

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

NOTED TO PROMOTE SCIENCE, LITERATURE, ARTS, ROMANCE AND GENERAL REFORM.

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

VOL. XXXII.

CHICAGO, AUGUST 12, 1882.

No. 24

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Spiritualism and its Scientific Analysis.
SECOND PAGE.—Goals of Scriptural Truths and Philosophy. —Goal the Standard and Source of all Purity, Goodness and Truth. Notes from Onset Bay. The Concord School of Philosophy. The Uses of Psychometry in Negotiating Marriage Engagements Exemplified.
THIRD PAGE.—Woman and the Household. A Dividing Line. —Let us Have Peace. Magazines for August not before Mentioned. Miscellaneous Advertisements.
FOURTH PAGE.—Special Notices. Notices to Subscribers. Body and Soul Therapeutics. A Strange Scene in Church. Second-Hand Gods. "Brain Waves." Somnambulism. General Notes. Current Items.
FIFTH PAGE.—Notes of Travel.—Boston, Onset Bay, Personal Items. Lake Pleasant Camp Meeting. Special Notices. Miscellaneous Advertisements.
SIXTH PAGE.—Easter Song of Spiritualism.—34th Anniversary. He Externed. Southern Summer Saunter. Mrs. Lindley's Ambition.—Her Early Determination to Become the wife of the President of the United States. A Woman's Grip and Grip.—Holding by the Gown a Somnambulist who was Suspended from a Window. A Colored Girl's Story about the Camden Jail. Medical Biography. Olden Times. Notes and Extracts. Miscellaneous Advertisements.
SEVENTH PAGE.—Gathering. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
EIGHTH PAGE.—Cassadaga Camp Meeting. The Neelmink Camp Meeting.—Third Week. Miscellaneous Advertisements.

Spiritualism and its Scientific Analysis.

BY WM. EMMETTE COLEMAN.

For thirty-four years the spiritual phenomena have been engaging public attention on our planet, and yet after all how little really is known of their true character and of the laws and principles governing their action. Note the widespread and radical differences of opinion entertained thereupon by equally intelligent and honest seekers after truth. This is the age of science *par excellence*. What is called the "scientific method" is being applied in the investigation of all systems of thought, all branches of human endeavor and action. But as yet the "scientific method" has been used but meagerly in our examination of the myriad facts presented to the world under the guise of Spiritualism the past thirty-four years; and good reasons, I think, exist for this slowness of action on the part of the thinkers of the world in handling this recalcitrant subject of Spiritualism. Undoubtedly there is much in some of the current phases of Spiritualism to repel the average man of science and the honest, candid seeker after truth in the realms of cultured philosophical analysis and criticism. So I can scarcely blame those who, repelled by the false, repugnant, and even (in some cases) disgusting features of the spiritualistic movement, as at present conducted, ignore the whole, and decline to undertake the task of unravelling the mystery in which the problem lies enshrouded.

On the other hand, it is significant that, if I mistake not, no instance is known of a person of scientific or philosophic attainments who, after a careful and searching examination of the alleged phenomena of Spiritualism, did not avow his belief—not to say knowledge—of the actuality of the phenomena, in most cases the investigators becoming converts to the "spiritual" theory of their origin. In some cases, like that of Mr. Crookes, no definite statement is made as to their producing cause; though some of Mr. Crookes's latest utterances thereupon can scarcely be explained, save upon the basis of his belief in their spiritual origin; while in some few other cases, like those of Capt. R. F. Burton and H. G. Atkinson, their non-spiritual origin is plainly affirmed. It will be observed, though, that, in cases of the latter description, those so affirming are usually materialistic or agnostic in their habits of thought, are dogmatic deniers of the existence of spirit, or of the possibility of our having any knowledge of it, if existent.

SPIRITUAL PHENOMENA CLASSIFIED.

The existence of certain peculiar phenomena is conceded almost universally. The questions, then, to be considered are, How are the phenomena produced, and what do they establish or tend to establish concerning the spiritual status of man in this life and in the so-called spirit-world? To determine these questions requires very careful scientific investigation and analysis. The great mistake made alike by nearly all Spiritualists and by most skeptics is that of lumping all the different phases of psychical phenomena into one class, and assigning them all to one producing power. A large majority of the Spiritualists assert and believe that all, or nearly all, such phenomena are the direct work of disembodied human spirits; and the great body of skeptics deem them all produced by purely material causes, non-spiritual potencies. The truly scientific Spiritualist, rigidly scrutinizing each class of phenomena, relegates those of each kind to their appropriate causes.

Spiritual and psychical phenomena naturally range themselves under three classes: (1)

those due to fraud and imposition (just now quite a large proportion); (2) those due to the action of peculiar powers and forces resident in the human organism, indicative of its possession of a supra-material nature, of faculties transcending those of the ordinary physical man, senses superior to those of ordinary sight, hearing, etc., as manifest in the phenomena of mesmerism, somnambulism, clairvoyance, clairaudience, psychometry, mind-reading, automatic writing, double consciousness, answering sealed letters, the trance (in general), the "double" or apparitions of the living, unconscious cerebration, and similar abnormal mental states,—also, in my judgment, in many (not all) cases of physical manifestation, as in rapping, table-tipping, planchette-writing, slate-writing, movements of ponderable bodies, and even so-called materializations of parts or the whole of the human body, all more or less accompanied by intelligence, an intelligence seeming to be an emanation from the minds of the medium and of those present during the occurrence of the phenomena, and usually vague, unreliable, shadowy, misty, conflicting in its expressions, and modes of operation; and (3) those due to the direct action of un-fleshed intelligences, mostly similar in character to those of the second class, though differing in degree. The phenomena of the second class occur in the presence of, or through the agency of, persons who may be called sensitives or psychics; those in the third class, through mediums, strictly so termed. A sensitive or psychic may be called an undeveloped or semi-developed medium, subject to the influences of the minds of those with whom he comes in contact or of his own mind, thus preventing his successful control by a foreign spirit for the impartation of truth to mankind or other good purpose. A medium is one in whom the influences of his own mentality may be placed in more or less subjection to those of a foreign intelligence, those also of surrounding minds being kept in abeyance. These and these only are true mediums; and rarely is it that such true mediumship is exhibited. A medium worthy of the name—not merely a sensitive or psychic—is rarely to be found. Sensitives abound, through whom phenomena occur of a mixed character,—partly spiritual in origin, but mostly of the earth, earthy.

Of this character are many of the trance-speakers and so-called test-mediums from whom continually flow streams of nonsense and balderdash, purporting to come from the good and great of earth's famed dead, to the disgust of all sensible people, Spiritualists or otherwise. Most of these sensitives are honestly deceived; they fail to realize the nature of their peculiar mental states or the source of the extraordinary power at times exhibited through them. Sometimes, also, we receive, through this class of "mediums," genuine evidences of direct spirit action; for psychics are susceptible to the influences of "spirits" as well as of those still "in the body." Genuine, un-mixed spiritual manifestations are rare in comparison with those merely psychic, those due to the action of what Sergeant Cox and Mr. Crookes call psychic force. Psychic force satisfactorily accounts for many of the so-called spiritual phenomena, and for years I have been convinced that it is really the producing cause thereof; but there is a residuum of facts indicative of a higher force, and a higher power being at work, using psychic force as its instrument of communication and action. Sergeant Cox, it is known at first attributed the whole of the phenomena to psychic force *per se*; but, after a more searching investigation into the facts and phenomena, he modified his opinion, and a short time before his death expressed the conviction that a part of the higher phenomena were undoubtedly due to the influence of spiritual beings once resident on earth; and to this conclusion, in my judgment, every honest, patient, unprejudiced, and thorough investigator of the phenomena must arrive.

THE DEFECTS OF SPIRITUALISM.

An able American critic has said that Spiritualism "has had its root and sustenance largely in man's emotional nature, much more largely in this than in any cool, deliberative; investigating activity of reason;" that "we do not find very often among Spiritualists those who seem thoroughly competent to investigate, in a purely scientific spirit, the foundations of their faith;" that "credulity has certainly been a marked characteristic of Spiritualists as a body;" that "so prevalent have fraud and delusion become in connection with spiritualistic phenomena that the greatest difficulty, at the outset of any investigation, is to get at the exact facts;" and that "Spiritualism, as a practical religious faith, seems to us to have somewhat of the same evil that attached to the old Calvinistic theology,—an excess of 'other-worldliness.'" All these conclusions are certainly true; but the facts warranting them are due largely to the character of the people to whom the phenomena present themselves, and in whose mind they have to be intelligently digested. What a small portion of the inhabitants of even the most enlightened nations of the earth are trained to anything like a scientific scrutiny of phenomenal occurrences! What do the masses know of rigid philosophical analysis in the domain either of mental or physical phenomena? Owing to the unscientific, unphilosophic, emotional, and sympathetic natures of the bulk of our people, it is inevitable, in the present status of the earth, that misconstructions, erroneous conclusions, false logic, shallow reasoning, etc., should be largely the outcome of the present imperfect mode of communication between the material and spiritual universes.

Spiritualism has always been crucified in the house of its friends; it has been almost overwhelmed in the circling flood of credulity, superstition, folly, and fanaticism; and at present, in addition to all these, it is nearly engulfed in the whirling maelstrom of fraud and knavery. No matter how much Spiritualists of a certain class may try to cover up these glaring defects and deny their actualities, bolster up fraud and folly by impugning the veracity and honesty of those anxious to purge Spiritualism of its present load of villainy and absurdity, the fact of their existence remains a self-evident truth, patent to every impartial, candid, unprejudiced mind.

The conclusions and the line of conduct of this class of believers do not, however, constitute the entirety of Spiritualism; if it did, the sooner the whole movement was overthrown, root and branch, the better for mankind. Besides these, there are some, let us be thankful, who have not bowed the knee to the Baal of unreason and stultification,—"it may be a remnant, weak and small,"—who endeavor to exercise careful discrimination in judging of all purported "spiritual manifestations," and who desire to apply the "scientific method" in this as in all other departments of human inquiry and research. Applying this test, we find much in Spiritualism that will not bear the searching light of critical investigation, and so must be cast aside as un-demonstrative of the basic fact of spirit communion. What in Spiritualism will not endure the test of the most rigid scrutiny and analytical examination must fall; and the sooner it falls, the better. But, after eliminating all explainable on other grounds, there still remains "a winnowed residuum" of facts, giving, in my judgment, conclusive evidence of the impact of the spiritual world upon the material.

THE EXPERIENCES OF ANDREW JACKSON DAVIS.

The peculiar life-experience of Andrew Jackson Davis furnishes very substantial grounds for positing the existence of the Spirit-world and its influence in the affairs of earth, and has never been explained,—nay, I am convinced, is inexplicable,—upon a purely materialistic basis. Theodore Parker said, in substance, that the mode of production of Mr. Davis's works was the great miracle of the nineteenth century.

MATERIALIZATION.

The manifestation of parts of the human body, and in some cases of the entire body, in seemingly material form,—said forms talking, walking, laughing, singing, etc., not belonging to any persons resident on earth, and claiming themselves to be inhabitants of the Spirit-world, appearing and disappearing instantaneously, materialization and dematerialization as it is called,—furnishes "proof palpable" of the existence of unseen intelligences in nature, with such command over material forces and atoms as to manufacture temporary bodies for themselves, capable of dissolution at pleasure. The possibility of such occurrences I know from my own individual experience. I know that such phenomena have taken place in my presence. Probably nine-tenths, or it may be ninety-nine hundredths, of all so-called materializations are fraudulent, full proofs of which in various cases I have had also from my own experience,—just as I know there are cases, "few and far between" it may be, where genuine "materialization" occurs.

Right here let me say that I have never seen anything like a genuine materialization in San Francisco. I am convinced that certainly almost all, if not quite all, of the materializations here the past ten years have been an unmitigated fraud, and it is pretty much so all over the country.

SLATE-WRITING.

Then there are cases of writing being produced on double slates sealed together, without even the contact of the medium, being held by other parties several feet distant from him; said writing purporting to come from relatives or friends of the investigators, and sometimes written in the handwriting of the party whose name is attached to it. Within the past year, I have witnessed in San Francisco the production of writing on slates twenty-five or thirty times, both with and without pencil, written certainly by no material hand, such being an absolute impossibility, all jugglery or fraud being out of the question; and, moreover, names of various relatives of mine were thus written, with their relationship correctly indicated, and circumstances connected with themselves and myself mentioned in strict accordance with the facts. Mental questions were also answered by the slate-writing, appropriately addressed to the relatives purporting to be communicating. Here was manifest an unseen power capable of writing on a slate in situations where no material hand could possibly use the pencil, coupled with an intelligence cognizant of facts in my life and that of my relatives, their names, etc. These facts, names, etc., are entirely unknown to the San Franciscans, as I am comparatively a stranger here; and I purposely never refer to them, so that no clew may be obtained by any of the mediums here or elsewhere by which their communications may be shaped. I think that some cases of slate-writing may be accounted for as being the production of psychic force; but in others, where marks of identity appear, as in fac-simile chirography, names and facts not present in the mind of the scribe, etc., the more reasonable conclusion is that back of the psychic force is an unseen individuality, a resident of the spiritual sphere, wielding the weird potencies of the psychic force as instruments of communication with the material world.

WRITING AND SPEAKING IN FOREIGN LANGUAGES.

Next we have a number of instances of mediums having spoken and written in languages unknown to themselves. You are doubtless familiar with many cases of this character through Mrs. Ada Foye of this city. While I have no doubt psychic force and unconscious cerebration may do much, yet I cannot conceive how they can enable one to speak and write correctly in an unknown language. Direct spiritual action should, I think, be predicated of such phenomena.

TWELVE MESSAGES FROM JOHN QUINCY ADAMS.

In 1859 was published a book entitled "Twelve Messages from the Spirit of John Quincy Adams, to his friend Josiah Brigham, through Joseph D. Stiles, Medium." This book is unique in spiritual literature, and embodies, to my mind, conclusive proofs of the identity of the intelligence producing it, the internal and external evidences both being weighty in that regard.

External: The book was written in Quincy, Mass., Mr. Adams's former residence, in the house of an old friend of Mr. Adams, Mr. Brigham; through the hand of a mechanic (whose penmanship differed much from that of Mr. Adams), and in the handwriting of Mr. Adams in his latter days, feeble and tremulous. Manuscript covering over four hundred octavo printed pages was written, all in the peculiar handwriting of John Quincy Adams previous to his so-called death. One of the twelve messages was devoted to George Washington, to which, at the close of the work, Washington writes several pages of reply, and in the earthly handwriting of George Washington. Mr. Adams pays a warm tribute to his mother's virtues and excellency of character in the course of his "Messages"; and Mrs. Abigail Adams (his mother) also submits a few pages in rejoinder, this being written in her earthly handwriting. At the termination of the volume, a few lines endorsing the general truth of the contents of Mr. Adams's "Messages" is signed by over five hundred and forty different spirits, each signature being in his or her own peculiar earthly handwriting. Some of these attestants are persons of extended reputation; while others are those who filled the private walks of life, including evidently many relatives of the Adams and Brigham families, and, I think, many former residents of Quincy. The medium affirmed that he felt a new influence while his hand was controlled to write each signature. A comparison made by me of the signatures of the public characters, as given in this book, with their signatures as found in literature and public documents, shows that in no case is the spirit signature an exact fac-simile of the *ante-mortem* signature, but bears a strong resemblance thereto, just what under the circumstances would naturally be the case, supposing the medium to have been really influenced by the persons whose names were being written by him; the same peculiarities of style, etc., being indicated with some variation.

