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

ism has, in nearly every instance, arisen spon-

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VOL. XXXIV.

to do no good from an intent to do so, though it appears they are frequently employed by the bright spirits to carry out their plans, 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 and thus put in a position for improvement. The generally accepted opinion that there are no sects in heaven, many of the leading Spiritualists, including Mr. Home, deny, asserting that as people die, or go to sleep here, so will they be in the next world. Reptists 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. copalians be Episcopalians.'

CONTENTS.

Figst Page.—Mrs. Emma Hardinge-Britten's Answer to Two

fermons Frenched by the Rev. J. H. Skewes. SECOND PAGE.—Doubts. Letter from Mexico. Soul and Spirit

Identical. An Open Letter to Rev. Geo. H. Hepworth Miscellaneous Advertisements THIRD PAGE.-Woman and the Household. Book Reviews

Books Received. Partial List of Magazines for June.

Miscellaneous Advertisements FOURTH PAGE.—Special Notices. Notice to Subscriber The Heaven of Beecher. Miss Wood will only Hold Circles in the Light. Marriage. Harvard College Students

General Notes. FIFTH PAGE.—Bricks without Straw. St. Lou is, Buffalo, Niagara Falls, Boston and New York Love Governs All. Barnum and London United Monster Shows. Special

Notices. Miscellaneous Advertisements. SIXTH PAGE.-An Inspirational Poem. Man and his Destiny. Another Medium. "The Lord" and the Cyclone. Morality in the Public Schools. "Krishna and Christ." The Mysterious Clock. Mediumship, etc. The Right of Test.

Notes and Extracts. Miscelianeous Advertisements. SEVENTH PAGE.-Wonderful Clock,-It Stopped Short Whenever a Death Occurred. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

RIGHTH PAGE.—Sun Baths. The New York Spiri ual Alliance. Not 1883, but 1888. Prophetic Dream of Death Occurring Simultaneously to three Members of a Family. Miscellaneous Advertisements

Mrs. Emma Hardinge-Britten's Answer to Two Sermons

Preached by the Rev. J. H. Skewes,

And Reported in the "Frotestant Standard," England as" Death-Rlow to Spiritualism and "Spiritualism in its Coffin!-The Lid Naited Down! !"

Mr. Skewes commences his first sermon by stating his reasons why he, as a Christian minister, and a minister of the Church of England, "claims the right to preach and think about Spiritualism," etc. Upon this point I am at one with Mr. Skewes, for I have again and again insisted in my public ad dresses that it is not only the right of Chris tian ministers to preach and think about Spiritualism, but it is the bounden duty of ministers of every denomination to do so and that not only are they called upon to do this, but in the present utilitarian and analytical age their mere assertions will be received as groundless, if they cannot demonstrate their truth by some such proofs as the facts of Spiritualism furnish.

Ministers of religion profess to teach of God who "is a spirit." Spiritualism by prov-ing the existence of a spirit, and defining something of its nature, offers the only actual demonstration that the universe can afford of the reality of deific spiritual being. Ministers of religion teach belief in immortality, on the ground that one rose from the dead 1800 years ago. Spiritualism proves that death only affects the body, but never touch-es the spirit: hence that there are no dead; and its proofs of this position are not of the mast, but continue to the present; not written in a book, but proved by the experience of living witnesses; not a revelation given to a handful of barbarians in a small and remote spot of the earth, but one manifested to the most civilized nations of the earth.

The clergy profess to preach religion as the mean of making the human race pure, right-eous, and holy. If such be their aim, then they have atterly failed to realize it: for, atthough they have been preaching the doctrines they hold this day for 1800 years, it is proved by statistics that crime and want were never more rife in may age of the world than at the present time. Spiritualism, by proving that the spirits of those we have known and can trust are la actual states of retribution for evil, and compensation for the good deeds done in the body, offers the strongest motives that can move humanity to become page, righteous and holy. And these are some but by no means all of the rea obs why the clerry should not only "preach and thin, oben: Spiritualism," but why they should use of its well-proven facts, and adopt its salvatory teachings. After some prelim-Lary remarks not necessary to repeat, Mr. Steam goe on to say:

"I. What is Spiritualism? In answering the question. I will do so from the best sources that I have been able to obtain access to. At the time of the death of the body, the spirits pass into a new state of existence in the preeise state in which they left the body. These spirits, through a release from the body, have increased nowers of mind, such as obtaining and importing information, as well as a clearer conception of things. As on earth, so in the invisible state, those spirits are, according to their moral state, divided into those that are bright and those that are dark but both being in a state of advancement, so that the spirits of the lower order may ultimately ascend to be companions of the higher order. Those spirits, bright and dark, are all around us, the bright ones to do us good and the dark ones to do us harm, or, at least,

so will they be in the next world. Baptists will be Baptists, Presbyterians be Presbyterians, Swedenborgians be Swedenborgians, Mohammedans be Mohammedans, and Epis

With the exception of the last paragraph. Mr. Skewes's definition of the leading features of the Spiritualist's belief are correct and quite sufficiently in harmony with common sense, it might be supposed, to prevent any minister of religion from running a tilt against them, or endeavoring to show that so much right was wrong, and so much that was good and harmless was absolutely "de-moniac," a position which he labors to demonstrate farther on. In reference to the last paragraph, Mr. Skewes shows himself to be but half informed, and illustrates the sig-

niticant aphorism—"a little knowledge is a dangerous thing."

It is quite true that many Spiritualists retain their hold upon their sectarian faiths, such persons accepting the fact, and believes ing in the phenomena which proves that spirits communicate, but being either too bigoted to listen to anything that may conflict with their cherished beliefs, or afraid they may lose caste in society by renouncing pop-ular credal associations, they refuse to hear any spirit teachings that do not endorse the particular dogma of their faith. Thus, persons strongly bigoted to their own sectarian opinions, attract to themselves spirits who have entered upon the life beyond with such positive views of credal religion, that it is some time before they can shake them off, and relax the tension of mind with which they enitted the earth

they quitted the earth. Those investigators who are caudid enough to listen dispassionately to advanced spirit teachings soon learn that there are no sects in the spheres of love and wisdom, and that spirits gravitate to the place to which they belong, not in accordance with any national systems of religion or credal faiths, but in virtue of the good or evil deeds done in their mortal state of existence.

Mr. Skewes's next statement is-

"MAGNETISM IS USED BY THE SPIRITS to accomplish their purposes: Should the room in which the spirits work be very cold, or very sultry or should there be thunder and lightning about, or should the medium be suffering from a headache or a toothache, the spirits may be unable to work. But assuming that no hindrances exist, and that the medium is in proper condition, certain noises are speedily heard, furniture in the room moves about, certain revelations are made about the dead and the living, and, at times, longer or shorter addresses are given by the

spirits through the medium." Mr. Skewes seems, in several parts of his discourses, to take considerable credit to himself for mastering what he is pleased to term "the science of Spiritualism;" but the candid reader who will consider the following statements, derived from a world-wide and practical investigation of the subject, must come to the conclusion that Mr. Skew es's views of "spiritual science" are singularly muddled, and either that he does not know, and hence is not qualified to teach, or that knowing he perverts the truth, and is not worthy to teach what spiritual science is. The conditions described above may be generally applicable to circles where a few persons are gathered together, with a view of developing latent mediumistic power, but the sum of spirit communications have been made without any of these limitations.

In the first place spiritual manifestations are just as well evolved under the tropical kies of India, China, Japan, Australia and other Southern lands, as in Norway, Sweden, Zealand, Russia, and Siberia. Mediums are sometimes frail and sickly and just as often robust and healthful. I myself have frequently risen from a sick bed and been carried, almost powerless in physique, to the lecture room, and yet delivered, under spirit influence, some of my best lectures. My friend, Mr. D. D. Home, has frequently been the subct of the most powerful spirit manifestations, when given up by the faculty as a hopeknown as remarkable mediums, whilst in the able is the reverse in spiritual natifesiations, in fact, the only absolutely essential conditions, such as fasting for intellectual phenomena, and batmonizing psychological. tates for physical demonstrations, the reverend teacher to the people has altogether omitthat the conditions which may retard or pro- | mote spiritual manifestations in circles, relate to circles only, and these form but a very small percentage of the circumstances under which spirit power has been manifested in the nineteenth century.

I have been charged by my spirit friends to prepare a voluminous history of the modern spiritual manifestations as they have transpired all over the world, and for the purpose of collecting testimony that can neither be disproved or questioned. I have traveled through many lands, and held correspondthese sources I learn that modern Spiritual- | ceptance of the term is true."

taneously, without any circles at all. It has come sometimes by disturbances, apparitions, sights and sounds which were seemingly unconnected with mediumship at all. Again, I have proved hundreds of times that spiritual mediumship has manifested itself through the best instruments anterior to any circles, the best instruments anterior to any circles, and independent of any of the conditions laid down by Mr. Skewes. Mediumship may be developed by mesmeric processes, or cultivated by the influence of harmonious circles, but in thousands of instances it has come spontaneously and unsought, and is almost always evolved in greater force and more exalted states by isolated contemplation than in circles. Mr. Skewes has doubtless proceeded to the solemn task of telling his people all about the science of Spiritualism, after the perusal of some of those leaflets put forth by Spiritualists in response to the re-iterated in-

could be available, and even then they should not be received as proven laws, whilst the circle itself can only be regarded as one of the methods by which spiritual manifestations have been demonstrated. Methinks a gentleman who must have repeated a good many times in his life the text, Now concerning spiritual gifts, brethren, I would not have you ignorant," does not manifest any extraordinary amount of obedience to this command, neither does he leave the world in much doubt why the people are so ignorant of "spiritual gifts" when they trust to Christian ministers to instruct them.

Spiritualists in response to the re-iterated in-quiry as to the best methods of holding fam-

ily circles. These are the only scenes in

which such conditions as Mr. Skewes names

Another remarkable disclosure volunteered by Mr. Skewes reads as follows:—"These addresses relate to all kinds of subjects, and are given forth by the medium in his, or her, unconscious state. As a general statement it may be said that such revelations and addresses are, as to their grammar, their language, and their correctness, very much con-nected with the education and the knowledge of the medium, and of those who are present. A Greek-speaking medium does not speakin English, nor does an English-speaking medi-um ever speak in Scotch, unless a Greek, or a Scotch may be present. And should the medium be unacquainted with the rules of grammar, and should this apply to all those that are present, you may reckon upon bad grammar, in the writing and in the speaking.

"Assuming that all the sounds and utter-

ances are produced by spirits, it must consequently be allowed that the spirits, in matters of language, spelling, and writing, do not appear to know any more than the medium and those that are present."

Once more, it is a sorry thing either to convict a clergyman of speaking falsely, or foolishly. From one horn or another of this dilemnia, the preacher cannot escape who makes the statements quoted above. whole history of the spiritual movement proves, that "the gift of tongues," is one of the most universal of its phenomena. Nearly all the public speakers in Spiritualism have been humble, uneducated, and often illiterate persons, and yet it is acknowledged wherever the truth is spoken, that for oratory, eloquence, logic and the citation of historical and scientific facts, those children of the people who have filled the spiritual rostrums of England and America, have transcended many, and equalled most of the best orators in the world. As to the gift of foreign tongues, the writings of Judge Edmonds, Professors Alfred Wallace, Varley and Stainton Moses, Epes Sargent, Robert Dale Owen, Wm. Howitt, S. C. Hall, and many others, bear witness, to the facility with which uneducated and ignorant persons have spoken and written in various languages, including the classics ancient and modern.

I must now call attention to the following admissions and ask the candid reader to com-pare them with the denunciations which their reverend anthor subsequently full inated

against the self same practices. "'Try the spirits.' Before proceeding to do so, let me remark, in favor of Spiritualism, that no man can believe in it and yet remain an infidel or an atheist. There is in it some-thing that has not been explained by science -something that teaches that there is in man a mysferious something that proclaims him to be above a block of wood, and very far superior to the brite creation. As a fact, tables do move, raps are heard, and through less consumptive, whilst phenomena of a some kind of agency, forgotten facts are similar miture have been given through Mrs. , brought to the remembrance of those present luppy. Mrs. Everitt, and other halles well and their secret thoughts are revented. And so astounding have been the monifestations enjoyment of perfect health. Thunder and that multitudes that have taken part in ightulug have just as often proved favor- somees and did-case nubelievers have become convinced that there was more reason for serious inquiry than for a senseless laugh. They have refused to believe that there were any spirits at work, still, they have confessed to the presence of a mysterious power. Thusninch I would consequently allow, that there ed to notice. And it must be borne in mind is a force capable of moving heavy bodies. such as large lables, without any visible confact, but which force, in some unknown manner is dependent upon the presence of human beings. And keeping in mind the statement in Heb. xii. I, about God's people being compassed about with a great cloud of witnesses. I see no reason for denying the opinions of some that glorified spirits of the sainted dead may be permitted, as in the case of a loving mother to a darling child, to minister, in sone degree to the need of God's people on earth. I would also allow that dark spirits are ever busy to deceive and to ruin men, but ence with the most reliable witnesses of while allowing all this, I do not for a moment nearly every country of civilization. Through allow that Spiritualism, in the common acwhile allowing all this, I do not for a moment

After this the reverend gentleman branches off into an acceptation of Spiritualism in lem was from God, and whatever occurred in any other country was from Satan; that whatever the priests and prophets of the Bible did was divine, and whatever they denounced, or any one else did was diabolical, still these views of God's dealings did not seem entirely to satisfy his mind, until he was happy enough to find a friend and councillor who set him right upon the whole vexed question. For the benefit of all other reverend gentle-men who may grow confused by the study of "Spiritual gifts," and need a wise and en-lightened guide to direct their researches, we give the record of Mr. Skewes's purturba-tions of spirits, and mode of relief in his own words. He says:—

words. He says:—
"This examination I have, as far as time would permit, been carrying on for several years. Still, with all my efforts to get at the truth, I was far from being satisfied with the results. The coming of Mr. Irving Bish-op to Liverpool, led me to put myself in com-munication with him. And as from a New York paper in my possession dated April 13, 1876, I ascertained that at that time Mr. Bishop was a renowned opponent of Spiritualism. I felt assured that I was not dealing with a novice. I frankly and fully submitted to him my difficulties, and he, with the greatest frankness and fullness did his best to explain them. And just about 7 years ago (being then under 23 years of age,) he received the newspaper-recorded thanks of some of the most eminent scholars of New York; so far as his candor and kindness he has deserved

the same from myself." Does it seem very wise for a clergyman, who, from the nature of his calling is supposed to be-and doubtless is-a gentleman. and man of education, when his mind is in a state of confusion concerning those spiritual matters in which it is his solemn duty to be well informed, to resort for light and knowledge to an itinerant conjurer, whose business it is to pervert and misrepresent the very subject inquired of! Does Mr. Skewes pretend to say that a man who makes his bread by misrepresenting Spiritmore correctly than honorable men who have devoted time, talents and means, to the investigation of the subject, and whose learned and scholarly works are attainable to every honest inquirer? When Mr. Skewes's congregation look to him to inform them how to obey the charge of the Apostle, and become acquainted with "Spiritual gifts," is it to a professional trickster he must go to learn the way rather than to such men as Professors Crookes, Wallace, De Morgan, Barret, Huggins, Zöllner, Fichte, and the long list of scientists, statesmen, magistrates, doctors, lawyers, and authors, weekly published in the spiritual papers? It would be needless to dwell upon the immense flood of light which Mr. Skewes received from his friend and counsellor, the conjurer, the sum and substance is told in his own words, when, after returning to the charge about conditions, and what mediums can and cannot do, as he before defined it, he winds up with the astounding information that

"Common sense would respectfully suggest that mesmerism, electro-biology or magnetism, causing mind to act on mind, may be the sword to cut the spiritualistic Gordion

As the apove quoted words are designed to summarize a very long tirade on the certainty that Mr. Bishop's tricks and "Electro-biology," covered the whole question of spiritualistic phenomena, we must take leave to note a few of the leading items to the power demonstrated in Spiritualism, and see how far either of the above notable explanations

(?) can be brought to bear upon them. Dr. J. R. Newton, one of many highly gifted healing mediums, has placed in my posses sion, the affidavtis of hundreds of patients who swear to his having cured the blind. deaf, hame and persons suffering from every discase that flesh is heir to. Many of Dr. Newton's cures were effected in England. and the tiving witnesses are as accessible as the hundreds of others, cared by Jacob the Zonave, in Paris. Path these good healers claimed the aid of busing spirits in their angelic work, and both here entruited me with the published destinant for historical purposes. Mr. George Walcutt, of Columbus, Olds, has placed in tay, hands air immense number of testimonials to the effect that he has drawn correct particults of deceased persons, whom he never knew, saw or heard of,

Mr. Wm. Wumber was publicly tried in New York at the instance of the editor of the New York World, a religious paper for windling, by prefeating to give photographs ic postsuits of deceased persons to their afflicted and much abused relatives. prolonged trial. Mr. Musaber was honorably acquitted of this charge, but not before hundreds of credible witheses had come from different States of America, to testify voluntarily, that they had abbained correct likenotices of their deceased friends through Mr. Mumler's mediumship: that many of these were reroguized by all their arquaintances that in every instance eited the parties were total strangers to Mr. Mumler, whilst numbers of photographic experts came forward affirming that they had watched, tested and tried him in every conceivable way and could never detect fraud or trickery in aught

The Earl of Dunraven, Viscount Adare, and Lord Lindsay, have published statements

over their own signatures, of Mr. D. D. Home's being floated out of one window and brought every nation of the earth, although he brings forward no counter-statements, except the assertion, that whatever occurred in Jerusanesses, from monarchs and princes, to peasnesses, from monarchs and princes, to peas-ants and artisans, have borne public testi-mony that spirits have been and correct-ly described by strangers, tests have been ly described by strangers, tests have been given by writing, speaking, etc., known only to the buried dead. Hands have been formed and disappeared. Music has been made without human agency. Figures of deceased persons fully formed and recognized, have come and gone before the witnesses' eyes. Flowers and multitudes of ponderable bodies have been brought into closed and locked rooms. Mediums have been levitated, elongrooms. Mediums have been levitated, elongated and resisted fire, and all this in any place, and generally without any of the conditions Mr. Skewes has laid down. Can his conjuring friend imitate any one phenomenon above enumerated under precisely the same conditions, or can Mr. Skewes's "electro-

No. 14

biology" account for it at all?
Whether Mr. Skewes has thought out all these points, or whether his friend, the conjurer, has not been quite candid with him, and informed him that all these forms of spirit power, and others not as yet named, had to be accounted for, before Mr. Skewes "electro-biological sword" could cut Spiritualism in twain, or The Protestant Standard could put Spiritualists "in their coffin and nail down the lid," does not appear. We now proceed to review Mr. Skewes's trial

of Spiritualism by what he calls his "Bible test," and in doing this we may take the fol-lowing paragraph as the sum of his charge

The Bible is opposed to Spiritualism, and so strongly is it opposed to it, that it de-nounces it and condemns to death its advocates. In the Bible we find professed intercourse with the invisible world, designated as witchcraft, which appears to have had to do with spirits in general; as possessors of familiar spirits, who appear to have had very familiar connection with spirits in general, and as necromancy, which, as its name implies, had to do with the spirits of the dead. Concerning all three, the Bible speaks in ununstakable terms. in tial v amongst the fruits of the flesh is witcheraft, ualism, could inform him of its nature and the declaration against those that do such a thing, is they shall not inherit the kingdom of heaven. In Deut, xvii. 10, we read, there shall not be found amongst you a witch....a consulter of familiar spirits.... or a necromancer....for all that do these things are an abomination unto the Lord.' In Levit. xx. 6, it is written. 'The soul that turneth after such as have familiar spirits ... I will set my face against that soul, and will cut him off from amongst his people.'

