RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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CREDULITY—CHRISTIAN AND SPIRITUAL.

"Ourselves as Others See Us."

Religion, or no religion, is the question of the hour in all serious minds. All theology is now on trial at the bar of a bold and merciless criticism, and the world with mingled hope and fear is awaiting the momentous verdict. People of the present age have discovered so much error in the religions which have come down from the past, that they have almost universally become dissatisfied and ashamed of their humiliating religious history, and at last demand of their teachers demonstrated, unvarnished truth. "Give us the truth if the heavens fall," is the motto of modern inquiry. Mankind has justly become skeptical in religion, and in view of past deceptions and mistakes it is not strange that faith in mere assertion and authority is weak. New York and Chicago do not now like "all Judea and Jerusalem" of old, flock to Jordans "confessing their sins" at the cry of some eccentric prophet from the wilderness, but think it wiser to examine his credentials and invite him to a discussion. Buddhism holds up her head and challenges the arrogant European missionary to compare religions before a jury of the people—Japanese scholars write elaborate books against Christianity and are preparing to assail it in its strongholds in Europe and America.

"Prove all things" is written on the banner that leads the march of religious thought to-day. In God's modern Eden there stands no tempting forbidden tree of knowledge; the Bible, the Veda and Koran lie side by side in our libraries with the latest thought of the boldest atheism and the most unflinching orthodoxy and radical Spiritualism, and the thinkers of our times are carefully winnowing from these mountains of chaff the grains of truth for a basis of an abiding faith. The religion that puts its claims into the world's reading room to-day, subjects them to the keen review of the most competent critical age ever known, and if it ever wins its way to general respect or acceptance it must prove itself by its scholarship, its reasonableness, and moral theories the peer or superior of all other systems. A very grave question for Spiritualism to consider naturally rises here—the vital and timely question, how its new and peculiar literature is affecting its position and progress in intelligent influential quarters. To those who take note of current religious movements it is an apparent fact, that the advance of Spiritualism is retarded more by the character of much of the literature it has placed before the world through the injudicious leniency of portions of its press, than by all other causes. While it is true that many scholars in the spiritual ranks have enriched modern literature and science with works of rare merit, yet must it not in candor be confessed, that in spiritual libraries are to be found the most astonishing volumes ever written in the name of science, morality or religion, and the result is that the busy world not being able to find any common, acknowledged standard of belief in the vast unorganized body called Spiritualists, come naturally to the conclusion that the average taste, intelligence, and morality, is represented by this department of their insane and visionary literature.

Can we wonder at the pity, if not contempt, with which really scientific, intelligent people regard those who in this living age are looking for science in the "Divine Revelations" of Andrew Jackson Davis, instead of the magazines and encyclopedias; who study the geology of prehistoric ages, as demonstrated by impressions made on the mind of a sensitive woman by holding a fossil or pebble in the hands, who read the history of exploded planets, as written on the "souls" of star dust and meteors, and transcribed on the brain of a medium by psychometry; and go into ecstacy over "negro," "Indian," animal, and "higher heavens," as revealed to E. Crowell, M. D., through "two Indian spirits," and the spirit of a New Orleans "cotton merchant" who died "about forty years ago." Can we wonder that so many cool men who can cordially accept the essential truths of Spiritualism, refuse to be identified with it in name or organization so long as the stigma of such mad credulity and imbecility is fairly chargeable to so many publicly passing for Spiritualists. This state of things which prevents efficient organization in many communities will continue, and people who wish to retain their reputation for good sense and sanity among their neighbors will stand aloof from the fraternity until some definite line shall be drawn by which the public can distinguish the rational Spiritualist from the fanatic.

Sober, conservative people who think it hazardous to experiment with the old foundations of well established society, without almost positive knowledge that the change would be for the better, are very carefully scrutinizing the practical working of the new and old ideas of our day, and will not favor a change without the best reasons. If their faith in the books of the old Bible is weak because their authorship is unknown, will the authenticity of the new spiritual gospels dictated by invisible scribes, seem so much better established as to warrant a change of Bibles? Will they be likely to set aside Matthew, Mark, Renan and the patient, profound infidel German critics as unreliable biographers of the historical Jesus, and substitute the "True History of Jesus Christ" given by spirits who were contemporary with him on earth, through the mediumship of Alexander Smyth?" Candid public sentiment is getting somewhat impatient and awake at the stale charges of superstition and credulity which a class of egotistical speakers and writers, regarded as Spiritualists, are forever throwing at what they sneeringly call "Christianism." A leading New York paper recently under the head of "Pulpit Themes and Thoughts," thus tersely expresses this growing sentiment:

"A man who cannot believe the Gospels, which he can analyze in the daylight, but can believe all the revelations of spooks given in a dark room, is hardly a competent teacher for Christian or heathen in this age of the world."

