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By JOHN C. BUNDY.

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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.

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.

Dr. Smyth and Elizabeth Stuart Phelps's New Book.

For many years it has been a curious spectacle to the enlightened, unprejudiced thinker to see theologians using their reasoning powers to belittle and stifle the reason of others; doctors and laymen alike in the church have considered it a duty to preach against the use of unaided and uninspired reason.

A late instance of the decrial of discussion on these questions, is that of the Rev. Anson Smyth, D. D., in the New York Evangelist. He says: "Debates upon these subjects give me no satisfaction, and yet he discusses them freely in a full column and a half of that paper."

He gives a picture or two, in the outset, of the New Jerusalem, as described by "our blessed Lord in his Gospels," thinks them singularly beautiful and impressive of a hereafter of happiness awaiting those on earth who have served God; and notes that Jesus repeats the idea with emphasis in the closing chapters of the Bible.

Phelps to teach this new faith which confers so much joy and comfort on the human race at this time? How surprising it would be to Dr. Smyth to be convinced of it! And yet it is in perfect consonance with the utterances and workings of "the spirit" and of the illumination of individuals here, by the persuasive and intelligent influence of friends in the world of spirits.

The Doctor refers to "The Gates Ajar," and says it "was read with intense interest by thousands, though by many not with entire approval." Why? Only because it conflicted with preconceived opinions; probably with regard to endless happiness and misery.

The Doctor says in regard to "The Gates," "her materialistic views of heaven met the sharp criticism of the most serious-minded of her readers." Yet he has been impressed with the grandeur of the "city with walls of precious stones, with gates of pearl and streets of gold."

The Doctor relates some of the experiences given in the book (which each can read for himself) and does so with fairness as well as with evident admiration; but throughout his article, one can see and feel first the attraction of the truth, and then the repulsion induced by the rooted error of a false religion.

He gives at some length the story of a Magdalen whom the heroine met "Beyond the Gates," and whom she was unprepared to meet in heaven; but the wanderer tells how "the Master" met her, how he taught her, and never reminded her of the sinful life she had led; and that "he never by word or look let her feel ashamed in heaven."

Dr. Smyth relates the circumstances of fever under which the heroine falls into the trance when she leaves her body, and cautiously makes comparison between them and those under which Tennant of New Jersey, had similar experiences. He says, "Those who have read and believed the account of William Tennant of New Jersey, the friend of Whitefield, who for days lay in a condition of apparent death, and whom his spirit was in heaven, cannot deny the possibility of such things."

It would seem to be far better for all of this fellowship, and their kindred in the orthodox churches, to come boldly up to the Spiritualist's "anxious seat," and listen openly to the voice of Truth saying, "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen." Why "receive not our witness?"

Value of the Bible.

No question is receiving more attention to-day in the orthodox churches (so-called) than this; for it is a vital question. All theology depends upon it. Every doctrine appeals to the Bible for support, which is probably the chief reason for so many conflicting doctrines being held and taught.

There are others who attack just as absurdly as the preceding class praise. They talk of its indecency. So it is, in the sense that a medical book may be kept from the young, because it details physiological facts not necessary for them to know them; they say its science is false, that the book abounds in contradictions of itself; that it is filled with all evil things.

In different parts of the country, preachers are defining their position in regard to the Bible, and conversations with ministers, generally reveal a much deeper doubt than is suffered to appear in public utterance. The Bible is on trial before the community.

And now, further, through all the long period covered by the Old and New Testaments, there is a clearly marked development of doctrine. The idea of a living God, announced in the beginning and confirmed by the patriarchs, was largely lost during the 400 years of bondage in Egypt.

"Development"—who develops, God or man? Does God reveal an imperfect or incomplete truth, which is consequently a falsehood? Or does he reveal a great truth, which could be uttered only so far as men were able to grasp it? Did a better conception of God grow because of fuller revelation of the divine, or of greater capacity to receive the divine? Dr. Thomas well says: "It was not the book that was inspired, but the men."