You remember an illustration of this threat in Saul, King of Israel. Because of two things, one of which was consulting the witch of Endor to bring before him the spirit of Samuel. Saul was punished with death. And in Ex. xxii. 18, and Levit. xx. 27, we read. 'thou shalt not suffer a witch to live,' and 'a man or a woman that hath a familiar

spirit shall be stoned to death.' Such are the very explicit statements of the Scriptures. Taking the most charitable view I can of Spiritualism, I can see no real distinction between it and those things to which I have referred. Such the case, the Bible is against Spiritualism, and tried by its test, the whole ystem is a gross delusion.

Besides the above quoted passages Mr. kewes occupied much space in denouncing the wickedness of the Spiritualists in denying the actual existence of a personal devil. with a countless legion of personal imps. In this as in other passages of his sermous Mr. Skewes applies all the denunciations of the Bible against "witchcraft, necromancy," etc., to Spiritualism, and as he insists that Spiritnalists tried by this standard are irretrievably losi, it behooves us to recall to Mr. Skewes's mind that he has not as yet informed us what kind of a crime wheheraft is or how it is connected with Spiritualism at all. It might be objected by some carping and materially minded critic, that the human race has existed on the earth as proved by science for at least tifty, if not a hundred thousand years, whilst the popular translation of the Bible has only been youchsafed to man during something less than live hundred

Assuming, however, that the Bible is the only source of religious truth and knowledge, hen does it become still more and more imperatively macessary that we should know the exact posture of the estime by which we are all to be judged and condensation eredas lug perdition.

Mr. Showes noist be aware if he knows mything about the state of Spiritualismat that its voteries number a great many millions, tamy or then bying among the most distinguished and influently personsizes of this denoration, if he will take the trouble to gingre averany of the weekly issues of the spiritual journal called Light, he will see a long list of the royal, noble, and scientific persons who have openly avowed their belief in Spiritualism, besides the mass of less distinguished, but, as a general thing, very respectable people, who make up the rank and the of the movement-now according to Mr. Skewes, all these are souls -- if not already too far gone—at least in imminent danger of eternal perdition. In such a crisis as this would it not be a humane act for Mr. Skewes, as a man, to say nothing of a Christian minister, to tell us plainly what witcheraft is, and how Spiritualism is related to it? It cannot be the mere fact of com-

Continued on Righth Page.

Doubts.

To the Falter of the Religio-Philosophical Journal:

Best of all the Spiritualist papers, do I like the Religio-Philosophical Journal. Its full report of phenomena, its care in verifying them, the valuable communications bearing the best thoughts of deepest thinkers, the crisp, clear editorials, the pervading spirit of uncompromising support of truth and hostility to fraud—all these suit me ex-actly! But, alas, there is nothing perfect on earth, and the Journal is imperfect in one direction. You have unanswerable facts and arguments for those who attack Spiritualism, but not a word for those who do believe in spirit return, and yet—doubt. Not doubt that spirits return, but doubt whether they have returned in the particular cases witnessed or described. It is the fashion to say the spirits do everything. One lady the writer knows, if her face happens to itch, vows a spirit has kissed her; but I doubt. It has got to be now that men and women spirits in the form are nothing, while spirits out of the form seem to have nothing else to do but to play fantastic tricks with the earth-dwellers. If one venture to hint so much as this in a Spiritualist meeting, it is met with a patronizing look of pity and the instant detail of some wonderful "test," that carefully analyzed, proves to be no test at all; yet it is always true there is a "missing link" between the things done and the supposed cause. Two things I know, the things are done, and I, in normal condition, could not do them. Three things I do not know—Could spirits do them? Did spirits do them? Could I reach conditions in which I could do them without the help of outside spirits? Is there a Spiritualist who can resolve my doubts, because he does know? All that the writer has talked with, every Spiritualist paper I have seen, refuse to discuss this matter. They recognize psychic exaltation as an element in phenomena, but find it easier to say "spirits" than to study the law controlling the manifestations. The question, when are phenomena merely psychic, caused by greater receptivity of the universal spirit pervading all things, or spiritual, caused by an outside intelligence? is the most important one before Spiritualists to-day, for it, embraces all the phenomena witnessed among us. I think I am as fully justified in saying that I know certain things I have witnessed did not need outside spirit help for their production, did not have it, as I am to say of other phenomena, I know they were produced by spirits out of the form. Hence I am under the necessity of examining each manifestation separately, before I can receive it as a test of spirit return, and grope blindly where I thought to find a clear path and full light.

The rap is claimed to be an unanswerable demonstration, admitting no explanation but that of another intelligence. Yet there was reported in, I think, the London Spiritualist, a case where some soldiers applied to an army surgeon to have the raps in their room stopped, they prevented sleep. He verified the fact, raps were there, and looked for the cases. for the cause. I do not very clearly recollect the case, but as nearly as I can recall it. he claimed to have discovered that the raps were produced by the conjoint, unconscious nervous action of two of the soldiers and a man and his wife on the other side of a dividing wall, who had never seen these soldiers. He claimed the raps were produced at the point where nerve-currents met each other. I think this obscure and would not have mentioned it, but that in my own family unintelligent raps are frequent. At a certain hour every day these raps occur, always in the same orten are the r neara arouna me after lying down in bed, but there is never any revelation in them—they are just noises. On inquiry, I find my experience is that of many others. So the raps may be sometimes independent of outside spirits, and I doubt them. "Intelligence." Yes; but whose? Trance speaking does not always, I think,

necessarily require anything more than psychic exaltation for its explanation. There are evidences enough of this, or what seem to be so. The obtections so often pooh-poohed about, the nonsense, bad grammar, absence of facts, glittering generalities, etc., would all naturally result from the power being psychic rather than spiritual. We boast of our trance and inspirational speakers, but I doubt whether they stir thought to the extent claimed for them. I doubt whether they are a power-except to excite admiration or wonder, not as teachers or guides.

Of the physical phenomena just now, materialization is claimed as the crowning glory, but I doubt-not the possibility of materialization, but in the cases I have seen, that it was an outside spirit manifesting itself. Dismissing at this time all question of fraud, is materialization useful, teaching something not known before, a proof of continuity of life? Can it be produced without help from outside spirits? Is it independent of psychic condition of those witnessing it? To these I answer—it has caused more charges of fraud, more bitterness and quarrels than anything else; has taught nothing not as well known before—does not prove continuity of life, if the phenomenon can be produced independently, and is, very much, it may prove to be, entirely dependent on the psysic condition of those witnessing it. At one scance the writer attended, out of the absolute darkness a figure appeared to one person. I looked, but could not see it. The one who recognized it, said it was the spirit of her uncle, and asked: "Won't you please show me your hand, I want it for a test. Thank you," she exclaimed, a moment after: "Doctor, won't you come here and see this—I have told you about it." The doctor came to her side and he, too, said it was wonderful. Then they both came and sat by me, and we compared notes. I discovered that the lady had seen the hand without the thumb, and the gentleman, not recollecting perfectly the story she had told him some time ago, saw the same hand at the same moment, with a thumb, but without a fore-finger. "The spectators at a scance are psychologized, and don't see what they think they do," said the control of a medium, who herself believes in materialization. But something is produced, undoubtedly, there is surely something genuine. Is it a spirit? I doubt. I think that conditions may be created rendering materialization of a thought possible—foolish idea you will say. But late improvements of the telephone have rendered it possible to see as well as talk with your friend, though he be many miles distant—a sort of materializa-tion by machinery. That approaches my theory. The papers have recorded the fact that all the figures at a race-course some miles distant from San Francisco were exhibited in that city, not in a picture, but walking trading, talking—all this by the skillful use of light and electricity. You know these were not spirits; does any one certainly know the appearances of the dark circle are?
My doubts are strengthened by the fact

that never a spirit comes, that two or three do not at once claim relationship—that the

of the supposed spirit's performance is, I think, constructed the same way. To me, materialization, even if genuine, gives only such hint of immortality as may be had with-

out it.

I have written this catalogue of doubts, omitting psychometry and clairvoyance, saying nothing of the peculiar habits of mediate of mediates. ums, springing from pre-conceived ideas nothing of the phenomena of ancient magic that I may stir you or your correspondents to answer it. If it shall please you or them to call me a fool, to point out defects in this hastily-written communication, I must be content, if that is the best they can do; and as I only want truth to be evolved not the triumph of a theory, probably shall not reply. But I do hope it will stir some one to begin the study of Spiritualism from a new stand-point, recognizing that there are spirits in our bodies and try to discover the possibilities of manifestation which belong to them-to tell us how to distinguish between the psychic and the spiritual—to give us a more exact knowledge of the operation of spirit in as well as out of the form. Then Spiritualism will begin to take rank as a science; at present, pardon the seeming harshness of the term, it is largely a superstition, having one great truth, hugely dis-SCRUTATOR. torted. New York City.

For the Religio-Philosophical Journal.

NUMBER THREE.

Letter from Mexico.

Chihuahua, Mexico, May 12th, 1883.

Persons who have never visited a country of Spanish speaking people, can hardly understand without occular demonstration how very far they really are behind the English speaking people in the arts, sciences, mechanics, and in the use of articles of modern construction. The little plowing that is done here is with a forked stick; the carts have wheels made by cutting a section from a log having sufficient diameter, and say about eight or ten inches wide, then boring a hole in the center for the axle; the body has very much the appearance, except in size, of a willow basket for soiled clothing; the tongue extends from the yoke of the oxen, to the rear end of the body and is about 4x8 inches or 6x10 inches. The yoke is made by using a stick, something like a railroad tie, except a little thinner, and is lashed with raw hide ropes to the horns of the animals; the pair of oxen next in front are lashed by a raw hide rope extending from their yoke to that of the pair behind them, and it is said that after a yoke of oxen have been used on the tongue of a cart for awhile, their teeth all drop out. However this may be, the general appearance of the oxen here would indicate very little use for teeth. Animals of all kinds are poor in flesh and are treated very inhumanly from various reasons: from habit, from innate viciousness, and from ignorance in "breaking" them to know how to work. An American cannot well pass along the streets during the time when vehicles or pack animals are passing, without feeling instinctively a desire to take some of the men in charge of them by the few clothes with which they are covered, and shake them until they would promise for the animals kinder treatment and better feed. There can be no good reason why animals may not have plenty to eat; three crops of "alfala" (something similar to gin to fill, while the stalk is yet green, it is cut and brought into the city on pack animals for sale. They want the money now; cannot wait until the grain ripens and can be prepared and brought to market; besides, what labor! Every kind of fruit and vegetables may be raised here with ease in the greatest quantity. The soil is very productive and with attention, trees, bushes and

shrubs, fruit most prolifically. I visited a gentleman recently, who has been here but a short time, yet he showed me peach trees, quince bushes, pomegranate bushes, fig trees, blackberry and raspberry bushes, strawberry vines, grape vines and mulberry trees, absolutely loaded with fruit, while in his garden corn, peas, cabbage, beets asparagus, etc., etc., showed to an advantage of which our American gardeners would be proud. What this country is, and what it might be, settled with Americans, is almost beyond comparison. It is the prevailing style, I notice, among newspaper writers to extol the officials of this country and recommend its mines in the most extravagant manner, but beyond this say but little. Their experience may be different from mine. I came prejudiced strongly in favor of this country as a mining country, and though my stay has not been of sufficient length, as yet to warrant any general statement as to the mineral resources of Mexico, I have seen quite enough to lead me to distrust the reports that are spread broadcast over this country and the United States. When a man comes to you and says he will sell you stock in an "old Mexican mine," show him the door instanter, you don't want it; be sure of

It may be said that Boss Shepard has an old Mexican mine of great possible value; it is true, but you should also know, that he has already expended millions of dollars upon it and must continue on with an expense greater than his receipts for a long time to come, and whether even he, with all his resources will ever obtain his money back, is a problem vet to be solved. The ore is rich; it is very rich, but what it will cost to mine it and reduce it to bullion, is as yet unknown even to him. This country like large por-tions of our own and adjoining it, is full of mineral wealth, but I fail to see wherein this country presents any advantages in this respect over our own, and I can see very many and good reasons why Americans should let it alone, except they be situated as is Boss Shepard or Gov. Tabor, with millions at their personal control. Individuals like them may make money here, as any where else, while the same funds in the hands of officers of a corporation located in the United States would be lost. I need not go into details; what I tell you is true. Keep out of mining speculatives in this country, unless you are coming here yourself to su-perintend everything, from the purchase of the mine to the expenditures for every particle of work done upon it, and you will save not only your money, but your peace of mind and the balance of your confidence in human nature. Trading in lottery tickets is prohibited in most of the United States, but that business is infinitely more honest, and actually gives the shareholders greater opportunities for profit, than the mining schemes from Mexico likely to be offered you. Now if you wish to buy stock in mining com-panies organized to work mines in this coun-

try, go ahead.

There is enough to be said truthfully in costumes are unreal and conventional, because, as I think of preconceived ideas in the favor of this country, without making state-

minds of the spectators, and the programme ments that may or may not be true, but of the supposed spirit's performance is, I which in any event are in the interest of a class of people proverbial for living by their wits. Here is a stock raising and an agri cultural country with climate unexcelled where land can be purchased for a few cents per acre, and the expense of living merely nominal; to those for whom such a country has charms, Mexico presents inducements that seem to me greater than I have ever known. In the June (1882) No. of Reports of Consuls, published by the State Department at Washington, may be found the Tariff Laws of Mexico translated into English, and for such as intend visiting here, are very useful as well as interesting; but let nobody come here with an idea that they are going among people who are not sharr, or they will be sure to learn a lesson which they will not forget. The Mexican is always polite, and sometimes a brusque American may feel that because he has silenced a Mexican, that he has convinced him. Let him not be deceived, the Mexican is in no hurry; he can wait, and he will wait, but in the end he will prove himself the master of any man who under-CAROL. estimates him.

> For the Religio-Philosophical Journal. Soul and Spirit Identical.

In my previous article headed "Soul and Body," I said that in a future communication I hoped to make it plain, that soul and spirit are one and the same. I now endeavor to do so. We speak of the infinite spirit (God the Father) as the soul of things, "whose body nature is, whose soul is God;" and so cannot we also say of man, an entity or epitome of that infinite Father, that his spirit is the soul of his body. We are created in the image of God therefore what he is we are

of God, therefore what he is, we are.
It has been a gradual evolution all along the line, from chaos up to man as an individ-ualized entity, and will be from man to God again in the highest realms of spirit life, where this epitome of God really and truly

takes on the likeness of his maker. First, we have mere rock as the foundation upon which to rear that which was to come afterwards; then after a long period (which the Bible world tarm a "der") and the Bible would term a "day") soil was formed in which to germinate the seeds that would produce the vegetable world in order to combine the elements necessary for the sustenance of the animal kingdom to follow, in a palatable and suitable form. Then came man as the crowning glory of creative power, having within himself all the elements and intelligence of all below him, brought together within a single organism-'a universe condensed, as nature is man diffused," to transpose the words of another.

We must first accept as a premise, that all space is filled with God, the Infinite Spirit, a dual essence having the attributes of love and wisdom, intelligence and will-a posi-

tive and negative force.

This being of course invisible, the only expression of God we can have must be through and in matter. But you will say, if all space is filled with God or spirit, where do you get your matter? I con only answer that in such cases we must learn through revelation alone; and that we need not search far in the new, scientific bible, "Oahspe," vouch-safed us from the spirit side of life, to learn that spirit and matter are but different degrees of one and the same substance; or that matter is gross spirit, and spirit refined, sublimated matter.

ualize separate entities of itself, to which it shall stand in the light of Father, Creator

and God.

Attracting gross matter to itself, after all the preliminary processes of development have been surmounted, this intelligence is epitomized in all its myriad creations of mineral, vegetable and animal life, until all are condensed in man as a microcosm of all forces, all powers, all possibilities of growth and development toward godship itself. All forces are but different expressions of the same force, and law is but intelligence in motion. Now I trust you will see that we are an atom. an entity, of this great ocean of intelligence, having within ourselves, as a portion of a great whole, all the powers and attributes of that whole, but which in the present state of development are largely latent. Men are still animals, but have reached that development along the line of their nervous systems, where they are ready to receive the knowledge promised by Jesus, when he said: "I have many things to tell you, but ye are not yet

The divine attributes of love and wisdom must yet be brought out by the teachings of the Spirit-world through its chosen mediums; so that man may take on the love nature of woman, and woman the wisdom of man.

Now, from this statement, man would naturally be considered a dual being of body and spirit or of refined, intelligent, spiritual matter, as the soul or heart, and gross matter as the outward physical manifestation of the inner spiritual grace.

To go to the very soul of the whole question, I cannot, nor can any one here on the earth plane; but I simply say that this inner man, though made up of different elements, and having various powers and capabilities, is still an entity or unity in itself, just as the infinite spirit is a unity, though manifesting all known and unknown forces, attributes and powers.

I give you the highest light I have to-day; when my development has gone farther, I can give you more, but not till then.

I can see that though Christ was not a literal God descended from heaven, he could become a God in process of time, through natural, spiritual development—a personal God, God the Son. Thus if we look upon the Spirit-world as the holy spirit of the bible, we have the question of the trinity solved alike satisfactory to our reason and our faith. But not to digress from my subject I will say that we may separate the dominant power, the will, from the forces which it controls, and call them spirit, and the will soul; or vice versa them, soul and the will, spirit; and yet they are so linked together as to form one complete whole.

To quote from the letter head of a physician: "Man is a microcosm, a minature universe, a conservator of all forces, the image of all objective forms, the embodiment of all subjective ideas, the connecting link between the creature and Creator. He is a trinity of elements, body, spirit and soul; his body the conservator, his spirit the animating principle; a combination of forces, his soul the pure immortal essence whose attribute is intelligence and will; clothing this divine soul essence in a spiritual body is in its effects, 'force,' and in its action through organic bodies, 'life,' vaguely termed magnetism and alectricity." ed magnetism and electricity."

Now I have given you my own ideas and those of another so ably expressed, and leave it for you to draw your own conclusions.

W. J. Cushing. Brooklyn, April 30th, 1883.

For the Religio-Philosophical Journal, An Open Letter to Rev. Geo. H. Hepworth.

I have just read your letter in the JOURNAL of March 31st, to Mr. P. E. Farnsworth. I have been known as a Spiritualist more than a quarter of a century; have edited spiritual publications and lectured in favor of Spiritualism, and yet I cannot detect a single idea in this letter which I do not indorse most heartily. For years I have tried to inculcate the same thoughts, but from the most ardent Spiritualists have met with stubborn opposition. How is this? You, a skeptic: I Spiritualist; lagree with you, but disagree with the most earnest and enthusiastic Spiritualists. I fear that Bro. Farnsworth will accuse me of greater inconsistency than he has you; yet I will try to show that I am not in the least inconsistent.

I doubt immortality, and just so far I doubt if the manifestations through mediums come from spirits. For argument's sake I will admit that ninety per cent. of the manifestations are fraudulent or chaff; but let us deal with the wheat. If I had no doubt about immortality I should have no doubt but that the ten per cent., the genuine manifestations, came direct from the spirits of departed mortals. I know that at least some of these manifestations are genuine, but doubt that any of them are from spirits, for the simple reason, and no other, that there are no spirits.

From your title of "Rev.," I presume that you are a firm believer in immortality. If o, you must also be a firm believer that the spirits of departed mortals can, and should manifest to the spirits of mortals still in the flesh. I fancy that right here you would like to deny this; would like to tell me that I am mistaken. Well, I have the advantage, for you cannot deny till I get through, and by that time I hope you will have no desire to

Whether or not spirits do thus communicate, is quite another question. On that point we may agree, that is both of us doubt; if so, you doubt because you have not had sufficient evidence, in view of the abundance of fraud extant, to convince you that any of the manifestations are genuine. On my part I have been more fortunate in my investiga-tions, and after rejecting ninety per cent., find ten per cent genuine, but think the phe-nomena are the manifestations of an intelligent and occult force. I hold that all nature is intelligent; that the plant is just as intelligent, considering its conditions and necessities, as a Humboldt or La Place.

