested a glow of divine fire not inherent in themselves.

Moreover, Spiritualism has effectually spiked all the guns of the skeptics aimed at the marvellous events recorded in the New Testament. They are invited to witness equally wonderful phenomena to-day. The sick are healed; the paralytic are restored; the blind receive their sight; the insane have been restored to their right mind. Entranced mediums have given expression to music far beyond their normal capacity. Flowers fresh from the garden, sparkling with dew drops, unmarred and unbroken save at the bleeding stem, are brought by invisible hands and presented to us as tokens of kind regard. Pictures of departed loved ones are painted for the comfort of sorrowing friends. Our spirit friends have sent us written messages of love and good will. They have warned us of threatening danger, and have administered supreme consolation in the darkest hours of our distress. In the light of this remarkable influx of power from the spirit spheres we have a clearer understanding of the strange phenomena which occurred in the presence of Jesus and his disciples, and of the marvellous events which have characterized the beginning of every great religious epoch of history.

Spiritualism is the only belief that has always and everywhere to some extent prevailed; and, in its modern aspect, joining hands with reason and religion, is the only faith that can hope for universal acceptance. It is the only means of ready access to the minds and hearts of devout men and women in all lands. Through its instrumentality the masses of mankind will be lifted from the marshes and swamps of superstition to the highlands of light and liberty. Already its refreshing fountains are pouring forth the water of life in every civilized country on the face of the globe. Its magazines and periodicals are published in many languages. The magnetic current of its thought girdles the world. With no formulated creed, with no human leaders, without organization, without academies or colleges or associated machinery of any kind other than local, it has permeated the whole social organism with its influence, has honey-combed the churches with its divine philosophy, and has driven proud scientists into cowardly and ignominious retreat. It has imbued the hearts of men with tenderness and sympathy and with a spirit of toleration.

It has powerfully aided friends in the bet-

ter land to gain access to human soul still struggling in the flesh. Could our eyes have been opened to see the grand array of fathers and mothers, brothers and sisters, between whom and ourselves death has drawn its mystic veil, gather about us to aid in the recent great temperance movement of Iowa, not another word need be spoken or written upon the relation of Spiritualism to the church of the future.

While making war upon error in all its forms, whether in the church or out of the church, it has no warfare to wage against individuals or organizations formed for religious worship. It recognizes the great work accomplished and now being done by Christian associations and bids them God-speed in every effort put forth for the benefit of man. It gladly unites with them in every reformatory movement. It favors freedom of speech and of the press, is tolerant of those holding different opinions, but is intolerant of wrong to any creature God has made. It sails on the currents of "the infolding faith," bearing to countless households the treasures of rational thought. It comes demonstrating the divine harmonies of truth, driving away the clouds of materialism, warming the cold atmosphere of science, bringing consolation to the bereaved and sorrowing, kindling the fires of spirituality, and worshipping the trinity of Love, Light and Liberty. It comes to unite reason and faith in holy wedlock, to uphold the rights of wives and children, to recognize the perfect equality of men and women. It comes with power of self-adjustment to the new and fresh demands of our progressive age, willing to state its belief to-day, but unwilling to promise to believe the same things to-morrow. Never cringing to the wise or powerful, never scorning the unlearned or lowly, it comes promoting universal fellowship, upon the basis of character, to seek truth and to do good. The outlook before us is grand. When I bring to my eye the telescope of faith and scan the horoscope of the future, there is a fascination about the scene which beguiles me into silent contemplation and fetters my utterance. Evergreens of christian charity grow in luxurious abundance. Fountains of living water pour forth their crystal streams of truth in every direction. Flowers spring up spontaneously in countless combinations of moral beauty. I see the human race arising in the full fruition of nobility. Old creeds are preserved as curiosities in the libraries of antiquarians. Schools and churches give instruction in all matters essential to the highest culture and most perfect development of mind and body. Not a distillery or brewery or dram shop can be seen. No cloud of human tears darkens the sky or casts its gloomy shadow upon the earth beneath. Permission to look upon the beauties and glories of the unseen world is the common privilege of man. Death has lost its sting and the grave its victory.

