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

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

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Mrs. Emma Hardinge-Britten's Answer to Two Sermons Preached by the Rev. J. H. Skewes, and Reported in the "Evangelical Standard," England, as "Death-Blow to Spiritualism," and "Spiritualism in its Coffin!—The Lid Nailed 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 addresses that it is not only the right of Christian 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 proving 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 1500 years ago. Spiritualism proves that death only affects the body, but never touches the spirit; hence that there are no dead; and its proofs of this position are not of the past, 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 means of making the human race pure, righteous, and holy. If such be their aim, then they have utterly failed to realize it; for, although they have been preaching the doctrines they hold this day for 1500 years, it is proved by statistics that crime and want were never more rife in any age of the world than at the present time. Spiritualism, by proving that the spirits of those we have known and can trust are in 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 pure, righteous and holy. And these are some, but by no means all, of the reasons why the clergy should not only "preach and think about Spiritualism," but why they should accept its well-proven facts, and adopt its salutary teachings. After some preliminary remarks not necessary to repeat, Mr. Skewes goes on to say:

"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 present state in which they left the body. These spirits, through a release from the body, have increased powers of mind, such as obtaining and imparting 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,

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, 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. Baptists will be Baptists, Presbyterians be Presbyterians, Swedenborgians be Swedenborgians, Mohammedans be Mohammedans, and Episcopalians be Episcopalians.

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 "demoniac," 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 significant 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 believing 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 popular 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 quitted the earth.

Those investigators who are candid 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. Skewes'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 skies 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 healthy. 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 subject of the most powerful spirit manifestations, when given up by the faculty as a hopeless consumptive, whilst phenomena of a similar nature have been given through Mrs. Guppy, Mrs. Everitt, and other ladies well known as remarkable mediums, whilst in the enjoyment of perfect health. Thunder and lightning have just as often proved favorable as the reverse in spiritual manifestations, in fact, the only absolutely essential conditions, such as fasting for intellectual phenomena, and harmonizing psychological states for physical demonstrations, the reverend teacher to the people has altogether omitted to notice. And it must be borne in mind that the conditions which may retard or promote 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 correspondence with the most reliable witnesses of nearly every country of civilization. Through these sources I learn that modern Spiritual-

ism has, in nearly every instance, arisen spontaneously, 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, 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 inquiry as to the best methods of holding family circles. These are the only scenes in which such conditions as Mr. Skewes names 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.

Metaphors 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.

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 connected with the education and the knowledge of the medium, and of those who are present. A Greek-speaking medium does not speak in English, nor does an English-speaking medium 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 utterances 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 dilemma, the preacher cannot escape who makes the statements quoted above. The 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 compare them with the denunciations which their reverend author subsequently maintained 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 something that has not been explained by science—something that teaches that there is in man a mysterious something that proclaims him to be above a block of wood, and very far superior to the brute creation. As a fact, tables do move, raps are heard, and through some kind of agency, forgotten facts are brought to the remembrance of those present, and the secret thoughts are revealed. And so astounding have been the manifestations that multitudes that have taken part in sciences and did some unbelievers, 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 of work, still, they have confessed to the presence of a mysterious power. This much I would consequently allow, that there is a force capable of moving heavy bodies, such as large tables, without any visible contact, but which force, in some unknown manner is dependent upon the presence of human beings. And keeping in mind the statement in Heb. xii. 1, 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 sanctified dead may be permitted, as in the case of a loving mother to a darling child, to minister, in some 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 while allowing all this, I do not for a moment allow that Spiritualism, in the common acceptance of the term is true."

After this the reverend gentleman branches off into an acceptance of Spiritualism in every nation of the earth, although he brings forward no counter-statements, except the assertion, that whatever occurred in Jerusalem 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 counsellor who set him right upon the whole vexed question. For the benefit of all other reverend gentlemen who may grow confused by the study of "Spiritual gifts," and need a wise and enlightened guide to direct their researches, we give the record of Mr. Skewes's perturbations of spirits, and mode of relief in his own 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 Bishop to Liverpool, led me to put myself in communication 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 Spiritualism, could inform him of its nature more 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, Barrett, 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 Gordian knot."