The internal evidence consists of the nature of the contents of the volume. The ideas correspond with those J. Q. Adams would be likely to convey, expressed as they were under difficulties and through another and an inferior mentality. It is a universal law of mediumship that all language or ideas coming from a spirit have to be projected through the mind of the medium, and will be colored or distorted more or less by the action of that mind. Hence, necessarily, this book is not fully equal to what Mr. Adams would produce at first hand. The wonder is, rather, that he should have succeeded so well; for the language is uniformly good, devoid of obscurity or rhapsody, vagueness or idealism, such as are found in so much of the so-called spiritual literature. The work is plain and practical, full of sturdy common-sense; albeit, it has too much of the devotional element in it to be palatable in all respects to the more radical thinkers of the Spiritual and Free Religious schools; but such, we know, was the marked characteristic of Mr. Adams's long and useful earth-life. Very striking exemplifications are given also of nearly all of Mr. Adams's other distinctive traits of character, in addition to that of religious devotion. His indomitable firmness, his large conscientiousness, his broad philanthropy, his reverence for the good and true, his detestation of slavery, his love of approbation for his own good qualities, his well-developed self-reliance and self-esteem, his filial devotion to his mother; his life-long reverence for the Bible, still clinging to him despite the conviction of his erroneous conception of the book, arrived at through his experience in the spirit-clime; his great veneration for Jesus and his life-work, his great love for his venerated Quincy pastor (to whom he devotes one entire "message"); his emotional sympathetic, yet practical matter-of-fact turn of mind, in contradistinction to the more philosophic and abstract tendencies of his father,—all these, and many other characteristics familiar to those acquainted with Mr. Adams's mental organization and habits of thought, are reflected in the contents of this work. The soul of John Quincy Adams permeates the entire production,—of course not in the full radiance of the enfranchisement and glorified spirit, owing to the imperfection of the channel of expression, but the spirit author has no cause to be ashamed of the sentiments, ideas, and even language therein given to the world in his name. In this respect, it is in marked contrast to most of the so-called messages and communications purporting to emanate from the good and great in the better country, which are usually remarkable only for their

lack of coherency of expression and their paucity of ideas. Oftentimes, however, when definite and tangible ideas are embodied therein, they are found to be signally demonstrative of the lack of knowledge of the brain from which they issue, being antagonistic alike to the inductions of established science, the deductions of rational philosophy, and the dictates of enlightened common-sense. Mr. Adams's "Messages" are however of a different character, and, under the circumstances, measurably worthy of their asserted source.

MRS. MARIA M. KING'S PRINCIPLES OF NATURE.

Another and still more remarkable work, as regards its contents, has taken its place in spiritual literature, in which, so far as internal evidences concerned, greater proof is offered of a supra-mundane or supra-material origin than is contained in Mr. Adams's work. I refer to the "Principles of Nature," written inspirationally by Mrs. Maria M. King, the first volume of which was published in 1866, the two remaining volumes being published about two years ago. These volumes purport to be a revelation (with no claim to infallibility, but simply addressed to the individual reason) of the laws governing the evolution and substantial being of the material and spiritual universe, from atoms to the Divine Mind, given inspirationally from a wise inhabitant of the spirit-country, the knowledge therein contained being derived from a careful study and observation, in the light of the higher life, under the tuition of still more advanced minds in the spirit-realm of the principles regnant in universal nature, as manifest in their concomitant phenomena; and I have no hesitation in saying that the subject-matter is worthy of its asserted source. It evinces the author to be a profoundly scientific and philosophic mind, seemingly as thoroughly conversant with the mystic arcana of nature, underlying the processes of development of matter, spirit, and mind, as we are with our A. B. C.'s,—a mind fully acquainted with the sciences of earth in their varied ramifications, but in addition thereto with laws and principles of nature of which science as yet has little or no conception. Every page of this work, almost, teems with new ideas expostive of as yet unknown laws, new principles in evolutionary unfolding, which, when understood, throw floods of light upon many of the problems now engaging the attention of the great masters in science and philosophy.

It is often asserted that spiritual revelation has never given any new scientific truth to the world; but this book disproves the assertion. The first volume, published in 1866, contains various statements of laws and facts in nature, unknown to the scientific world at the time of its publication, but which have since been discovered to be true, either certainly or probably, by recent scientific research. Spiritual revelation has, in this instance, outstripped or forestalled scientific research in various particulars, one example of which I will mention in illustration. When Mrs. King's first volume was published, it was held by many astronomers that the corona or ring of light surrounding the moon during total eclipses of the sun, was not a solar appendage, but was either a lunar or terrestrial phenomenon. Some astronomers, however, thought that it was the true atmosphere of the sun. The idea that it was due to matter surrounding the sun, but entirely distinct from its atmosphere, was, if I mistake not, unknown to the scientific world. It was not till the eclipse of 1869—over three years after the publication of Mrs. King's volume, and five years after it was written in manuscript—that evidence was obtained that negated the idea that the corona had its origin in the earth's atmosphere, and that held by other scientists, that it was simply a lunarian phenomenon. Evidence was at that time obtained, indicating the coronal phenomenon to originate in the solar envelope, that the corona was no part of the sun's atmosphere, but was due to cosmic matter surrounding the sun outside its atmosphere proper. Even then, its solar origin was strongly opposed by eminent astronomers, including Mr. Lockyer; and not till confirmatory evidence of its solar nature was received during the eclipses of 1870 and 1871, did the astronomical world accept the truth of the solar hypothesis. At that time, however, though the corona had been demonstrated to be a solar appendage, no one supposed the zodiacal light—long an unexplained phenomenon—to have any connection with the corona; but a few years later some astronomers began to put forward the hypothesis that possibly the zodiacal light was an extension of the corona. This, however, did not receive any very general acceptance till after the eclipse of 1879, at which time evidence of its truth was received. So that at present, though it can hardly be said to have gained universal acceptance, the fact of the zodiacal light being an extension of the corona is generally held by astronomers.

Turning to pages 252, 253, of the first volume of Mrs. King's work, we find an explanation of the corona and zodiacal light, from which it appears that the former is a solar envelope outside the sun's atmosphere, and the latter its extension or continuation into rarer strata of nebulous matter. Mrs. King's invisible teacher made known the true nature of the corona, in opposition to scientific speculation, three to five years before it was arrived at scientifically, and that of the zodiacal light nearly fifteen years prior to its scientific deduction. Again, in a few sentences, this first volume indicates the true nature of the composition of the Milky Way, and our

Continued on Eighth Page.

Axioms of Scriptural Truths and Philosophy.

God the Standard and Source of all Purity, Goodness and Truth.

BY THOMAS BARLOW.

To the Editor of the Religio-Philosophical Journal:

1. "For all have sinned, and come short of the glory of God."

2. "Without faith, it is impossible to please God."

3. "Whatsoever is not of faith is sin."

4. "For our God is a consuming fire."

5. "God is truth; God is light; with whom there is no variableness, neither shadow of turning."

6. "There is none that doeth good, no, not one."

7. "It may seem a strange assertion for me to make, disbelieving entirely the orthodox interpretation of the Bible, that there is no religion or system of theology—call it what we may—that can stand the test of moral, philosophical and truthful investigation, and discard the rightful teachings of the above—what I call Scriptural axioms. They are deep, profound and eternal in the truths they inculcate, and essential to the perfection, sovereignty and triumph of the divine plan of creation and the world's purification and happiness. The world seems never to have grasped the fundamental truths at the foundation of the theology of the moral and physical universe, and the Church has been, and is just as blind on this subject as the outward unbelieving world. Not only this, but the doctrines of the Church have tended more to blind than to open the eyes to the fundamental teachings of Christian theology, and every one who would search for the truthful understanding of the Scriptures must rid himself of every impression made upon his mind by the education and traditions to which he is bred through the theological schools of his day.

The Bible now is a century ahead of the inquiring world in its teachings. It is a copulation of inspired thoughts, most sublimely profound and deep. Ideas were imbibed and expressed by minds from age to age, as the beams of light from the source of all wisdom. They originated nothing, but disclosed what they saw and believed. Jesus himself originated no truth, but taught what he believed to be truth. "I came [said he] to bear witness of the truth."

The trouble in the way of progressive knowledge is a seeming hesitancy or repugnance to the belief in recognition and advocacy of the existence of a God, as if it were a possibility to have a universe of order and harmony without a governing intelligence, or a fraternity of spiritual conscient entities without a parental first cause as a progenitor. The idea of created things without any emanations from a mental source; order and harmony without a designer; or a creative design without designating power in an existent substantial embodiment in the ascendant over all, involves but very limited thought, and of little safety or certainty of its truth.

As the great, free, truthful investigator and thinker, Professor Agassiz, said of the sciences, we may say of the theologies or sciences of religion of our day: "There is not [said he] God enough in the sciences." So we may say there is not God enough in the religious views and systems of the day. To seek to be satisfied with the works and wonders, ways and operations of the physical and moral universe, involving the existence and destiny of man, without a God as a designer, creator and governor of all things, is to me of the intellectual measurement of one who would account for all the blessings of the inspiring sunbeams, by attributing the power of their inspirations to human devices and instrumentalities through bonfires, tallow tapers and kerosene lamps, and deny the ruling supremacy of the sun.

The starting point of all truthful thought is the assumption of an existent source or fountain of truth. I say assumption, for a self-evident truth is not to be rejected for want of other proof, it being proof of itself. A man may deny the source of a running stream, and require proof further than the fact of its running current, but no one need deny its intelligence.

Perfection must pertain to the attributes of the divine, infinite in their nature and character, and they must be taken as the standard of the perfection or purity of like attributes in God or man in the similitude; yet by that standard they are beneath it and imperfect. In God knowledge is infinite; in man finite. In the divine purity or holiness is perfect; in man imperfect.

Sin is to righteousness and holiness as darkness is to light, in unity, however, of all degrees, as the darkness of midnight with evening or morning shades of twilight, and will be short of perfection until ushered into the blaze of the noonday sun.

Sin, like error, consists in the departure from, or absence, of truth. It is the negative of light and life, and is as the sting of death. No man can say truthfully and philosophically that he is without sin until he is without error both of head and heart. Sin is also wisely said to be the transgression of the law (the unwritten law of God, which is rightfully said to be truth), a departure from truth. "If we say we have no sin we deceive ourselves," unless we are without error and come up to truth in its fullness which we cannot claim.

It was to the high standard of the perfect that the anciently inspired would point and have all to come, and such should be the aim of all teachers who should have a clear vision and conviction of the perfection of that standard. Without a standard we can adjudicate nothing.

We have all departed from the perfection of our first estate of infancy, the status of perfection and purity of the work of God. The little child is wisely referred to as of the type of the heavenly, like unto which it is conditioned we must come before fitted for the association of the celestials. We have come short of that glory by sin or departure from the purity of that estate, and my first axiom cannot be denied. My second and third axioms I shall have to go together. We must understand that whatever we do, we should do knowingly with a faith, or belief that it is right. Without this faith there can be no virtuous actions.

We must have faith in the right and believe we are doing right in all we do. All we do without this is wrong; it is sin. Neither man nor God should be pleased with anything we do, if we do not do it with convictions of right. Were all to live up to these axioms the world would realize a reformation worthy "of the gods." Mankind are not actuated by honest convictions of right in any material part of what they do. The just, the moral, the rightful is seldom brought into consideration when they ought to be in every act that affects man.

My fourth axiom is full of efficacious and

unchangeable truth, and is at the foundation of the hope of the triumph of virtue over vice; life over death; the spiritual over the worldly, and holiness over sin. It is by no means as an enraged deity or an avenging Jehovah, that we are thus to consider God under the figure of a consuming fire, but in his nature, dealings and wondrous works in the accomplishment of a victory over benighted, erring and sinful man, or, in other words, perfecting his plans of creation, by conflict and friction.

There is nothing so consuming in the moral universe of sin or wickedness, as love; nothing that can be characterized so appropriately by fire, as love. It is as appropriately thus to be considered in its efficacy as truth may be deemed destructive to all error. His love is as sure to consume all hate as the sun is all darkness. The sun is a consuming fire to all darkness. We are taught that by favoring and feeding an enemy, we heap fire on his head, for such an effect is as of the vengeance of God who will thus repay by a victory to the reformation desired. Fire is refining; it purifies from dross and never consumes the precious metal.

Paul touched upon this philosophy when he said he turned certain wicked ones over to Satan, or buffetings of their sins, not for their destruction but purification and reform, that the spirit may be saved. If any man shall build a superstructure of error or anything but truth upon the foundation of truth, it shall vanish away, it shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Such is the ordeal of the divine crucible that is to purify the spiritual world, unto which all should, through ordinary love and knowledge, be reconciled, as essential to the glorious destiny in prospect through a lively hope. It is in this sense, as to God in his wisdom, his love and his works accomplishing our final destiny, that we should say amen to the injunction, "be ye reconciled to God," not his hate or wrath, but his provident care, his sovereign intent and his love and dealings with us.

Our ways or lives in nowise affect God, any more than the bird that flies through the sunbeams casting its fleeting shadow upon the ground, affects the great luminary of the day. The friend of Job asks: "Is it any pleasure unto the Almighty that thou art righteous; or is it gain to him that thou makest thy ways perfect?" Sad indeed would it be to the Infinite, if his pleasure or gain depended upon the life or conduct of man. The fact is that the theologies of the world belittle the God they profess.

Man is in no wise responsible as the cause of his being thus benighted or involved in error or what we call sin. He is so from the necessity of his creation and identity with his nature and surroundings. Paul, who had a philosophical, far-reaching view of things, opens up this subject very ably, foreseeing the redemption of man from corruption and bondage, to the glorious liberty of the children of God, the spiritual and eternal, which all will do well to study. He makes the present status of the creature, man, to be of the work and will of the creator, and not of himself. Says he: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," "being the children of the resurrection," or translated into the spiritual.

Subject to vanity means subject to the unstable, the uncertain, the wayward, the tempting, the erring—as facts teach us man is made and living. Let no man say he is without waywardness, error, imperfection or sin before delivered into the fullness of the riches of the higher life. Until then he is evil in contradistinction to good, for we have but one standard of the good in its fullness, and that is the God we should worship in the perfection of his divine attributes. Even Jesus in the beauty of his heart and humanity would not, as he ought not, allow himself to be called good, for, said he: "None is good but one, that is God." Goodness is an indwelling practical virtue, moving from an impulse of the purest motive of impartial love, a love as devoted to the interests of others as to self—in short, the heart of the golden rule. Its standard is divine. To be affirmatively good is to be of this test; and if any one, saint or sinner, fails to recognize any man as good, let him see if he cannot in some respects be better. If so, let him say whether he is not better of the true, religious standard. Jesus being the test, he would not be called good. Bear in mind, in religious things we are judging after the standard of heavenly tests, not worldly or temporizing. If any come up to the standard of doing good, then it is not true that none doeth good.