Science and Art.

To stain a glass lamp chimney paint the glass with a solution of waterglass (sirup) stained with chrome green, and let it dry thoroughly before using on the lamp.

To burn petroleum economically, Herr Deutch adds four grains oil of turpentine and two grains camphor per litre. The wick is covered with dissolved tallow to prevent passages of gas out or in. The inventor maintains that petroleum so used will burn six or seven hours longer, and with a brighter light, than an equal quantity in the ordinary way.

To note the magnetic variations of magnetized bars during thunder-storms, M. de Lagade mounted a thin iron membrane, as in a telephone, at the end of a bar. Before and during each lightning flash small, dry sounds were heard. Better results were attained with twelve horizontal magnets, each having twelve coils at one end, and the wires connected with two conductors and two telephones.

Sir John Lubbock, who has just published a valuable work on ants and wasps, takes his scientific labors for recreation: He can only devote to them what little leisure is left him from his business and official duties, and most of his observations have been in the hours secured to him by early rising. Sir John is one of the greatest living authorities in prehistoric ethnology, and his two works on the subjects are already classics.

Air as expired by phthisical animals when inspired by others through carbonized cotton did not cause consumption in them, while, as M. Giboux's experiments go to show, the breath of the phthisical afflicted "introduced twice a day for 105 days into a wooden case containing young rabbits, the grated apertures of the case being closed for two hours, tubercles appeared in the rabbits' lungs. Too great caution can hardly be exercised in dealing with consumptives.

An Ennis telegram reports that some hundreds of acres of bog on the estate of Mr. Ralph Wistrop, in East Clare, Ireland, on the afternoon of May 26, commenced moving to the southeastward, carrying before it several patches of reclaimed land under cultivation for potatoes. Part of the main road to Limerick was also destroyed. Emergency men have been telegraphed for to repair the damage. According to the latest accounts the bog was still moving.

The gigantic cuttle-fishes have been especially treated by Prof. Verrill, and much light has been thrown on the subject by his researches. The largest of the class appear to belong to the family of *Onnastrephididae*, and the genus appropriately named *Architeuthis*—i. e., chief of the cuttle-fishes. Two of them are recorded as having the extreme length of fifty-two feet. In one (A. princeps?) the body from the base of the arms to the tip of the tail was fifteen feet long. Another, still larger, was 55 feet in extreme length, and its body was 20 feet long. It may be well to add that the large cuttle-fish lately exhibited in New York and through the country was very badly, indeed grotesquely, prepared by the taxidermist, and gave no idea of the real animal.

The Rev. H. C. McCook has been studying the mode of constructing webs prevailing among the orb-weaving spiders, and he seems to have confirmed his previous opinions that the silk line framework or foundation of their webs is laid in the first instance by the help of a current of air carrying the thread. In a great number of cases Mr. McCook observed the spiders passing from point to point by means of lines emitted from their spinnerets and entangled upon adjacent foliage. These mimic "wire bridges" were of various lengths, owing to the direction of the wind and the relative positions of the spider and the fixed objects around it. Lines of 2 feet to 4 feet were frequent; lines of from 7 feet to 10 feet occurred pretty often; one line had been measured for a length of 26 feet, and in several instances they had been observed stretching across country roads of from 30 to 40 feet width.

The early French beans in Algeria have been extensively affected this year by a disease unknown before, at least in these crops. It attacks stems, branches, leaf stalks, and fruits, which acquire a white covering, in some parts like tufts of wadding, this being the mycelium of a parasitic fungus, which also deeply invades the bark, and sometimes penetrates to the pith. M. Prillieux finds some evidence that the same disease attacks other plants of very different nature—as clover and hemp.