Now here is a chance for missionary work, in which both can engage. I greatly desire to be converted to a firm belief in immortality. Let this be your field of labor. I think you desire to be converted to a firm belief in spirit communion. Let that be my task. Let the readers of the JOURNAL be our audiences, and we shall do them no harm, if no good. Moreover, our discussion can be carried on, as all such discussions should be, in a spirit of harmony and brotherly love. We will try

to set an example for combative debaters, and if we accomplish no other good, may do a little in this way. So now to begin:

I shall base my argument upon the hypothesis that man is immortal. (Not very logical, to assume a premise, but remember it devolves upon you to prove that premise.) Being immortal, we inquire:

In the struggle between the good and evil of man's nature, which struggle is to be eterthree crops of "alfala" (something similar to elever) grow to perfection annually, and animals thrive upon it. Barley, wheat and other motives of love and wisdom, seeks to individuately absorb the good? We turn to the unline separate entities of itself. to which it where; but good is equally ubiquitous. Now let us study them carefully in all their envirouments. I will not pause to give my line of reasoning, but briefly state my conclusions. If you disagree with these, then I

will give my reasons. Evil is a negative quantity; an obstructing object. Good is a positive quantity; an acting force. Evil may be compared to the deposits at the mouth of the Mississippi, that shoal the channel. Good may be compared to the jetty that removes the impediments to navigation. Finally, and most important of all, evil is relative; good is absolute. Our question is answered. The triumphs of evil are only temporary; those of good are permanent. Apply these conclusions to the theory of an orthodox hell. Endless punishment has endless evil for its foundation. If such a foundation is real, all my conclusions are false, and such a foundation stands opposed to every anology in nature. It is blasphemy to accuse infinite love and intelligence with having made such a monstrous exception in favor of evil. I do not know of even one fact in nature that corroborates the hypothesis of

endless punishment. We now proceed upon the theory that the good in man is immortal, and that it is destined to eventually triumph over evil. Thus far we have been considering the qualities of the adjectives, but now we must consider the noun which they describe. All agree in calling the noun the "spirit," so we will emoloy that term, without any quibbling. We

find the adjective to be a force; we cannot deny force to the noun. We cannot deny intelligence to spirit, since intelligence is the highest good to either mortal or spirit. Annihilate intelligence, and immortality would prove a failure. Now comes an important query:

Can the spirit act without the aid of the physical organs? or, in other words; can it act independently of the body? To answer this in the negative, is to utterly deny immortality. The body may be compared to a glove, and a spirit to a hand. The hand inside the glove can act only by making the glove act. The glove depends upon the hand to act. Withdraw the hand, and the glove is inert, dead; but the hand can act independently of the glove with far more freedom. I need not make the application. Let us pursue the

comparison. Two hands incased in gloves, may clasp To remove the glove from one will not destroy the conditions. Remove both gloves and if it be the hand of a loved one, how warm the clasp; how the hearts thrill with the magnetic pressure. My sheet is full and l have hardly made a beginning. Will re-

sume the subject hereafter. W. H. CHANEY. Salem, Oregon.

One Sunday morning lately in St. John Evangelist's Church, Montreal, a member of the congregation who had recently scandalized the church and society at large, stood up in front of the altar and made a public pro fession of penitence for a grievous sin. He was admitted to communion almost immediately after. As this is the most ritualistic of the Anglican churches in America, it was considered quite an innovation.

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TERRIBLE KIDNEY DISEASE.

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KIDNEY AND LIVER TROUBLES. "Several dectors failed," writes N. S. ecpy, Alleghany City, Pa., "but Kidney-Wort cured my kidney and liver troubles of

RIDNEY COMPLAINT AND DIABETES. "For six years," says Engineer W. H. Thompson, of C. M. & St. Paul R. R., "I had kidney complaints and diabetes. Kid.

ney Wort has entirely cured me." IT HAS DONE WONDERS. "I can recommend Kidney-Wort to all the world," writes J. K. Bingamon, Crestline, O, "It has done wonders for me and many others, troubled with kidney and liver disorders."

Constipation, Piles and Rheumatism. I have found in my practice that Constipation and Piles in all forms, as well as Rheumatic affections yield readily to Kidney-Wort.—Philip C. Ballou, M. D., Monkton, Vt. PILES 16 YEARS.

"Kidney-Work is a medicine of priceless value. I had Piles for 16 consecutive years. It cured me."—Nelson Fairchilds, St. Albans. Vt.

GRAVEL, PERMANENT RELIEF. "I have used Kidney-Wort for gravel," recently wrote Jqs. F. Reed, of North Acton, Maine, and it gave me permanent 20 YEARS KIDNEY DISEASE.

"I had kidney disease for 20 years," writes C. P. Brown, of Westport, N. Y. "I could scarcely walk and could do no work. I devoutly thank God that Kidney-Wort has entirely cured

A GREAT BLESSING for RHEFMATISM. "It is, thanks to kind Providence, a great temporal bless. ing," truly remarks Wm. Ellis, of Evans, Colorado. The gentleman referred to Kidney-Wort, and its magical curative

properties, in cases of rheumatism and kidney trauble. RIECHATISM ON THE BENCH. A priceless fewel. J. G. Jewell, a Judge at Weadbury, Vt. says: "Kidney-Wort cured my rhenmatism. Nothing else

would do it." PELES. From Nantucket, Mass., Mr. Wm. H. Chadwick writes:

Kidney-Wort works promptly and efficiently in cases of Piles s well as Kidney troubles. It's a most excellent medicine." LADIES TROUBLES. "No medicine helped my three years peculiar tradles,"

says Mrs. H. Lamoreaux, of Isle La Motte, Vt., "Coccede Ridney-Wort. It cured me, and many of my friends, too. OVER 30 YEARS. *I had kidney and other troubles over 30 years," writes

Mrs. J. T. Galloway, Lik Flat, Oregon. "Nothing helped mebut Kidney Wort. It will effect a permanent cure." A Physician's Wife's Troubles.

"Domestic remedies and prescriptions by myself an practicing physician) and other doctors, only pallinted my wife's chronic, two years standing, inflammation of the bladder. Kldney-Wort, however, cured her." These are extract-from ı letter of Dr. C. M. Summerlin, of Sun Hill, Washington Co.,

SETTLED CONSTIPATION.

"I have had kidney disease for 30 years," writes Mrs. Sarah Phillips of Frankfort, N. Y., near Utlez. "Kidney-West has allayed all my pains and coned my settled constipation." LADY DISCHARGES TWO SERVANTS.

until lately," writes Mrs. M. P. Morse, of Hyde Park, Minn. "I've now surprised all my friends, by discharging my two servants and doing their work. Kidney-Wort was the cause It cured me and Pm strong."

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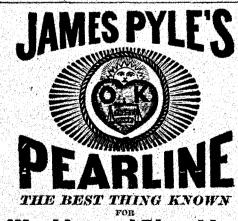
W. L. Page, of W. L. Page & Beo."

Franklin St., Richmond, Va., June 3, 1882.

The Rev. Francis B. Harlowe, writing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking Ayer's Pills. They have entirely corrected the costive habit, and have vastly improved my general health."

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Woman and the Household.

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

THE ISLANDS OF THE BLEST.

The islands of the blest, they say, The islands of the blest, Are peaceful and happy by night and day, Far away in the glorious West.

They need not the moon in that land of delight, They need not the pale, pale star; The sun, he is bright by day and night, Where the souls of the blessed are.

They till not the ground, they plough not the wave. They labor not—never! oh, never! Not a tear do they shed, not a sigh do they heave. They are happy for ever and ever.

The deep, clear sea, in its mazy bed, Doth-garlands of gems unfold; Not a tree, but it blazes with crowns for the dead

Even flowers of living gold.

ABOUT WOMEN.

Sir John A. McDonald, the Canadian Premier of Canada, has just introduced a bill in the Canadian Parliament, which, if passed will among other things extend the right of suffrage to unmarried women and widows.

Mrs. Augusta Evans Wilson, the novelist of Alabama, has a very fine dairy in which she takes much pride. Her Jersey cows take prizes. She personally attends to the making of jams and jellies, and her guests at Mobile praise her excellent home-made wine.

Girl graduates in England wear gowns precisely like those worn by university men and made by the same tailor. At present they have only donned the B. A., or Bachelor of Arts robe, which is black and brown, and like B. S. C., or Bachelor of Science, which is yellow and black, but no doubt in time they will attain those of the higher degree.

The Governor of Connecticut has appointed two women—Mrs. Bacon and Mrs. Smith—on the State Board of Charities. The latter has previously served in the same capacity.

Helen Hunt Jackson is an agent appointed by the Secretary of the Interior, to investi-gate the condition of the Indians in New Mexico and Arizona. She has found one tribe in the first named Territory, who are peaceful and settled agriculturalists.

Queen Victoria has instituted the order of the Royal Red Cross, intended to decorate those who render important services in nursing the sick and wounded in the English Army and Navy. If the recipient becomes un-worthy of it in any manner, her name will be erased from the roll of honor.

The Woman's Journal has this account of

an thin maiden: Lillie Darst, who has just died in Ohio, was a remarkable character. As a child she was one of the most promising of the high school pupils of Circleville. After leaving school it was her let to work for her living. She did not wish to teach. Her mind ran to writing and newspaper work. The position of editor and publisher of the Circleville Herald became vacant by the death of the proprietor. She took full charge of the journal, and made it one of the liveliest papers in the State, Pickaway county, of which Circleville is the county seat, is largely democratic; yet this energetic girl not only made her republican paper prolitable, but edited it so ably as to attract general attention through the State. Her party services were well appreciated, and after the election of the last legislature she was tendered the position of engrossing clerk

INDUSTRIAL INDEPENDENCE OF WOMAN. Under this title, Bryan J. Butts has published a pamphlet eloquent with condensed reasoning upon the subject in question. Where all is so good, it is difficult to select any quotations, but the following show the

position of the writer: 'To ask for the independence of the industrial equally with the privileged or 'property holding woman,' is to imply that the dignity of the working woman as much as that of the working man not only, but as much as that of the 'business man,' should be respected and honored; in other terms, that she ought to command co-equal wages or income, according to labor and skill. Here is where the real issue comes. Until we can make labor honorable for both sexes, neither can be industrially free, except in theory. Practically, republican government will continue to be a misnomer, under our long hour system for the workers, and time and opportunity for the speculators only, or until the more di-agreeable forms of labor, like that of nurse or kitchen service, commands at least an equal income with the more agreeable. The true freedom of woman awaits the bona fide era of justice, and the question of how much reason there is in the popular prejudice against woman's occupancy of the disagreeable or industrial plane (except as a slave or drudge), only raises the counter question of how much justice there is in man's occupancy of the kitchen and parlor sphere of woman, which he virtually does occupy, and occupy as a monopolist, so long as he declines to balance the productions of the farm, or his stock in the exchange, with the cares of the household or the labors of maternity."

A SUCCESSFUL APIARIST.

Wherever women have really taken hold of bee-keeping in earnest, like Mrs. Tupper, the pioneer, they have greatly enjoyed their work and its results. It requires intelligence, keen observation, perseverance, and the faculty of acting promptly after quick decision to deal skillfully with this most interesting of all insects. They who are not willing to pay this price, need not undertake to be apiarists: it is an avocation, not a play. The bee magazines of the day are interspersed with the letters and reports of women who have gladly paid such price and received, in return, full value. With a multitude of names before me of bright, vivacious writers, who tell their stories with a freshness that " made up" tales would be glad to emulate, it is difficult to make selection. Here, however, are extracts from an apiarist in Warren county, Illinois, Mrs. S. J. Axtell, which need no com-

"I think bee-keeping especially fitted for women....Because I had been an invalid for twenty years, confined to the bed three-fourths of the time, I thought there would be no opportunity for me to live out of doors; but as I had learned to do a great deal of work on my bed, I thought I could be as much help to my husband in this way as any other; consequently I studied every article and book I could get hold of, on bees My general health has improved from that time to the present....When I began working with bees in the spring, I could be on my feet but two or three hours each day; but I would go out a while in the forenoon and then again in the afternoon, saving all the strength possible for that work. Before the middle of the season, I could be on my feet longer and ac- | ers as to make our commendation superflu-

complish more than Mr. A., as many a day I worked more than twelve hours on my feet, with good digestion, too. I don't know whether it was the bee stings, the outdoor air, or the love of work, or all together, that has done more for me than thousands of dollars spent in doctor's bills.

GIRLS AS HELPERS IN AN APIARY.

"In the spring we started with 218 colonies of bees... From the 13th of June to the 10th of September, we had swarming almost every day, from one to thirty swarming almost every day, from one to thirty swarms per day, except the last of July.... A precious little Swedish girl at home (Mr. A. superintended an apiary at a little distance from the house), had the care of the bees. She sat out under the maples and nailed sections; when a swarm came out, she ran and caught the queen in a cage. [Here follow descriptions of hiving the new colony.] The girls did not come to live with us until July, and had never worked with bees before. Considering their inexperience they did exceedingly well. Bettie learned to make sections as well and as rapidly as almost any man. Hannah could smoke the bees; they could not speak a word of English when they came from Sweden, and were longer in learning on that account. But Swedes make the best of help when taught.

THE DELICIOUS RESULTS.

" During the year we had about 700 swarms, but united weak ones until there were at the close of the swarming season, 208 colonies, making the actual increase of swarms about 80. The honey gathered amounted to more than 39,000 pounds, of which all was fine comb honey except 2,000 pounds of extracted sweetness. The 30,000 pounds sent to Chicago for sale, made just fifteen two horse wagon loads..... The bees averaged about 216 pounds per colony; the greatest amount furnished by any one hive was 300 pounds of comb honey and four combs of broud."

This is a very brief summary of an account told in a straightforward way; the whole is extremely interesting to one who understands the processes of the management. The yield given above is an extraordinary one, and exhibits great ability on the part of the farmer invalid. We must repeat again that no woman need expect gainful results, who is not ready to give vigilance, hard work and study to bee-life. Under those conditions she will be likely to love her labor and greatly enjoy its rewards.

BOOK REVIEWS.

[All books noticed under this head, are for sale at. or ean be ordered through, the office of the Religio-Philo-

ANGELINE. A Poem. By George H. Calvert. Bos-ton: Lee & Shepard. Chicago: Jansen, McClurg & Co.

Mr. Calvert has long been before the publie as an author of acknowledged ability, made known to an extended circle of readers through his numerous works sent out by the flourishing publishing house of Lee & Shapard, Boston, Mass. And now that he has almost reached the Western Gate leading into "the land of sunshine and eternal spring." It is mete that he give us such a poem as "Angeline," so full of faith and hope and immortality. The world is full of souls hungering for such food and we can see no reason why this work should not be sought and read with as much eagerness and satisfaction as

upon the stream of her heart's blood no lie could float, in her true soul no untruth brood.

"She stood as one atiptoe on the earth, Updrawn, her face doubly illuminated, By her own soul, forefeeling its rebirth, And souls already towards their heaven translated, Pouring upon her love-lit looks, dilated With spiritual light, with light divine ablow, The light by Love supremest consecrated, Whose gladdening beams creative ceaseless flow, Flooding the universe with Beauty's sacred glow."

She is first introduced in the poem the day her father lay coffined in the drawing room and her sisters, crape-clad, were sobbing

their last adieus. "Her springy form all clad in purest white, Tall Angeline gleamed on the heavy air. As she came near, without a tear, she bowed Her comely head to where, within its shroud,
That loved face lay. Her curls caressed—as they
Had often done—the features and more loud
The sisters sobbed. She lifted from the clay
Her brow, and with both hands upraised as she

would pray,
Whispered with bated breath,
'There, there they are.'
There is no death! O! read this lifting law,
They live! They live! There side by side they stand!
What a new Joy in father's face as bland He smiles on mother! There—they vanish hand in

And this shocked not the officiating pastor who had grown wise and tolerant with years, unlike too many of his profession.

We leave the reader to glean the wisdom and comfort he may from the author's pages hoping he may not pass the story of Angeline's companionship with her angel sister Eve, which is most tender and beautiful.

THE AMERICAN PROTECTIONIST'S MANUAL-Protection to Home Industry Essential to National Independence and to the well-being of the People. British Free Trade a delusion and a peril. By Giles B. Stebbins. Thorndike Nourse, Detroit, Michigan, publisher; 200 pages, price 75 cents.

The titles of the fourteen chapters of this book will give some idea of its contentseach chapter being divided into sections embracing special topics: Introductory—The Tariff Question Simple—What is Protection? -What is Free Trade?--Varied industry a help to civilization-Protection abroad-Europe not free trade-British free trade a delusion-The free trade falsehood that a protective tariff is a tax on the consumer refut-ed-"A tariff for revenue only" taxes the consumer —Some free trade fallacies answered— Protection and the Farmer-Wages and Protection-Opinions of Eminent Men-Common interest, not sectional or class jealousy—Our history teaches the benefit of Protection-Foreign Commerce; American Ships; Con-

The anthor's aim is to put the matter in a plain way, in a space that the people may read As this important question promises to command a good deal of attention all should examine both sides, and so be able to form intelligent opinions. Here is the argument for protective tariffs, fortified by many facts and made up by a man who never up holds anything he does not honestly and thoroughly believe. The matter is treated on its merits, with no reference to party politics. Hon. Wm. Lawrence, First Comptroller of the United States Treasury at Washington, says: "The book is remarkably clear, compact, logical and able, and should

be in the hands of every citizen. Mr. Stebbins is so well known to our read-

ous, yet we may say that possibly some of those readers do not know that this tariff question has been a study of his for fifteen years, and that he is widely known by his advances of a protective relies. advocacy of a protective policy. He will mail the book from Detroit, to any address, on receipt of seventy-five cents.

GOLDEN THRONE. A Romance. By Samuel P. Putnam, author of "Prometheus," "Gottlieb," and "Ingersoll and Jesus." Svo. cloth, pp. 153. Boston: George Chainey, 51 Fort Avenue.

This thrifty blossom of Agnosticism reminds one of the thistle; it is bristling with stinging points, but it also is, in many places, delicately and exquisitely beautiful, yielding the fragrance of faith in liberty, science and humanity as promoters of the welfare of this world. In reading this work one feels the contact of a brave soul, endowed with ample thought and feeling, fully determined to accept things as they really are, erecting such standards of duty and happiness as shall make virtue splendid and at-

The romance takes its name from a tall snow-crowned mountain in a mining region in the far west, called Golden Throne because of the vast quantity of precious metal found there at one time.

The characters are pleasant company, if their adventures are improbable and one is delighted to meet the stalwart Ingersoll in his strongest and most attractive demeanors. both before a public audience and in social life. Although the work is materialistic we feel like responding to the earnestness with which it "don't want speculation, but insight
—vision." E. T.

Books Received.

WHOM KATHIE MARRIED, by Amanda M. Douglas. Boston: Lee and Shepard. Chicago: S. A. Maxwell and Co. Cloth, pp. 351. Price \$1.50.

THE AMERICAN PROTECTIONIST'S MANUAL by Giles B. Stebbins, Detroit, Mich.: Thorndike Nourse. Price cloth, 75 cents.

THE BRIDAL EVE, by Mrs. E. D. E. N. Josephworth.
Philadelphia: T. B. Peterson and Bros. Paper cover, price 75 cents.

HERBERT SPENCER ON AMERICAN NERVOUS-NESS, by Geo. M. Beard, M. D. New York: G. P. Putnam's Sons. Chicago: Jansen, McClurg & Co. Cloth, flexible cover. Price 50, cents.