As the above 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 my highly gifted healing mediums, has placed in my possession the affidavits of hundreds of patients who swear to his having cured the blind, deaf, lame and persons suffering from every disease that flesh is heir to. Many of Dr. Newton's cures were effected in England, and the living witnesses are as accessible as the hundreds of others cured by Jacob, the Zouave, in Paris. Both these good healers claimed the aid of human spirits in their magical work, and both have entrusted me with the published testimony for historical purposes. Mr. George Wadsworth of Columbus, Ohio, has placed in my hands an immense number of testimonials to the effect that he has drawn correct portraits of deceased persons, whom he never knew, saw or heard of.

Mr. Wm. Wundler was publicly tried in New York at the instance of the editor of the New York World, a religious paper, for swindling, by pretending to give photographic portraits of deceased persons to their afflicted and much abused relatives. After a protracted trial, Mr. Wundler was honorably acquitted of this charge, but not before hundreds of credible witnesses had come from different States of America, to testify voluntarily, that they had obtained correct likenesses of their deceased friends through Mr. Wundler's mediumship; that many of these were recognized by all their acquaintances; that in every instance after the parties were total strangers to Mr. Wundler, 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 he did.

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 in at another by invisible agency, at a height of 70 feet from the ground. Reliable witnesses, from monarchs and princes, to peasants and artisans, have borne public testimony that spirits have been seen and correctly 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 wonderful bodies have been brought into closed and locked rooms. 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-biology" account for it 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 following paragraph as the sum of his charge against us.

"The Bible is opposed to Spiritualism, and so strongly is it opposed to it, that it denounces 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 unmistakable terms. In Gal. v. 20, amongst the fruits of the flesh is witchcraft, and the declaration against those that do such a thing, is they shall not inherit the kingdom of heaven. In Deut. xviii. 10, we read, 'there shall not be found amongst you a witch, a consulter of familiar spirits, or a necromancer, for all that do such 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. xv. 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 system is a gross delusion."

Besides the above quoted passages Mr. Skewes 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 sermons Mr. Skewes applies all the denunciations of the Bible against "witchcraft, necromancy," etc., to Spiritualism, and as he insists that Spiritualists tried by this standard are irretrievably lost, it behoves us to recall to Mr. Skewes's mind that he has not as yet informed us what kind of a crime "witchcraft" 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 fifty, if not a hundred thousand years, whilst the popular translation of the Bible has only been in vogue for a man during some thirty or less than five hundred years.

Assuming, however, that the Bible is the only source of all truth and knowledge, then does it become still more and more palpably necessary that we should know the exact nature of the crime by which we are all to be judged and condemned to everlasting perdition.

Mr. Skewes must be aware if he knows anything about the state of Spiritualism at all, that its relatives number a great many millions, many of them being among the most distinguished and influential personages of this generation. If he will take the trouble to glance over any 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 file 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 witchcraft is, and how Spiritualism is related to it? It cannot be the mere fact of con-

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Doubts.

To the Editor 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 exactly! 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 writes or knows, if her face happens to flush, 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 ventures 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 perceptions 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 case, raps were there, and looked 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 room. Often are the raps heard around 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 obtuse or often pool-pooled 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 psychic condition of those witnessing it. At one scene 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 séance 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 materialization 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 costumes are unreal and conventional, because, as I think of preconceived ideas in the

mind of the spectators, and the programme 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 without it. I have written this catalogue of doubts, omitting psychometry and clairvoyance, saying nothing of the peculiar habits of mediums, 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 us as well as out of the form. The 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 distorted. SECRETATOR. New York City.

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NUMBER THREE.

Chihuahua, Mexico, May 12th, 1883.