True religious tests apply to nothing short of the celestial and pure. The philosophy of fullness and perfection applies as of the governing principles to the subject. A divinity is the fountain of emanations of all that is perfect, and a God of attributes of everything pertaining to the parental is that fountain. A world of orphanized spiritualities can never fill the measure of a world of never dying conscient entities. A family of children without a recognized father, can never feel the inspiration that must be felt by offspring that would enjoy the flow of parental love and the responsive of the receptive and filial. Let all religions first seek the foundation of an everlasting Father and God, as the source of hope and fountain of all blessings.

He who is born and bred to manhood in the coal mines of the East without ever seeing daylight, can hardly be brought up to a realization of the fullness of noonday effulgence, without seeing the great luminary itself. His comparison of lights would be of the dim flickerings of the pit he inhabits. So with one who has no conception of a ruling Creator, whose attributes are the standard of all perfection. We cannot reason from a tallow taper upward to a fountain of light of which we have no conception. A God must be our fountain and standard of all that is good and perfect.

It is related of a Maryland deacon whose peaches are first in the New York market that, having company at his farm house one evening recently, a terrific thunder storm came on and shook things up worse than an explosion in a crockery store. Every body was thoroughly frightened, and directly after a blinding flash, one of the visitors anxiously asked: "Friends, don't you think we had better kneel and ask for protection?" "No, Brother Jones; no," protested the deacon; "I have just had a lightning-rod put on the house at an expense of \$36, and I propose we hold off and give her a fair show to do business."

It is proposed to honor the name of Garibaldi by changing the name of his old home from Isola di Caprera to Isola di Garibaldi, and by building there a hospital for invalid soldiers, who shall be the guardians of his tomb, and a lofty lighthouse, which all mariners on the Mediterranean will know forever as the Garibaldi beacon.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

Monday, the 25th, has been one of the happy days here when the multitude being relieved from attending regular services at the auditorium, turned their attention to the pleasures of the yacht and row boats in the bay. Sailing and rowing are pleasures and exercise that are becoming indispensable at the sea side homes; not only enjoyable but also healthy employments when properly used, preparing the physical for the feast of reason as it flows from the lips of our progressive teachers on the spiritual platform.

Tuesday at 10 A. M., L. I. Whitlock held another of those regular Fact meetings at the grand stand, that was well attended, and found plenty that were ready and willing to speak of facts that have occurred in their presence, concerning the spiritual phenomena. J. Frank Baxter spoke at 2:30 P. M., giving at the close of the lecture very many of his clear and positive tests of spirit identity. Mr. Baxter's engagements are made for nearly twelve months to come. On Monday evening the 24th, J. Frank Baxter and Charles W. Sullivan gave one of their character entertainments at the pavilion, which drew out a large and appreciative audience, and merited and received rounds of applause. It was one of the pleasant occasions that generally take place at Eastern camp-meetings when these two laborers in the spiritual field chance to meet.

Wednesday afternoon at 2:30 o'clock, A. B. French, of Clyde, Ohio, gave one of the choice lectures of the season, asking very many pertinent questions that have agitated the minds of the thinking and reasoning philosophers, scientists, fatalists and theorists of the past and present time. It was truly a harvest of rich, thorough solid research, presented in clear and candid argument that can only be done by minds trained to teach. The voice of approval was heard on every side.

Thursday, George A. Fuller, of Dover, Mass., gave one of his practical talks, showing something of the inconsistencies of a class of persons who while accepting the belief of the spiritual philosophy, too often accept as infallible everything that is put before them as spiritual communications, and urged the free and full exercise of the reasoning powers under all circumstances.

Saturday, A. B. French spoke at 2:30 P. M., upon the question, "Spiritualism is true, what of it?" The lecture was a continuation of the subject of the evidences of immortality in their manifestations to humanity as promulgated by the religions of all time, which had only been stepping stones up to the knowledge the world was receiving by and through spirit communion of the present age. Mr. French claimed that the real proof of the continued life of man was made possible by his return from the Spirit-world and holding converse with man yet in the body. In his reference to the researches made by the scientific men of both hemispheres, he spoke in the highest terms of Huxley, Darwin, Wallace, and our own Denton, among many others. No man living, unless he was actuated by blind bigotry, could take exceptions to his reference to the man Jesus, whose real life could only be defined by Spiritualism. Mr. French is making a host of life-long friends in the Eastern States, who deeply regret that he cannot stay longer with them.

Among our western friends registered we notice, Mr. and Mrs. L. Danforth, Philadelphia, Pa.; A. M. Warten, Warsaw, Ill.; C. O. Benton and family, Cleveland, Ohio; Mrs. A. A. Smith, Philadelphia, Pa.; Miss M. D. Hozer, Chicago, Ill.; H. H. Lee, San Francisco, Cal., and A. Reed, Chicago.

An impromptu social gathering was enjoyed Saturday evening at Old Pan Cottage. Among the friends present, and of whom Mr. and Mrs. Currier were more than pleased to bid welcome to their cottage home, were A. B. French, E. S. Wheeler, John Wetherbee, Mrs. Katie B. Robinson, and A. B. Plympton. It was one of the pleasant occasions of camp meetings, where soul meets soul, and thought suggests thought until honest convictions are freely expressed. On this evening the unpardonable frauds within the ranks under the cognomen of materialization media were brought to the surface, and personal experiences honestly expressed.

Sunday morning at 10 o'clock, the Middleboro band gave an Open Air Concert at Pavilion Park, making the air melodious with their fine music, entertaining the large attendance until the morning lecture arrived. At eleven A. M., after singing by the choir under the direction of Mr. C. W. Sullivan, Dr. I. P. Greenleaf spoke, taking for his subject "The Methods of Spiritual Growth." The doctor was feeling well and it was one of his best efforts. From one o'clock, P. M. until two, the band furnished entertaining music for the multitude.

A. B. French gave his closing lecture at this camp meeting at 2:30 P. M., to an appreciative audience that completely filled the large auditorium, taking for the subject, "What do Spiritualists believe?" Mr. French held his vast audience in almost breathless silence during its entire delivery, only broken by applause as he rounded out to their full meaning his word-painted pictures of man's moral obligations and responsibilities in this earthly existence.

At the close of the lecture, President Crockett announced that an original and impromptu poem would be given by Miss Jennie B. Hagan, of Vermont, and E. S. Wheeler, of Philadelphia, Pa., subject to be given by the audience. Miss Hagan stepped forward and the subject, "Unseen Powers" was given, to which she responded in beautiful style and verse. Mr. Wheeler then stepped forward and accepted the subject "Benediction," to which one of those beautiful and soul inspiring poems were given in the poetic measure and style of Edgar A. Poe, and was worthy of a place in the memory of all thinking minds.

The day thus far spent has been of unusual interest, but the good time, the time when all souls meet and clasp hands and hearts in one united and spontaneous outburst of the sympathetic chord of friendship and esteem, was enjoyed at 7 1/2 o'clock P. M., at the auditorium in the form of a reception to our western Brother in the spiritual vineyard, A. B. French, of Clyde, Ohio. After singing by the choir, President Crockett said that we had met to do honor to one of our brothers, and he would first call upon Dr. H. B. Storer, of Boston, to voice the sentiments to be expressed. The Doctor responded, stating the objects of the hour and occasion, and continued his remarks in a happy, congratulatory strain of thought, that the society had made the acquaintance of Brother French; that we had enjoyed a rich harvest of good things by his noble words of counsel and progressive thought so manfully expressed, and bade him God speed in the noble work he was doing. Remarks were made by E. S. Wheeler, Jennie B. Hagan, A. B. Plympton, Mr. Clayton, President of the First Society of Spiritualists, of Philadelphia, W. W. Currier, Mrs. Katie B. Robinson and Mrs. L. P. Danforth, and they were responded to by Mr. French in a feeling

manner, and he only regretted that his family at home were not present to share with him the pleasures of the hour.

The camp-meeting thus far has been a grand success in every particular. Next Saturday night there will be a grand illumination of the grove. W. W. CURRIER. Old Pan Cottage, July 30th, 1882.

The Concord School of Philosophy.

To the Editor of the Religio-Philosophical Journal:

We have been here, I mean the we of editorial singularity, ten days, seeking to learn the science that "man's wisdom teacheth" not. With the streets full of primeval dust, the thermometer using three figures to register with, and the town voting "No License," you can imagine much. Meanwhile, we can realize.

The attendance at the Concord School of Philosophy is less than in former years. I am told that there is a falling off principally of transient visitors; but it keeps us down to twenty-five and thirty. Two things are accountable for it: Mr. Emerson's death decreed Concord of the citizen whose name made it famous. He did not often appear at Hillside Chapel; but the name went very far. It may be, too, that it is getting to be an old story; that the novelty has worn away. Besides, the weather is hot, and Concord is by no means celestial in that respect. People go away from home in hope of rest and being cooled off; and it is work, not pastime to be here. To study philosophy well, we must believe in it. Talking over what one knows about it, is hardly the thing. These drawbacks are such only to the Scientist and those who do not care. Really, the intellectual entertainment is better than it has ever been. There is more real work done and of a better quality. Many of the lectures here are worthy of a prophet, apostle or a divine seer.

Hillside Chapel is a very modest structure. Whoever expected a costly or gorgeous Akademoia will be speedily disillusioned. Mayo will not hover over the mind very much. It is good enough, homely as it is, for all that we want of it. It stands on the side of a hill, by which British soldiers marched on an April day in 1775 and were sadly treated; and two apple trees are the principal decoration. Perhaps they will become classical. The chapel contains some hundred chairs; a tidy little platform and desk, which are both modest and all that are really needed.

There are two lectures a day; and those in attendance have an opportunity to discourse about them. Full three-fourths of those attending are ladies, and from the other States. Illinois is represented by Dr. Jones, a sterling lecturer; a lady of his parish, a tall, brown, busy housewife, with a mind and will of her own, and good sense enough to propel them; a Universalist clergywoman from Englewood, etc. A Denver lady is here, clear-eyed, earnest and perceptual. Colorado, Pennsylvania and other States are represented, but hardly New England.

We have had one lecture from A. Bronson Alcott, four from Prof. Harris, three from Dr. H. K. Jones of Jacksonville, one from Dr. McCosh, two from Prof. Howison, one from Mrs. Julia Ward Howe, and others. Such topics have been handled as "Personality, Divine and Human," "Socrates and Pre-Socratic Philosophy," "Aristotle on the Soul," "Gnosticism and Neo-Platonism," "Christian Mysticism," "Outlines of Philosophy," "Relation between Common Sense and Philosophy," "Ideals and Idealsism," "Scottish Philosophy." To-night, Dr. Rowland G. Hazard, brother of the Spiritualist of that name, will edify us.

I am greatly pleased with what I see and hear. Mr. Alcott, a veteran of 63, is good for long years to come. Miss Peabody, about the same age, always sits on the platform; and it takes a pretty wide awake individual (I dare not say person in Concord) to escape her ability to trip him. Prof. Harris has a future before him; he works hard and his effort to be thorough is evident. Dr. Jones approximates closest to seership. His last lecture was eloquent and almost a prose poem. If I had not used the phrase already I would compare it to a dithyramb. One felt himself in the Sacred Procession as he spoke. To speak of Concord without the Emerson commemoration, will seem to many like Hamlet omitted from his own play. To omit mention of the speakers would appear to each of them like leaving off the Ghost. It was worth attending and witnessing. The Rev. Dr. Bartol was the chief orator. He is an old-fashioned preacher with views and conceptions far toward the front. He intoned his words, which was a feature of itself. The address was a model, a delineation of Emerson as he was. Mr. Alcott read a poem about him, which will always remember both for its exquisite elegance and the meritorious diligence with which a Boston Herald reporter employed to obtain a copy in season. Mr. Joel Benton, of Dutchess County, N. Y., contributed some delineations of Mr. Emerson's poetry, and Mrs. Julia Ward Howe added her testimony.

In the afternoon the attendance was larger. I had forgotten to state at the proper place that the services were held at the Town Hall, which was elegantly decorated with ferns, flowers and arboreal ornamentation. No trappings of mourning, however, constituted any part.

Prof. Harris delivered an address on the Didactic Unity in Emerson's Prose. He insisted that his writings were not loosely thrown together, but exhibited the closest logical unity. I doubt not that he is correct; still I have found Mr. Emerson's works easy to read after my way of doing it. I am not addicted so much to logical argument as to axiomatic expression; and so am more influenced by wise expressions than by pages of erudition. Much talking down's one's ideas. But I can neither depict Mr. Harris's paper, nor transcribe it. Enough it must be to say that it was eloquent all over.

Mr. John Albee and Edna D. Cheney also made addresses, and Mrs. Martha P. Lowe read a paper. I will send them all to you by this mail.

The school will continue two weeks longer. We are to have from Dr. Jones discourses on "The Genesis of the Maya, Philosophy of Religion and Love of the Supernatural, Community of the Faiths and Worship of Mankind, The Symposium, The Bhagavad Gita, Schelling and Fichte. Also a variety of miscellaneous topics. The good wine is yet in reserve; but we have had several capital drinks already.

Despite the necessity for hot weather in its season, I am eager for some cooler temperature. I am set down for Alexandrian Platonisms, August 7th. But I will bore you no more this time. ALEX. WILDER.

Mr. Bradlaugh and three other freethinkers were committed for trial, recently, in London, on the charge of publishing blasphemous libels. Mr. Bradlaugh was afterwards admitted to bail in the sum of \$500.

The Uses of Psychometry in Negotiating Marriage Engagements Exemplified.

To the Editor of the Religio-Philosophical Journal:

During Mrs. Bullene's recent visit to Cleveland, she gave an exceedingly interesting exhibition in psychometry. The effect on one young gentleman who was present at her séance was most marked. Speaking of it to a friend on the following day, he enthusiastically exclaimed: "By George! you know it's a grand idea. A grand idea. Why, see here," he continued, waxing more and more excited; "think of the wonderful possibility she unfolded—the means it gives a man to get down to the very bottom facts of a lady's characteristics, so that a fellow need not be blinded by mere outside evidence of good qualities, if he may be put on to deceive him, but can you get her real disposition—every shortcoming of temper and other failings mapped out to a dead certainty—all laid bare to his comprehension!"

Now it chanced that this excited young gentleman, book-keeper in one of our leading wholesale houses, and whom we will style Mr. H.—, was at this time all but engaged to a Miss Y.—, whom he greatly admired, and had very nearly decided was as near perfection as young ladyhood usually attains to. There could be no question that she was more than usually intelligent, with a sweet face, and apparently all that could be desired in the way of disposition; but still on one point he had felt a doubt which had often troubled him. He was just a little afraid that she was well, say a little lax in her ideas about the great importance of economical carefulness in the expenditure of money.