A NEW THEORY OF THE ORIGIN OF SPECIES, by Benj, G. Ferris. New York: Powier & Wells. Chicago: Jansen, Mc Clurg & Co. Extra cloth, pp. 278. Price \$1.50.

Partial List of Magazines for June.

THE NORTH AMERICAN REVIEW, 630 La Fayette Place, New York.) This number opens with an article by Joseph Nimmo, Jr., on "American Manufacturing Interests," in which is given a singularly full and instructive historical sketch of the rise and progress tive historical sketch of the rise and progress of manufactures in the United States, and of the agency of fariff legislation in promoting diversified industries and encouraging the inventive genius of the people. Should this author's advocacy of protective legislation prove distasteful, the reader finds the needed approaching in an article by the Hon. Win. M. corrective in an article by the Hon. Wm. M. Springer, on "Incidental Taxation." which is an argument for Free Trade. D. C Gilman Mrs. Oliphant's "Little Pilgrim." The composition is chaste and elegantly simple, reminding one of the verse-narratives of Tenayson.

The beautiful girl "Angeline was a selected tool...a spirit glass through which we earthlings catch sight of what comes to pass beyond the tomb." So pure was she "that beyond the tomb." But the tomb. Spencer's Facts and Inferences" in social and political science, and Christine Nilsson contributes "A few Words about Public Singing." Finally, there is a symposium on "The Moral Influence of the Drama," the participants being, on the one side, the Rev. Dr. J. M Buckley, well known as an opponent of the stage, and on the other, John Gilbert, the actor; A. M. Palmer, theatrical manager, and William Winter, dramatic critic.

WIDE AWAKE. (D. Lothrop & Co., Boston. Mass.) Contents: Frontispiece—Half Confident and half afraid; A belated little Maid Bobette; A Good Story; Omaha legends and tent-stories; Midsummer Words; Two Hunters: Cacique John; Decorative Plaque; Kitty's Birthday; The John Spicer Lectures; A New letter in the Alphabet; To-day; Corinne's Musicale; La fete d'une Petite fille; Nature's lady; On Indiana Roads; Gracie's pin; Through Spain on Donkey-back; More than they bargained for; An old Proverb; Cookery for beginners; Tangles; Music; Pleasant Authors for young folks: Through a Microscope: Famous trials; A Boy's Workshop; Anna Mariah's Housekeeping; Health and strength papers; Days and nights in the tropics; What

to do about it. THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Alfred Tennyson; Living English Sculptors; At l'eague Poteet's; On the training of children's Voices; Songs; Father Junipero and his Work; On Severn's last sketch of Keats; The great south gate: A woman's reason; To a Hyacinth, plucked for Decoration Day; England and Ireland: The Correspondence of Carlyle and Emerson; Yesterday and To-day; Split Zephyr; The Native Element in American Fiction: Both sides of the Jury Question; Dissolving Views; Topics of the Time; Open Letters; Bric-a-Brac.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) ('ontents: Daisy Miller, a Comedy; Monserrat; Morality in the Public Schools; A Call on Sir Walter Raleigh; A Landless Farmer; The Biography of two famous Songs; Carlyle and Emerson Bridget's Story; Life in old Siena; Mr. Wash ington Adams in England; How the Women went from Dover: Authorship in America Mr. Emerson in the Lecture Room; Table Talk: Jane Welsh Carlyle; Recent English Poetry; Virginia from English and American points of view; Samuel Johnson; The Contributor's Club; Books of the month.

THE ECLECTIC MAGAZINE. (E. R. Pelton. New York.) Contents: An Unsolved Historical Riddle: Early Spring in California; Shake speare and George Eliot; Robert Schumann Masks and Faces: Animal Mythology: Fleurette: The European Terror; Phantasms of the Living: Bits of oak bark; Azenor; Japanese Art: The last days of a dynasty; A red Indian revenge raid; The French Army; Four Japanese Folktales; With the Salvation Army; A Wintry Sonnet; Literary Notices; For-eign Literary Notes; Science and Art; Miscellany.

THE VACCINATION INQUIRER. (Office, 114 Victoria St., Westminster, S. W. England.) This monthly is the organ of the London Society for the Abolition of Compulsory Vaccination.

THE AMERICAN KINDERGARTEN, (Edited by Emily M. Coe, New York.) This number treats upon various subjects and will be found instructing.

MASTERLY, (Published at No. 842 Broadway, New York.) Contents: The Professor's Boy; A simple Electric Machine; How do you like the World? Critical Situations; Notes from the Woods and Waters; A Field for Exploration; Astronomy for Young Observers; The Propagation of Oysters; Artificial Flower Making; The Boy's Own Varnish; Railways and tree planting; Improved Clothes Receiver; Stamp Collecting; A Big Kite.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York) Contents: Rosa Triplex; Bastien-Lepage; A Modern Cosmopolis; Home Beauty; Women at Work; "Virtuesity;" More about Benvenuto Cellini; The Girl-Students in Paris; Out of Doors in Surrey; The Lugano Frescoes; Andreas Hafer at Innsbruck; Musical Instruments as works of Art; Ultimus Romanorum; The Chronicle of Art; American Art Notes,

THE SIDERAL MESSENGER. (Wm. W. Payne. Northfield, Minn.) Contents: Two problems on Sidereal Astronomy; Foreign Notices of Ingresuits. There recommended it many times, and as many ula of Orion; Motion of Stars in line of Sight; classed for it, and a real blessing to all afflicted with hidney Editorial Notes; Books, etc.

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evangelical labor again in the City of Lon-

mond Dyes at the druggist's. They color any thing the most desirable and fashionable color.

Captain Boyton is experimenting with a kind of submarine balloon. It is made of sheet-iron, and so arranged with pulleys, choose, so that the people may know of a sm weights and air-chambers that it will may the cure of all discusses of kickers and liver." gate the ocean at any depth below the surface. By the aid of some newly discovered chemicals the balloonist is able to manufacture air for breathing purposes at the rate of 3,000 cubic feet per each pound of chemicals.

Cancers and Other Tumors are freated with unusual success by World's

Dispensary Medical Association, Buffalo, N.Y. Send stamp for pamphiet.

The Wemen's Christian Temperance Union, having been driven from Farwell Hall, is now helding its meetings in the Pacific Garden Mission, corner Van Buren street and Fourth avenue. The mission does not appear to be afraid to have "publicans and sinners" come "between the wind and their nobility" for the purpose of being converted.

Shaky, scrawney, diseased persons find a friend in Samaritan Aeroire, \$150 of drug-

The Interior publishes the following advertisement: "Three hundred young men are wanted now for new waiting fields. We shall have about 250 graduates, and of them therefourths will stay in the old churches. Christian young man, if you have any capacity for ministerial work, the Lord wants you.

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successfully treated by World's Dispensary Medical Association. Address, with stamp for pamphlet, Buffalo, N. Y.

Statistics are claimed by the Catholics of Germany to show a large percentage of conversions by the Church of Rome from the Protestant aristocracy. Since 1800, it is said that no fewer than forty-four persons belonging to the "higher nobility" have gone over.

Dr. Benson's Celery and Chamomile Pills cure headache of every nature promptly, also

Mrs. Amanda Smith, the celebrated colored evangelist, is evangelizing among the colored people of Grand Bassa, Liberia. She writes that she has given many Bible readings, and that she finds among the women of Liberia a great disposition to study the Bible.

VITAL MAGNETISM THE LIFE-FOUNTAIN

By E. D. BABBITT.

Being 2n answer to Dr. Brown-Sequard, the magnetic theory defended, etc. Price, 25 cents. N. B.—Those buying the Health–Manual will not need this little Volume, as it is incorporated in the former. For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing Holde, Chicago,

GUIDE-POSTS IMMORTAL ROADS.

By MRS. JACOB MARTIN. The author says: "As a tireity among the stars, as a ripple on the ocean, I send out this small begon of hope through the valley of despair."

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OF

IN IMMORTALITY

By JOHN S. FARMER.

Canon Wilherforce specially commended this book at the CHURCH CONSILESS held at November on Tyne, in October, 1881, in the following terms: "The caset position claimed at this moment by the warnerst advocates of Spritualism is set forth ably and elongently in a work by J. S. Farmer and called "A New Basis of Belief," which without necessarily endorsing, I commend to the perusal of my brethren."

Price 30 cents, postage 2 cents.

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ARMY OFFICER'S TESTIMONY.

Captain Joseph L. HAYDEN, residing at No. 924 Fourth Street, South Boston, Mass., formerly captain in the arms now with the Walworth Manufacturing Company, South Boston, writes, April 28, 1883: While living in Cambridgeport my wife was afflicted with terrible pains in her back and sides, accompanied with great weakness and loss of appetite She tried many so-called remedies without avail, growing rapidly worse when her attention was called to Hunt's Remedy. She junchased a bottle from Lowell's drug store, his Cambridgeport, and after taking the first dose she began to feel easier, she could steep well, and after continuing its use a short time the severe pains in her back and side entirely disappeared, and she is a well woman. Many of our relatives and friends have used Hunt's Remedy with the most gratify-American Work; Foreign Observatories; Neb- times heard the same story. Hunt's Remedy is all that is

. GREER 'S CO. BY E. C. CAGE P. BE

Mr. C. O. Wheet, Fa. No. 23 Austin Street, Cambridgeport, Messrs. Moody and Sankey have returned to this country to remain until next fall.

Mr. Moody will be at his old home in Northfield, Mass., and Mr. Sankey at Newcastle, Pa. They will return in October to begin required to the country of the countr medicines, but found nothing reached my case until I took don, where they have been especially invited. | Bust's Remedy. I purchased a bottle of A. P. Gilson, 689 Trement Street, Boston, and before I had used this one bottle For one dime get a package of Dia- I found relief, and continuing its use my pains and weathers all disappeared, and I feel like a new man, with new life and vigor. Hunt's Remedy did wonders for me and I have no hesitancy in recommending it to all afflicted with hidney or liver diseases, as I am positive that by its use they will find immediate relief. You may use this letter in any way you choise, so that the people may know of a sure medicine for

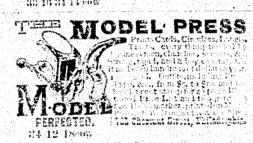
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Rhythmical Expressions. By Dr. D. Ambrose Davis.

This is a little New Book of choice Poems, from the pen of the gitted writer, Dr. D. Ambrose Davis, whose name is familiar to very many of our readers inasmuch as his little Poems and Expressions have often in the past graced the columns of our paper, and we have heard the exclamation: "How charmingly he does write"

The Author says, "The hook was only intended as a little keepsake for his friends," and as such, we surely think it was well thought of by himself and friends, and we also flink that all lovers of the sublinee muse, would do well to enroll themselves as his friends and get the little hersaffe. For they will find it of the highest moral tone, unique and original and as mellithous as the chluster of vester hells.

An introduction from the able pen of Judge Holbrook, of Chicago is included in the attractive contents of the little hersaffe. For sale, wholesale and retail, by the Relatio Philasophical Philasophic

REMARKABLE SPIRITUAL VISITATION.

an astomaling revelation, entitled

The London Artist's own Version of an Extraordinary Affair, together with the Correspondence

between Charles Dickens and Mr. Heaphy.

The statements presented in this pamphlet are so well are therificated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them, making this Spiritual Visitation one of the most remarkable of any age. A spirit materializes, takes passage on a train of care, converses as if a mostal, and manifests in other ways her strange powers. Mr. Heaphy says: "The color of her cheek was that pale transparent bue that sets off to such advantage being expressive ever and an empth firm expression. cheek was that pole transparent bue that sets off to such adventage large, expressive eyes and an equable firm expression of month." On another oreasion when she appeared she took a seat at the table. Says Mr. Heaphy: "I observed, however that she made an excellent dinner; she secured to appeared to the best and the tart." This spirit desired her portrait numbed, and after a wonderful experience succeeded in accomplishing her object. This pamphlet contains 12 pages, printed on heavy finted paper, making a next tract for general distribution and preservation; and will be self to any address at 55 cents for a single copy, fen copies for 255 cents, twenty-five copies for 550 cents. It is a splendid thing to scatter among your blends, and cannot fall to event a beneficial influence. It will prove an excellent missionary.

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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. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the Re-LIGIO-PHILOSOPHICAL JOURNAL, are requested to disfinguish 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. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, June 2, 1883.

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 AD-VANCE.

The Heaven of Beecher.

In many respects Henry Ward Beecher is a remarkable man; as the pastor of one of the most prominent societies in the world, he has achieved a national reputation, and his name has become a household word. His eccentricities, angularities, Lecture Room Talk, addresses before literary societies, speeches in political conventions, sermons in his own place of worship, and above all the deplorable scandal with which his name was intimately associated, and the wearisome trial that followed, all combine to make him famoussome would say notorious. The Tilton scangal, nowever, could not suppress him of Gamp en the ardor of his many admirers. Even the penitential confession of Mrs. Tilton herself had no appreciable effect on the impervious outer covering of his collossal nature. or his inner consciousness. Acting on his own practical saying that "nothing makes the hair white quicker than worrying or fretting," he has endeavored to maintain a cheerful disposition, which, like the sun. shall radiate a healthy, energizing influence on all that come within the sphere of its influence. Although his invocations are verbose and delivered with unction, fervency and pathos, they are nearly meaningless, conveying scarcely an idea that the mind can grasp, and are mostly made up of gilded sentences flattering God. Occasionally, however, when inspired or illuminated, and closely in rapport with the angel world, he gives expression in his sermons to a grand truth, that strikes a responsive chord in the heart of every Spiritualist. He says:

"Let us, then, though we shall not make, perhaps, sudden transformations, bear more and more in mind, every day, that the condi tions of happiness are in us. If you are disturbed. it is not because somebody is bad outside of you, but because something is bad inside of you. If you are discontented, do not lay it to your circumstances. Your circumstances could not trouble you if there was not that in you which colleagued with your circumstances. Though you have great disappointments it is not these that occasion your discontent, if you are discontented. It is something deeper than your disappointments. It is that which is outside of you that finds inside of you that which disturbs you. Take care of that, and all will be well.'

That the "kingdom of heaven" is within each one, if prepared for its reception, no one can for a moment doubt. Heaven, however, with its glorious fauitage, its opportunities for happiness, and its benign influence, never forces itself upon any one. If you ever realize heaven, you must have the conditions which can produce the same within your own soul. You can unfold a heaven of surpassing loveliness and beauty in your own nature-just as naturally as the little rootlet develops a flower, or the tiny blossom produces the luscious strawberry, or the acorn sends forth the towering oak. "The conditions of happiness" are indigenous within each one, and if so controlled, cultivated and developed, they will naturally produce a state of mind from which will emanate peace and happiness, giving a person a foretasto of heaven. "But," says the great preacher, "can anybody maintain such a state of mind that it can be said that he has God's kingdom within him." He answers the question with a most emphatic "Yes!" and then continues: "God's kingdom in us will not be perfected here, but it may be so far set up here that we may have a sense of God

of that divine truth which is fully expressed in the Harmonial Philosophy, and he gives utterance thereto before his aristocratic audience. If the grave charges made against him by Tilton, and aftewards acknowledged as true by Mrs. Tilton, were true, and he still has the ability to cultivate a goodly share of heaven in his soul, then may not every poor, plodding sinner entertain a radiant hope that he, too, may ultimately engraft within his perverse nature a small portion, at least, of that heavenly condition towards which all are tending?

"After all, my Christian brethren, it is the mind which we carry that determines how strong we are, how happy we are, how peaceful we are," says Mr. Beecher. He does not however, make any allusion to grievous sins -to thefts, licentiousness, intemperance or adultery, and their effects upon the mind in blasting any heaven that a person may endeavor to set up. While heaven may be a condition of the soul and entirely within, no one can get a clear and beautiful conception of it so long as dark spots deface it. Could you determine the real nature of a fine artistic production while a dozen minute specks were chafing or irritating the delicate membrane of the eye, impairing the vision, rendering all objects indistinct? A knowledge that you have perpetrated a great wrongthat you have slandered a neighbor, defrauded him of money, or committed some grave offense against morality, really prevents the formation of an advanced heavenly condition in your nature. Heaven and hell can't exist in exact juxtaposition. The former can not from the nature of things approach the murderer, or the one who has committed a griev ous offense against another, until the crime or its effects shall have vanished through the instrumentality of good deeds and a direct effort to make amends for the wrong done.

While heaven may be a condition of the mind, it never can be produced therein in all of its beauty and loveliness while a single being in all of God's vast universe, whom you have injured, is suffering from the wrong inflicted. Heaven finds no fruitful soil in the mind of the perverse wrong doer; it is not in sympathy with evil; it shans the licentious; it aroids the cess-pools of corruption where so many young men and women are ruined. It approaches when the mind has become purified and prepared for its reception, and therein unfolds its beauties, and gives the recipient a glimpse of that towards which all are tending.

Miss Wood will only Hold Circles in the Light.

John S. Farmer gives the following account of a seance with this medium, in Light, London, showing conclusively that physithe aid of darkness:

Last Sunday I was present at a scance with Miss Wood under what were to my mind very satisfactory conditions, the results also provfor observation, each member of the circle being able to see his or her neighbor, the medium, and various articles of furniture, ornaments, etc., placed about the room. The cabinet had been formed by covering a good-sized clothes-horse with rugs and curtains. small cane-bottomed chair was placed by the side, distant, say, three feet from the center opening of the cabinet curtains. Miss Wood herself sat by my side and in the circle, being quite six feet from the cabinet and at a proportionately longer distance from the aforesaid chair. I saw her every movement most distinctly throughout the scance; her feet were also tucked beneath her on her seat which was a large library arm chair.

Immediately we sat down, "Pocha," controlling the medium, said we should have a good scance; and then continued to prattle away, in her lively, child-like manner, throughout the evening, with only one or two intervals, during which she said she had been "to see what they were doing"-meaning the invisible workers.

We sat down at 8 P. M. In about a quarter of an hour raps were distinctly heard on the chair outside the cabinet; and after asking for directions, and getting suitable answers we relapsed into conversation and also en gaged in a little singing. Presently the aforesaid chair began to show signs of move ment. "Pocha" said they were trying to take it into the cabinet. In this, however, they were not successful, but accomplished wha to me was far more interesting, because saw what was being done, and also the man ner of its accomplishment. Gently and gradually the chair began to sway, and in a few minutes shifted very slowly, and by jerks, a the scraping of the legs being plainly heard as it was moved across the carpet. When it had been drawn close to the aperture, it was then suddenly thrown over, falling half way toward the medium. It was then picked up again, taken to the cabinet, and there thrown once again, this time falling close to my feet. All this was distinctly seen by all. We had sa for form manifestations, but our invisible friends said they had done what they were sure of being able to do, in preference to attempting what they might not have been able to accomplish. I am very pleased indeed, to add my testimony to Mr. Theobald's. the more so as Miss Wood is determined for the future always to sit in view of the circle and in light sufficient for observation.

Fred Alles is travelling in California with eyes and ears wide open, and writing back graphic and valuable letters to his paper, the Pontiac (III) Sentinel. May be return with health and strength restored so as to be able to remain in Illinois which, with all its wealth of brain and energy, can hardly afford to lose such men as Alles.

The Northern Wisconsin Spiritualist Conference will hold a three days meeting in Spiritual Hall, Omro. Wisconsin, June 15th. 16th and 17th, 1883. The speakers engaged for the meeting are Mrs. M. C. Knight of Buffalo, N.Y., and Dr. G. H. Geer of Chicago, Mrs. Sarah Shedd Noyes of St. Johnsbury, Vt., will furnish the vocal music. All are cordially inviwithin us, peace and contentment." Thus it | ted to participate. Usual courtesies will be | his way to Milwaukee. On his return he in- | eminent as that great man [a pause], but very is seen the Plymouth pastor has a glimpse extended by the Omro friends.