Those who are willing to make oath that fine fish get into sealed bottles under a table spread in the hand of an honest fish medium, should stop laughing at the credulity of those "weak Christians" who accept the fish story of Jonah. These inspirational scientists who have been privileged to sit in spiritual Edens, amid the perfume of dewy roses and lilies, freshly blown, from the ethereal emanations of a beautiful "flower medium," should cease harping upon the ignorance of those "poor bigots" who still have faith in the six days' creation of Moses. After having seen a score of spirits of ordinary human weight and size evolved in an hour or two from the invisible elements of a small woman—heard them make orations, seen them eat spiritually grown oranges with their friends, it would seem they should be more charitable to the "simple minded" believers in "Christianism," who credit the Bible narratives of the widow's cruse and the miraculous loaves and fishes. The skeptical, impartial public is not ambitious to decide whether fanatical orthodoxy or the eccentric Spiritualist is most open to the charge of credulity, but it feels bound in justice to rebuke the flippant arrogance of those who are continually ridiculing the credulity of the churches, while they accept statements which throw the most marvelous supernaturalism of the Bible entirely into the shade. Although truth and honest conviction should never be concealed because unpopular, yet man's natural self-love and egotism so blinds him to his own errors, that it is always wise to heed cool outside criticism. "To see ourselves as others see us," is a gift rarely given to mortals. Habit and familiarity have the power to deprave the taste and make even deformity attractive. National costumes however grotesque to foreigners, are always in good taste at home; even nudity is comely when in the fashion, and so also association and contact with the most untenable dogmas and grotesque ideas strangely dull the sense of their absurdity; and Christianity thus appears a wild mythology to the Buddhist, and Buddhism a myth to the Christian.

To unprejudiced eyes, free from "motes and beams," this bitter conflict between the aggressive, fanatical wings of orthodoxy and Spiritualism, is a most puzzling mental phenomenon. Why that class of Spiritualists that are endowed with such a marvelous faith faculty, should have become infidel to the supernatural faith of the Bible, and why the easy unquestioning faith of orthodoxy does not accept the alleged modern spiritual wonders, is truly a mystery. While general society looks upon this stirring conflict between the Bible and anti-Bible fanatics with little interest, giving it only sufficient attention to draw out sarcastic comparisons, more thoughtful people see in the earnest, living contest a fact of very deep significance, throwing even a cheering light on the dark problem of what is to be the final outcome of this great modern "Eclipse of Faith." The moral philosopher, looking below the surface, sees in it cheering evidence that cold materialistic science, has not yet fully paralyzed the faith faculty of the world; he sees in this type of mind which is so constituted as to easily believe the miraculous and marvelous, the qualities which when directed and guarded by a cautious scientific spirit, will finally supplant the cold, negative creeds of liberalism with a grand, positive and satisfying faith. The shrewd pioneer has faith in the wild soil that grows the rankest weeds; he knows it has the elements for better harvests; so these poetic souls capable of bursting the rigid, iron bands of strict logic and mathematical demonstration, and of receiving inspiration from the ideal realms of spirit and imagination, possess the living forces needed to infuse practical working energy into the dead, cold religious philosophies of our age. The signs in the religious heavens on the whole look hopeful. The keen, constant mutual criticisms of belligerent sects, must unavoidably enlighten all parties, and if the liberal Christian press and the conservative spiritual journals continue their noble work of reproving blind credulity, exposing error and delusion whether ancient or modern, a few central truths will be reached on which all can agree, and we may soon see the dawn of the true Christian era when there shall be religious "Peace on Earth."

S. L. TYRRELL.

Fox Lake, Wis.

Interesting Experiences in the Lives of Different Persons.