Persons who have never visited a country of Spanish speaking people, can hardly understand without ocular 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 1x8 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 has 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 "alfalfa" (something similar to clover) grow to perfection annually, and animals thrive upon it. Barley, wheat and other grains are sown and as soon as the heads begin 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 instantly, you don't want it; be sure of that.

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 yet 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 portions 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 anywhere 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 do say is true. Keep out of mining speculation in this country, unless you are coming here yourself to superintend 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 companies organized to work mines in this country, go ahead. There is enough to be said truthfully in favor of this country, without making state-

ments that may or may not be true, but 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 agricultural 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 sharp, 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 underestimates him. CAROL.

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

NUMBER THREE.

Chihuahua, Mexico, May 12th, 1883.

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. It has been a gradual evolution all along the line, from chaos up to man as an individualized 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 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 positive 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 can 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," vouchsafed 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. So the finer elements of this all pervading essence—an intelligent will—acting from motives of love and wisdom, seeks to individualize 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 are, but at 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 ready."

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 miniature 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 in its effects, 'force,' and in its action through organic bodies, 'life,' vaguely termed 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. Farnsworth.

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 line 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 a Spiritualist; I agree 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. of 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 so, 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 do so.

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 investigations, and after rejecting ninety per cent., find ten per cent genuine, but think the phenomena 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 audience, and we shall do them no harm, if no good. Moreover, our discussion should 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 involves 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 eternal, or until one is subjected by the other, will the evil acquire the ascendancy and utterly absorb the good? We turn to the great volume of nature. Evil abounds everywhere; but good is equally ubiquitous. Now let us study them carefully in all their environments. I will not pause to give my lines 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 analogy in nature. It is blasphemous 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 employ 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, 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 I have hardly made a beginning. Will resume the subject hereafter. Salem, Oregon. W. H. CHANEY.

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 profession of penitence for a grievous sin. He was admitted to communion almost immediately after. As this is the most realistic of the Anglican churches in America, it was considered quite an innovation.

Horsford's Acid Phosphate MAKES A COOLING DRINK. Into half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste. W. J. CUSHING.

Universal Testimony "KIDNEY-WORT"

THE GREAT SPECIFIC FOR KIDNEY DISEASE, LIVER TROUBLES, MALARIA, CONSTIPATION, PILES, LADIES' WEAKNESSES, AND RHEUMATISM.

TERRIBLE KIDNEY DISEASE. "Mrs. Hodges says I cannot too highly praise Kidney-Wort," says Mr. Sam. Hodges, Willimansett, Vt. "It cured my terrible kidney disease. My wife had to turn me over in the bed, before using it."

SEVERE KIDNEY DISEASE. "I was entirely cured," recently said Mr. N. Burdick, of the Chicopee Box Co., Springfield, Mass., "of severe kidney disease by using Kidney-Wort."

COULD NOT WORK BEFORE. "I've had no pains since I was cured by Kidney-Wort," said Mr. Jas. C. Hurd, of the Chicopee Box Co., Springfield, Mass. "I couldn't work before using it, so great were my kidney ailments."

KIDNEY AND LIVER TROUBLES. "Several doctors failed," writes N. S. Eddy, Althorp, City, Pa., "but Kidney-Wort cured my kidney and liver troubles of two years standing."

KIDNEY COMPLAINT AND DIABETES. "For six years," says Engineer W. H. Thompson, of C. M. & St. Paul R. R., "I had kidney complaints and diabetes. Kidney-Wort has entirely cured me."

IT HAS DONE WONDERS. "I can recommend Kidney-Wort to all the world," writes J. E. Bingham, 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,"—Phillip C. Eaton, M. D., Monkton, Vt.

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

GRAVEL, PERMANENT RELIEF. "I have used Kidney-Wort for gravel," recently wrote J. E. Brock, of North Acton, Maine, "and it gave me permanent relief."

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 me."

A GREAT BLESSING FOR RHEUMATISM. "It is, truly, to kind Providence, a great merciful blessing," truly remarks Wm. Ellis, of Evans, Colorado. The gentleman referred to Kidney-Wort, and its magical curative properties, in cases of rheumatism and kidney trouble.