Marriage.

Rev. Dr. Morgan Dix, of Trinity Church, New York City, lectured some weeks ago on Divorce to a very large audience. We shall make no report of his lecture, for we have not now to do with divorce, but marriage, and the point we propose to treat briefly, is found in the following extract:

"Marriage, said the preacher, is not a civil contract. It is a divine institution, which binds man and woman together for life. It gives them one aim, makes them one in mind, thought, will, and love. In each other they should find their entire happiness in this world. Woman should be obedient to her husband because she is to him as the Church is to Christ. He should protect and care for her as Christ protects and cares for His Church. Granted that marriage is often most unhappy, that some men and women find their union so intolerable that they are forced to part. Should either be free to marry again? If, as the rationalist says, marriage were a mere partnership, the question could be settled by a State law; but if it is a holy ordinance of God, then God alone can answer the question, and He has said: 'What God hath joined together, let no man put asun-

Reading this, we set ourselves to discovering, if possible, when, how, and where, marriage became anything but a contract, a creation of State law. How did the Church get the monopoly of marrying? Who made it a sacrament, as the Catholics and Episcopalians call it? We turn to the Bible-we do not find that any priest blessed the union of Adam and Eve. We read on, and find the patriarchs playing fast and loose with their marriage vows, if they made any, without rebuke. Further on, we find God directing the whole life of the people, but no hint of any priestly intervention in marriage. Still on, and never once, from beginning to end of the Old Testament, is there a word about the sacrament of marriage, no hint that the Church of that day took any notice whatever of it. It is the same in the New Testament. Jesus attended a marriage feast, the drinking is mentioned, but not the priest. The Apostles gave rules for the guidance of the Church, proclaimed the need of purity in the marriage relation, but we do not read that Paul married any couples, nor, in his charge to Timothy does he say a word about his doing such service. The Bible is utterly silent on this point. How, then, came the Church to claim exclusive right to this office?

The question is easily answered. In every age marrying has been done in the presence of witnesses, who could testify to the contract. This was the unwritten law. The early Christians, accustomed to make everything bear a religious aspect, took the Church for their witnesses, prayed for blessing on the connection, as they did for blessing on their food. The same feeling, in greater or less degree, has been almost universal. Men cial manifestations can take place without and women feeling the importance of the step they were taking, have sought that holy men should ask divine help as they would and did in matters of less importance.

When the Church allied itself with the government, the priests were the agents of | daily. the government to see that a valid contract was made, to prepare and forward information to other officers, so there would be no difficulty in determining the rightful descent of property, protecting the rights of all parties concerned, etc. The priests soon found, however, that having control of marriage, of baptizing infants, of confirmation, of confession, of the mass, of extreme unction. of purgatory, they had a clutch on the bodies and souls of their members from before birth till after death. Their duty as State officers was soon claimed as the right, the privilege, the duty of the priesthood. It was, then, the Church only who could solemnize marriage. In the discussions on "close communion" in the Baptist Church so violent some years ago, Catholic priests refused to side with either party, on the question of ancient usage, deeming it unnecessary, for 'a national church had the right to decree ceremonies." How this right was obtained no one said.

Let none suppose we would say a word, or do a single act, to render the marriage contract less binding. But, we think for a valid contract a priest is not necessary; that marriage is and always has been, a contract, the permanence of which the State should guard ealously. We do not object to the priest marrying people; we do object to the superstitious theory that they are God's delegated agents and that marriage without them is a nullity. Because the early Church met in their Agapæ, and the food was blessed by an Apostle or Presbyter, shall we suppose food is unblessed if no priest be present? Step by step has the Church seized on all things that could add to their power and wealth and those only. Jesus did not appoint any one to administer the Lord's Supper, the priesthood claim the office. Jesus did say, 'Except ye wash one another's feet, ye cannot be my disciple," but no priest ever does that, there is neither honor nor profit in it.

That there has been a growing distaste for marriage by a priest is the church's own fault. Men have examined their claim of exclusive right, and found it baseless. They have found this to be part of a system, dangerous to their liberty, and protested, by marrying without them. Then the Church proclaims they are not married, the contract s not binding, and this, more than anything else, tends to separation. But that men and women can make and honestly keep a marriage contract, made before witnesses and duly recorded, without the aid of a priest, we do most fully believe.

Capt. Matt. Cleary of Kansas City gave the JOURNAL office a fraternal call last week on ny said, "God bless you, and make you as tends to remain several days in this city.

Harvard College Students.

The following we find in the Springfield Republican:

"There is only one pronounced atheist and

one rationalist in the present Senior Class of Harvard College; but there are 7 terrible agnostics, or 'know-nothings,' 5 who have 'no religion,' and 19 undecided, against 38 Uni tarians, 29 Episcopalians, 22 Congregational ists, 8 non-sectarians, 7 Baptists, 4 Universal ists, 4 theists, 3 deists, 2 Swedenborgians, and 1 Methodist, 1 Roman Catholic, and 1 Disciple The law will take 48 of them, business 36 teaching 16, medicine 14, ministry 6, banking , journalism 4, and 20 will watch for some thing to turn up." From these figures, it would appear that forty members of the class -namely, 1 atheist, 1 rationalist, 7 agnostics, who have no religion, 19 undecided, 4 the ists, and 3 deists—do not accept Christianity or are unwilling to be classed with believer in Christianity. And since, as is well known a large proportion of those called Unitarians are but nominal Christians, being either agnostics, or theists like Mr. M. J. Savage, who is in fact no more a Christian than is Mr. Abbot, it is fair to infer that, of the 38 Unitarians, one-half or three-fourths of the number are also unbelievers. The fact that the ministry will take but 6, while the law will take 18, business 36, teaching 16, medicine 14, and banking and journalism 10, is significant when we consider the proportion of students whose ambition has been to qualify themselves for the ministry in past years.

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 . M., such notices must reach this office on Monday.

May 15th Mrs. Zaida Brown lectured at the court house in Decatur, Ga.

The address in this issue by Mrs. Emma

Hardinge-Britten is an able one. Light for All now published at Oakland. Cal., is in a flourishing condition.

Dr. J. S. Dickson, the healer, may now be found at room 8, No. 266 Wabash avenue. C. Fannie Allyn will speak in Portland,

last two Sundays in June. June 3rd, Mrs. S. Dick of Boston is to speak at West Duxbury, Mass., and June 17th Mrs.

Me., the first two, and in Worcester, Mass., the

N. J. Willis speaks there. For the next six months W. C. Bowman is engaged to lecture on Sundays, at Cincinnati. Ohio. He will answer calls to lecture on intervening days.

Mr. F. A. Heath will be at Onset Bay from July 1st to Sept. 1st. Will make engagements for the Sundays in June. Address 27 Lawence street, Charlestown, Mass.

Warren Chase will lecture in Jamestown, N. Y., June 3d.; Columbus, Pa., June 10th and 17th, and will be in Boston the first of July to attend the camp meetings.

Kersey Graves informs us that he is preparing an answer in rebuttal of Mr. Coleman's assertions, and that he will have it ready in a few days.

Mrs. S. E. Bromwell has removed from Lake Street to 687 West Madison St., where she will be pleased to see her friends. Scances Thursday and Sunday evenings. Sittings

Mrs. Judge Smith, of Denver, Colorado, is reported to be infusing new life into Spiritualist meetings in that city. Mrs. Sophronia Bishop is lecturing, and the outlook for permanent organization is said to be bright.

J. A. Unthank, of Arlington, Nebraska, will not go unthanked for his kindness in renewing the subscription of Mrs. Harding. With the remittance he wisely says: "I don't know Mrs. H., but any one who appreciates the Journal can't be far wrong!"

A highly interesting and authentic biographical sketch of the late Mary Dana Shindler, from the pen of Herman Snow will appear in the Journal very soon. The many friends and admirers of Mrs. Shindler will do well to order what extra copies they require at once.

The total number of stated ministers in England and Wales is 36,000, of whom 23,000 are in the Church of England. Every Sunday 80,000 sermons are preached. The annual cost of the various efforts for social, moral and religious reform is roundly estimated at sixteen millions sterling.

Mrs. Dan Curtis, of Moravia, N. Y., writes: "I wrote to Milton Allen, of Philadelphia, with reference to my health, and he responded, directing me to hold his letter for a few minutes each day, morning, noon and night. I have done so for three weeks, with excellent results. Have been cured of rheumatism which had troubled me for several months, and my cough is much better."

Joel Chandler Harris is writing a new series of his inimitable Uncle Remus stories, many of which will appear in The Century magazine before they are issued in book form. Their title in the magazine, at least, will be "Nights with Uncle Remus," and the halfdozen stories which will form the first group in the July Century, will show, it is said, that the loquacious, old Uncle's humor and ingennity and "Brother Rabbit's" trickery have suffered no diminution since they last amused the readers of The Century.

A tall factory chimney has recently been erected at Breslau, Germany, that is made almost entirely of paper. Some substance is added to the paper pulp to make it incombustible, and then it is run in ring-shaped molds and subjected to enormous pressure. The rings thus made are laid one upon another, and fastened with iron bolts.

In Kingston, Ulster county, N.Y., last Sunday, Bishop Jones, who is in attendance upon the Conference of the African Methodist Episcopal Zion Church in that city, baptized the infant son of a colored and reverend brother. He baptized him "Frederick Douglass Smith," and at the close of the ceremomuch more pions."

Light of London makes copious extracts from the article published in the JOURNAL. detailing the experiences of Rev. M. J. Savage of Boston, with Mrs. Simpson.

The Herald of Progress, England, publishes the address by Prof. H. D. Garrison, that appeared in the Journal some time ago, but credits it to the Literary Philosophical Journal, instead of Religio-Philosophical JOURNAL.

There will be a picnic and Sunday assembly of the Cassadaga Lake Free Association at Cassadaga (camp grounds), Chautauqua, N. Y., June 9th and 10th, 1883. Speakers: O. P. Kellogg of Ohio, and Cephas B. Lynn. Damon's band will furnish music during the day on Saturday and Sunday, and his cele-. brated orchestra will furnish music for the dancing on Saturday evening.

A. Nolan-Martin, LL. D., an English gentleman who comes to Chicago bearing high testimonials as to character and scholarship. will give a parlor lecture on the evening of Wednesday the 6th at Mrs. Simpson's residence, 45 North Sheldon St. Dr. Nolan-Martin has been a radical of the Bradlaugh school: but since coming to Chicago has found something in Spiritualism to command his attention and acceptance.

Capt. H. H. Brown closed his engagement for The Independent Church, of Alliance. Ohio, by giving Sunday evening, May 27th, a memorial address from the words of a dying soldier to him in '64: "The boys at the front need you!" The G. A. R. Post attended in a body. He will speak in Geneva, Ohio, June 3rd and 10th, and attend the meeting of the Lake Erie Conference at Kingsville, Ohio. June 16th and 17th.

"Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe, revised and finely illustrated, will be ready for sale within thirty days at the Journal office. The book has been out of print for some time, but the constantly increasing demand obliges the author to once more put it before the public, and it will be done in the best style of bookmaking. Price, bound heavy cloth, \$2; half morocco, \$2.50. As it is a large book this is a low price

The Presbyterian Church is to be spared the trial of one "heretic." Dr. William W. McLane of Steubenville, O., whose outspoken utterances in regard to the Atonement were condemned by his ecclesiastical superiors, has withdrawn his notice of appeal and declares that he will withdraw from the Presbyterian Church. The matter was pending before the General Assembly now in session at Saratoga, N. Y., and the action of Dr. Mc-Lane relieves the assembly of a great trouble.

The constituency of Archbishop Croke received that prelate with great honor upon his return from Rome, where he went to receive a Papal scoring for his outspoken advocacy of Irish nationalism. A large crowd gathered at Wicklow Station to present the archbishop with an address. In reply to this the archbishop said that when the Pope understood the situation he would sympathize with the efforts of the Irish clergy and people for the success of the national cause. Meantime he urged his hearers to submit to the Vatican.

The Liberal says: "The subscriptions to the Salvation Army have fallen off more than a third during the last half year, and after paying £60,000 for building, there is still £8,000 wanted. This is because Booth refuses to furnish any balance sheet, and the credulous are getting a little inquisitive as to what becomes of the money. Booth now wants the people to lend their wealth to the Lord, and he-Booth, not the Lord-will give them interest. We think a comfortable residence for a wealthy man who does not care much for English associates could be found in South America or Mexico.

The remarkable development of the importance of the Southern Exposition, which will open at Louisville, Ky., August 1st, has aroused the Southern States to appreciation of the opportunity it will furnish for displaying the resources and attractions of that section of the country. The development of a spirit of emulation among the Southern people gives welcome assurance of the consummation of the entire project of the Southern Exposition. The North has already responded, and the only question in that connection affecting the managers of the exhibition is the already serious problem of finding room for all the valuable and interesting exhibits that are asking space in the machinery department. All anxiety that might have existed a few weeks ago, as to the ability of the South to fill out her part in this great array; has been relieved by the recent activity and earnestness of the Southern States. The Southern Exposition will doubtless be, as its name implies, a thorough and complete exhibit of all the agricultural and natural products of that favored territory known to the country as the South.

The well known publishing house of Cassell, Petter, Galpin & Co., of New York, London and Paris, has been reorganized into a limited joint stock company under the general style of Cassell & Co. Among their recent announcements may be mentioned "Modern Missions, their Trials and Triumphs," by Robert Young, with Introduction by Rev. James H. Wilson, D. D., with map and illustrations, in one large 12mo volume; the price is only \$2. The following volumes of their new "Heart Chords" series by eminent divines, are now ready: "My Object in Life," by Canon Farrar; "My Work for God," by Bishop Cotterill; 'My Aspirations," by Rev. Geo. Matheson. D. D.: "My Emotional Life," by Rev. Preb. Chadwick, D. D.; "My Body." by .Prof. G. Blaike, D. D.; "My Aids to the Divine Life," by Rev. Dean Boyle. Each volume contains 128 pages, neatly bound in cloth, red edges, price, 40 cents each. The series will consist of about 12 volumes in all.

Bricks Without Straw.

Brick Pomeroy is in town. He was christened Mark by his fond parents some fortyeight years ago, because they felt certain he would make his mark. Later on he was dubbed "Brick"—not by his parents, but by common consent of his admiring friends. Not that he had straw in his hair, or a brick in his hat; O no! he isn't that kind: true, he has plenty of "sand," but not too much; he is well baked and close-grained; smooth surfaced and impervious to the winds of adversity and calumny. The more he is burnt the stronger he gets, and blow the winds of fortune as they may, he always keeps his temper. He isn't pious in the orthodox way, though as a commentator on the Bible, he has acquired no small notoriety, but we never heard of his wilfully cheating any body; we have come in contact with scores of men who have been in his employ and have yet to hear one say that Brick hasn't a kind heart and an open purse. His body isn't poisoned with liquor or tobacco, neither does he indulge in profanity. He believes his salvation here and hereafter depends on himself, and that if he is to strike pay ore he has got to get up and stir himself and not hang over the gate, waiting for some one to bring him a load.

Though a Greenbacker, he is backing his future success on the precious metals. Once he was rich, but his riches took wings; this did not break his grip, he was prepared for it, had read of such things in the Book and knew how to beat such dematerializations. He went to Colorado to lecture: settled down and started the Great West at Denver. Wanting something more to fill in his time, he went to raising watermelons and a baby, giving away the melons and rocking the cradle | giant stride is represented as being over one of the infant, Markella. In the meantime he rod. had taken on a few outside jobs in the way of mining; one of these was a little tunnel. only five miles long, through the backbone of for fun, but because he couldn't see why one should build a railroad a hundred and twenty miles long and more crooked than a ram's horn, to get to a point that could be reached in five miles by going straight ahead, even though it were through a mountain-he don't mind mountains you know. He is accommodating too, you see, and wants to help the poor railroads. But while he likes to aid other folks, he has an eye to the main chance and after careful examination by experts he The whole in characteristic Scenes, War CHICAGO MAGNETIC SHIELD CO. became satisfied that the Atlantic-Pacific Dances, Strange Ceremonies, and Natural Tunnel would cut two hundred fissure veins | Groups. of silver, which would afford him and all his friends so many silver bricks that they could exchange them for the greenbacks and things every performance. It will probably be by they should want to make them comfortable far the finest exhibition of its kind that and the world better.

With Brick to decide is to act, so he took off his coat and went at it; he knew it was a stupendous undertaking, but he had read about the power of faith to move mountains, and believed it, too-with the heretical addition that faith and works must go together, and that of the two the latter was most essential, especially in boring through a mountain. He invited his neighbors and friends throughout the country to lend a hand and share in the prospective silver brick kiln. They responded with alacrity and now he has nearly four thousand partners in his bore. He has got into Kelso Mountain, at the east end of the tunnel, fifteen hundred feet and at the west end eleven hundred.

The Company wants more money to carry forward the work and has bonded the property for \$50,000. These bonds, in sums of \$100 and upwards drawing ten per cent. annual interest and payable in five years, Mr. Pomeroy is now selling, and it is for this purpose he is in Chicago. When the writer was in Colorado in the summer of 1881, he heard dozens of experts speak favorably of the scheme. Everybody had faith that metal would be struck rich and often, and that the tunnel was entirely feasible, provided money could be got to carry forward the work to a time when the ore would pay dividends and take care of the expense of boring.

The property is ample security for several times the amount it is mortgaged for, and buyers would seem to run no risk. Mr. M. M. Pomeroy may be seen at the Tremont House.

St. Louis, Buffalo, Niagara Falls, Boston and New York.

It will, doubtless, create some speculation in the mind of the reader to know what possible connection can exist between such divergent cities as those named in the headline, but the explanation is simple: It is the Michigan Central Railroad. This corporation has attained a world-wide reputation for management that sees, in providing for the comfort and convenience of the traveling public, its own desideratum. It was the first railroad running between the Atlantic and the West that adopted the now famous Dining Cars, and the first railroad in the world that threw enough energy and capital into these cars to make them successful. The people of St. Louis and the country lying south and west of that city are to be congratulated upon the fact that, by the recent absorption of the Canada Southern by the Michigan Central Railroad, they will now meet the management of the latter company and may avail themselves of its advantages. Palace Sleeping Cars run from St. Louis to New York and Boston, via Buffalo and Niagara Falls, and we recommend those about to go East to try "The Niagara Falls Route."

Next week we shall publish the reply of Mr. Graves to Mr. Coleman.

For the Religio-Philosophical Journal. Love Governs All.

The sparrow's call at early morn Speaks love unto its mate; E'en road-side pebbles gravitate To kind. The leaves in opening Spring but touch to kiss, and Running brooks but seek their Parent streams—yea, atoms In a sunbeam whirl and Crash and die in love, and Fox on mountain height was Never known but with another Sharing joys and griefs. Then Mother Nature lend thine aid And tell us why two hearts apart Should be, that know and feel And think and love as one? A. NOLAN-MARTIN.

The attendance at the Railway Exposition in this city has been very large, nearly 4,000 persons being present last Saturday, and all of them showing the greatest satisfaction and pleasure at what they beheld. The fac' is generally becoming realized that Chicago has done something to be proud of in organizing such a vast display of material, never brought together at any former exposition. This is actually the first and only exposition that has ever been wholly devoted to every variety of railway appliances.

Barnum and London United Monster Shows.

Ten Days' Season, Commencing Monday, June 4th, on Base-Ball Grounds and Lake Front.

Among the main attractions, Jumbo, the pride of the British heart, may be found. He is the biggest elephant or mastodon-or whatever he is-in or out of captivity. His uplifted trunk, it is claimed, reaches upward 26 feet. His weight is nearly 10 tons! His

Among the attractions in the double menagerie are Giraffes in harness and groups 32 Camels, 2 Giant Dromedaries, 6 White the Rocky Mountains. He didn't start this Mecca and 4 Nubian Racers, Giant Rhinoceros, only 2-Horned Rhinoceros, only true Nile Hippopotamus, only Nyl Ghau, Sea Lions, 6 Giant Baboons, etc., etc.