To the Editor of the Religio-Philosophical Journal:

How nice a thing it would be if we could all have some good accompanying mentor or genius to guide us in all our actions! When about to do something, go on some journey or enter into some business affair that would prove detrimental to us, what a favor it would be if some kind warning voice could guard us against, or some invisible force draw us away from it. I would not ask to be led into a fortune, and I would spurn to be told a lucky number that should draw me a prize, but I truly would appreciate the presence of a guiding intelligence that should warn me against disaster and misfortune. After having deliberately thought over a course of action, and which, according to the best of my judgment, it seems the proper thing for me to do; but which if pursued would lead me to ruin or misfortune, how kind it would be if something should warn me in time or hold me back before it is too late. That some people are thus warned and directed seems quite evident, if human testimony be of any account whatever, and I sometimes think that God or Nature, or something, has been a little too partial in this particular. Why should a few be thus favored and not all? Two men set out upon a journey. Something tells one of them not to go and he turns back. No word of warning is given to the other and he goes down to death in a wrecked train or a foundering steamer. Again, two persons of equal judgment contemplate engaging in a certain line of business, but after awhile one of them is strongly impressed that he ought not to do it, and is drawn away from his first intention; the second is allowed to go on, with no gentle voice to restrain him, and plunges headlong into financial ruin and distress which the other has escaped by no foresight of his own.

These reflections are called up by stories I often hear of what seems to be a personal or special guidance that some individuals are blessed with. There is in this State a gentleman whose name I might give, (and I have not been prohibited from doing so,) but as I have had no special permission so to do, I think it best to withhold it. He is a man of strong individual opinions and the most remote from entertaining superstitious ideas. He holds a position of great responsibility for a great company, and as superintendent, his business takes him wherever railroads run within a certain jurisdiction. It is not long since that I fell in with him at a place quite remote from headquarters, and in the course of conversation, he related the following incident in his experience:

"It is not a very long time since that business of a most urgent character called me to Colorado Springs, and I took the morning train for that place expecting to be absent for two or three days. As the train was nearing Acequia, one of the stations on the Rio Grande Railroad, and not many miles out of Denver, I distinctly heard a voice saying to me 'You must return to Denver to-night.' I was somewhat startled at this and began to revolve in my mind the impossibility of doing so, as the business at the Springs I was sure would cause me a delay of at least a day or two. I was about concluding that what I had supposed to be a voice was a creature of my imagination, and was settling back with the idea that it would be absolutely impossible for me to return the same evening, when more urgently than ever came the voice, 'You must go back to Denver to-night; you *can* do so.' I was again aroused, as a matter of course, and while pondering over the matter I suddenly seemed to see the interior of my office—saw the desk I am accustomed to occupy, and upon it a note addressed to me, held in place by a paper weight. I read the note and saw who it was from. The train rattled on and I kept up a wonderful thinking—in fact, I became so worried that on reaching a telegraph station I stepped into the office and telegraphed to my clerk as follows: 'If Mr.———, of West Denver, calls to see me to-day, tell him I shall be at home this evening.' Proceeding on toward Colorado Springs, I inquired of the conductor if there were any other than the regular evening train by which I could return to Denver, and he replied that there was not. I learned, furthermore, that I would have from three to four hours at the Springs before the arrival of the train for Denver.

"On reaching my destination I attended right to business. The affair was not as complicated as I had expected and I got through with it long before the arrival of the north-bound train, and I was ready and anxious to go. To cut the story short, I arrived in Denver the same evening, got out at the first station and made all possible haste to reach my office. The first thing I saw was the same note lying upon my desk that I had seen in my vision, occupying the same position, held in place by the same paper weight, and on opening it, it read word for word as I had read it in the morning, and was signed by the party whose name I had also previously seen."

And here his story ended. It was a business matter of great importance to him, and the friendly voice had admonished him to be at home promptly to attend to it. The same gentleman assures me that he is often restrained, in a similar manner, from doing what he otherwise would do and against his own interests. His business necessitates a great deal of correspondence, and many a letter after he has written it, goes into a pigeon-hole because his watchful mentor forbids it, and it always proves for the best that he obeys the admonition.

WHAT WAS IT?