RHEUMATISM ON THE BENCH. A priceless jewel. J. G. Jewell, a Judge at Woodbury, Vt., says: "Kidney-Wort cured my rheumatism. Nothing else would do it."

PILES. From Nantucket, Mass., Mr. Wm. H. Chadwick writes: "Kidney-Wort works promptly and effectively in cases of Piles as well as kidney troubles. It's a most excellent medicine."

LADIES' TROUBLES. "No medicine helped my three years peculiar troubles," says Mrs. H. Lamoreaux, of Isle La Motte, Vt., "except Kidney-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. P. Gallows, Isle La Motte, Vt. "Nothing helped me, but Kidney-Wort. It will effect a permanent cure."

A Physician's Wife's Trouble. "Domestic remedies and prescriptions by myself as a practicing physician and other doctors, only palliated my wife's chronic, two years standing, inflammation of the bladder. Kidney-Wort, however, cured her." These are extracts from a letter of Dr. C. M. Sumner, of Sum Hill, Washington Co., Ga.

SETTLED CONSTIPATION. "I have had kidney disease for 30 years," writes Mr. Sarah Phillips of Franklin, N. Y., near Utica. "Kidney-Wort has at long last cured my chronic and settled constipation."

LADY DISCHARGES TWO SERVANTS. "I have not been able to do my house-work for many years, until lately," writes Mrs. M. P. Mose, of Hyde Park, Minn. "I've now surprised all my friends, by discharging my two servants and doing the house-work. Kidney-Wort was the cause. It cured me and the strength."

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W. L. PAGE, of W. L. PAGE & CO., FRANKLIN ST., RICHMOND, VA., JUNE 3, 1882.

THE REV. FRANCIS B. HAYDEN, writes 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 cured the constipation, and have vastly improved my general health."

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

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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 famous—some would say notorious. The Tilton scandal, however, could not suppress him or dampen the ardor of his many admirers. Even the penitential confession of Mrs. Tilton herself had no appreciable effect on the imperious outer covering of his colossal 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 unctious, 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 conditions 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 collocated 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 fruitage, 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 foretaste 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 within us, peace and contentment." Thus it is seen the Plymouth pastor has a glimpse

of that divine truth which is fully expressed in the Harmonical Philosophy, and he gives utterance thereto before his aristocratic audience. If the grave charges made against him by Tilton, and afterwards acknowledged as true by Mrs. Tilton, were true, and he still has the ability to cultivate a goody 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 wrong—that 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 grievous 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 shuns the licentious; it avoids 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 séance with this medium, in *Light*, London, showing conclusively that physical manifestations can take place without the aid of darkness:

Last Sunday I was present at a séance with Miss Wood under what were to my mind very satisfactory conditions, the results also proving equally good. The light was sufficient for 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. A 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 afore-said chair. I saw her every movement most distinctly throughout the séance; her feet were also tucked beneath her on her seat, which was a large library arm chair.

Immediately we sat down, "Poeha," controlling the medium, said we should have a good séance; 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 relaxed into conversation and also engaged in a little singing. Presently the aforesaid chair began to show signs of movement. "Poeha" said they were trying to take it into the cabinet. In this, however, they were not successful, but accomplished what to me was far more interesting, because I saw what was being done, and also the manner of its accomplishment. Gently and gradually the chair began to sway, and in a few minutes shifted very slowly, and by jerks, a couple of inches at a time toward the cabinet, 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 sat 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 Allen is travelling in California with eyes and ears wide open, and writing back graphic and valuable letters to his paper, the *Pontiac (Ill) Sentinel*. May he 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 Allen.

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 Sheld Noyes of St. Johnsbury, Vt., will furnish the vocal music. All are cordially invited to participate. usual courtesies will be 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 asunder.'"