The fact was, not to mince the matter—he was himself of a decidedly parsimonious disposition, and had already resolved in his young mind to become rich if the closest of cheese-parings saving could accomplish it. He had likewise resolved, if it should unfortunately turn out that Miss Y.—, in the event of becoming his wife, did not reach up to his ideas of matronly sympathy with his close-fisted purposes, he would hold the family purse-strings very tight, indeed. But here, in this grand science of psychometry, was a beautiful way opened to save him from the misfortune of any mistake in wisely choice, and he at once carried out a plan for its accomplishment. Making excuse of need to leave the city for some time, he arranged to have Miss Y.— respond to a letter he would send. The precious missive that was to open the secret recesses of the writer's most hidden qualities of character, he hastened to place in the hands of a sensitive (Mrs. Bullene having by this time departed for the west) and to his intense gratification, was told that the writer was a lady of even more perfect sterling quality of head and heart than he had dared to hope. Flying on the wings of ardent desire to possess so much of womanly perfection, he sought her consent to be his wife; and so elated had he become, that in the whirling overflow of his confidence, he told of his voyage of discovery to the sensitive, and what a glorious tribute to his intended wife's character he had received. This revelation seemed to make a marked impression on Miss Y.—, who said it was really wonderful, that it was something she had previously never dreamed of, and that she was deeply moved by it. But in regard to the proposal he had done her the honor to make, it was so serious and important, she would require a few days to think it over before expressing her decision. This was not at all what the ardent young man desired, but he was perforce obliged to wait with such patience as he could command.

Little did he dream of the disappointment still further in store for him. Instead of the beautiful and accomplished Miss Y.— falling into his outstretched arms to whisper she would be his own, she held him at a respectful distance while gravely informing him: "Mr. H., had your proposal come to me before your visit to the psychometrist, I think I should have accepted. I will candidly confess, however, that, like yourself, while holding a general belief in the excellence of your qualities, on one or two points I was troubled with some doubts, and often found myself involuntarily wishing there were means by which I could learn the absolute truth. The wonderful means by which you arrived at so certain a knowledge of my characteristics opened a new field, and I at once resolved to explore its hidden depths. You will certainly grant, that if it was desirable my real quality should be known to you, before taking so important a step as fastening me to you as a life-long partner, it was even more imperative that I should prove you to be such as my future happiness could depend on." "Well?" gasped the young gentleman. Very quietly Miss Y.— concluded: "I am sorry to say, that the account received from the same sensitive to whom you applied, does not show that our marriage would be at all desirable. So I must positively decline to renew our former intimacy with that object in view."

Alas for this disappointed amateur searcher after hidden knowledge. After vainly trying to change the sensible young lady's decision, he departed a sadder, but very much wiser young man; and he has been heard to express the decided belief, that psychometry is not half so much of a grand idea as he had taken it to be.

Cleveland, Ohio. W. WHITWORTH.

The Most Rev. Charles I. Saghers has a long article in the American Catholic Quarterly Review upon the practice of shaving in the Latin Church. He defends the present discipline of the clergy of the Latin Church in forbidding the wearing of beards. The historic origin of shaving he derives from the custom of the Roman citizens; its ecclesiastical origin he finds in the ill-treatment inflicted on St. Peter by Pagans, by whom he was shaved in derision. He finds the habit of shaving of great antiquity, equal to that of Christianity itself. In every period of the church the Latin clergy either shaved or cut their beards very close.

The following anecdote is related of Ralph Waldo Emerson. After a commencement address by Mr. Emerson to a Middlebury literary society, a clergyman rose to conclude the service with prayer, and used in it this sentence: "We beseech thee, O Lord, to deliver us from ever hearing any more such transcendental nonsense as we have just listened to from this sacred desk." After the benediction Mr. Emerson asked his next neighbor the name of the officiating clergyman, and when falteringly answered, with gentle simplicity remarked: "He seemed a very conscientious, plain spoken man," and went on his peaceful way.—The Nation.

Horsford's Acid Phosphate FOR THE ILL EFFECTS OF TOBACCO.

DR. C. A. FERNALD, Boston, says: "I have used it in cases of impaired nerve function with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, \$2.50
6 months, \$1.25

SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 12, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Body and Soul Therapeutics.

As an illustration of the wonderful potency of homeopathic remedies, a disciple of Hahnemann once boasted that he cured his patient, in the absence of the proper remedy, by simply thinking of it, leading one to believe that there is a healing efficacy even in a thought. The remedies administered for the ills that flesh is unfortunately heir to, are almost endless in extent and variety.

In primitive times, the remedies in general use were of a character that excites the risibility of the modern devotee of medicine, and he can not see a particle of efficacy therein. It is said that Dr. Brown, of Edinburgh, once gave a laborer a prescription, saying, "Take that and come back in a fortnight, when you will be well."

In treating the multiplicity of ills that the physical organization is afflicted with, different physicians bring different remedial agents to bear; each one has his favorite nostrum; each one his peculiar method of cure, and the disputations that have arisen have not always succeeded in dissipating the mystery that more or less beclouds the vision when seeking for an infallible remedy.

It seems, however, that Providence—if reports be true—occasionally condescends to restore the afflicted to health. It appears from the account before us, that twenty-five years ago, Mrs. Mary Durant of Elkhart, Ind., was stricken with blindness, caused by an attack of fever; a few months ago she began to discern objects somewhat indistinctly.

Whether God ever acts in the capacity of an itinerating physician, is a question that has never yet been definitely settled; yet to suppose that he does restore sight to the blind, relieve the swollen joints of rheumatism, or cure the consumptive, is about as consistent as the belief that he sheds tears when it rains, is angry when it thunders, is displeased when an earthquake shakes things generally, and smiles beneficently in the genial days of summer.

Not only is it true that physicians adopt extraordinary remedies and means to cure physical infirmities, but those who have the soul in charge, Doctors of Divinities, are equally remarkable and grotesque in their presentation of methods by which one can be relieved of the effects of sin, and assume a prominent position in the beautiful gardens of God, that exist somewhere in the region of space—no one knows where! Prayer, faith, baptism, the sacrament, rest on the Sabbath, a belief in the Bible, and complete confidence in the ability of Jesus to atone for one's sins, are among the many methods whereby one may emerge from an unclean state morally or a dirty condition of the soul, and be acceptable in the sight of God.

The various crude methods of curing disease, adopted in remote ages, have gradually been displaced, and are now regarded as relics of superstition and ignorance; but the various devices or systems brought into requisition centuries ago, to purify the soul, banish its sins, and prepare it for immediate entrance into the home of God, unfortunately remain the same in many respects. Heaven has the same golden streets; the same beautiful harps; the same angels with wide-spread wings and features beaming with exalted love, while Jesus stands ready to atone for the sins of those who ask him to do so.

Let us hope that as radical a change will take place at no distant day in the religious world in reference to the proper method of purifying the soul and rendering it acceptable in the sight of God, as has already taken place among medical men with regard to the treatment of disease. The D. D.'s need a new system of soul-therapeutics, and that is presented in the teachings of the Harmonial Philosophy, which will at no distant day be the only method adopted to render the soul attractive in the sight of God and the angel-world.

The Index quotes our remarks about Thos. Walker and adds:

It is fair to inquire whether this Mr. Walker was known to be a "renegade" by the editors of spiritualistic journals before he renounced Spiritualism, and, if so, whether they made known his character and repudiated him as a representative.

The Index very well knows that the JOURNAL never does any whitewashing and never refrains from publishing anything which will conserve the public good. After Walker's Toronto experience he came to the States professing great contrition, and, giving up his attempts at materialization. We took pains to inform Dr. Peebles of Walker's Toronto record before he started with him on a voyage around the world.

We detest as heartily as can the editors of the Index the custom of condoning offenses while a man belongs to "our party" and then exposing them when he goes over to the opposition. There are individuals foisting themselves upon the materialistic public, to which the Index—the ostensible organ of the Free Religious Association—caters, for whom that paper has only contempt.

The Roman Catholic Bishop of Brooklyn has suspended the priest in charge of the Roman Catholic church at Coney Island for accepting \$2,000, being the amount of gate money collected on a single day at the Brighton Beach race course, and he has returned the money.

A Strange Scene in Church.

A special cable to the daily papers here, sets forth a curious incident that occurred in a church at Clevedon, England. A young man did public penance for the seduction of a girl who was awaiting trial for manslaughter. The church was crowded. After evening prayer, when the vicar entered the pulpit, he told the congregation that they were about to deal with a matter of the most ancient character—a case of church discipline.

The young man exhibited a true, manly spirit in his efforts to assist, if possible, the one whom he admitted that he had grievously wronged. If you wrong any human being, sooner or later, in this life or the next, you must make amends therefor. You cannot possibly escape from so doing.

Second-Hand Gods.

There are various grades of gods in existence, and any one who feels peculiarly reverential cannot easily fail to find one that will suit his fancy—unless his ideal is too high. The New York Sun sets forth that in the rooms of the Presbyterian Foreign Missionary Society, in Center Street, New York, a remarkable collection of heathen gods has gradually accumulated, and, from any point of view, they present an interesting study.

The Times states that Senator Ingalls having suggested some modifications to "Senator Williams's bill to prevent the spread of pleuropneumonia in cattle, Williams is reported as declaring his belief that if the Lord's prayer were under consideration the senator from Kansas would move an amendment. This proceeding would not be so audacious and unusual as the senator from Kentucky, who does not seem to have read the revised Testament, thinks.

The Denver Republican says that "during the past decade, while the professors of the several schools of medicine have been fighting among themselves, and in their efforts to bolster up their pet theory in practice, prove that the rival clans were a set of licensed murderers, a class of specialists have luckily arisen. They are men who, while they respect the knowledge acquired by the regular practitioners in materia medica, have had brains and courage enough to travel beyond the beaten paths and utilize for the benefit of suffering humanity such remedies applied in the light of their study and experience could furnish. To this class belongs Dr. Collins, the 'Magnetic Healer.'"

The Christian Union imparts some very pleasing news. As is well known, its particular idol is that remarkable personage, Henry Ward Beecher. That he is growing old shows that he is only an ordinary mortal after all, but it is very gratifying to learn, as set forth by The Christian Union, that "Mr. Beecher promises to be a radical till he dies."

"Brain Waves."

The London (England) News suggests that believers in "brain waves," and in the class of phenomena which the term "brain waves" is intended to explain, will be interested in a "strange incident" reported from Plymouth. It then goes on to state that on one Tuesday evening a young man called upon the editor of the Western Daily Mercury and asked if any telegrams had been received which gave the names of Englishmen killed on that day in Alexandria.

Somnambulism.

The Atlanta (Ga.) Constitution gives a curious incident illustrating the peculiarities of somnambulism. One Richard Meeler dreamed a few nights since of a terrible storm, and that for his safety it would be necessary for him to go down to the mill, some fifty yards away, and hide himself under the mill. There were a great many rocks, stumps, and shafts of mill machinery under the mill, and while stumbling around near the water wheel he was bitten by a moccasins snake in several places on the foot.

In a recent sermon the Catholic Bishop of Newark (Dr. Wigger) said: "It is time to raise a warning voice when men, otherwise good and learned, publicly proclaim that man has no right to property. The church has very clearly defined principles on this point. She has always taught that man has the right to ownership of property. True it is, she teaches that absolute ownership belongs only to God; but what we acquire by hard labor or by other legitimate means belongs to us, to the exclusion of our fellow-beings; and no man has a right to deprive us of it. If you hear even a priest teaching doctrines opposed to this principle, beware of him—for his utterances are not of God, but are the wild vaporings of a depraved imagination."

We learn from an esteemed friend, Dr. Beals, that Lake Pleasant camp meeting over which he has so ably presided for years, opened the season on Sunday the 30th ult., under most auspicious circumstances. The Doctor says:

"We have had a beautiful day, and two very fine discourses; in the morning from W. J. Colville, from this subject, which was handed to him in the morning, 'What has the rostrum at Lake Pleasant Camp Meeting Association to contribute to the world's thought?' The afternoon's discourse was by Mrs. Sara A. Byrnes. Both were excellent. We open with the usual number, with a good prospect of a large attendance."

GENERAL NOTES.

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

Dr. Samuel Watson lectured at Bloomington, Ill., last Sunday.

W. J. Colville lectured in Townsend, Mass., Thursday evening, Aug. 3rd.

Mrs. Sarah A. Wiley spoke in the Spiritualist's hall, Bartonville, Vt., Sunday, Aug. 6th, at the usual hour.

Mr. A. J. King and his wife, Maria M., have returned to Hammon, N. J., from Saratoga Springs, where they went for recuperation.

Mr. and Mrs. Bundy started on their Eastern trip on Thursday of last week. They intend to visit the various Spiritualist camp meetings.

Jennie B. Hagan will be at Onset Bay camp meeting till Aug. 13th, and then will go to Niantic, where she will remain till Aug. 21st. She is open for engagements during the fall and winter. Address her at South Royalton, Vt.

Dr. Samuel Watson, whose name is a household word wherever Spiritualism is known, will lecture before the Second Society of Spiritualists, at Martine's Hall, 55 Ada St., the 13th and 20th of August. He should be greeted with a large audience.

The Denver Republican states that two "Spiritualistic frauds," the Miller Brothers, have been at that city. It says: "The show was turned into a grand circus, the audience seeking to get as much fun out of the fraud as possible by making fun of the brothers. The farce ended by the younger brother placing his hands on a light table and lifting it from the floor, a task easy to accomplish with the aid of stiff wax. This act did not end the show as far as the brothers were concerned, and there was probably more to follow, but the audience became so disgusted that it arose as one person and left the house."

Capt. H. H. Brown expects to attend the Burlington, Vt., Camp a portion of the time of its continuance. He will attend the session of the State Convention at Montpelier, Sept., 22nd, 23rd, 24th, and would like engagements for Sept., in Northern New York, Vermont, or on any route between these places and New Jersey City or Boston. He desires to correspond with parties anywhere in the United States, who would like him to visit them. He has purposely withheld making any definite engagements after Sept. 21th, that he might decide after the camp-meetings were over what section to go to. If a sufficient number of engagements can be made, he will go via Western New Jersey to the West or South. Otherwise he will remain in the East. Will all who desire him please write him until Aug. 27th, at Neshaminy Camp, Oakford, Penn. After Aug. 27th, to the care of M. Rathbun, Esq., 453 Fourth Ave., New York City.

Current Items.

A Japanese idol of the first class will sell in London for \$15,000.

The appropriations made by congress this session exceed those of last year nearly \$50,000,000.

Twenty-seven missionaries for China and Japan left San Francisco recently in one steamer.

The Boston Pilot was the only Catholic paper in this country that had a word to say in favor of Garibaldi.

Several miraculous cures are reported to have taken place at the shrine of St. Anne of Beaupre, near Quebec.

An appeal is made to every Catholic in the world to contribute five cents each to build a monument to Pius IX.

Col. John C. Hamilton, a son of Alexander Hamilton, died at Long Branch, July 25th, in the ninety-ninth year of his age.

New York City paid last year \$4,000,000 for its school bill, \$7,000,000 for its amusement bill, and \$60,000,000 for its drink bill.

Mr. Gladstone was first returned to Parliament Dec. 13th, 1832; and has been a member of every House of Commons since that time.

Mrs. Livermore thinks "the cream of the East has gone West, that our finest young men and women are there, and that is the reason the West is in advance of the East."