I will introduce a change in my subject. Mrs. L.———is an estimable lady of my acquaintance who seems to be highly mediumistic, but who has never given much attention to Spiritualism. At times during her life, phenomena of various kinds have come under her observation entirely unsought and unexpectedly, and, in truth, were she not very timid, it is quite probable they would be of frequent occurrence. She has often seen what she regards as spirits, and not unfrequently she is startled by innumerable rappings, at times when she is the least expecting them. Among some of her experiences, she related to me the following the other day which she has always regarded as singular: "Near Salem, Ohio," she says, "there is an old stone house that was built many years ago by a family named Sharpe. This was afterwards purchased by a gentleman of French descent called Suliot, who was for a long time principal of Hiram Institute, of which Gen. Garfield, now candidate for President, was the Superintendent. At the time of which I speak I was stopping with an aunt of mine, and being on intimate terms with the Suliot family, I purposed going to make them a visit. Learning of my intentions my aunt remarked, 'Mrs. Walton was there last week and something very strange happened to her, she says, but I will not tell you what it was until after your return?' I was curious to know but she would not tell me. I went to the Suliots as I had planned. I found that an addition had been put on to the old house, and a room was given me in the new part where I was to pass the night. On retiring I secured the door and noticed that the windows were all fast. In the room was a grate in which no fire had ever been kindled. Some time during the night I was awakened by a noise as if some one was stirring up the fire in the grate with a poker. There was no mistaking the sound, and it continued as I listened. I did not think that there could be any one in the room, and I at once attributed it to the supernatural. Presently the poker or tongs were set down, and I heard foot-steps approaching my bed and soon felt as if some one was standing by my side, but I had only time to realize this before some one sat down upon me with heavy weight, and on attempting to put my hand out to push off the man or beast, or whatever it was, I found I could not move a muscle. In a moment it rolled over me to the back side of the bed, straightened out at full length for an instant, and was gone.

"Why, Mrs. L.———," said I, laughing, "that was nothing in the world but the night mare, and I have experienced something of the sort, I think, and it was only due to indigestion."

"No," she replied, "I was wide awake, and the next morning I told Miss Suliot what had happened, and she remarked, 'Why that is very strange. The very same thing happened to Mrs. Walton who was visiting us, just one week ago, in that same room.' On returning to my aunt's I related my experience which she said corresponded almost exactly with what Mrs. Walton had told her, but which she did not wish to repeat to me for fear of making me timid about visiting the Suliots. I afterwards corresponded with Mrs. Walton, and I have her letter in reply now. Her experience was the same as mine, with the exception that she heard voices."

One other experience that Mrs. L.——— related to me will bear repeating.

"At the age of about 16," she says, "my father was living in Massilon, Ohio. Opposite to us on the same street, there resided some neighbors with whom we were quite intimate, and on a certain occasion we were invited there to spend the evening, together with several other friends of the family. A lady relative from New York, and her little daughter about 10 years of age, had been visiting with them for some time and were also present on the occasion. The night was very dark, and sometime during the latter part of the evening the little girl came running into the room, exclaiming, 'O mamma, do come out of doors and see what a beautiful sight is there,' but her mother not paying any attention to the child, I took her by the hand and accompanied her to the back door, where looking out, I beheld, to my utter amazement, a number of beautiful beings standing in a circle, with faces uplifted, and above them a globe of light that brilliantly illuminated the scene. I rushed back to the parlor as the child had done before, to get the rest to come and see the exhibition, but when we reached the door nothing but the darkness was visible—the lovely vision vanished, for it was only then that I comprehended that it was a vision, and I was as much astonished at its sudden disappearance as I was when I first gazed upon it. I do not know whether it had any significance, but the little girl died within the year that followed."

HOW IS IT DONE?

I have lately become acquainted with a very pleasant family, who have as guests some Welsh relatives from the Eastern States. There is nothing very remarkable in this, you will think, and you are right, but when I tell you of a remarkable faculty or secret which they possess, you will not so much wonder that I make mention of them. Give them the names and ages of any married couple in your recollection that have passed away, and they will tell you which of the pair died first, and they will never fail in any instance. They must know the given names and which of the two was older. But worse than that, given the same conditions, they will tell you which one of any living married couple will first pass over, and never fail! How is it done? It is "past finding out," and they will never tell the secret to any one but their children, should they have any, but I have learned how they came in possession of this gift.