There are 30 cages of rare Wild Animals; 6 Zulu Warriors, with Princess and Baby; 13 Nubians: Australian Cannibals, Black Trackers, or Trailers; Boomerang Throwers, Bushmen, Wild Beast Hunters with Sticks in their Noses; Tribe of Sioux Indian Warriors, Cow Boys from the Plains, Mexican Vicaros, etc.

There are also in connection with the exhibition 12 kinds of music, and 80 acts at ever visited Chicago.

Business Actices.

JUDGES of fine odors credit Dr. Price with nice taste in the compounding of his Perfumes. They are admired by all.

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CURES EVERY CASE OF PILES.

Lassed to Spirit-Life.

Passed to spirit-life from Hannibal, N. Y., May 19th, 1883 by his own hands, while in a state of mental aberration Ervin Sheldon, aged 35 years.

Mr. Sheldon was extensively known and highly respected by all who knew him. His sudden and mexpected departure from earth-life, cast a gloom over the minds of all. His funeral took place at the Methodist Church in Hannibal on the 21st of May, and was attended by the Masonic Fraternity accompanied by the brass band of Hannibal, together with many friends, neighbors and citizens, all of whom deeply sympa nized with the sorrow stricken widow in her affilction. A spiritual sermon was preached on the occasion by J. H. Harter, of Auburn, N. Y., aided in the services by the Masons, the band, the choir, and also by the pastor (Rev. D. Marvin) of the church. COM.

Passed to spirit-life from Hannibal, N. Y., May 19th, 1883, Benjamin F. Gifford, aged 7.7 years.

Benjamin F. Gifford, aged 7.7 years.

When Mr. Gifford was about six years old, he, with his father's family moved from Washington County, N. Y., to Hannibal, where he was an honored and highly respected resident over three score and ten years, forty-four of which, he served his town, in the capacity of Justice of the Peace. He was formerly a Universalist in his religious views, but by seeking, he found such positive evidence, that he was led into the extensive province of Spiritualism which was to him, indeed, the "Bread of Life." Calmiy and peacefully he "passed on," leaving a wife, three sons, two daughters, other relations and many friends in earth-life. His funeral was attended on Sunday, May 20th, by a large concourse of people to whom, by special request, a spiritual address was given by J. H. Harter, of Auburn, N. Y. COM.

Passed to spirit-life on the morning of the 18th of May, Amanda M., wife of Peter Thompson. The funeral was held on Wednesday, May 23rd, at 3 o'clock in the afternoon, at the house, on Clinton Street. Mrs. Brigham presiding.

Mrs. Thompson was in her 70th year and had been a sufferer for a number of years past from a compilcation of diseases; but the fatal disease, which has removed her from the land of the living, was pneumonia, with which she was attacked some four weeks ago.—Saratoga Sentinel.

First Encampment of the Season.

At Liberal, Barton County, Mo., June 15th, 16th and 17th, will be a three days' Encampment for the Spiritualists, Liberalists and Free Thinkers of all grades. Speaking, singing, dancing, beatriding, fishing, swinging and general sociability and a good time will be in order. All are invited, G. H. WALSER.

Annual Meeting at Sturgis, Mich.

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DY S. J. DICKSON.

I stand upon the mountain tops, And feel the world as it rocks. I touch the clouds that round me bang. And list to songs that zephyrs saug. I muse with nature all the day And watch the dogmus pass away, And feel a spirit, all divine, Pervading every sphere and clime. I adore nature's God Supreme As manifest in all that's seen— In plant, leaf, shrub and flower That whisper of God hour by hour. In all things, in earth and heaven, We're told of a love that's given To every living thing below. Whether in the rivers that flow. Or in the ocean's surging breast, On whose bosom the waves find rest, Or on the land from pole to pole The moving host beyond control-In all things, everywhere we find Traces of an Infinite mind! And yet, I see, and feel and know That intermingled there is wee; Pain, sickness and sorrow abound Wherever the living are found. We hear the groans and sighs of grief. The heart-weary seeking relief, Rachel weeping for her first borne, The poor who from wealth have been shorne While there are those who ever cry, "Alas, help, O Lord, or we die!" And so wheresoever we turn, Of wretchedness and wee we learn. And yet, amidst it all we see A law that acts by God's decree, As by a chemistry divine, He molds and perfects all mankind. So not withstanding the sea's rage, tilving to some watery graves And the volcance's fiery breath Cradling some to eternal rest, And war and pestilence e're sow The seeds of death, despair and wee-Back and around it all combined. Ever moves the Inimite mind, Whose will, as by a fire supreme. From the dross the pure gold doth glean. That in the out-come of it all. Not one jot be allowed to fall. Transcendent thought—God Eternal, Teach this law of love supernal To all who dwell on earth below, That they to this reat truth may grow.

For the Religio-Philosophical Journal. Danes abenel pres Ederstänty.

What is man that Thou art mindful of him? is question that was asked by the Psalmist long ago; but at the risk of being blasphemous, we would ask the question, Why should He not be mindful of man; Is He not the Creator and would He not wish to re not they read that would re not west to preserve those whom He had called into existence? Is He not the Father, therefore will be not desire to protect His children? Leving them, is He not bestowing upon them innumerable blessings to contribute to their harpiness, currounding them with many mandambles and textuality root deal over anget guerdienship and protecting watchini care? The Prainest must have been in the valley of hamiliation, and elethed at suckeloth and askes for sins committed, some defalcation or betrayal of trust, and been brought to the bar of in kyment of his own manhouse, and felt that he had indeed fallen from his higher tate, and therefore had become univerthy. ms triffe vite, and therefore not recombinate of the But If we me made in the image and likeness of the for an inimotal spirit we are essentially thee far divine, and as long as immortality exists or eternity endures, tool cannot be unmitful of than, and it is our yight by every principle of justice that we all should have supprene love and care; and it by reason of moral and physical disability on our part in times near or remote, we have tarnished our birthright, have discarded the good and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed and chosen the evil, have lost much of the disposed in the last a which are worthy of relation have come to my knowledge, but I must deny myself for the sake of brevity. I shall, however, give one, as it illustrates the power of suffering to unmask sham, when it strikes home. To the very best and kindest of our character beneath the accumulations of weaks. essentially thus far divine, and as long as immortality exists or eternity endures, that cannot be unminiful of mean, and it is our right by every princiour character beneath the accumulations of weeds and rubbish, weeds of selfishness, greediness and gain, yet in the divine economy of nature if man's welfare is apparently neglected on this plane, he will in the great hereafter have the opportunity to throw off the slothfulness that has stultified his judgment and rise above all the littlenesses that dragged him down, and assert his spiritual birthright as a child of God and partaker of the divine essence, and entitled to the enjoyment of all that tends to the elevation, purification, and harmonious spiritual development and progression of an immortal soul. God would not be God and be unmindful of man, or display a trait so small as auger toward a heing so intrinsically a part of Himself, evolved from the great crucible of nature. The crowning achievement of His mighty handiwork is man! What is man that God should be mindful of him? Why, we are his jewels! Think of one bright and glorious star—we are of more value than all the stars! We are princes and kings, the kingdom of heaven is ours. Think of the sublimity of our inheritance; yea, doubt not, our loving father is mindful of the least and lowest of His children, not one lost or forgotten.

ELENA WALLACE,

Another Medium. .

To the Editor of the Religio-Philosophical Journal:

Geneva. Ohio, is the home of a very modest, retir ing and virtuous young lady, an orphan and almost without relatives remaining in the body, standing alone in the world, destitute and penniless, but certainly one of the angel's most choice instruments She is a trance and inspirational medium. Her name is Eulalie M. Gleason. She has been in this neighborhood four weeks and delivered two dis courses, one at Maineville, a place of marked religious orthodox bigotry. Permission was obtained to hold forth in the Baptist church at 2 1. M., and all went on pleasantly until the lady and her friends ar-rived at the door of the church. The door was locked and key eafely carried home, and not a syllable of notice given. Blessed Christian orthodoxy, how immaculate and holy art thou! A niece seeing the situation, the company standing houseless in the streets, invit-ed the friends to hold their meeting in her parlors. It was not large, but a glorious one. The speaker requested the audience to choose subjects from which to speak. Three were chosen: "What was the Meaning and Portent of the words of Jesus, The things ye see me do ye shall do, and greater also;"" "For what end, Meaning, or Design is Man's Existence?" "What is the Philosophy or Nature of the Spiritual Intercourse between the Inhabitants of Earth and the Spirit-world?" A sublime invocation was then given, followed by a discourse elucidating the subjects, far surpassing anything I ever heard before. I thought that if all the speeches and ser-mons I ever read or heard were brought together and the cream of all were taken and put into one, it would not equal this.

The lecture on the next Sunday was in no wise in ferior to the first, and greatly astonishing many of the heavers. Her delivery is graceful, easy and dis-tinct. I write this for the purpose of giving Spirit-nalists and others an intimation of the great excelnalists and others an incumation. It is lence, goodness and exalted qualifications of this vound lady.

H. T. BUTTYRWORTH. Foster's Crossings, Ohlo.

John Chaddock writes: I have been a reader of the Journal for over a year, and will say that I am well pleased with your conduct or management of it. Your editorials are able and to the point. Mrs Poole's department is good, and with the many able contributors in the good cause, I wish you abundant

Mrs. T. L. Summeril writes: I watch as eagerly for the arrival of the Journal as for a tried and true friend, feeling sure of its comforting, cheer-ing words, and solid mental food, which to one surrounded by opposition, seems a beacon light.

Juo. J. Martin writes: I like the Journal better and better every number, and as it comes to me every Saturday, it constitutes the bulk of my Sun-

Wallace Downs writes: The Journal is the best paper. I take four.

For the Religio-Philosophical Journal, "The Lord" and the Cyclone.

BY THOS. HARDING.

Sunday, May 18th, was a great day for the "Infi-deis" of Sturgis and vicinity; they crowded into the spiritual church morning and evening to hear Mr. Geo. Chainey of the Ethical Society of Boston, Mass. His morning lecture was on the Bible; in the even-ing his subject was the "Clergy." Whether this had anything to do with bringing us the cyclone that visited us the next day is an onen question. Some visited us the next day, is an open question. Some are strongly inclined to think that it had—he certainly said some awful(?) things that were enough to arouse the "fierce wrath" of a more gentle delty than Jehovah. A cyclone never before visited Stur-gis nor, I believe, even the county of St. Joseph; then why should it come at this particular time? why enough the come at this particular time? There is a cause for everything, cyclones included. But if it be a fact that the Lord was waked up by Mr. Chainey, we would suppose that the spiritual church where the offence was committed, would have been the first place attacked, more particularly as it did not emit a very sweet smelling savor to either of the three orthodox Gods during the past 21 years; yet, three orthodox Gods during the past 24 years; yet, strange to say that, notwithstanding the blackest clouds I ever saw, hovere I threateningly above the devoted building, no damage was done to it, while the houses of many who dwelt in "the Lord's ark of safety," (in a spiritual sense) were demolished within a ritle shot from its walls. The dwellers in Zion are sorely puzzled over this double and twisted conundrum; but, then, "His ways are not our ways," and "his ways," are mysterious always.

As I listended to the gentieman (Mr. Chainey) I thought, "How different are the missions of Materialism and Spiritualism:" both are doubtlessly, instru-

alism and Spiritualism:" both are doubtlessly, instru-mentalities in the work of the world's elevation, and each is playing its appointed part in the great drama of time. To my wayward funcy Materialism seems like a great ram's horn blowing down the walls of orthodox Jericho, while Spiritualism supplies the work-women and work-men who are building and furnishing a new and more beautiful city. Materi-alism is a sort of moral dynamite, exploding orthodox tyranny and theological usurpation, and a confederation issuing the declaration of humanity's independence, while Spiritualism is giving the world an pendence, while Spiritualism is giving the world an unwritten constitution which establishes "a more perfect union," and places a coronet of light upon every human brow. "And thus the work goes bravely on." "Awake thou that sleepest; arouse from the dead and the Lord (Truth) will give thee light to see the coming years.

The cyclone struck less than half a mile south of the village, and those of us who were in our gardens at the time could hear the roar of destruction and see a confused mass of undistinguishable trees and fence rails, pieces of dwelling houses and barns, wind-mills, hav-stacks and human beings, flying

wind-mills, hay-stacks and human beings, flying lawlessly through the air, "according to the will of God," (2) while dark gray clouds of seeming smoke ascended from each scene of devastation, as though issuing from the mouth of the fabled hell. The secular papers have not told half the facts, nor could language convey them; I never saw anything so terrible; lives were lost, women, men and children mutilated, and worthy people were reduced from a comilition of ease and comfort to one of poverty, at a moment when least expected; and yet the utter selfishness of superstition was apparent and selflaudation stratted rampant on our streets, ere the tears of the sufferers were diled. "How thankful we ought to be that the Lord spared us such awful suffering, while he visited our neighbors with the rod of his displeasure," was the very general ex-pression of the pions egotists and ninny-hammers of

A doctor of divinity conversing with one of his congregation, took blan to task severely because he took a scienific and common-sense, view of the mat-ter, insisting that "the Lord" could stop it if he thought proper, but that he had some object in sending it. Now I know this "reverend" gentleman; I respect and love him as a man; he has manifested his goodness to me at a time of Lerenvement, when disinterested friendship and unsolicited kindness were truly acceptable. I consider myself under a life-long obligation to him and his congregation, at the truly consider to forther had

of us, tribulation at a distance is a different thing from what it is when it reaches home and heart.

Lwas fold of a lady sufferer who had been visited by sisters of her church the next day after the ca-lamity; they offered her the shallow consolations of Christianity. They advised her to bear her troubles with religious resignation to the will of God, assuring her that the Lord must have had some wise pure in sending her such an infliction; but standing nidst the ruins of her desolated bomestead the poor ady was not in the most placid condition of mind What!" she indignantly replied, "a wise purpose in afflicting me? I can tell you that we worked hard all our fives to make a home for our family, and though I experienced religion and have for years been a Christian woman and a regular attendant at the sanctuary, here you can see that nearly all we had in the world has been swept away. I tell you plainly, Sister A—, it is my opinion that the Lord ought to be ashamel of himself."

How supremely foolish it is for full grown women and men to become proud and even, as in some instances, assume the leadership in society, because they endorse such nonsense. I was told a good il lustrative story some time ago about a green Irish boy and the wife of a bishop; here it is: A carriage drew up one day in front of a dry goods store where a verdant young Irishman was clerk; he went out. "Show me some blue silks," said the occupant of the carriage. "I should be happy to do so, madam," said the young man, "if you will walk into the store; it is contrary to our rules to bring anything out." The woman was displeased and falling back upon her dignity resolved to extinguish him with a word. "Sir," said she, "I am the Bishop's lady!" "Faith, ma'am," said the clerk, "if you were his wife

couldn't do it.' It was announced that Rev. R. P. Shaw, pastor of the Presbyterian church, would preach on the cyclone this Sunday morning, and some of our citizens were curious to see how he would treat the subject, He took his text from Job: "Out of the south cometh the whirlwind; He causeth it to come." He expressed himself as on the orthodox side, of course yet admitted that the majority were on the godless side of the question. He said that he believed with all his heart that God sent the storm," and sent it in mercy. He did not offer any proof of his posi-tion, but simply seemed to accept it because he found it in "God's word?" nor did his intelligence seek its own vindication—by explaining how the Lord was to bring the "mercy" to bear, or whether it was comeat-able in the present life, or whether the character of this far fetched mercy was physical or spiritual, financial or domestic, real or imaginary. He concluded by saying that the lesson of the cyclone was for all of us, but that (notwithstanding the mercy) we did not repent, we should "all likewise perish." Of course, as we are "ali" to "likewise" per ish, he must be living in the unpleasant anticipation an almighty cyclone; this would be as bad as the Millerites' "coming of the Lord," or end of the world. Now, it would be hard to persuade me that such

Mr. Shaw don't know better than they preach. I cannot see how an intelligent man can have his heart in the work of preaching such doctrines. I cannot believe that an honest lawyer takes pleasure in advocating the cause of a doubtful cli-ent. No! the evil rests with congregations; when a man is employed to preach—not the truth, as he has discovered it, but Presbyterian, Baplist or Methodist doctrine, it is just so much preach for so much money, and the quality of the goods is regulated by the market price. Give ministers liberty; let them think for themselves, act for themselves, and preach

for themselves, and then a new day and a more cloudless one will dawn. Mr. Shaw is a most admirable gentleman, but he is a professional clergyman of the Presbyterian church; that tells the story, and "what the Bible says is true, simply because it is in the word of God," and the Westminster Assembly was the theological high parliament of the world; that covers the ground. Alas! How unprofitable seem to us all the uses of

How strange it is that those who are the most deeply interested, fall to perceive the tendencies of the age. This is a time of free inquiry, the age of reason, in which proof is demanded of everything before it is accepted, and yet now, as in the dark night of faith, we are expected to accept for truth that which does violence to common sense, without a shadow of proof. When a Christian (clerical or

lay) visits Slade or Simpson, he takes good care to sponge off the slate for fear of deception. At materialization wances he examines the curtain and looks behind it for accomplices; he exercises the greatest ingenuity to discover the trick, if there be one, and he is mightly suspicious that there is. But his own affoirs! (the they are of touch-me-not kind-they are affairs! Oh! they are of touch-me-not kind—they are too sacred for investigation—too holy to be pried into!

Suppose that in the politest manner possible we suppose that in the pointest manner possible we ask for reasonable proof of the preacher's assertions. Suppose we say, "Sir, you have brought strange things to our ears; we are earnestly desirous of satisfaction on the subject. Would you be good enough to tell us where are the proofs of your facts; such, for instance, as the miraculous birth of Jesus. Tell us what are the evidences that there were conversational everyone or or great in the good old times are what are the evidences that there were conversa-tional snakes and asses in the good old times, or how it came about that a good God could accept as the price of his friendship the murder of General Jephthah's daughter." Does any one suppose that he would give the desired information? Not he, in-deed, for however kindly we may have assisted him to investigate Spiritualism, his reply to our inquiry would be the turning up of the whites of his eyes in horror, as much as to say, "Oh! Lord, are you listening to this horrid reprobate? Have the kindness to reward him according to his works at your earliest envertee?" liest convenience,"

No! the cyclones are not sent by God as a judg-ment, nor are they specially designed to render mercy operative; they are simply effects, the causes of which it is the province of science to find out and remedy the evil, and our hope is that the time will yet come when they, through the wisdom and power of man, will be caused to stop their destructive flights, and women, men and children will reach a time when

superstition will cease from troubling.

I look hopefully forward to that day; it may be in the far distant future, when cyclones and earthquakes, wars, tyranny and poverty will disappear, smiles take the place of tears and bright spirits accompany our descendants on the journey of life, as a man walks with his friend. But all this must be brought about, if at all, by the application of scientific methods, and not by praying, preaching and pealin sing ing. Accurate knowledge of causes and effects will hasten the good future, while vague religious speculation, do-nothing piety, creeds and dogmas would take us back to the dark night of ignorance, suffering and crime. Storgis, Mich., May 20th, 1883.

Morality in the Public Schools.