A Western clergyman who has recently received the degree of D. D., says that he feels "like a piece of decorated china; not a bit better for service, but more esthetically adorned."

A company of Second Adventists in Texas are so convinced of the immediate coming of Christ that they have prepared a tent for his occupancy, furnished with a handsome bed and other accessories to comfort.

The great Natural Bridge in Virginia is of limestone rock, having a height of 216 feet, a width of 65 feet, with a span of 60 feet. The thickness of the rock in the centre of the arch is about 50 feet.

An epidemic of yellow fever is threatening along the Rio Grande. At Metamoros, where the plague first appeared, there is an alarming increase in the number of victims.

Strange things happen under the connection of Church and State. The members of the Jockey Club who recently purchased the Exning Park estate, near New Market, England, are now lay rectors of the Parish of Exners.

Richard Jahr, a German student in photography, has photographed President Garfield's tomb by the use of no other light than that of the moon. The camera was left in position seven hours before the negative was perfected.

An old colored minister not long ago sent up the following petition to the throne of grace: "Sum ob dis here congregation will go to the court house, some to de jail, some to the gallows, and some to de debbil; but, Lord, bless 'em where eber dey are."

Miss Fanny Parnell, sister of Chas. Stewart Parnell, the Irish leader; and granddaughter of Commodore Stewart, known as "Old Ironsides," died July 20th. She was 29 years of age. Many branches of the Ladies' Land League in this country were organized by her.

The London Tablet says of France, "One after another the outward and visible signs of religion are disappearing, and the bulwarks of morality are being cut down." The Spectator, too, "has little hope of democracy penetrated with a kind of active disgust for religion and religious teaching."

Ruskin is founding a workingmen's library and museum at Sheffield, England. The gallery of sculpture occupies him especially. He will not admit the Venus de Medici, nor Milo, nor Antinous, nor Apollo, but will adorn his gallery with statues of Yorkshire market women and milkmaids.

From the Italian census of 31st December, 1881, it appears that in the twenty-four capitals of provinces, on an average, little more than fifty per cent. of the inhabitants can read and write; yet in twenty-three of these towns the number of persons knowing how to read and write has greatly increased since 1871.

Scientific men in Japan are now discussing the possibility of utilizing the internal heat of the earth. It is stated that within a radius of 100 miles around Tokio, there is an unlimited supply of water in hot springs, and the heat from these could be converted into an electric current, and transmitted to the town.

W. A. Fenner, formerly of Sherman, and now of San Antonio, Texas, says: "Spite of all to the contrary, I saw the ex-Rev. W. H. Murray come into this place last Sunday—Sunday, mark you—and unload with his own hands a wagon load of cedar ties he had hauled from his little place for the street rail road company."

The Independent says: "While the Adventists believe the war in Egypt to be the result of the failure of the angel of the Revelation to hold the four winds, the Christian Instructor professes to see in it an indication that God is grieved at the action of the United Presbyterian Assembly in favor of instrumental music in public worship."

There are thousands of black, tar-like springs running out of the ground all the way from fifteen miles out in the ocean of the Santa Barbara coast to the border of San Bernardino county, California. On Santa Paula Creek, at the mouth of Scott canyon, parties about fifteen years ago had a refinery, and after taking out the illuminating oil, they ran out the remainder into a pit and burned it, not dreaming that they were destroying the finest lubricating oil known.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Easter Song of Spiritualism.—31th Anniversary.

BY LATA DANNEY SAYLES.

These are the gracious Easter-days By poet camp or folk in story; O publish in melodious lays The advent of this King of glory!

The air is soft with southern breeze That rustles through the budding trees; The ground is stirred with sweet unrest And tender grasses clothe its breast;

O Easter bells that fill the air Upon this beautiful Sabbath morn, Ye celebrate in tones as clear The rising of this new Dawn!

The world is better far for Thee, O martyr fair of Galilee! Thy sorrow came on many a breeze, Swept over continents and seas.

Be Fraternal. To the Editor of the Religio-Philosophical Journal: The liberality of the JOURNAL, not only to the various religious sects, in opening its columns to any who wish to state their belief, illustrates and proves it, but to mediums who think they have not been fairly dealt with, to put in their plea in abatement, is certainly praiseworthy.

Sturges, Mich. In C. D. GRIMES.

Southern Summer Saunter.

To the Editor of the Religio-Philosophical Journal:

A refreshing tour is afforded the denizen 'in the melting mood' by a journey from New York to Norfolk, Richmond, the White Sulphur Springs, Va., and back. Such a trip your correspondent is now enjoying. Saturday, July 24, we left New York on a new floating hotel, the Roanoke, of the Old Dominion Line, reviewing the ocean scenes, the great bridge like an immense spider-work let down from the sky, Coney Island, like a magic city rising from beneath the waves, and animated steaming in all directions.

The meals on board are so well timed as to be ready just when the body wishes to reject even that which it hath not. The ungentle undulations, under mainly exasperation, were for me and my party the bodily sea-saw we saw the sea—afraid we should die, then afraid we wouldn't, as we played the game of heads up, feet down, heads down, heels up. A piano, under proper handling, joined the chorus of the waves, until we rode into Hampton Roads.

After lying at Norfolk six hours, we proceeded to Richmond, Sunday night, for towards morning we "went to the bottom," the steamer drawing seventeen feet of water, the river furnishing fifteen. Awaiting the next high tide we passed through the famous Dutch Gap, (like a Dutchman's mouth, good for "schooners"), and were transferred to a tug-boat, where, seated on a water barrel, we heroically entered the city.

Settled romantically on the aforesaid barrel, a Virginia lady forgot her pride enough to occupy one half of it, and to discourse upon her homestead, the Bramton, on the James, which has been in the family for two hundred years. Retrospection (especially under the way) is one of the pleasures of the high-minded Southern. We met one native, an exceptional unprejudiced man, who said that in travelling further South he always registered himself "Not F. V."

The drinking water of Richmond is coppery, and one of the best of its attractions is the city, and the state when mixed with something better; or, like Spiritualism, best when pure and unmixed. The Chesapeake and Ohio R. R. now extends from Newport News to Richmond, and West, so that great quantities of coal direct from the mines, are freighted at once to the ocean. Telephones now connect many parts of Richmond, so that families on the seaboard readily converse with their friends in the interior or outskirt, a "miracle" impossible a few years since.

From Staunton we journey to the noted White Sulphur Springs, where the belles of the South are accustomed to resort for cutaneous purification and husbandry. Here we met the Rev. Dr. Talmage and his family, who are delighted with the scenery and society. We asked for the sulphur and he said he preferred it this way to the sulphur and molasses which his mother every spring attempted to supply his mouth, a difficult matter, considering its capacity. Among the guests are families from France, England, Texas, Massachusetts, Missouri, Florida, Arkansas, Indiana, Kentucky, Maryland, North Carolina, Illinois, Washington, Wisconsin, Rhode Island, Connecticut, Ohio, Louisiana, Pennsylvania, New Jersey, etc.

Mrs. Lincoln's Ambition.—Her Early Determination to Become the Wife of the President of the United States.

To the Editor of the Religio-Philosophical Journal:

A woman correspondent of the Philadelphia Times writes from White Sulphur Springs as follows: "Although Mrs. Lincoln's illness was not known here, her name was mentioned in a pleasant parlor conversation between ladies one evening last week, and some interesting reminiscences of her were given by Mrs. William Preston, of Lexington, Ky., who when a young girl, Miss White's was well acquainted with Mary Todd, for both were then living in Lexington. Mrs. Preston said that Miss Todd had always insisted when quite a young girl that her husband would be President of the United States, and as she did not then appear to be one who would attract the attention of young men, not being so handsome as most of her companions, many of the latter would laugh at her prediction. While she was still young she got into a girlish pet with her family and announced that she was going away to make her home with her sister, Mrs. Edwards, in Springfield, Ill., and declared that she would yet be the wife of the President of the United States and triumph over those who had opposed her."

"She went and was courted by both Stephen A. Douglas and Abraham Lincoln, and accepted the latter. After becoming engaged to him she wrote to her friend, Miss Wickliffe, a playful description of the man of her choice, mentioning his unimpeachable appearance and awkwardness, and with a merry appreciation of the humor of the prediction, again saying 'I mean what I say, and I make him President of the United States all the same. You will see that, as I always told you, I will yet be the President's wife.'"

"Years afterward, in fact, not more than ten or twelve years ago, in looking over the papers of his father-in-law, Governor Wickliffe, who had just died, General Preston came across a letter indorsed in his father's handwriting, the most remarkable letter ever written by one man to another. This proved to be the identical letter written by Mary Todd in regard to her betrothed—Abraham Lincoln. When General Preston showed it to his wife she said she supposed that after reading it she had thrown it carelessly down on her father's desk, attaching no importance to it, but he, picking it up, was so impressed by it that he indorsed it as quoted above, and laid it away among his papers, to be found there after the girlish prophecy had been fulfilled."

"Mrs. Lincoln's talent for match-making did not end with herself, for it was she who picked out Mary Harlan, the daughter of the Senator from Iowa, for her son Robert, and seeing her one evening at the opera, remarked: 'I should like Robert to marry just such a girl as that.' Her husband who heard her say it, observed to Mr. Sumner: 'My wife is a great match-maker. She will make a match between Harlan's daughter and Bob; see if she don't!'"

"Subsequently Mrs. Lincoln sent Miss Harlan a bouquet and began cultivating her acquaintance and throwing her son and the young lady together. Meantime the young people had met at a hotel at the National Hotel, in Washington, the most agreeable evening in each other. That was in the spring of 1855. Their marriage, however, did not occur until September, 1857 or 1858, I think the latter year, and the only time Mrs. Abraham Lincoln has visited Washington since her removal from the White House after her husband's assassination was when she attended her son's wedding there. She has always been fond of her native State, and has been often invited to visit him, and Mrs. Robert Lincoln visited her last winter, and has done so every year when her mother-in-law has been in this country. President Lincoln was also attracted by Miss Harlan, and I was told by one who knows, and who spoke of it to me in Washington in the spring, that he had before his death decided to take Mr. Harlan into his Cabinet, and it was playfully said that it was the possibility of a match between their children which first suggested the idea to him."

Last night a lady who resides on My Street was "at home" to quite a number of her friends, and a pleasant evening was the result. Before the hour for separation had arrived, however, one of the guests of the lady was taken quite ill and was escorted to a bedroom, where she was disrobed and made feel as easy as every possible kindness could offer. About 12 o'clock she fell into a quiet sleep, but the countenance was very pale, and she was thinking that her guest had forgotten her lies in sweet slumber, lay down upon a sofa beside a window in the room, and was soon lost to the cares of this world. How long she slept she does not know, but while in the midst of a pleasant dream she felt something brush across her face, and with a start, awoke. Her awakening saved the life of her friend, but came near causing her own death.

Olden Times.

To the Editor of the Religio-Philosophical Journal:

As we would throw all possible light upon orthodoxy, its darkness of the past as well as absurdities of the present, please publish the following from the authentic catechism of olden times. From such comes popular Christianity of our day.

DOES THE WORLD IMPROVE? The oldest English Catechism, of which we have any account was called the "Master of Oxford's Catechism." Copies of it still exist. The following extract of questions and answers will give some notion of its character, and of the condition of religious thought in the people by whom it was used: Q.—Say we now, where was God when he made heaven and earth? A.—At the further end of the wind. Q.—Whereof was formed the name of Adam? A.—Of four staves; these be their names—Araax, Derx, Arosolym and Momfumbres. Q.—Of what state was Adam when he was made? A.—A man of XXX winters of age. Q.—Of what length was Adam? A.—Of four score and seven. Q.—How long lived Adam in this world? A.—Nine hundred and thirty winters; and afterwards in hell, until the passion of our Lord God. Q.—What is the best herbs that God loved? A.—The Rose and the Lily. Q.—Wherefore is the sun red at even? A.—For it is hot and scarce ever seen in its colour.

This Catechism was in use in the time of Henry V. Could it now be used there or here? Have we any College Professor who could write and publish such a Catechism? No. It is too far below the present condition of religious thought. Yet, theologians who encouraged the use of such books, felt vastly wise. They had quite as powerful a consciousness of infidelity as we have, and hence a secret for heaven's sake, were sturdy watchmen of the present, who mourned a little for the past. They, too, forbade men to preach or believe anything different from the established notions of religion, and they had fagots and fire to enforce their prohibition. So it is, and will be, till the theologians, Mrs. Faringtons stare, scold, lift up their hands with holy horror, and do battle till their breath is gone, if they will—progress in thought is possible, and the world does more.—Independent Press.

D. Winder, of Carthage, Ohio, writes: I write to congratulate you in reference to what I regard the recent great improvement in the moral and religious force of the dear old JOURNAL. The last number, under date of July 22nd, contains, in my judgment, several of the best articles I have ever seen in its columns. I allude especially to the powerful address of Hon. J. B. Young, on the relation of "Spiritualism to the Church of the Future," and your editorial on "Music and Religion." Pity that these articles cannot be read by all the old "fogies" in the land. If you can spare a few extra numbers of your last paper, I promise you that I will place them where they will do the most good, and the most good, as I have always done with all the extra numbers you ever sent me. I have this day recorded on my memoranda the names of preachers, my old clerical associates. I am preparing an address to send to them all, and would be glad to send your last number to each of them, with the address I am now putting in type. I have a neat little printing office in my own private dwelling, and will adopt the tract system to spread the truth.

E. C. Culver, of Swede Point, Iowa, writes: Permit me through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, to thank Mr. Wm. B. Sowden for the great kindness he has shown toward a poor man, a Spiritualist, by paying for the JOURNAL, and having it sent to my address at Swede Point, Iowa. Thanks are also due to Mr. David Johnson for the same kindly act. I would like to state your name to my friends, and tell you how much I appreciate your kindness. With two years' subscription in advance, I think you may count on the third year if I live, for I feel confident that I can save up enough in that time to pay for the JOURNAL one year more.

J. A. Unthank, of Bell Creek, Neb., writes: I indorse the course of the JOURNAL in reference to frauds. Any advantage gained by deception is of no value, and will prove a loss in the end. Many are anxious that all should be convinced of the truth of a future life, and that their friends may communicate, and that every thing should bend to that end. That is desirable, but purity and honesty is of more value, for without that, everything else is worthless. It is not the intellectual conception of a thing that gives character to a person; it is the embodiment of principles into his every day life. Opinions are of no value, only as they influence our actions.

W. B. Gage of Menominee, Mich., writes: The harmonical philosophy is not very popular in our town, though there are a good number of liberal minds here. We need a good live lecturer, one that will set the people thinking. Such a man would find a large field for operation here and, I think, result in much good.

E. G. Buford writes: I am a thorough convert from Methodism to Spiritualism, and want to keep up with all news from the best sources of information on this subject. It is indeed surprising that the church continues to fight it in the dark, knowing little or nothing about it. I fully believe that Spiritualism will live and grow in spite of all opposition.