Many years ago a vessel from one of the Scandinavian countries was wrecked off the coast of Wales and every soul on board save one perished in the waves. This one, more dead than alive, was picked fortuitously by a gentleman who took him home and kindly nursed and cared for him in his own family, but it was all in vain. So great was the shock the stranger had received that he gradually sank under it and knew he must die. Calling his benefactor to his bedside he thanked him for his kindness, and told him that he possessed a secret which in gratitude for what he had done for him he would communicate, but which he must reveal to no one during his life-time, though he would be at liberty to impart it to his children at his death. The gentleman obtained the secret and the stranger died. In after years the gentleman immigrated to the United States and raised a family of children. A few years ago he met with a serious accident by falling from his horse which came very near proving fatal. Believing that his end was near at hand, he called his children around him and put them in possession of the secret which he had learned from the dying stranger on the coast of Wales many years before. Contrary to all expectations the father recovered and is still living, but his children possess the wonderful secret all the same, and demonstrate their powers whenever occasion requires. A son, daughter and granddaughter of the Welsh gentleman above named are here on a visit to their friends, and having met them there and tested their powers, I have thought it a matter worthy of mention.

R. A. REYD.

Silver Cliff, Col.

The fairest exponent of spiritual philosophy is the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago. It is the sworn enemy of frauds and mountebanks, and for its stern warfare against humbug mediums and long-haired libertines it has drawn upon itself all the enmity and vituperation they could command. We read it with much interest, finding some things to condemn and much to praise.—*Journal*, Lacon, Ill.

An exchange says:

"In Brooklyn, a child five years old, who has been suffering three years with a horribly diseased ankle, has recently been cured by the application of mortar from the chapel of Knock, county Mayo, Ireland, where have appeared the apparitions of the Virgin Mary and Sts. James and John. The mortar was dissolved in water before applying. The pope is to investigate the matter to see whether or not it is a miracle."

The Pontiac *Sentinel*, of June 30th, says:

"A very interesting sermon on "Spiritualism" was preached by Rev. G. W. Gue on Sunday evening. He admits that there are many of the claimed facts of Spiritualism true, but deems it best that the people of this world hold no communication with those of the other.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie to the memory of age like the coral islands green and sunny, amid the melancholy waste of ocean.—*Dr. Thomas.*

The greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

"I see likenesses of people on the wall that have been made by sunlight. They use an iron box for that purpose. They seem to photograph in colors. They condense the sun's rays with glasses. The people have no hats, but wear white cloth when they are out, and a band round the head in the house to keep the hair from getting in their eyes. The sleeping apartments are entered from the main room. I see exceedingly beautiful pictures in them; they are photographed on a yellow material like paper.

"Now I see a book; it is round or nearly so; the leaves are only printed on one side; they are a beautiful blue They are attached to a pivot and as they are read, they are slid off, leaf after leaf. There is a great deal of matter to the inch. The lines are rather close and irregular, some words are above and some below; all the marks are curved. It is a good deal like short-hand. Their language has fewer sounds than ours and only one word is used for the same thing.

"I see a geometrical figure on one of the leaves of the book. It is a right-angled triangle, with a line through it and with writing all around it. The book seems to be a manuscript. The beds are not on legs; but suspended from the walls on iron bands. The beds are about twenty-five feet from the ground; and are quite springy.

"When the cold seasons come the houses are heated throughout with hot water from the deep wells. The men and women bathe together. They sprinkle hot and cold water on their bodies. They are fond of bathing. The bath is outside arched over; there are steps for descending and mats all round to lie on.

"Their physique is very similar to ours. Their feet are perfect; they take more care of them than we do. They perform a great deal of work with but little manual labor. Men and women take turns in doing the work.

"Now I see children. They are kept apart most of the day. They go to one of those tall tapering buildings. They are dressed like the old persons. How quick motioned they are! They can leap higher than their own height. I saw one leap over another. They learn gymnastics in that large room. The apparatus is let down on which they perform and then drawn up again.

"There are many people. I do not think they have any religion."

This we shall find was a mistake.

"They study a great deal. They are very careful of their health; they understand how to be healthy. They bathe, keep clean and use steam. One of the children fell and hurt his shoulder; they rub his arm. They understand making passes. I do not think they have many children. There seem to be four families in this house, brothers and sisters I think. This seems common. They eat fish, but they are scarce. They are kept in artificial ponds. They are about three feet long and very beautiful. The pond where they are kept, is owned by the town and the people are allowed to take out so many so often.