At a recent meeting of the Physical Society, Berlin, Prof. Christiani exhibited as samples of a new method of preservation a series of organic bodies coated galvanoplastically. A mulberry leaf, a crab, a butterfly, a beetle, the brain of a rabbit, a rose-bud, and other objects, were plated with silver, gold, or copper, and showed all details of their outer form, down to the finest shadings. As to the process, it was stated that the objects to be preserved being put into a solution of silver nitrate in alcohol, then dried and treated with sulphuretted and phosphuretted hydrogen, form good conductors, which, brought in the usual way into the galvano-plastic bath, can be coated with any desired thickness of a metallic deposit.

At a recent meeting of the Photographic Society of France, M. Janssen handed round a magnificent proof of the late partial eclipse, and said a few words upon the long discussed question of a lunar atmosphere. In speaking upon this subject he said: "Suppose for a moment that the moon is surrounded by an atmosphere, what would be the result if we took a photographic view of it during an eclipse?" The lunar disk would be sharp enough, but there would be a gradual decline in density, as in a vignettted portrait. This is exactly the contrary which took place, as the proof will show. The lunar disk is very sharp, and the negative is rather intensified near the disk, probably from refracted light."

M. Janssen appears to doubt the existence of a lunar atmosphere.

Engineering skill has not yet succeeded in utilizing the motive power of the vast forces represented by the ebb and flow of the tides and the action of the sea waves. Various attempts to accomplish this have, however, been made, and two recent schemes have been lately described. In the plan proposed by M. Victor Ganchez, a large bell moves up and down in a stone inclosure, and is connected with a large float in the sea. The rising and falling of this bell is used to force air into a chamber, and this compressed air may be employed to drive machinery. In the scheme adopted by Prof. Wellner, of Brunm, there is fixed along a sea wall a sort of air-trap—a metallic case, open below, now in air, now in water, as the waves beat upon it. At the top this communicates through valves and pipes with a reservoir, in which the air is compressed, and the force thus supplied may be directly utilized for many purposes.

Mr. Muylbridge, who was so successful in photographing the horse in motion, says there is no such thing as a "dead heat" in horse races. And he suggests that photography should be called in to decide where judges disagree. With the aid of photography, the astronomer, the pathologist, the chemist, and the anatomist are enabled to pursue the most complex investigations with absolute confidence in the truth it reveals; why should those interested in trials of speed not avail themselves of the same resources of science? And he ventures to predict in the near future that no race of any importance will be undertaken without the assistance of photography to determine the winner of what might otherwise be a so-called "dead heat."

Notes from Onset Bay.

The different committees having the camp meeting arrangement in charge, have been busy at work since my last communication, perfecting the details of business.

The Middleboro Cornet Band will be an additional attraction at the camp meeting.

The Association is taking steps toward the full control of the Sturtevant farm, which contains about 100 acres of desirable share land.

The beautiful weather of the past week, tempered with the fall breeze from off the waters of the bay, has made the dwellers at the grove happy in their summer homes, and almost forgetful of the hot wave that has visited the inland towns and cities.

The real comfort and pleasure at Onset can only be fully appreciated by those who are obliged to spend a part of the day in the city, attending to business affairs with the thermometer standing about 95 degrees, and upon returning to the grove they find the thermometer indicates but about 75 degrees with a good cool breeze fanning them. Your correspondent has had this experience too many times not to realize the difference in the two places.

The *Onset Bay Dot* will greet its friends, and foes if it has any, with its kindly greetings during the camp meeting.

President Crockett is at his post, looking after the interests of Onset and the people.

A. N. Phillips, the slate-writing medium, is at Kies Donn's cottage, West Central Ave. Annie Lomb Chamberlin is at Mrs. Nye's cottage.

Mrs. Cushman, musical medium, is at Alfred Washe's cottage, South Boulevard.

Mrs. L. H. Parmenter, test medium, from Lowell, Mass., is at Association cottage, No. 6 Prospect Park.

There has been over one hundred and fifty thousand feet of lumber used at this grove since the spring opened.

The call for more boxes at the grove post office being so urgent, permission was voted the committee on public property to supply the demand.

The call for cottages at the grove is largely in excess of the supply.