W. J. La Rue writes: I have been a subscriber to your most valuable paper, with the exception of about one year, ever since the publication of its first number, and you will please accept my humble but most profound assurance that in my estimation it more completely adapts itself to the niche, the hour of progress has sculptured for it, than any other publication in the line of its advocacy.

Notes and Extracts. Whoever dreams of absolute rest, dreams of nonentity. A tale bearer reveals secrets; but he that is of a faithful spirit conceal the matter. A noble man, even under pressure of sharp trial, will never lose his poise and exalted character. A day of judgment is at hand when all Bibles, all religions, must come under the judgment of human reason. Sorrow holds the keys of our mortal life. She ushered us into it. She opens also the passage to another life. There is no such thing as a miracle in the universe, miracles are born of ignorance, lack of reason, and a belief in them is rank superstition. The doctrine of a future life being the principle plank in the spiritual platform, they do not recognize either a changeable God, or a changeless condition of souls.

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sidney Smith. It is fortunate that most mediums, who so far lose sight of their proper vocation as to assume the role of leadership and authority on their own stock of mental capital, make sorry failures. Beautiful is the activity which works for good, and beautiful the stillness which waits for good; blessed the self-sacrifice of the one, and blessed the self-forgetfulness of the other.—Collyer. The present struggle going on 'is not for power, but for individual freedom. Spiritualism can only be said to be ineffective in that it aims to subvert and supplant all the wrongs ingrained in the olden systems with new and more humane principles. Beautiful is the appearance of a noble man, when he is making known to the world the fine qualities of others. The rays of the moon, when he is opening the calyx of the night-lotuses, have a doubled brightness.—Hindu (Vasavadatta).

It is one thing to be right, and another thing to be swung into a prejudice that may transform a human being into a fiend; only a knowledge of facts can make a man what nature designed he should be—a fit temple for the indwelling of a pure spirit. The theory that man is naturally depraved, that God is angry with him, and that he is creating a feeling of depression; for when we ask what the prattling babe has done to incur the wrath of God, our tongues are silent, and nature revolts at the idea. Heaven is, in fact, and in essence, a state of man's own mind, a state of love and goodness. Thus, heaven is not so much a gift and reward after death, for good actions done in this life, as the necessary result of ceasing from evil and cherishing good affections.—Swedenborg.

Every person of sound intellect will respect a brave man, no matter whether he respects the cause he serves or not; but he will not respect an unpopulor cause, and making yourself offensive in its presentation, you neither win the respect of your opponent, nor do yourself or the cause you represent justice. The tendency of men is ever in the direction of the systems of education in which they have been trained. The church forces itself upon the secular oblations of past ages, and it is hard to eradicate these ideas from the mind; and only through a knowledge of the presence of spirit forces can it be done. Spiritualism does not issue any edicts, it has no "this sayeth the Lord" inscribed on its banners, but it appeals to the consciousness of the individual, reasoning from cause to effect, searching into the hitherto mysteries of human life, and out of chaos evolving a new order of things, more rational, more natural and better adapted to the needs of the times.

Dissolution, decay and death, all forms of decomposition, are parts of the process of re-composition, in new or in modified forms. Illustrative of the inexhaustible resources of living thought, and proofs irrefutable of the sublime Truth that, in all the infinite universe there is no such phenomenon as absolute death, and that nonentity is impossible. It was a sentiment of Carlyle, that the Tree of Life has its roots in the Kingdom of Darkness and Death, while its top reaches to the highest heavens. Dead and decayed organisms of the lowest forms have so fertilized the primitive barren soil that it can bring forth higher and more perfect vegetable forms, the food of animals, whose exuvia and carcasses have still more enriched the earth so that she could produce the higher animals, of whom the Caucasian man is as yet her noblest offspring. The frequent occurrence of ailments among some African tribes and among the Zulu Indians, of New Mexico, proves that Nature is at work improving the lower human races; and the wide difference in physical and mental qualities between the lowest and the highest of the human family, and between the highest human race and the ideal "crowning race" are prophecies of what may be expected in some far future time.—Ottie Branch.

[From Frank Leslie's Illustrated Newspaper.]

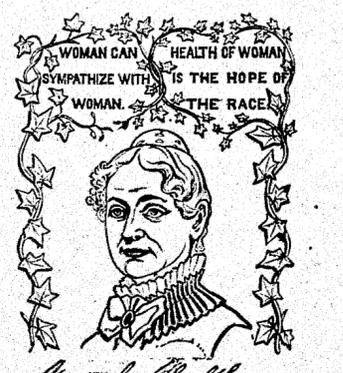
A LADY SAID

"These Horrid Pimples! No, I Cannot Go. Please Present My Excuses." Probably two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to do away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and marred countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features, are a certain amount of good looks which attract everybody. As it is now, she imagines every one sees and talks about "those freckles," "those horrid pimples," and other blemishes with which she is afflicted, and this is true of either sex.

To improve this appearance, great risks are taken; arsenic, mercury, or high-sounding titled named articles containing these death-dealing drugs, are taken in hopes of getting rid of all these troubles. In many cases, death is the result. No purification of the burning, heaving, itching and inflammation is given. All troubles with Eczema, salt plasma, Tetter, Eczema, Induration, Rough Scaly Eruptions of any kind, Itchiness of the Hair and Scalp, Scalds, Itches, Humors or Tender Redness on any part of the body, should know that there is hope for them in a sure, perfect, and elegant remedy, known as "Dr. C. W. Benson's Skin Cure." It makes the skin white, soft and smooth, removes cuts and freckles, and is the best toilet dressing in the world. It is extremely pure and contains no poisonous ingredients, consisting of both internal and external treatment. Our readers should be sure to get this and not some old remedy resuscitated on the scales of Dr. Benson's and now advertised as "The Great Skin Cure." There is only one,—it bears the Doctor's picture and is for sale by all druggists. 51 per package.

A Sensation.

By the discovery of some new thing, but nothing has ever stood the test like Dr. C. W. Benson's Celery and Chamomile Pills. They really do cure sick headache, nervous headache, neuralgia, nervousness, sleeplessness, indigestion, paralysis, and melancholy. Price, 50 cents per box, two for \$1, six for \$2.50 by mail, postage free.—Dr. C. W. Benson, Baltimore, Md. Sold by all druggists. C. N. Crittenton, New York, is Wholesale Agent for Dr. C. W. Benson's remedies. 31 4 33 3



WOMAN CAN HEALTH OF WOMAN IS THE HOPE OF SYMPATHY WITH WOMAN. THE RACE. Lydia E. Pinkham's VEGETABLE COMPOUND. A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhoea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PRO-LAPSUS UTERI, &c. Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods. PHYSICIANS USE IT AND PRESCRIBE IT FREELY. FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the Uterus it is the Greatest Remedy in the World. KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use. LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the blood, at the same time will give tone and strength to the system. As a medicinal result is the Compound. Both the Compound and Blood Purifier are prepared at 23 and 25 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of Lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of Inquiry. Enclose a 2-cent stamp. Send for pamphlet. Mark this Paper. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Sold by all Druggists.—31 4 33 3

Gathering.

A little removed from the road-side, stands a neat, one-story brown cottage, embowered in trees and blossoms this balmy May. All the spring, from the sunny South-land, round it have the birds been gathering with their cheery songs. From earth and air, and dew and shower, and sunlight, the surrounding trees have been gathering their wealth of bud, leaf and blossom. The grass and grain have spread around a graceful carpet of living green whose waving delicacy has been gathered from the elements by that mysterious something we call life. No sooner is this miracle of nature, life, unfolded than it begins the process of gathering. From its lowly to its highest forms, it is always gathering.

In the bough of an apple-tree so near the door that you can almost put your hand on it, two robins have built their nest. How cheerily and industriously they gathered the materials for it! And now that the patient mother-bird is sitting, in a few days that busy gathering there will be for the five little young lives now snugly housed in their palace of blue? And how greedily they too, will gather to themselves the dainty tid-bits which the busy gathering of the parent birds secures for them.

The good woman of the house, its very queen indeed, has a small army of young chickens, and from early morn all through the live-long day, how assiduously they are gathering under the bustling lead of their mamma, who, like Martha of old, seem very "fanciful and troubled about many things." To-day the ants came, and gave the little chicks unmistakable evidence that they, too, are gathering. And the constant raids upon everything that is sweet, convinces all that the ants are gathering; and so it is in the animal kingdom, from the worms on the apple-trees to the slugs in the ground, the beasts in the field, and the fishes of the sea; so soon as the new life awakes, the mouth opens, and gathering begins.

Man, too, is gathering. In sooth he is the most omnivorous of all gatherers. Not far away is a great city. The busy hum is an index of the gathering that there is going on; gathering raiment, gathering bread, gathering oil, how eagerly gathering gold—gathering knowledge, and here and there are earnest ones gathering into the garner of the spirit that ample substantial bread which is so abundant for those who truly hunger and thirst therefor. As I write, sleep has drawn his curtain over the busy mart, and around many a couch are angels gathering, trying to minister to the slumberers, and touch into more active gathering the immortal part of their natures. Oh! that man would cease the childish rush and race for the gew-gaws of material wealth, and begin the man-like gathering for spiritual growth!

But how is it in the cottage by the road-side? Ah! the body hungers and thirsts more than the spirit. Three times a day it must be fed. This is imperative. While for the spirit—there three meals a week, or a month? Not if it be necessary to set apart a special time for each. But, oh, how the spirits of its inmates hunger! And how, too, they are fed, both by the busy gathering and that which the angels bring them, even while pursuing, often mechanically, the round of duties, gathering for the body. And as the fleeting years pass over them, they feel, not despairingly, but hopefully, that they are gathering nearer and nearer that beautiful shore to which the great gatherer, Death, will transfer them, and where, with gathering loved ones who wait them there will be a joyful gathering in the beautiful "Land of the Dead."

Quincy, Ill., May 3rd, 1882. C. W. Cook.

The London Spectator says that the efforts of the poor Jews of Russia to emigrate to America is impeded by an unexpected difficulty. It is the practice of the Emigration Committee at New York to find work for the immigrants and distribute them through the country in the occupations with which they are acquainted. They distribute hundreds of thousands of persons every year in this way, but they say they fail with Jews. Either their employers send them back, making charges of idleness or incompetence, or the Jews themselves return, declaring that the work is too hard. The committee have, therefore, declined to receive any more Jews. The truth seems to be that the Jews are expected to do hard manual labor; and that in America, as everywhere else, they refuse to do it, except under pressure of absolute necessity. Their business in the world, as they think, is to distribute, taking a heavy toll upon the article distributed, and living at the expense of others.

One of the curiosities of Nantucket is a clock made by Wallie Folger who died in 1849. The clock was constructed before Mr. Folger was 24 years old, and combines a representation of the motions of the sun and moon with the ordinary timekeeper! It shows the time of full tide at Nantucket, and also the times of the hunter's and harvest moons. The wheel indicating the year is so constructed that its revolution is not completed till it has seen its 100th year.

A Foolish Mistake. It is a foolish mistake to confound a remedy of merit with quack medicines. We have used Parker's Ginger Tonic with the happiest results for Dyspepsia and Debility and know it to be a sterling health restorative.—Times.

Truth is as impossible to be soiled by an outward touch as the sunbeam.

DON'T WASTE MONEY on trashy extracts when you can buy a perfume so delightful and lasting as Florence Cologne.

Love, like a creeper withers and dies if it has nothing to embrace.

The young man or woman who must forsake society because of mortifying freckles, tan, tetter, pimples and itching exoriations of the face, should use some of Dr. Benson's Skin Cure. It cleanses the scalp and is good for the toilet.

Edison has recently obtained a patent for an invention by which electric lights can be raised or lowered at will.

*It is impossible for a woman to suffer from weakness after taking Lydia E. Pinkham's Vegetable Compound.

Sorrow is only one of the lower notes in the oratorio of our blessedness.

It is estimated that not less than 2,000,000 needles are used per day throughout the United States.

\$5 to \$20 per day at home. Samples worth \$5 free. Address S. WINCHESTER & CO., Portland, Me. 81 11 38 10

AGENTS

Can now strap a fortune. Our... RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC.

Table with columns for Leave, Arrive, and various station names like Davenport and Peoria Express, Council Bluffs East Express, etc.

VOICE OF ANGELS.

8 pages, published at No. 5 Dwight Street, Boston, Mass., the 1st and 15th of each month. Author: J. M. DENNISON, Business Manager. D. C. DENNISON, Publisher.

LA MAN



Who is acquainted with the geography of this country? LA MAN... CHICAGO, ROCK ISLAND & PACIFIC RY.

ALBERT LEA ROUTE. A New and Direct Line, via Des Moines and Keokuk, has recently been opened between Richmond, Missouri, New York, New Orleans, Atlanta, New York, Philadelphia, Leavenworth, Leavenworth, Indianapolis and Lafayette, and Omaha, Minneapolis, St. Paul, and Chicago.

FREE GIFT! A copy of my Medical Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated. 124 pages. 12mo. 1874. It has been the means of saving many valuable lives.

Dr. KEAN, 173 South Clark St., Chicago, can be consulted in person or by mail, free of charge, on all chronic or nervous diseases. DR. J. KEAN is the only physician in the city who warrants cures in all cases.

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8 CENTS. Medium and Daybreak, London, Eng., weekly, 4 CENTS. Light for All, San Francisco, semi-monthly, 10 CENTS.

LIGHT FOR ALL, A SPIRITUAL JOURNAL.

This paper aims to remove bigotry and superstition from all religions; it invites every investigator after truth whose inquiring mind it presents a religious philosophy advocated on the principles of Universal Fraternity and Universal Redemption.

WITCHCRAFT OF NEW ENGLAND. Explained by MODERN SPIRITUALISM. BY ALLEN PUTNAM. Author of Bible Marvel Workers, etc., etc.

STORIES FOR OUR CHILDREN.

By HUDSON and ENNA TUTTLE. This work is designed especially for children. A popular work for Lyceums. Price 25 cents, postage 2 cents.

THOUGHTS FROM THE SPIRIT-WORLD.

Addressed to the working classes, and written through the mediumship of Mrs. Vestal Smith. This pamphlet of 38 pages has been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that arise and in substance may be traced from among men.

ANTI-SPIRITUAL CHRISTIANITY. A DIALOGUE. BY "AMF."

Suitable for distribution amongst inquirers. Price 10 cents, postage 2 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE CROSS AND THE STEEPLE.

By HUDSON TUTTLE. In this pamphlet the author takes up the origin and significance of the Cross in an interesting and instructive manner. Price 10 cents.

GUIDE-POSTS. IMMORTAL ROADS.

By MRS. JACOB MARTIN. The author says: "As a freely among the stars, as a ripple on the ocean, I send out this small packet of Logs through the valley of despair." Price 25 cents, postage 2 cents extra.

THE PHILOSOPHY OF DEATH.

By EUGENE CROWELL, B. D. Author of "Identity of Primitive Christianity and Modern Spiritualism," "The Spirit-World," etc. Price 10 cents.

NERVOUS DISEASES AND MAGNETIC THERAPEUTICS.

By JAMES EDWIN EDGESS, M. D. Cloth. Price, 50 cents; postage, 3 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

LIST OF BOOKS.

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our list, at regular rates, on receipt of the money, will send them by mail or express, as may be desired.