"There are three girls here unmarried; one man and ten or twelve children. I see persons make sun-pictures and books in the hand writing of the author.

"It is a long way to the earth. They could see the earth and moon with instruments they had. The earth was a star of the first magnitude. Their night was very long. I go to the earth and that is out of sight; at least I lose it I go to that and the earth is a star. I cannot come back to the earth and see it as it used to be; but as it is. I think our planet was very primitive at that time."

If Sideros passed beyond the orbit of Uranus, the earth in its winter must have been invisible to the unassisted eye. For Uranus, eighty-two times its size, can only be seen by us occasionally and in the absence of the moon. The earth could only be seen as a star of the first magnitude when Sideros was in that part of its orbit which brought it much nearer.

I have always kept in view the necessity for independent psychometric testimony to establish the correctness of the statements made by any one person, and have had excellent opportunities of testing many of the statements made regarding Sideros.

MRS. HUBBARD'S TESTIMONY.

When lecturing in New Haven last February I found a a very excellent sensitive, Mrs. Hubbard, the mother of the Messrs. Hubbards, the well-known advertising firm. She had never examined specimens psychometrically, by placing them to the forehead, but had been able by holding letters in her hands to describe with great accuracy the surroundings of the writers. From a small fragment of the Painesville meteorite, she obtained the following, not having the slightest knowledge of the nature of the specimen, or for what purpose I desired the information. She described herself as standing on a high rock and looking down to a great depth where men were doing something. She said:

"I see a flannel shirt on one of the men; they are digging."

Describe the men.

"They are too far off, and are stooping as they dig. It seems as if they were finding things of value."

Will yourself down to where they are.

"I see a person where there is a rough dwelling place; it is low. It seems to be a colored woman that came out of there.

"I can see an immense distance from that ledge over a valley, and on the other side is ground, perhaps as high as this. It seems as if this came from near the bottom of that ledge. The men are digging out something different from this."

What do they do with the material they dig out?

"They have a basket or something of that kind to put it in."

"I see water in the valley, not very much. It seems as if this range ran northeast."

Describe the people, their dwellings and the animals and plants.

"What trees I see on the other side of the valley look small and straight. I never saw any before that looked just like them. There do not seem to be many inhabitants here."

"I can see a river at a distance; altogether this is a curious-looking place and the people look strange. Their dress is very peculiar. The woman had something tied round her waist, the dress was very short and she had a kind of turban on her head.

"The country does not seem to be much inhabited. I see nothing on one side of the valley, where I am; looking on the other side are small and inferior buildings, and in the distance the river."

What kind of a climate has the country?

"It seems warm to me, soft.

"I should feel as if I was isolated from everybody and everything, if I lived in such a place as that.

"I see a goat, larger than any I see here, and with different horns; it is of a dark color, with some white on the head and body. It belongs to the woman I described. We should laugh ourselves away to see a woman dressed like that. [Laughs.] I don't know how they live there. They have to go a good way to get their provisions. Some they pick up by hunting and fishing around there.

"I see a queer looking man now. The man and woman are going off together in a cart; it has two wheels and is a rough-looking thing. [Laughs again.] Such a couple and such a cart! He has a round face. Everything seems so queer and strange. It is a cart with a board across it. It moves slowly, but it is all the same to them."

What is the animal like that draws them?

"It has long ears. I should think it was a mule, but I do not know. It is not as large as a horse and is a queer looking thing, poor and spotted. I do not know but it is a goat, but it looks so comical—such a couple, and such a cart! I never saw any people that looked like them. They are dark and do not seem half civilized. There is no progression among them and but few ideas. There seems to be a town or city near this river; it is the place to which the happy couple are going. It is on rising ground back from the river. It is very mountainous all around there.

"The people seem very singular, not at all like our people; dress and everything entirely different. The earth there seems like clay. The streets do not seem neat or tidy. I see houses built very small; the streets are dusty where I am now. There is very little order about the disposition of the buildings; every one seems to have suited his fancy. The people are uncultivated; I think they lack brain.