Tents are being used in place of cottages until cottages can be built.

Mrs. Henly, test medium, of Boston, is located at Hon. George Robbins's cottage, on South Boulevard.

Theodore Loring, of Bridgewater, Mass., through whose mediumship knots have been tied in the grove, is located at No. 623 Fourth Street. He is also holding very satisfactory sances at the cottage of Major T. B. Griffith, 77 Prospect Avenue.

Dr. A. S. Haywood, of Boston, spent the day, the 12th inst., at the grove. The Doctor's genial smile was as pleasant as ever.

Messrs. Benjamin and Vaughan have now their full equipment of eight fine horses at their stables, to do the passenger carrying business from the depot to the grove. The knight of the whip, Slocumb, was heartily welcomed back to Onset.

Madam Hillman, from Providence, R. I., is located in Association cottage, No. 7 Prospect Park.

Dr. A. N. Starr, from Boston, is located in Association cottage, No. 1 Prospect Park.

Major T. B. Griffith's new hall on Pleasant Avenue is to be appropriately dedicated this Friday evening, July 14th, 1882. W. W. C.

**Unitarianism in Iowa.**

To the Editor of the Religio-Philosophical Journal:

The annual meeting of the Iowa State Association of Unitarian and other Christian churches was recently held at Algona, in Kosciusko county. Algona is a beautiful thriving town of nearly two thousand inhabitants, situated at the junction of two important lines of railroad, branches of the C. & N. W. and C. M. & St. P. R. R. The neatness and elegance of many private residences, and of some of the public buildings indicate more than ordinary intelligence and culture upon the part of the population.

The meetings of the association were held in the M. E. Church, a new and beautiful structure, just completed. The Methodists of Algona have reflected great credit upon themselves, and have materially strengthened their cause by their kindness and courtesy in tendering to the Unitarian Association the use of their church building.

The Association of Unitarian Churches in Iowa seems to be growing in numbers and strength, and were it not for certain fossilized elements which serve but little purpose, other than as obstructions to its advancement, would, no doubt, grow much more rapidly. Some of the active workers in that society are clear headed, far seeing and devoted disciples, as well as teachers of the truth, abreast of the age, reading literature outside of their own denominational channel, and prepared, by their training and experience, to meet the ever new and growing demands of our time. Others, in the inscrutable providence of God, are associated with them, but for what practical or useful end, the future alone can reveal. They imagine themselves to be embodiments of wisdom and affect a haughty scorn for whatever is not according to their modes of thought. They are particularly averse to anything partaking of a marvellous character. Their ignorance of certain facts of spiritual phenomena, now as well established as any facts of science, shows their utter unfitness to assume the role of teachers in religious and spiritual matters. One of them, who by the way does not reside in Iowa, is the "Oscar Wilde," of Western Unitarianism. It was amusing to see him turn up his ethetical nose when anything was said favorable to Spiritualism. He affirmed that Spiritualism had no literature worthy of mention, that its phenomenal phases were frivolous and came through weak and ignorant mediums, that the poems of Lizzie Doten were contemptible; and that mediums were of two kinds, the deceivers and the self-deceived. He was audacious and silly enough to suppose that such remarks would be taken for argument, and that they would be regarded as in strict harmony with the properties of fraternal public discussion.

He brought a little story about his little head and affected great surprise that Spiritualists should object to that method of debate, and retort in sharp and cutting words. The President of the Association, Rev. Mr. Clute of Iowa City, a modest man, a royal thinker, a man richly endowed by nature, culture and experience for his important work, poured oil upon the troubled waters, kindly suggested that sneers and ridicule were of no avail as against the facts of experience, and that the true way of dealing with the great questions now agitating the public mind, is, to consider them thoughtfully, carefully, without prejudice or fear, eliminating the chaff and preserving the golden grains of truth.

I think that the meeting will result in good to the liberal cause in Iowa. The conservative and intolerant will gradually be converted, or they will retire to other fields of labor for which they are better fitted.

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