Table listing various books with prices, including titles like 'Answers to Questions, Practical and Spiritual', 'A. J. Davis', 'The Philosophy of Spiritual Ecstasy', etc.

Table listing various books with prices, including titles like 'Genetics and Ethics of Conjugial Love', 'The Trinitarian', 'The Philosophy of Spiritual Ecstasy', etc.

PAMPHLETS.

Table listing various pamphlets with prices, including titles like 'Age of Reason', 'Astronomy and Worship of the Ancients', 'A Spiritual Key to the Summer Land', etc.

GAMES.

Table listing various games with prices, including titles like 'Aviary or Game of Birds', 'Snaps, an Interesting Game of Cards for Children', etc.

SPIRITUAL HARMONIES.

Containing nearly 100 Popular Hymns and Songs with the best of the spiritualists. BELIEF OF SPIRITUALISTS. AND RECIPES APPROPRIATE FOR FURNERAL OCCASIONS. BY DR. J. M. PEEBLES.

NEW BOOKS.

Table listing new books with prices, including titles like 'Guide-Posts on Immortal Roads', 'Mrs. Jacob Martin', 'Ingersoll's Interviews on Talks', etc.

Continued from First Page.

sun's relation thereto; while recent discoveries concerning the constitution of the bodies composing our galaxy bring to light facts just such as must exist if the statements of Mrs. King thereupon are correct. So, in various cases, instances might be cited of discoveries of the past fifteen years, confirmatory of the truth of the principles and laws of nature's action laid down in this volume; while nothing has been discovered positively disproving any of its statements, though a wide discrepancy exists between some of its statements and the prevalent views of scientists generally.

This remarkable work never emanated from Mrs. King's own unassisted mind. It treats learnedly of many things of which, prior to the receipt of information thereupon from her teacher and guide, she was destitute of knowledge. Her knowledge of scientific data is but meagre, while that of her work is encyclopedic. To my knowledge, she of herself, is incapable of writing such a work. Consequently upon an acquaintance with her for a term of years, I know her capacity, intellectually and scientifically. She is an unassuming, honest, conscientious woman, retiring and domestic in her inclinations, who, being taken hold of by a power and a megalomania far superior to her own, has been led into broader fields of thought and wisdom than probably was ever before vouchsafed to an inhabitant of earth. The so-called revelations of Moses, Jesus, Zoroaster, Sakya-Muni, and the other inspired sages and moralists of antiquity, pale into insignificance before the grandeur and comprehensiveness of this latter-day revelation. As the nineteenth century exceeds the first in intellectuality and spirituality, so do its revelations exceed those of the first.

If there be no impinging of the spiritual upon the material, let me ask: (1) whence the source of the clairvoyant knowledge expressed in A. J. Davis's writings, what the secret of his mysterious psychological experiences, and what the source of his spiritual experiences, visions of supernal intelligences, conversations with spirits, etc.? (2) whence derived the forms or parts of forms manifesting human intelligence, and belonging to no person resident in a material body on earth, at times appearing and disappearing at will, under circumstances probative of their non-mundane origin? (3) whence comes the writing, without physical contact, on clean, sealed slates, including at times facsimiles of the earthly penmanship of persons formerly dwelling on earth? (4) whence the power by which persons are enabled to speak and write in languages unknown to them? (5) whence a large volume in the handwriting of John Quincy Adams, with Mr. Adams's marked mental characteristics permeating the entire work? (6) whence the power by which this carpenter wrote several pages in the handwriting of George Washington? (7) whence the power by which he wrote several pages in Abigail Adams's handwriting? (8) whence the power enabling him to write the distinctive signatures of over five hundred persons, very few of which he had ever seen? (9) whence the power of Mrs. King to write intelligently upon scientific subjects of which she has no knowledge? (10) whence her power to treat profoundly and comprehensively of nature's forces in the myriad fields of being, producing a work which it is doubtful if any mind of earth, unassisted by higher powers, could give birth to? and (11) whence her power to express scientific truths unknown to the savans of earth, often in opposition to the views of the combined scientific world, but afterwards discovered to be true?

These facts indicate that matter, as we understand it, does not comprise the all of existence—that above the sensuous forces and qualities of matter there rise into view higher realms of substance, in which more etherealized and sublimated potencies have realized existences and said potencies have far removed into some distant region of space, but to some extent interfused and commingled with the so-called material realm of earth. While it is true that the spiritual phenomena do belong to "the mysterious region of the relations between matter and mind," it is equally true that their province extends further than this. Even now, they "throw important light on the questions of the human soul's entity as distinct from its physical organism and of personal continuance after death." Scientifically analyzed, there is already enough in the confused jumble of fraud, psychic phenomena, and direct spirit revelation to furnish conclusive proof of the existence of the individual soul after physical death, and its continued progress in wisdom and virtue as the endless ages roll. This much is certain, despite the absurdities and follies, the immoralities and superstitions, incident to the undeveloped condition of our planet, with which Spiritualism has been loaded since its birth thirty-four years ago. It requires the most careful sifting to arrive at the bottom facts; it needs the wisest discrimination to separate the few grains of soul-nourishing truth from the mountains of chaff in which they lie hidden. But, as time advances and the world progresses, as the scientific method of comparison and investigation becomes more and more dominant, so will the ultimate truths in Spiritualism be conserved, the remainder being swallowed up in the maelstrom of mental oblivion engulfing analogous errors of former systems of thought, theologic and scientific.

Cassadaga Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Saturday, July 29th, found the people at Cassadaga camp ground very busy. Furniture coming in, the sound of saw and hammer on every side, the thud of the drill sinking a well, and the cracking of great stumps torn out by chains made up the chorus to open the four weeks' exercises. In the evening a company of some fifty persons met at the stand, and O. P. Kellogg and G. B. Stebbins made fit remarks. On Sunday some four hundred persons were present. O. P. Kellogg spoke briefly and Mr. Geer (on his way back) followed acceptably. In the afternoon Mr. Stebbins spoke an hour or more to an attentive audience. On Monday a conference was held, and on Tuesday, Mr. Stebbins spoke again, with smaller audience, amidst storm and chill. The lateness of the harvest, a fortnight after the usual time, keeps farmers at home and busy, but there are daily arrivals and prospects of large attendance. O. P. Kellogg is again employed to act as chairman and does his duty with ready fitness and a tact and competence highly satisfactory. The stand is beautifully decorated with evergreens and the outdoor auditorium every for hearer and speaker. The great forest trees are being thinned out, new cottages going up, tents erected, and the lots surveyed about all taken. Water in the wells comes up cold and pure, the air is sweet and fresh, as the lake is 900 feet above lake Erie, which is but twelve miles distant, and all favors this pleasant island being not only a fine and

healthful camp ground, but an excellent summer home for such as wish rest and quiet and pure air. To-morrow, Hudson and Emma Tuttle are expected, and others from Ohio and Western New York, as Cassadaga seems a Mecca easily accessible from both these sections.

The Neshaminy Camp Meeting.—Third Week.

(Specially Reported for Religio-Philosophical Journal.)

Sunday, July 30th, dawned hot and dusty, but our camp offered its attractions of grove, water, many a ramble and good lectures, and thousands availed themselves of the opportunity presented by the excursion trains to leave the still hotter city for these delights. Mrs. R. Shepard-Lillie gave the address of the morning, taking for her theme, "Forbidden Fruit," speaking from the words, "In the day thou eatest thereof, thou shalt surely die."

She reviewed the Eden story of creation, and then from history showed what the fruit of that forbidden tree—knowledge—had done for man. Knowledge always comes through suffering, and through suffering cometh joy. Heeding the voice of conscience, man has passed out of the Eden of ignorance into a world of growth, of sorrow and of joy, all resulting in knowledge. The true man heeding only his conscience, obeys no "thou shalt or thou shalt not," of priest or king. The world cries to the reformer, "Thou shalt not. If you do you shall surely die." But he catcheth to find that by eating he liveth. Knowledge is our savior. To know is to live. Experience teaches that freedom is good food. The best conditions give us most of freedom. There are yet other fruits to pluck, and among these she noticed the rights of children, the rights of the criminal, the rights of labor and the rights of woman and the home. After beautifully dwelling on these she spoke of the future life as also one of eating of the Tree of Knowledge, saying, "Through the gateway of death he will pass to gather still more of this fruit, and to climb and to gather forever is his destiny."

Mr. J. W. Fletcher, of Boston, gave the afternoon address, speaking to the non-Spiritualists upon the "Relation of Spiritualism to the Bible." He drew many a parallel between the present manifestations and those of biblical times, gave a description of the different phases of mediumship, and closed with several very distinct tests of spirit presence, which were recognized by parties in the audience.

The grove was lighted and a meeting held in the evening, at which addresses were made by the chairman, Capt. H. H. Brown, and Mr. Fletcher.

Tuesday, P. M., Mr. Fletcher gave an address, replete with illustrations of spirit intercourse, upon the theme, "Why do spirits return and communicate?" At the close of the lecture he gave several tests.

Wednesday his theme was, "The Occupations of Spirit-Life." On Friday he spoke from themes handed him, "Ingersoll," "Mediumship," "Jesus," "Mormons" and "Strikers."

Thursday, A. B. French, of Ohio, gave an excellent address upon the question, "If Spiritualism is true, what of it?" He answered: "It settles the question of a future life; without it there is no external fact or argument as to the existence of a soul."

"It meets and satisfies the critical thought of the age. And he examined the usual arguments drawn from analogy and found them unsatisfactory in answering the questions of materialism."

"It furnishes the clearest and most rational explanation of the world's psychological experience."

"It explains the strange phenomena recorded in the Bible, and saves the book to the race and makes it valuable."

"It explains the experiences of the reformers and martyrs, and he drew largely upon the phenomena in the lives of Jesus, Apollonius, and Joan of Arc for illustration."

"It furnishes the clearest and most satisfactory explanation of the phenomena in our own personal history, dreams, haunted houses, apparitions, death-bed experiences, etc."

"It must be the corner-stone of the world's religion, of the church to come, the church universal, the church of humanity. Its creed: The fatherhood of God and the brotherhood and sisterhood of the race. Its principal dogma: To do good to each other. Its purpose: To make men and women more happy and cosmopolitan."

Mr. French addressed a good audience again Saturday.

ITEMS.

Mrs. Ball, medium from Philadelphia, has tent No. 18.

Mr. W. C. Lumbull, of Baltimore, has been in camp during the week.

Harry Gordon has a tent in Gipsev Valley. Miss Mary Jones, a fine clairvoyant, of Philadelphia, has passed a few days in camp.

The claims of the JOURNAL have been presented with other papers, to the audiences by the chairman.

Fine showers during the week.

Mrs. Lydia J. Walters, of Philadelphia, occupies tent 33.

Mr. W. W. Mayberry, Jr., our efficient floor manager, has so far recovered as to be present and he has enforced new life into our amusements.

No more dust in camp. Our street sprinkler has arrived.

Dr. P. Laroche, a fine young magnetist, of Philadelphia, was in camp over Sunday, a guest of Capt. Brown.

The conference Sunday, P. M., was unusually good.

The mediums had a meeting in Camp Hall, Monday, P. M.

Mrs. H. H. Brown and children have returned to Brooklyn and expect soon to visit the Neshaminy Camp.

Mr. Alfred Weldon, of New York City, paid us a visit Sunday.

Mrs. Stuler and Mrs. Taintor, of New York City, are in camp for a few days.

The Neshaminy Boat Club has reported, and your reporter has not only been treated to refreshments by its members, but has also by their invitation, had a ride upon the Neshaminy. It is rare pleasure to sit in the stern of a boat and have four fair hands handle the oars, for he it known this club is composed of young ladies and gentlemen admitted only as honorary members.

Fancy dress party on the 10th inst., and the campers are preparing costumes and looking forward with fond anticipations of pleasure. No masks allowed.

The dances during the week have been well attended.

The Elders of the colored Methodist churches of Germantown, visited the camp with an excursion party of the members of their churches. They attended our conference. One of them recognized a test of spirit presence given him by one of our mediums, and in his remarks said that, "Protestantism had

failed to make Christians of the negro." He liked us from what he had seen and heard. After hearing Bro. French, he said, "I have often told our editor that I wanted to lead our people out of theology but did not know what to give them. Now I know: The religion of a noble life."

A public circle was held in Camp Hall Thursday evening, and was well attended by strangers.

Camp beautifully illuminated Saturday evening; dance-pavilion filled and hundreds promenading the streets, enjoying the music and the beauty.

Mr. Bronson, of Germantown, has a tent on the ground and at different times all his family have been here. He is an old Spiritualist, outspoken and fearless and tells me his religion has never hurt his business.

Dr. Ira Nevens, of Lewiston, Me., has passed a few days in camp.

The express train which leaves New York via N. J. Cen. R. at 11:15 A. M., will stop to leave passengers at our station and is the best one for our New York friends to take.

A German satirist has produced the following fable: "There were once four flies, and they were hungry one morning. The first settled upon a sausage and made a meal; but he speedily died of intestinal inflammation, for the sausage was adulterated with aniline. The second fly breakfasted upon flour, and forthwith succumbed to contraction of the stomach, owing to an inordinate quantity of food. The third fly was slaking his thirst with the contents of the milk jug, when cramps suddenly convulsed him, and he gave up the ghost; a victim to chalk adulteration. Seeing this, the fourth fly muttering to himself: 'The sooner it's over the sooner to sleep,' alighted upon a moistened sheet of paper exhibiting the inscription, 'Fly Poison.' He drank to his heart's content, growing more vigorous and cheerful at every mouthful. Even the fly poison was adulterated."

HIS OWN EPIGRAPH.—Several years ago the veteran Syracuse journalist who died last Friday, had placed in the cemetery lot where he wished to be buried, a humble marble slab, having inscribed upon it, under a carved medallion portrait, the words: "Lewis H. Redfield, printer. A worn and battered form gone to be recast, more beautiful and perfect. Born November 25, 1793. Died—"

SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for rheumatism in the arm. "The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and, although he is satisfied that exercise would be beneficial, to him, yet he can scarcely summon up fortitude enough to try it."

If you have any of the above symptoms, you can certainly be cured by the use of the genuine DR. C. McLANE'S LIVER PILLS. When you buy McLANE'S PILLS, insist on having DR. C. McLANE'S CELEBRATED LIVER PILLS, made by Fleming Bros., Pittsburgh, Pa.

If you can not get the genuine DR. C. McLANE'S LIVER PILLS, send us 25 cents by mail, and we will send them to you.

FLEMING BROS., Pittsburgh, Pa.

7 PER CENT. NET.
Security Advance to Six Times the Loan without the Building. Interest Semi-Annual, 28th year of Residence and 8th in the business. Nothing ever lost. Best of references. Send four dollars, you have money to loan. N. B.—Costs advanced, interest kept up, and principal guaranteed in case of foreclosure.

D. S. B. JOHNSTON & SON,
Negotiators of Mortgage Loans, ST. PAUL, MINN.
32 20 34 19—R M.
(Attention this paper.)

JOHN W. FREE & CO.