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 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 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 jealously. 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 *Agape*, and the food was blessed by an Apostle or Presbyter, shall we suppose food is unblest 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 is 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 his way to Milwaukee. On his return he intends 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 Unitarians, 29 Episcopalians, 22 Congregationalists, 8 non-sectarians, 7 Baptists, 4 Universalists, 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 6, journalism 4, and 20 will watch for something to turn up." From these figures, it would appear that forty members of the class—namely, 1 atheist, 1 rationalist, 7 agnostics, 5 who have no religion, 19 undecided, 4 theists, and 3 deists—do not accept Christianity or are unwilling to be classed with believers 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. A. A. A. 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 48, 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 A. 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, Me., the first two, and in Worcester, Mass., the last two Sundays in June.

June 3rd, Mrs. S. Dick of Boston is to speak at West Duxbury, Mass., and June 17th Mrs. 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 Lawrence 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. Séances Thursday and Sunday evenings. Sittings daily.

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 half-dozen stories which will form the first group in the July Century, will show, it is said, that the loquacious, old Uncle's humor and ingenuity 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 ceremony said, "God bless you, and make you as eminent as that great man [a pause], but very much more pious."

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 celebrated 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 for it.

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. McLane 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, Peffer, 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. Blake, 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.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

An Inspirational Poem.

BY S. J. DICKSON.

I stand upon the mountain tops, And feel the world as it hangs...

For the Religio-Philosophical Journal, When and His Descending.

What is man that Thou art mindful of him? A question that was asked by the Psalmist long ago...

Another Medium.

To the Editor of the Religio-Philosophical Journal: Geneva, Ohio, is the home of a very modest, retiring and virtuous young lady...

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.

Mrs. T. L. Sumner writes: I watch as eagerly for the arrival of the JOURNAL as for a tried and true friend...

John 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 Sunday reading.

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 13th, was a great day for the "Infidel" of Sturges and vicinity...

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...

A doctor of divinity conversing with one of his congregants, took a little time to severely lecture the latter on a scientific and common-sense view of the matter...

How supremely foolish it is for full grown women and men to become prophets, even, as in some instances, assume the leadership in religious matters...

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...

The following incident of spontaneous phenomena was recently brought to my notice in one of the foundries of this city: Fastened to the brick wall is a small clock...

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."

How strange it is that those who are the most deeply interested, fail to perceive the tendencies of the age. This is a time of free inquiry, the age of reason...

Mediumism, 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...

Mortality in the Public Schools.

There is need of an educational symposium of representative men of all shades of religious belief and speculation—Catholic and Protestant, Orthodox and Liberal, Jew and Agnostic—to consider this subject...

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 our grandest notions ever floated from the citadel of our common cause...

"Krishna and Christ."

To the Editor of the Religio-Philosophical Journal: It is said to be cowardly to strike a prostrate foe but I cannot forbear the expression of my gratitude to Wm. Eumette Coleman for his "Krishna and Christ"...

The Mysterious Clock.

To the Editor of the Religio-Philosophical Journal: The following incident of spontaneous phenomena was recently brought to my notice in one of the foundries of this city: Fastened to the brick wall is a small clock...

Mediumism, Etc. (continued) 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...

Mediumism, Etc. (continued) 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...

Mediumism, Etc. (continued) I wish to speak of our school of mediumship under the direction of Mrs. Grady and myself. I see causes why societies and organizations break up, because they do not start fully imbued with the cooperative spirit...

Notes and Extracts.

That you may be loved, be amiable.—Ovid. It is the height of art to conceal art.—From the Latin. Some men, like pictures, are fitter for a corner than a full light.—Socrates. All other knowledge lentful to him who has not honesty and good nature.—Montaigne. Perfection is attained by slow degrees; she requires the heat of time.—Aldrich. 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 oneself.—Gruetli. To most men experience is like the stern lights of a ship, which illumine only the track it has passed.—Coleridge. 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. Dreams, indeed, are ambition; for the very substance of the ambition is ambition; a shadow of a dream. And I hold ambition of so airy and light quality that it is but a shadow's shadow.—Shakespeare.

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