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with spiritual experiences of men are valuable, and no book is so rich in these as the Bible. Its "place" is in all our homes—its "value" just what we can get out of it, and we get out of it always what we put into it.

The Religion of the Coffin.

This heading of a sketch of one of Dr. Talmage's sermons rather startles one at first. A religion with death for its inspiration, that belittles life to exalt death—is there such a religion? Yes, it is true that such a religion is taught, for Sabbath after Sabbath the declaration is made that death ends all progress; that a life may be filled full of sin, but if, at the last, one does but "look to Jesus," he is saved, and death prevents his ever falling from grace thereafter.

So the work goes on year after year. If a bad man dies, peacefully and calmly, they call it "brutal indifference;" if a believer "dies in hope," it is a "victory over death;" and this same victory over death they are never sure of achieving; at the best, they only hope for it. The chief use of a man's life is that he may die. Some of our millionaires, who build massive tombs to render it certain that their bodies shall be preserved without mixture till the resurrection-day, give good evidence of the hold this Religion of the Coffin has upon them.

Short! Shorter!!

Again attention is called to the imperative necessity of making contributions to the JOURNAL's columns less wordy. More than half the matter published in the eleven thousand newspapers of the United States could be suppressed without destroying a sentence needed to preserve the completeness of the text. Those who write for the press will, if they try the experiment, soon learn that a short article of a column or less, from which all superfluous verbiage has been eliminated, meets with an earlier publication and a far wider reading than if longer.

The National View of Washington, D. C., takes strong grounds in favor of the organization of a "World's Peace Society."

Mr. Leonard Howard, who passed serenely to spirit-life at St. Charles, Ill., February 21st, was born in Sharon, Windsor County, Vermont, August 13th, 1806. In November, 1812, his parents removed to the town of Scipio, Cayuga County, N. Y., where his father died in 1818.

Mr. Howard was a devoted Spiritualist, and his wife and one daughter (Mrs. Bishop, of this city) being excellent mediums, he had ample opportunity to become familiar with the teachings of exalted spirits, and therefore he learned to regard death as a natural change—simply consisting of casting off the material body and assuming one specially adapted to life in the Spirit-world.

On the 6th page of this issue will be found a brief extract of the funeral address delivered by Hon. Joel Tiffany, who while speaking, saw the spirit form of the deceased standing forth radiant, happy and cheerful, apparently rejoicing in the great change that had taken place.

Brother Curry's remarks at the late minister's meeting, as reported by Dr. Adam Miller, the stenographer, and commented upon by Brother Thomas, seem to have stirred the Methodist bible most dreadfully; indeed, quite universally so to speak. To weaken the effect of the stenographic report, it is claimed by the veracious editor of the N. Y. Christian Advocate, that Dr. Miller is a bungler and not an expert.

The Saratoga Eagle has given up considerable space to the Curry controversy, quotations being made from the RELIGIO-PHILOSOPHICAL JOURNAL and Christian Advocate at the present stage of the discussion the Spiritualist correspondent of the Eagle, Dr. G. W. King, has altogether the best of the affair.

GENERAL NOTES.

Dr. Henry Slade, the slate writing medium, is at Jacksonville, Florida.

Mrs. L. A. Pearsall of Disco, Mich., will lecture in the M. E. Church at Ottokee, O., March 23rd, at 10:30 A. M., and also in the evening.

We have received a fine cabinet photograph of Dr. J. K. Bailey, which we place with our collection and return thanks.

Anna Eva Fay, the notorious, itinerating swindler, has lately been beguiling the people of Texas.

St. Joseph Missouri papers give glowing accounts of B. F. Underwood's lectures in that city, and say he spoke to crowded houses.

The scaffold on which John Brown suffered death has been found at Charlottesville, Va. It had been converted into the back porch of a house.

Mrs. C. Fannie Allyn has again entered the lecture field, and is engaged for March and April. Her permanent address is Stoneham, Mass.