Government Bonds, Loans, RAILROAD AND OTHER STOCKS.
Make a specialty of PROSPECT CAR STOCK and ILLINOIS MALTING CO. STOCK, and the various other Malting Companies in other States similar to the Illinois Co.
REFERENCES: Ames T. Hall, Sec. C. B. & Q. R. R.; Monroe & Easton, Broys; J. E. Sutterlin, Broker, N. Y.; J. C. Bundy, Preston, Reed & Co.
ROOMS 8 & 9, 130 DEARBORN & 99 MADISON ST.,
NOTARY PUBLIC.
Purchasers can send money direct to us or to any Chicago Bank, and we will deliver to them the Stocks desired, at low prices. Write for prospectus or particulars. 32 15 34 14

A Factory for the Cure of Disease

AT **GRAND HAVEN, MICH.**

Dr. W. Payne has established the most complete cure in the world. He uses disinfecting baths, such as Carbolic Acid, Ozone, Phenic Acid, Chemical heat, Turkish, Russian, Roman, Electric, Magnetic, etc., etc. Cases can also be treated at home by the use of his Antiseptic, Ozone or Catarrh Vapor, Liver Renovator Pills, Fever and Ague Cure, Nerve Tonic Syrup, Antidote to Acute Disease, and other remedies which he manufactures and sells. His cure is in connection with the Magnetic Spring. Come and be cured. For particulars address

DR. W. PAYNE,
Sanitarium, Grand Haven, Mich.
32 13 25

Anglo-American Enterprise.

THE PSYCHOLOGICAL REVIEW.
A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF SPIRITUALISM.
Subscription Price in America, \$2.25 per Year in Advance. Single Copies, 35 Cents.
Published Simultaneously in England and America.

AMERICAN PUBLICATION OFFICE:—Religio-Philosophical Publishing House, 52 La Salle Street, Chicago, where all American communications should be sent, addressed to John C. Bundy, to whom make payable P. O. Orders and bankable paper.
ENGLISH PUBLICATION OFFICE:—A New Bridge Street, Ludgate Circus, London, E. C., where all European communications should be sent, addressed to John S. Farmer, to whom money orders should be made payable at Ludgate Circus.

MID-SUMMER BOOK SALE.

TO CLEAR OUT BROKEN LOTS,

AND

ODDS and ENDS.

Sent by mail, postpaid, on receipt of price.

This Stock is warranted to be as good as represented; and every thing in the list is a bargain. Remit either by U. S. Postal Money Order, American Express Money Order, Registered Letter, draft on New York or Chicago.

Address

JNO. C. BUNDY,

92 La Salle St., Chicago.

2 Copies. **Analysis of Religious Belief**, by Vincent Amberg, American Edition. Bro. cloth, 730 pp. with an exhaustive Index. Published at \$5.00. These books are in perfect condition and valuable. We offer them at \$2.00 each.

2 Copies. **Philosophy of Existence**, the Reality and Romance of Histories, in four sections, viz.: Histories of Letters, of Theism and Atheism, History of Heaven and the Celestial Regions, History of Demons or Demonism, History of Hell and the Infernal Regions, including a brief biography of angels and purgatory. By E. G. Kelley, M. D. London and New York. Large 8vo., heavy paper, 630 pp. Published at \$5.00. Will sell at \$2.25 each.

60 Copies. **Criticism on the Theological Idea of Deity**; Contrasting the views entertained of a Supreme Being by the Ancient Grecian Sages, with those of Moses and the Hebrew writers; and blending Ancient Judaism, Paganism, and Christianity into a common Original. By M. E. Craven. 12mo., cloth, 317 pp. All clean and perfect as they came from the printer. Published at \$1.50. A valuable book. Will sell on lot of print and unobtainable. At 60 cents each.

2 Copies. **Allice Vale**. A Novel by Lois Walsbrother. 4th Edition. 12mo., cloth, 255 pp. Published at \$1.50. To be sold at 75 cents each.

9 Copies. **Biography of A. B. Whiting**; together with selections from his practical writings and prose compositions. Compiled by his sister, E. Augusta Whiting. 12mo., cloth, 210 pp. The life and work of this gifted medium has a lasting interest. Published at \$1.50 and now as good as when new. The lot at \$1.00 each.

31 Copies. **The Clergy a Source of Danger to the American Republic**; by W. F. Jamieson. 12mo., cloth, 330 pp. Published at \$1.50. To those who want a book of the kind, this is the best there is. The copies we have in stock are in perfect condition. To be closed out at 75 cents each.

19 Copies. **The Safest Creed**, being Thirteen of O. B. Frothingham's finest lectures, which will well repay study. 12mo., cloth, 238 pp., printed on heavy, toned paper and in every way a fine book. Published at \$1.50. Only 75 cents each.

1 Copy. **Our Planet**, Its Past and Future, by Prof. Denton. Published at \$1.50. The cover is figured a little, but otherwise as good and fresh as ever, at 65 cents.

400 Copies. **Dialogues and Recitations**, adapted to Children's Progressive Lessons and other forms of useful and liberal instruction. By Mrs. Louisa Shepard. 12mo., cloth, 103 pp. Illustrated side cover. This valuable little book was published at 75 cents; to close out the remainder they are offered at the bare cost of the binding, 16 cents each.

1 Copy. **The Chester Family or Curse of a Drunkard's Appetite**, by Julia M. Friend. An effect the temperance book. Published at \$1.00. Cover somewhat shabby, otherwise perfect. Very cheap at 50 cents.

3 Copies. **The Microphot**; being an exposition of Biblical Astronomy and the Symbolism and Mysteries on which were founded all Ancient Religions and Secret Societies. Cloth, 16mo., 238 pp. Published at \$1.00. A valuable book, nearly out of print. Now offered for 65 cents each.

4 Copies. **The Question of Hell**. Cloth, 162 pp. A good book to open the eyes of Orthodox people. Published at 75 cents. Only 30 cents each.

27 Copies. **Edwin Droad Complete**; being part second of the Mystery of Edwin Droad, by the spirit-son of Charles Dickens through T. P. James medium; published also, that part of the work which was published prior to the formation of the Author's fourth life. 8vo., cloth, 438 pp. This book created a tremendous sensation when published, some ten years ago, many thousands of copies being sold, the demand for some time exceeding the supply. Hundreds of intelligent readers declare they cannot tell from the style where the earthly Dickens ceased and spirit Dickens began to write. The book is unique and practically out of print; those who want it will do well to improve this chance. Published at \$2.00, at which it was cheap. The lot now offered at \$1.00 each.

5 Copies. **One Religion: Many Creeds**, by Rosa Winans. Large 8vo., 460 pp., the United paper. This book is the result of much study and wide research. The trend of the work may be gathered out of the following extract from the Author's preface: "Our standpoint is the omnipotence and perfection of the One God, a sense of whose existence is an instinct common to our race, and who governs man solely by the properties originally imparted in him. Our belief is, that man being thus governed, and trained through time and during eternity, a good and happy result must ensue to each individual." The book was originally placed on the market at cost price for publication, \$1.50. Can be bought for \$1.00 each.

1 Copy. **Physiology of Woman**, by C. Morrill, M. D. 12mo., cloth, 440 pp. A valuable and ever-useful book which has passed through many editions. Published at \$1.50. Only 80 cents.

12 Copies. **Burgess-Underwood Debate**; being a stenographic report of a 4-days debate between Rev. O. A. Burgess, President of the N. W. Christian University, Indianapolis, Ind., and E. Underwood, Librarian, of Boston, on the following propositions: (1) "The Christian religion, as set forth in the New Testament, is true in fact and of divine origin." Burgess in the Affirmative; Underwood in the Negative. (2) "The Bible is erroneous in many of its teachings regarding science and morals, and is of human origin." Underwood in the Affirmative and Burgess in the Negative. 12mo., cloth, 171 pp. The excellent quality of the old and New Testaments, contains evidence beyond all other books of its divine origin. Burgess is regarded by his co-religionists as one of their ablest representatives; hence this debate may be considered as representing fairly the two sides of the several questions discussed. It is a valuable book to all interested in this line of thought. Published at \$1.00, now sold for 85 cents each.

12 Copies of the same work in paper covers at 25 cents each.

26 Copies. **Underwood-Marples Debate**; being a debate between E. F. Underwood and Rev. John Marples, a Scotch Presbyterian Minister, of Toronto, Canada, continuing four evenings upon the following propositions: (1) "That Atheism, Materialism and Modern Skepticism are Historical, and contrary to reason." Marples affirming, Underwood denying, and (2) "That the Bible, consisting of the Old and New Testaments, contains evidence beyond all other books of its divine origin." Marples in the Affirmative; Underwood in the Negative. 12mo., cloth, 111 pp. This book, like the preceding one, is very useful and should be owned by all who have occasion for arguments on either side of the most questions. Published at 80 cents. To be closed out at 45 cents each.

7 Copies of the same book in paper covers, published at 25 cents, only 25 cents each.

3 Copies. **Political Economy, or Statesman's Guide**; by John Senti. In a government like ours where we have the choice of our rulers and the only thing requisite is to make a judicious selection, this book is of interest, as it lays down rules whereby the Author thinks the people can make the best choice possible. Published at \$1.25, offered at 65 cents per copy.

1 Copy. **The Darwins**, a Domestic Radical Romance by Mrs. E. D. Slenker. Cloth bound, published at 75 cents. Only 40 cents.

64 Copies. **Manumit**, by Myron Coloney. This is a rhythmical romance of Minnesota, the great Rebellion and the Minnesota Massacres. Small 12mo., cloth, 247 pages. This romance is vigorous, well sustained and radical upon all subjects. Published at \$1.00. We will close out the edition at 40 cents each.

384 Copies. **Judge Edmunds Spiritual Tracts—Instances of Spirit Communication and Messages from God, Working on the Future**. Two pamphlets being Nos. 11 and 12 of his series of Tracts. Price 10 cents each. These Tracts are composed of communications received during Judge Edmunds' rigid investigation, and are interesting and instructive as every thing is from the pen of this gifted writer. To close out the lot we offer them at 5 cents each.

500 Copies. **Religio-Philosophical Journal Tracts**, embracing the following important subjects: The Summer Land, The States of Spirit Life, a Lecture; The True Spiritualist; Untrustworthy Persons who are Mediums; Denton and Burdwin; The Real Solution of the Principles of Correspondence, and the Nature of Substance in Spirit Life. What is Magnetism and Electricity? It will be seen from the subjects that this is an interesting Tract and will give considerable reading for the money. Published at 25 cents, now offered at 10 cents each.

650 Copies. **Out of the Old Belief**. From the Marshlands of Theology to the Highlands of Free Thought. A Lecture delivered before a mass meeting of Spiritualists by the well-known Author and Lecturer, Hudson Tuttle. This is just what you want for missionary work; send for a package and distribute among those seeking for more light. Published at 5 cents, to be sold out at 2 cents each.

75 Copies. **An Anniversary Address**, by A. B. French. This was delivered on the 33rd Anniversary of Modern Spiritualism at Milan, Ohio, and should be in the homes of all Spiritualists. Also 40 copies "Power and Permanence of Ideas," a lecture delivered at the State Convention of Spiritualists and Liberalists of Michigan, November, 1880, by the same gifted writer. These pamphlets do well to distribute where you find investigators and are cheap for the price. Published at 5 cents; now only 3 cents each.

75 Copies. **Advancement of Science**. The Inaugural Address of Prof. John Tyndall before the British Association for the Advancement of Science. Pamphlet form, price 25 cents. This able lecture has been the subject of widespread comment. We will clear our shelves of the remainder at 10 cents each.

35 Copies. **Discussion on the Phenomenon of Modern Spiritualism**, between Dr. J. G. Fish and T. H. Dunn. Proposition Resolved: "That man lives after the death of the body in a conscious state and communicates with the inhabitants of earth." Published at 50 cents. Offered at the low price of 25 cents each.

3 Copies. **God Dealing with Slavery**. Spirit messages given during the years 1890 to 1870, inclusive from Franklin, Lincoln, Adams, Jackson, Webster, Fern and others to the Author, Theo. Richmond. Mr. Richmond has been identified with Spiritualism most of the time since its inception, and these communications will be found of interest though the slavery question has long been settled. Published at 75 cents. Now offered at 50 cents each.

55 Copies. **The Haunted Schoolhouse** at Newburyport, Mass. There has nothing occurred in the past few years that created more surprise and curiosity than these strange phenomena. The details are given in this pamphlet with testimony of those most concerned and will be found not only startling but interesting. Published at 20 cents. To be sold out at 10 cents each.

320 Copies. **The Vestal**. A collection of Articles in prose and poetry, comprising a short Essay on Origin and Destiny, given through the mediumship of Mrs. M. J. Wilcoxon. The Author, a noble and gifted woman, who has since passed to her Spirit Home, dedicated these inspired pages to her co-laborers in the field of human reform without distinction of creed or party. The poems are beautiful, many being written under the inspiration of our most celebrated writers. Published at 25 cents. Now sent to any address, postpaid, for 10 cents each.

150 Copies. **Golden Truths**; Spiritualism as a Science, a trance address delivered by J. J. Morse, the well-known trance medium of London. It is in tract form and will do good service to give away after reading. Sold at 5 cents. Offered at the low price of 3 cents each.

400 Copies. **A Treatise on the Horse and his Diseases**, by E. J. Kendall. 75th thousand, paper cover, 414 pages; list price 25 cents. The extensive sale of this little book, the story of its merits. No horse owner can afford to be without it. Many claim that it is worth more than some expensive books. We will sell out this lot at 15 cents each. Also 140 copies, in German, at the same price.

240 Copies. **Four Essays Concerning Spiritualism**. What is Spirit? What is Man? Organization of the Spirit-Body. Matter, Space, Time; by Heinrich Tiedemann, M. D. The interest with which these lectures were received by the Germans and with those by Americans, conversant with the German language, was an incentive to translate them into English. These Essays owe their origin to the Author's endeavor to obtain as far as possible a clear idea of the important question of Spiritualism and are pronounced by all to be a success. List price 30 cents. Will close them out at 15 cents each.

50 Copies. **Modern Spiritualism**; Reply by Rev. A. A. Wheelock, of Utica, N. Y., to a Sermon on Modern Spiritualism preached by Rev. J. H. Gardner, Episcopal. This is a fair and reasonable reply to this all important subject and will be read with interest. Rev. Mr. Wheelock is well-known in the Spiritual ranks as an able lecturer. Listed at 10 cents. Will sell what we have at 5 cents each.

6 Copies. **Sunday not the Sabbath: All Days Alike Holy**. A controversy between the Rev. Dr. Sunderland, Wm. Henry Burr and others. How the Early Fathers, Reformers, and other eminent Christian writers, regarded Sunday and the Sabbath, origin of the Christian Sabbath, etc. Listed at 25 cents. Now offered at 15 cents each.

150 Copies. **Childhood of the World**; by Edward Clodd, F. R. S. Pamphlet, 12mo., 91 pages. Listed at 60 cents. This is a learned man's story of the progress of man from the unknown time of his early appearance on earth to the period from which writers of history usually begin. The book has had an immense sale both in England and America. We put the remainder of our stock into this sale at 20 cents each.