There is need of an educational symposium of representative men of all shades of religious helief and speculation—Catholic and Protestant, Orthodox and Liberal, Jow and Agnostic—to consider this subject. Sitting down together, and looking into each other's faces with sentiments of mutual esteem; setting aside for the moment all speculative questions, and fixing their thoughts upon the one subject of moral teaching in the schools, they would no doubt be astonished to find themselves in perfect agreement. Upon the abstract question whether the ultimate basis of morality is to be sought in a supernatural condition or in the patters of man and the testirevelation, or in the nature of man and the testimony of experience and observation, they would of course differ widely; but as to morality itself, in its practical relations to the education of the young, they would speak with one voice. Traveling by different roads, they would find they had arrived at one and the came place and wave all saving a gongree. and the same place, and were all seeking a common end. And the morality which they would all com-mend as essential to the purity of society and the safety of the republic, and therefore indispensable to good citizenship, would be, in substance, that of the New Testament, which has its grandest illustration in the teaching and example of Jesus—his example in death as well as in life. What matters it that some of them hold this mornity to be hinding upon some of them hold this morning to be inputing upon men upon supernatival, and others upon purely natural, grounds, since they heartily agree that it is absolutely binding upon all men, and that there is a crying need that it should be taught in the schools? How any one doubt the reality of this agreement? Let him remember that the Agnosticism of this day, whatever may be said of that of earlier times, is not seeking to ubsolve men from moral restraints, but puts a strong emphasis upon ethics. It forms societies for "ethical culture," and on moral grounds has lies for "ethical culture," and on moral grounds has no occasion to shrink from criticism. Even Robert Ingersoll, while denying supernaturalism in every form, is caueful to say that he accepts the morality of the Gospela as to him the law of life. Mr. John Fiske speaks for all the scientific skeptics of the time when he says, "The principles of right living are really connected with the constitution of the universe." Is there not here a platform broad enough and strong enough for all the friends of the public schools? Why will they not all plant their feet upon it, and stand shoulder to shoulder as one brotherhood in a common effort to educate the conscience as well as the intellect of the children and youth of the republic, and aid them in laying the foundations tion of good citizenship?

of that moral character which is the primary condi-The controversy between naturalism and supernaturalism must of course go on. I am by no means blind to its importance. But I insist that our public chools, by consent of parties, should be kept out of this fiery vortex. It is a question not for children, but for grown men. However much, as a Christian, I may long to make all the children of the land familiar with doctrines and beliefs to me most pre-cious, I frankly acknowledge that I have no claim upon the State to assist me in the attainment of this object. As a citizen, I am content to stand, in every thing pertaining to religion, upon the same ground with those whose views differ most widely from my own—even those who think my religion a worthless superstition. I make no demand upon the govern-ment save for protection in the "free exercise" of my. religion; and what I ask for myself is what I will-ingly accord to others, whatever form of faith or no-faith it may please them to adopt. Liberty, as thus broadly defined, is the vital breath of free government, the atmosphere most congenial to the growth of true religion. Whoever fears that his religion will not endure this liberty, and therefore seeks to ally it with the State, evidences a suspicion, if not a consciousness, that that religion is fatally weak.— Oliver Johnson in June Atlantic.

"Krishna and Christ."

To the Editor of the Religio-Philosophical Journal:

It is said to be cowardly to strike a prostrate for but I cannot forbear the expression of my gratitude to Wm. Emmette Coleman for his "Krishna and Christ" and his exposure of the falsities contained in the little vol. entitled, "Sixteen Crucified Saviors or The animus of this work is discoverable by every intelligent reader in nearly every page, and so determined was the author to put Christ at the foot of the ladder of all the crucified ones, that simple truth seemed almost to be lost sight of. When he accused Coleman of the 22 blunders, I was satisfied that C. was correct in at least half, if not all of them, and was strongly desirous that he should prove them to be true, which he has clearly done. Whatever his mistakes may be, prevarication and false coloring are not attributable to him. I knew his opponent was laboring under great mistakes or making willful misstatements and regret to find the latter predominant. All good people and lovers of truth should be thankful for Wm. E. C.'s clear and concise statement of facts and exposure of fraud. H. L. EADS. South Union, Ky.

The Mysterious Clock.

To the Editor of the Religio-Philosophical Journal: The following incident of spontaneous phenome na was recently brought to my notice in one of the founderies of this city: Fastened to the brick wall is a small clock. Over this is fastened a case with a glass door to protect the clock from dust. There is no floor to the shop and no way that any thing can jar the solid brick wall. The striking part of the clock is out of repair and cannot be wound up. Yet upon several occasions in the middle of the afternoon, when no person has been near the clock it has struck, sometimes a single stroke and at others two or three strokes. There is no way we can account for this by any ordinary causes. Now what does it? Asking one of the workmen he said: "We had a man who used to work here, and he said if he should die he would let us know he was about. He died some time ago and we think it is him." I am inclined to this opinion myself.

H. H. BROWN. A man who owes a little can clear it off in a very little time, and if he is a prudent man, will; whereas, a man who, by long negligence, owes a great deal, despairs of ever being able to pay, and, therefore, never looks into the accounts at all.—Cheaterfield. Mediumship, Etc.

To the Editor of the Religio Philosophical Journal:

The past year has been crowded full of eventful experiences. A year ago I was among the bustle and life of the most wonderful mining camp in the world, on the top of the "Rockies," where I saw more of the fullness of human nature in the same length of time than could be realized at any other place. I now find myself detailed for duty in this could be the same length of the same length of time than could be realized at any other place. I now find myself detailed for duty in this could be realized to the same length of the same leng city. It was fully my intention to return to the great and glorious West, but my spirit guides say otherwise, therefore I must obey.

The life of a public medium is a strange and eventful one. Already in the three weeks I have

een here, persons have been seeking me to tell them of themselves, and of the relations they hold to the Spirit-world; if they are mediums, what is the best way to develope the right kind of mediumship. The right kind! This implies there is a wrong kind, and if we can be medium for good, we may also become one for evil! Now what I call evil in medium-ship is when selfish, ambitious and designing spirits use us to carry on the same kind of influences which they had not outgrown before their transition into the Spirit-world. Now what should a medium do ihe Spirit-world. Now what should a medium do in these cases? Simply stand on his or her individuality and say to such spirits, "I will listen to you; but you shall not control me, as you do not stand as high in moral power as I do myself. I must he your teacher, and you must be guided by me." If they are not willing to do this, then reject them. Mediums must learn that they are something more than simple tools, and that spirits will use them according to their own organization. An egotistic, overbearing spirit must have in the medium the same traits, or he will fail to manifest himself. An overcredulous person will be deceived by their

An overcredulous person will be deceived by their control. At last, after an experience of twenty-five years, I find among our ranks a few well rounded out characters, and these I judge not from any ex-ternal knowledge of them, but from that psychic sense or true psychometric power, which goes down to the very soul of things, strips off all external coverings and surroundings, and listens to naught the world has said, but sees only the living soul with its pure motives and sincere desires. It is a truth that the best souls have been the least seen and understood, and this is not strange, for material things govern at present and not the spiritual. Persons are continually asking, "What does the world say of me" not, "What am I?" When this psychic sense or me?" not, "What am 1?" When this psychic sense or soul world is developed, and we are constantly coming in contact with people that can read our inmost thought, then we shall be only interested in doing the right, and letting the world say what it will of us.

I wish to speak of our school of mediumship under the direction of Mrs. Gridley and myself. I see

causes why societies and organizations break up, be-cause they do not start fully imbued with the co-op-erative spirit, but leave it to a few to furnish all the money and do all the work, and if the few fail, down go the societies. Now in starting out in our new enterprise, we intend to distribute the work so that it shall not be onerous on our constituted leaders. Our particular work will be to conserve all the mediumistic element and bring it into action. We have already been surprised at the latent power we have brought forth, and many who dared not express themselves in public before, are now willing to get up and relate their strange experiences. This gives courage to others. Our five minutes of perfect si-lence in our meetings gives our spirit friends time to concentrate upon us a harmony of influences. We have only two songs, one at the beginning, another at the close. All other exercises are entirely under

the inspiration of the hour.

It is a singular fact that Mrs. G. and myself have had for our leading guide the last ten years the same identical spirit, and neither of us knew it until I saw it psychometrically, and he through her gave me an address of welcome, choosing me as his and her assistant in this—what he claims to be—one of the nost important of all works. Our meetings have been from the first perfectly harmonious and have steadily gained in numbers. Thus far it has devolved upon Mrs. ti, and myself to give psychometric readings of characters and tell the mediumship of our members. It was to be the continuous members but we have continuous members but we have continuous members. our members, but we hope soon to have other good psychometrizers developed to divide with us this work, for when people at the outset can learn what their powers are and how lest to develop them, then they will be encouraged to go on patiently. New York. SARA E. SOMERBY, M. D.

The Right of Test.

To the Editor of the Religio Philosophical Journal: "The right of test, the bulwark of modern Spiritualism against the encroachment of fraudulent manifestation," is one of the grandest mottoes ever floated from the citadel of our common cause. Strange ideed it is that, many calling themselves Spiritualists, should not only object to the great and vital truth contained in that noble enunciation, but traightway declare war against it and endeavor to blast the reputation of its advocates. How singularly do these antagonists of a pure and unadulterated spiritualism misapprehend its whole character and tendency. "Prove all things," "try the spirits," test the mediums, are injunctions we cannot prize too highly and the neglect of which, is in large measure the reason of the failure of Spiritualists as a class to stand in the estimation of candid and fair-minded skeptics, where they ought to stand, after all these years of investigating, and philosophizing. The failure of Spiritualists to merit the consideration and respect of the cultured, literary and scientific world is very largely due to the contempt for scientific meth-ols of investigation, misguided zeal and fierce fanatous of investigation, misguided zeal and herce lanaticism by far too widely prevalent among Spiritualists themselves; to say nothing of the intolerant and persecuting spirit (fully paralleled only in the ultramontane school of Catholicism), evinced by the most cordial haters of the "Right of Test." When the united anathemas of Spiritualists shall be hurled at he superstition, sham and downright deviltry flourishing as rank weeds in the spiritual vineyard, instead of so many curses leveled at the exposers thereof, the ultimate triumph of Spiritualism will not long be delayed. Many a truth-seeking and truth-loving soul would long since have carefully investigated modern Spiritualism and been convinced of the truthfulness of its claims, had it not been for the absurdities, crudities and follies that have sought and found shelter under its name. The young and marvellous science of psychometry, is already loaded with abuses and groaning under its burden of superstition. Where an alleged spiritual manifestation or revelation is pronounced by reason and common sense, to be bogus, psychometry is lugged in and made to do a job of copious white washing, Revela-tion cannot without disaster to the spiritual movement, be made to take the place of reason, but on the contrary is amenable to it, and inspiration will not make even a tolerable substitute for common-sense. That all the spiritual press, with but few ex-ceptions, of this country and of England, now occupies substantially the same position as that of the RELIGIO-PHILOSOPHICAL JOURNAL in antagonizing the sham and defending the true in Spiritualism, is not only a very significant sign of the times, and splendid prophecy of the future, but together with the active co-operation of all Spiritualists, no outside opposition could prevent the speedy triumph of our W. C. BOWEN. common cause.

Brooklyn, N. Y. Notes and Extracts.

That you may be beloved, be amiable. - Ovid. It is the height of art to conceal art.-From the

Some men, like pictures, are fitter for a corner than a full light.—Seneca.

All other knowledge is hurtful to him who has not honesty and good nature.—Montaigne. Perfection is attained by slow degrees; she re-

quires the hand of time:—Foliaire. Good breeding shows itself most, where to an ordinary eye it appears the least.—Addison.

Without content, we shall find it almost as difficult to please others as ourself.—Greville. To most men experience is like the stern lights of a ship, which illumine only the track it has pass-

Nothing is more dangerous than a friend without discretion; even a prudent enemy is preferable. -La Fontaine.

By desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of the divine power against evil.—George Eliot.

Dreums, indeed, are ambition; for the very substance of the ambitions is merely the shadow of a dream. And I hold ambition of so airy and light a quality that it is but a shadow's shadow.—Shake-

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WONDERFUL CLOCK.

It Stopped Short Whenever a Death Occurred.

Mr. J. A. Lawler, of the firm of Lawler & Trice, furniture declers and undertakers, is the possessor of an eight day clock which has created no little or an eight day clock which has created no nucleosensation and surprise for several months past, on account of its stoppage whenever a death occurs in or around the town of Hillsboro. It is not known how long it has been indicating in this singular manner the demise of parties, no particular attention having been paid to its stoppage until the death of Col. J. H. Bullock, when it was noticed closely, and Mr. J. A. Lawler, his wife and his brother, Mr. E. T. Lawler, aver that it has stopped ever since whenever Lawler, are that it has stopped ever since whenever a death occurred. It stopped when Dr. Wm. Craig died, also when Walter C. Smith died; then, again, when Mr. and Mrs. Cummings, of Ash Creek, died then it was found motionless when Mrs. Judge J. W. Duncan died; also again when Mrs. Samuel Hunt passed away; again at the death of Mrs. T. B. Smith; also when a negro man died the other day, and unon also when a negro man died the other day, and upon the death of W. A. Harrison's little son Arthur. It has also stopped upon several other death occasions, the names of the parties are not now remembered. Mr. and Mrs. Lawler are among our most respected citizens, and while they are not alarmed at this strange freak of their family clock, still they are somewhat curious to know what agency is employed to cause its sudden and mysterious stoppages at a latter the state of the state death. The clock we are assured is an excellent time-piece, in thorough repair, and as soon as noticed and set to running continues until a death occurs. The matter has caused considerable comment, and surprise in Hillsboro, and a solution of this strange phenomenon is desired. The truth of the above statement cannot be doubted.
Since writing the above N. Olin Swofford, 9 years

old, son of Rev. G. W. and Mrs. M. J. Swofford, died yesterday morning at 6:40, and the clock again stop-ped.—*Hillsboro*, (*Tex.*) *Mirror*, *April* 7, 1883.

Work of the Catholic Church Among the Negroes. According to the census of 1880, there are in the United States nearly seven millions of colored people, nine-tenths of whom are living in the former slave-holding States. Of the whole num-ber, about one hundred thousand are Catholics. Those of this faith are found principally in the cities and towns of the South, where, before and since the war, the principal missionary efforts by the Catholics among this people have been made. In Louisiana there are, among the cotton plantations, a goodly number of colored Catholics, also in the southern counties of Maryland, and in parts of Kentucky. As is well known, the Catholic Church has always been reclassly entire in looking after the spiritual condis well known, the Cathone Church has always been zealously active in looking after the spiritual condition of the poorer classes, of whatever race or nation. In this country the missionary work of that church among the colored race has been, and is now, principally in charge of the fathers of St. Joseph's Society for Foreign Missions. The priests of the order are bound by a peculiar vow to devote themselves exclusively to the colored people, and are.

Bombay. The success which has attended the subscription now being raised in Bombay to secure the services of female physicians among the native population is a step in the right direction whose importance can hardly be overrated. Miss H. Johnson, the Directress of the Medical Mission at Agra, one of the largest cities of Northern India, gives a deplorable picture of the ravages of sickness and debility among the native women, whom no male physician is allowed to approach, and who, living in Jil-kent is allowed to approach, and who, living in ill-kept rooms, and often sitting, or even sleeping, on the bare floor, are at the mercy of every epidemic. Even when European medicines and prescriptions are within reach, they are often rendered useless by the opposition of jealous and superstitious relatives. There can be no doubt that the establishment in every great Hindu city of a native hospital, officered by competent female doctors, would save thousands of lives every year, and the sooner it is done the better both for India and for England.

"I'm a Methodisf." An inmate of the Arkansas penitentiary approached the Warden while the latter was walking around the grounds and said: "May I have a few words with you sir? Thanks. Of what denomination is the man who preached here last Sunday?" "Presbyterian." "Well, I'm a Methodist, and am firm in the faith. My father always taught me to hold up for my religion, and I'd like for you to get another preacher. I have full confidence in the one who preached last Sunday, but you know how a man is about his church affairs." "You were not in here for starling a horse were you not?" were put in here for stealing a horse, were you not?"
"Yes sir." "Well, I guess you'll have to put up with
the Presbyterian a while longer. When you serve out your term you can go back to your faith."

The True Mayriage. The Advance says: "In the sermon which we print, Dr. Scudder exalts the family and tenderly speaks of the marriage relation in which two souls congenial to each other are joined for life. It is easy to believe, though impossible to prove, that such a union survives this present life, and continues in a land where blossom and fruit follow surely the budding promise; that the best here is but the husk of that which is to be, and that where a supreme love of one soul for another has brought two lives into a sacred unity, such a relation has in it the germs of immortality—a line without an end, an ocean without a shore, and itself a part of the infinite and eternal."

Newspapers. In an address read before the Kansas Editorial Association, Mr. F. G. Adams, its Historical Secretary, said that State had more news-papers to the population than any State east of the Mississippi River, but not as many as some States west of that river. For, while Kansas has a news-paper to every 3,000 persons, Nebraska has one for every 2,400, Colorado one to every 1,900, Dakota one to every 1,800 and Arizona one to every 1,500.

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The Indians. Sitting Bull and his followers are about to be received into the Catholic Church. The final disposition of Sitting Bull by the government is awaited before definitely. fixing the date of baptism. The ceremony is to take place, probably this month, at Fort Yates, D. T.; and the ceremony will be attended by a number of bishops and priests. Great Changes. From 1821 to 1834, thirteen

years, the country now known as Iowa was not considered worthy of a government at all, but was left to the beasts, birds and savages. In 1834 a year after the date the fiftieth anniversary of which will be cel-ebrated at Burlington, June 1st, the region was made a part of the territory of Michigan.