Hudson Tuttle's brief contribution on the second page will give new hope and comfort to many a sorrowing heart. We recognize in the touching lines, the record of a family most dear to Spiritualists.

On Friday, February 8th, Emil H. Neymann of Boston, passed to spirit life. His energies were always enlisted in the cause of reform. Thaddeus B. Wakeman officiated at the funeral.

Samuel Watson writes that Spiritualists are active in Memphis; they have rented a good séance room and a comfortable hall which is being fitted up. He says genuine mediums and lecturers will be welcomed.

Foot, the editor of the London Free-Thinker, lately completed a year's imprisonment for the crime of blasphemy. Bradlaugh and 2,000 sympathizers met Foot at the gate of the jail.

Mrs. E. S. Silverston requests the JOURNAL to announce that she is now located at No. 190 So. Peoria street. She holds public circles every Sunday evening for tests, and gives private sittings daily; also exercises her healing gifts when desired by the sick.

At their meeting lately the Presbyterian ministers resolved that a great many Sunday institutions—some of no use, some of doubtful benefit, and others of very generally conceded necessity—should be abolished.

H. B. Wilcox, of Boston, Mass., (connected with the Mrs. C. M. Morrison's spirit band) writes: "Your article under heading, 'The Burdens of Spiritualism,' in late JOURNAL, is A. 1. These barnacles must be scraped off from the body of Spiritualism, that the world may behold the beauties underlying the great laws of life here and hereafter. I personally know pretended clairvoyant healers who prescribe mandrake in the same quantity that they do wild cherry bark."

Heaven and Hell.

'T was night, and busy to and fro
On earth God's angels ran;
Life entered this low door--and there
Death cut life's little span.

El Mahdi.

El Mahdi is by birth-name Mahommed Ahmed, of
Dongola. He is about forty years old, tall, of ex-

Legend of the Beautiful Hand. There was a
dispute among three ladies as to which had the
most beautiful hands.

The Drama. The London correspondent of the
Liverpool Mercury says: "Recently I was present
at a discussion on the drama where several clergy-

Wendell Phillips. M. J. Savage, of Boston,
in his sermon on Wendell Phillips said: "Now that
Phillips is dead the newspapers are all saying
that all the orators of the world have passed away,

Chinese Benevolence. One of the public
institutions of the City of Lin-Ning, Province of
Khuutong, China, is a Home for the Aged and Infirm.

Faithful to its Dead Master. An unknown man,
apparently about 35 or 40 years of age,
attired in common and much worn clothing,
while walking on the Harlem Railroad track near
William's Bridge at 8 o'clock yesterday morning

Clergymen. The Christian Advocate says:
"The census of 1880 represents the increase of all
the clergymen in the last ten years as 6 per cent.,
but in the Protestant Episcopal Church in nine years
there has been an increase of 21 per cent. And now
will some one tell us what proportion of that 21 per
cent. came from other denominations?"

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Fred Jackson writes to us speaking in approval
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Tuttle, J. G. Jackson and other profound thinkers,
and which appear in the JOURNAL."

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Rev. Dr. Fulton of Brooklyn, speaks of our
own Mill, the actor, as "a tumor on the church,"
when it is well known that Mill is now on the
stage.

A Mexican priest, the Rev. Father Damazo Solo
of Concordia, is reported to have discovered a key
to the Aztec writings.

"This certifies," writes D. D. Christian, of Oswego
Ind., "that Samarian Norvise cured me of Epilep-
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blood and expelling poisonous matter
from the system, is

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HIRAM PHILLIPS, Glover, Vt., attests
the cure of Hereditary Scrofula, in
three generations of his family, by

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THOS. N. COOK, West Somerville, Mass.,
was cured of severe Eczema, and rescued
from a rapid decline, by

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THE SISTERS OF CHARITY, Dorchester,
Mass., vouch for the Alterative and
Curative virtues of

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JOHN J. RYAN, Philadelphia, Pa.,
professional base-ball player, was cured
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