"I see one old man almost doubled over. He wears a kind of loose blouse; it is warm weather. They dress oddly. Their dress has a grayish appearance throughout and as if colors were unknown. I have seen no colors. Some of the roofs extend away over from the centre. I saw one man with dark, curly hair."

[To be Continued.]

"THE UNIVERSALITY OF GOD'S KINGDOM."

Sermon at Detroit Opera House, Sunday, May 30th, by Rev. E. L. Rexford. Bishop Simpson Reviewed.

Mr. Rexford is an eminent Universalist, President of Buchtel College at Akron, Ohio, and the extracts from his sermon we take from a full report in the *Detroit Free Press*. In opening he said:

A very considerable interest has been awakened among sermon-reading people, by the discourse of Bishop Simpson, delivered three weeks ago in Music Hall, Cincinnati. The sermon was remarkable, not only for the subject, but for the man and the occasion. The subject was: "The Universality of God's Kingdom and the Triumph of Christianity."

The audience that listened to and applauded the sermon is said to have numbered eight thousand persons—the largest assemblage, probably, ever assembled in any American city to listen to the preaching of the gospel. The General Conference of the Methodist church in session in Cincinnati doubtless contributed a large and sympathetic part of the throng, and the eloquent Bishop, stimulated by this vast and co-operative thought and feeling, doubtless gave to his usually brilliant speech an unusual brilliancy and power.

I need not remind you that Bishop Simpson is the most widely known man in the Methodist church. As a preacher he stands at the head of that numerous body, while he holds a very honorable place among the best preachers of the times....

The sermon was remarkable for its general excellence; it was more remarkable for what it did not contain, while some of its statements I regard as misleading and but poorly adjusted to the subject under discussion.....

"The Universality of the Kingdom of God!" This was the theme, and I wish to ask here as to the scope of thought we are allowed under this generous title. How much does this language mean to the Methodist church? How much does it mean as indicating the thought of the evangelical parties?

He then shows the Christian countries alone are held as in God's kingdom by the "evangelical" sects, and that they hold that God saves none who know not the historic Christ:

So far as this earth is concerned, the universality of God's kingdom dwindles down to less than a third part of the inhabitants thereof, while the remaining two-thirds are left exposed to the wiles of the devil and are the certain victims of his Satanic majesty forever. And we who would cherish the hope of a better fortune for them are graciously held "accursed" for entertaining such a hope in this same "Universal Kingdon of God."

He speaks as follows of the Plan of Salvation, etc.:

We are bound by all the fates of progress to break up this traditional and mimic side scheme, called the "plan of salvation," and say with all good and full honesty, that the Great Spirit is in all the universe, carrying on the vast work of uplifting, educating and saving the souls he has made; employing the aid of this religion and that religion, setting his thought here and there, in all the world, to be interpreted by his children the best they can, by the light that shines for them. And our little brethren of all the churches, the Universalist included, sitting by their narrow portals of the kingdom of heaven, must rise up, to see that there are ten thousand and more broad entrances to the kingdom of God, and we must all go forth to greet our brothers there, who have entered by whatever gate, bringing the one law in their souls of love to God, and love to man.

This, I believe is the true verdict of a true Christianity touching this great question....Do we want a scriptural warrant for this judgment? We find, in St. Paul, who writes: "For there is neither Jew nor Greek, there is neither bond or free, male or female, for ye are all one in Christ Jesus." Let men be nameless if that circumstance shall forward them; let them have no place in the world's formal religion, yet if in their souls shall burn the sacred fire, around them waits the kingdon of God. Nay, they are already within its doors. In proportion as this spirit prevails upon the earth, under whatever name, do I see the triumph of the real Christ.

He says that after all the missionary efforts "less than one per cent of the unchristian world has made formal or outward acceptance of Christianity," and that Christianity itself changes and varies.

If the people of China had received the Christianity of even three centuries ago, and had continued to teach it in their characteristic changeless way to this time, and were some missionary to go to them with the Christianity of to-day, they would not recognize it.

John Calvin's total depravity, for instance, was not Joseph Cook's total depravity; neither was the hell of Jonathan Edwards the hell of David Swing, or Canon Farrar or Dean Stanley. Christianity does not remain the same, I repeat, and the different interpretations make it in many respects a radically different religion. Calvinistic Christianity is not Arminian Christianity. So radically different are they that the Arminian Wesley said to the Calvinistic Whitefield: "Your God is my devil."