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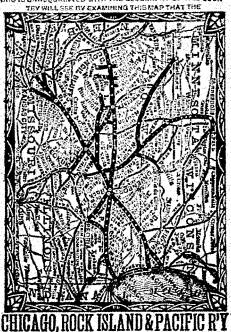
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muning with spirits, or exercising spiritual gifts, for Moses, the Prophets and Apostles, from whom the Bible denunciations came, not only communed with spirits, sometimes called angels, sometimes gods, and sometimes men, but they often communed with them in ways that at this time, would be deemed very shocking and highly improper. If we were not to go further than the examples of Isaiah in running without clothing and barefoot for three years, and Ezekiel laying on one side for three hundred and ninety days, and then turning over and laying on the other side for forty days, and eating food the very mention of which would be too abominable for ears polite, these, and many other such practices, said to be commanded in direct communion with the Deity might indeed lay the practisers open to the charge of witchcraft of a very horrible and disgusting nature. That Mr. Skewes does not seem to think much of these things. when committed by Jewish prophets two or three thousand years ago, is evident, from the fact that in his second sermon he reproaches us for requiring, as he says we do, "fixed conditions," before we can obtain spiritual manifestations, while his model prophets require no such conditions, in proof of which he says: "Say the rules about spirit manifestations, sultry heat, extreme cold, thunder and lightning, and nervous exhaus-tion are all unfavorable to mediumistic operations. The Bible appears to know nothing of such rules. It was too hot for Abraham to leave his tent; it was thunder and lightning and terrific storms in connection with Moses and Elijah on Mounts Sinai and Horeb; poor Hagar and Ishmael were more than exhausted; Elijah was faint unto despair and wishing to die: Daniel was weakened by fasting and weeping, and

JONAH, IN THE STOMACH OF THE WHALE, must have been sadly cold and uncomfortable, and yet all these, in the midst of such unfavorable conditions, received the most striking manifestations from the invisible world." Always bearing in mind the very limited number of inquirers to whom "rules" or "conditions" apply, when seeking to investigate Spiritualism, we too would ask any candid or impartial reader which conditions they would deem best for communion with pure and holy spirits, those cited above. as spirit circle rules, or those observed by Isaiah and Ezekiel? In this connection, however, Mr. Skewes has made another great mistake, and one which his Bibliolatry has led him into just as surely as he has been led into error on "the science of Spiritualism" by consulting with conjurers, instead of re-spectable Spiritualists. The mistake which Mr. Skewes makes in trying Spiritualism by the Bible, is apparent, when he informs his readers that though Jonah must have been sadly cold and uncomfortable in the stomach of the whole, he yet received striking mani-festations from the invisible world. The fact is. Spiritualists of the 19th century do not believe in holding circles in the stomach of a whale, with or without conditions, and they don't want to learn the way, even if they do it. They are often called ugl names, but they don't propose to imitate Eli-sha, curse their revilers "in the name of the Lord," and by angelic power cause two bears to come out of a wood and tear forty and two of their enemies, especially if they should happen to be "little children." They don't want the power granted to one man to slay a thousand of their fellow creatures with the jaw bone of an ass, and then ask the Supreme Being to cleave a hole in the instrument of murder, and fill it with water to reresn tue muraerer: There are thousands of things said and done by the Jews, whose Spiritualism Mr. Skewes alleges to be all divine, which, if enacted in the present day, would cause all mankind to rise up in horror and indignation against the perpetrators. Abraham may have been a model of faith for offering to slay his son as an acceptable sacrifice to his God, and Jephthah may have been a model of piety for putting his daughter to death for the same divine purpose, but we doubt if a 19th century course of justice would hold modern Abrahams and Jephthans quite as guiltless as they would a party of ladies and gentleman sitting in their own drawing room, conversing with pure and holy spirits to whom murder in all its forms would be a heinous and unpardonable crime; and still notwithstanding all Mr. Skewes's wrath against us for suggesting that our circle rooms should neither be too hot nor too cold, he has not deigned to tell us what kind of a crime this terrible witchcraft is. Having often heard similar denunciations from similar sources, but never having been able to learn that witchcraft was anything but modern Spiritualism, I now propose to tell my readers where they can ascertain some-thing more about witchcraft than Mr. Skewes seems inclined to tell them. If they will consult Wm. Howitt's "History of the Supernatural: Emmemoser's "History of Magic; Wilter Scott's "Demonology and Witchcraft;" Upham's "History of Witchcraft in New England? Dr. Goodwyn's very voluminous ac count of the rites, exemonials, and practices of the ancient Jews, and the acts that were allowed and those that were forbidden in that section of his work, entitled, "Moses and Aaron; Dr. Mackay's famous work on "Popular Delusions;" Webster and every other good encyclopadist besides scores of other authorities that we have not space even to catalogue, he will find that the Holicew word chasaph, like the Latin term reneficial trans-I sted in the Blide "witch" reignifies "posonor," and that the term was applied to those scho by litters, charms, the evil eye, etc., afthat cattle, causes brights to cross, sickness or death to enemies, it a word, who by "compacts with evil spirits" work harm and mischief. Those who "divine by a fauditar spirit" were called ob, or obe, the nothing of which is "bottle," and this term was applied

spirit imprisoned within the witch, speak-ing as it from a bottle." To this order of di-viners the freeks applied the term (venturopinist ... Thus the sum of all is that witches, wizwels, livingrs, meromaneers, etc., were bersons who make or were supposed to make. compacts with oal spirits for evil purposes. should sinsult the common souse of me regions, if I assumed that they meeted to be told that in a book full of all even of Spiritugilism, there must be somethered to good. and some to evil; some obnexion to the cuting powers, and some permitted; and that where denunciations of a violent and threatening character are used by practi-ers of such arts as are attributed to Moses and some, of the prophets, it must mean either that "the denouncers were jenious of rival wonder-workers, or that the arts denounced were practised through evil means and for

to the voice supposed to issue from in edit

evil purposes. Again and again American spiritualistic writers, as well as those of Spanish. French, and German spiritual journals, have shown the dishonesty of those priestly denuncia-tions in which Scripture terms are used to "I used Brown's Iron Bitters for general de-scare ignorant readers, without the least at-bility. It restored me to strength and vigor." that the lists were not prepared previously to Dr. M.'s coming to the hall. The chair-man replied that one name was on that list

tempt to draw the lines of denunciation between good and evil practices, or to point out wherein the denouncers differed from the denounced. This has now become an old clerical trick, and implies that the preacher that resorts to it has but a poor opinion of the common sense of his hearers, or their acquaintance with Biblical lore. Such scarecrow threats, too, are peculiarly inapplica-ble to the Spiritualists, who as I have shown before, so far from courting the power that has fallen upon them, have been for the most part its involuntary recipients, and often its opponents, until they found it brought

them nothing but good. Even now, with the exception of calm en quiry, or the kindly social gatherings so often alluded to before as "circles," the Spiritualists practice no rites, ceremonies, invocations, or incantations. With the exception of opening their meetings with prayer, and conducting them by the singing of hymns, Mr. Skewes (even with the aid of his friend the conjurer) cannot lay his finger upon a single act, deed, word, or thought that savors of evil, or could be construed into a shadow of offence against God or man. If Mr. Skewes would send all Spiritualists indiscriminately to the domains of his great clerical ally, Satan, because they may not believe his particular creed, or worship after his particular fashion—pin their souls' salvation upon the acceptance of the 39 Articles, and hang the chain of St. Athanasius's creed around the necks of their reason—then we have to remind Mr. Skewes that facts are facts, whether they are in the Bible or not— and if it be a fact that my good and wise Father can speak to me as freely now he is a blessed spirit, as when he was a mortal man,

blessed spirit, as when he was a mortal man, I shall esteem the fact as one of God's most providential dispensations, whether it is endorsed or denied by the Jewish Scriptures.

What I or any of Mr. Skewes's neighbors think of the Bible is nothing to him, provided I and his neighbors lead good lives, and do as far as we can to all others, as we would be done by. That wicked people may force themselves into the ranks of Spiritualism, and make use of its great popularity and and make use of its great popularity and world-wide power to cover their tendencies to evil, none can deny. Neither could we expect anything otherwise in an age so wicked, corrupt and fraudulent as this. But even then, it must be remembered, Spiritualism has not made society. It has to take it as it finds it; and if after 18 centuries of Bible preaching, and 400 years of Bible reading, we find this generation full of war, crime pauperism and ignorance, the fault does not lay at the door of Spiritualism. Mr. Skewes

Wherever this book has been allowed to circulate, and its principles have been allowed to live and rule, there have always been the greatest peace and prosperity."

We wish Mr. Skewes could prove his words

but we fear "the peace and prosperity" he boasts of will not take the place of the ghast-

ly crimes that disgrace our 19th century civilization, until Christian ministers teach the one unwritten commandment of their Master-namely, love to God and love to man, instead of the 39 Articles; and prove their faith in their Master, by giving such signs of their belief as they will find commanded in the last chapter of St. Mark, verses 16, 17, 18. Meantime, I earnestly hope that Mr. Skewes's zeal for Bible Spiritualism will not induce his congregation to hold circles like Abraham on the burning plains of Arabia, Abraham on the burning plains of Arabia, nor like Jonah in "the damp and uncomfortable" interior of any fish large enough to contain them. Despite a thousand such denouncers as Mr. Skewes, I am decidedly of opinion that the millions of Spiritualists scattered over the world will continue to hold circles in pleasant private rooms, with good fires in the winter, and the perfume of sweet blossoms streaming in through open windows in the summer. That they will continue to sing hymns of invocation to beloved friends, none the less beloved because they are holy spirits instead of fallible mortals. That they will listen with reverend belief to the charge of their spirit mothers, fathers, children and friends, to build up the kingdom of heaven within them, and when the Christian organs of the day report these sayings and doings as "howlings from the ! (vide Protestant Standard, Feb. 24 1883,) they will respectfully invite the truly Christian writer of such literature, to turn to the following significant text of his own Scriptures, "Whosoever shall say, thou fool, shall be in danger of hell fire."—Matt. chap-

ter v., verse 22. The facts of Spiritualism exist, whatever books ancient or modern endorse or de-nounce them. The doctrines of Spiritualism are tried by its fruits and that independently of any man or set of men's creed. Astronomy, geology, electricity, labor-saving machinery, and the entire array of arts and sciences, are facts, although the letter of the Bible is often found to be in direct contradiction to them. Bible worshipers put men to the torture or death, for introducing these facts until they become popular, and then they adopt them, and pretend that they flourish only under a biblical dispensation. So will it be with Spiritualism, if it be worth the while of Spiritualists to wait till the human nature of the future, repeats the human nature of the past. As to the fruits of Spiritualism, judged by its effects upon the ives, characters and beliefs, of those who have dared to advance beyond its mere scientific phenomens, and its religious significause, it ultimates into a creed, the which I ethro to procome, as representative of all the points of agreement that unite the immoverts, diverse and world wide ranks of Spirifualism.

. Uneflew he the ratherhood of Fod.
The hamostality of the Seal P (second restous stall) here and her adder,
And results pogless?

C. Widemann communicates a new method of making an invisible ink to He Natur. I make the writing or the drawing appear which has been made upon paper with the tik, it is indicient to dip. It into water. On drving. The traces disapped again, and reappear by each succeeding immersion. The ink is name by intimately mixing linsees ell. I par : Water of animonia, 20 parts: evator, his parts.. The mixture must be agrtated each time before the pen is dipped into it us a little of the oil may separate and that on top, which would leave an oily stain Mouse the paper.

Thre factories in the United States consume nearly two million eggs a year in making the peculiar kind of paper used by photographers known as albumen paper.

Remarkable for overcoming diseases caused by impure water, decaying .vegetation, etc., is Brown's Iron Bitters.

NEW BERN, N. C.—Rev. G. W. Offley says: "I have taken Brown's Iron Bitters and consider it one of the best medicines known." ROCK Hall, S.C.-Rev. J. S. White says: For the Religio-Philosophical Journal, Sun Baths.

The light of the sun gives life and health to all vegetable productions and all animal organizations; indeed, without its animating influence full of electrona magnetic forces. our planet would become one vast frozen cemetery without a vestige of life. The light from the sun being a combination of all colors is apparently white, but when analyzed by being passed through a glass prismalyzed by being passed through a glass prismalyzed by being passed through a glass prismalyzed by being passed of saven gares. is found to be composed of seven separate colors, to wit: red, violet, yellow or or-ange, blue, green and indigo. The sunlight in its natural combination is not only promotive of growth and life, but has been applied to the cure of diseases.

Sun baths have cured cases of dyspepsia, bronchitis, catarrh, neuralgia, rheumatism, scrofula, paralysis, hay-fever, liability to cold, nervousness and sleeplessness. When resort is had to sun baths the head should always be protected by some white or blue head gear, but the residue of the person should be exposed from one to two hours to the action of the sunlight one half the time, presenting the front part of the person and the other half the spine and back part of the person. If any clothes are worn, they should be purely white so as to permit the full action of the sunlight to operate on the

Such baths have produced rapid changes in the health of invalids, and persons have gained twenty pounds in the short space of six weeks. When first commencing, perhaps half an hour would be long enough till the person became accustomed to the heat of the sun. But the most wonderful effects of sunlight have been ascertained to proceed from the sunlight when modified by passing through glass of different colors. The deep blue glass colored with cupro-sulphate passes only the cold electric rays of the sun, whilst the red, orange and yellow passes the warmer and more stimulating rays, and the sun rays passing through each kind of colored glass produces a different effect on the human system both mentally and physically. I say mentally as well as physically, for where lunacy exists chambers with blue glass windows have relieved patients confined therein, who were raging maniacs, and chambers with red glass windows have cured cases of

melancholy depression.

The light passing through red glass upon the body has a stimulating effect, rousing up the dormant energies of the system and hence the dormant energies of the system and hence is curative in consumption, dyspensia, paral-ysis, chronic rheumatism and other cases of long standing, where the organs lack vital-

The light passing through blue glass is cooling and sedative and remedial in cases of neuralgia, acute rheumatism, spinal meningitis, nervousness, sleeplessness, inflammation fevers and cholic. Both the red, blue, purple and orange have a wide range as remedial agents in the cure of diseases, but in this short article I do not propose to state their application in all cases.

Dr. E. D. Babbitt, Professor in the Eclectic College at Cincinnati, Ohio, has invented an instrument called a solariam, which includes a vapor and sun bath so that either can be taken alone, or both can be taken at once. His book soon to be issued on Cromopathy will prescribe the method of treating all diseases by sunlight as modified by different colored glass.

A very simple experiment will convince any one of the wonderful and opposite effects produced on water when magnetized by sunlight in bottles that are blue and yellow. ocure a deep blue and also a vellow colored bottle; fill each of them with water and place them in the sunshine for an hour or two hours, and the yellow water if taken by table spoonful doses three or four times daily. will act as a cathartic and operate on the liver, whilst the water from the blue bottle will act as an astringent, and if administered in same way will cure colic and acute or chronic diarrhea, and a table spoonful taken at bedtime will promote sound sleep. Inflamed eyes have been cured by bathing them with water thus magnetized in blue

If the sun-light acts thus potentially on water through colored glass and imparts various medical virtues, why should one marvel that it should also possess great remedial virtues when operating directly on the human organism? O. S. Poston.

For the Religio-Philosophical Journal. THE NEW YORK SPIRITUAL ALLIANCE. "Not a Place for Crucial Tests"—Are Their

"Tests" any Tests at All. 2 At a public meeting of this "Alliance" in New York, held yesterday, it was announced that, at the close of the meeting. Dr. Mansfield would read from a list, which he would write during the session, such names as should, during that time, be given him by the spirits. Or. M. then took a seat at the very rear of the Hall, some distance from any other sitter. No one watched him so far as the public was informed. When the session was within ien minutes of its usual time for closing, the chair called for the Doctor, and, coming to the platform, he produced a half dozen extra long sheets of paper from which he read a very long list of names; I

suppose two hundred.

The chair then requested that any person who recognized any of the names should rise and acknowlege the fact. In response to this request several persons arose and stated they had friends, now deceased, who bore names among those Dr. Mansfield had read. | ordinary experience. Anang those who arose was a gentleman who stated that his mother's name had been rend. He said it was due to Dr. M. that he should neknowledge that much, but that it was due to the public and to Spiritualism, that he should state that some years ago he land had a sitting with the Mansdeld, et which he had mentional to that gentleman his modfier's name, and had aftempted to communicute through bins with her. He left it or be inferred that the Doctor, so far as strangers and the public could know, might have read off simple a list, prepared at home, of the name of those deceased persons to whom letters had been addressed at the Doetor's office in a period of years. The gentleman drew affection to the fact that there was no exidence that the long theets of paper were free from writing at the time dhe Doctor went to the rear of the Hall. He said that the ubsence of such evidence left it open to question whether the names were really written in the manner and under the circumstances stated by the chair, and consequently Spiritualism and Spiritualists, were open to criticism and ridicule, for asking the public to come to the illogical conclusion that the reading of these names, and the recognition of some of them, was proof that spirits existed and gave them to Dr. Mansfield, and

which belonged to a deceased friend of his whom he had mentally requested to come to Dr. M. and be on the list, and that he felt sure that he had never mentioned that name to Dr. M. Another gentleman present had made a similar statement as to a name he recognized, that is, he never gave it to Dr. M. The chair then stated with considerable warmth that this Conference of the New York Spiritual Alliance was not a place for

crucial tests.

My question now is—in my own mind is it a place for tests of any sort? If it is not, then, why before a miscellaneous publie put forward that string of names? put them before any body? What do they amount to? BRONSON MURRAY. New York, May 21st, 1883.

NOT 1883, BUT 1888.

A German Professor Who Says Our Calculation of the Christian Era Is Erroneous.

There have been for centuries doubts as to the correctness of the accepted calculation of the Christian era. Some learned historians cannot agree whether Christ was born in the years 747, 749 or 750, counting from the foundation of Rome. Recently Professor Sattler, of Munich, has published an essay in which he tries to reconcile the testimony of the Evangelists with the other historical data on this point. He has examined four copper coins, newly discovered, which were struck in the reign of Herod Antipas, one of the sons of Herod the Great, and he comes to the conclusion that Christ was born not 754, but 749 years after the foundation of Rome and therefore that the present year is 1888 instead of 1883. This opinion the Professor tries to corroborate by the testimony of the Evangelists.

According to St. Matthew, Jesus was born toward the end of the reign of Herod the Great, and when that king died Jesus was yet a little child. According to St. Luke, Jesus was born in the year in which, by virtue of a decree of Augustus Cæsar, Cyrenius, Goyernor of Syria, made the first census of Judea. Again, St. Luke says that St. John began to baptize in the fifteenth year of the reign of Tiberius Cæsar, and in that year baptized Jesus, who was then thirty years of age. As to the first testimony there can be no mis-understanding. Christ being born in 749, was of course yet a babe in 750, when Herod died. But the other testimony needs some explanation. From the Breviarium Imperio (Census of the Empire) which was added to the will of Augustus Cæsar, it is evident that a thorough census of the countries that composed the Roman empire must have been made. In fact, Augustus had three censuses of his possessions made, namely, in 726, 746, and 766. As St. Luke says that in Judea the first census was made during the reign of Herod, the census must have been ordered in 746. Probably the census was begun in Judea in 747, and Professor Sattler thinks it was not made in Jerusalem earlier than 749. He finds that the four coins enables him to make clear the testimony of the evangelist as to the fifteenth year of the reign of Tiberius. Though Augustus died on Aug. 19th, 767, yet the beginning of the reign of Tiberius must be counted a year and a half earlier (Febru ary, 766), when he was appointed coregent therefore the fifteenth year of the reign of Tiberius falls in 780, when St. John baptized

Jesus, who was then about 30 years of age. An evangelist says that Christ began to preach forty-six years after the temple at Jerusalem was built by Herod. Now it is known at the building of ne tempie was be: eighteen years after Herod was appointed by the Roman Senate as Regent of Judea, or in the year 734 from the foundation of Rome, adding forty-six to that year, it gives 780 as the year in which Christ began to preach.

If all these calculations of Professor Sattler are correct then the Christian era began five years earlier than is usually supposed, making the current year 1888 instead of 1883.

Prophetic Dream of Death Occurring Simultaneously to three Members of a Family.

In the beginning of the present year Mrs. Dawson was living at Worthing with her two daughters of the age of eighteen and sixteen. A young lady, called Nelly Clark, who had been a school-fellow of the Misses Dawson. was living at Tottenham, but there had been no communication between the families for a long while and nothing had occurred to bring Miss Clark to the thoughts of her friends, when, one night, about the middle of February, Mrs. Dawson and her two daughters each dreamed that Nelly Clark was dead. Mrs. Dawson dreamed that the intelligence of the death was communicated to her by Miss Wilbraham, a common friend of the two families. The eldest daughter only saw the blinds of the Clarks' house drawn down and seemed somehow to know that Nelly was dead. The other sister saw the hearse standing at the gate and the coffin brought out while a sister of Miss Clark's was standing by crying, and Miss Wilbraham was also there, seeming to be much affected. In the morning Mrs. Dawson went into her daughters' bedroom, and was at once greeted with the exclamation: "Oh, mamma, we have both dreamt that Nelly Clark is dead." "How strange," said Mrs. Dawson, "I dreamt the rame thing."

Nothing was heard of Miss Clark for some time; and in the early part of March, on the subject of dreams being incidentally mentioned, Mrs. Dawson told her sister, Mrs. Showers, her own and her daughters' extra-

Shortly after this, Mrs. Dawson had a let-ter from Miss-Wilbraham, who occupied so prominent a place in the dreams. It was duted the 9th March, and contained the following passage: "I saw Mrs. S. a we hage, and she told me that dear little Nelly I fack was gone to her heaven'y rest."-11. Wedgwood in Light, England.

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DISCUSSION.

E. V. Wilson, Spiritualist:

AND

Eld. T. M. Harris, Christian. SUBJECT DISCUSSED: Resolved, That the Bible, King James's version, sustain the Teachings, the Phases and the Phenomena of Modern Spirit-ualism.

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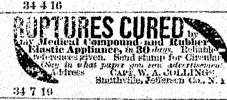
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