The diversity is radical in many respects, and on account of these differences I do not look for the triumph of our religion as a system. It is not possible under existing circumstances, nor, indeed, is it desirable; for why should God, who is the universal and eternal Father, be compelled to bring all his children to our half-closed gate in order to get them into the kingdom of heaven? This partialism is the bane and weakness of other religions, and I urge that Christianity ought to be nobler and grander than all this, instead of sinking to their depressed level.

And, besides all this, in any one so vain or so ignorant as to think that we have all the good things, all the clear thoughts and judgments, while the other great classes of religionists have none of these things? Shall we call ourselves Christians and so commend ourselves to the exclusive attention of the heavenly host—it is numerous, according to the prevailing thought—and call others pagans, meaning by that word the accursed of God? Let us make a brief inquiry, with this thought in our mind, of the distribution of the good and the bad things of this great human family. I present herewith certain parts of two catechisms, both of which, instead of being antiquated and abandoned, are modern and current now:

What kind of heart have you by nature?

A heart filled with all unrighteousness.

Does your wicked heart make all your thoughts and actions wicked?

Yes; I do nothing but sin.

What will become of you if you die in your sins?

I shall go to hell with the wicked.

What kind of a place is hell?

It is a place of endless torment, a lake that burns with fire and brimstone.

Who are wicked men's companions in hell?

Their father, the devil, and all other evil angels.

How long will the wicked continue in hell?

Forever and ever.

What are you by nature?

I am an enemy to God, a child of Satan and an heir of hell.

It would seem from this catechism that all the good things, at least, have not encircled the entire earth; for assuredly, these are bad enough. I will turn to another catechism which, though the questions do not cover the same ground as that already disclosed will give us the opportunity to study the moral enlightment and the appreciative quality in the life of those whose thought it represents:

What is heaven?

It is the exalted state of the soul in which it is near to God in purity and joy.

What is hell?

Hell is darkness and sin in the soul.

What is meant by seeing God?

It is a vivid realization of the divine spirit within and without.

What is meant by hearing God?

It is a realization of the divine authority in the dictates of conscience and the holy impulse of the soul.

What is prayer?

It is the beseeching attitude of the soul and strong hungering of the soul after spiritual blessings.

What is inspiration?

It is the outpouring of the spirit of God in the human soul.

What is regeneration?

It is the beginning of the higher spiritual life as distinguished from the lower carnal life.

What is religious ecstacy?

It is joy in the Lord.

Here are two different orders of religious inquiry, formulated in widely different places and by people whose religious instruction has been widely dissimilar. But I do not hesitate to say that the degree of spiritual enlightenment contained in the latter is superior to that revealed in the former. And yet the former you may purchase at the rooms of the Sunday School Union in Philadelphia, while the latter can be had at the headquarters of the Brahma Somaj in Calcutta. The former passes as acceptable Christian instruction for our children, whose hearts, according to its decisions, are the seed-beds for the fruits of perdition, while the latter we must call the demoralizing paganism, in the poisonous influence of which, the poor children of the Brahma Somaj parents must be reared for destruction. I do not know what greater evil those Oriental children could suffer than to be taught—what the Philadelphia children are taught—that their hearts are wholly wicked; that by nature they are the children of the devil and heirs of hell. And so far as hell is concerned, I am persuaded that those same Oriental children will have a better conception of it as "sin and darkness in the soul," than our Christian children will have when told that hell is a "lake of fire and brimstone."

No, good friends, we haven't all the good things in our religion, and the pagans haven't all the bad things. We could divide some of our religious fortune with other people and be the gainers in some respect. I do not mean by this that these foreign theologies are better than the real Christianity. I mean simply to remind you that Christianity is overburdened by an enormous weight of foreign or fictitious judgments that do not belong to it.

It will be found upon even the least appreciative examination of the opinions of these great religious people, whom our habit permits us to call heathens, that they share in this great religious commonwealth of the Almighty, and are not strangers to certain religious opinions that are uplifting in their influences. The same inspection of their fortunes will likewise assure us that not only in their opinions concerning this and that great question are they well established, but in their actual character and life there are fortunes which compare favorably with our own. The real truth is this, that even as Christians we are vulnerable at so many points that we are hardly warranted in being too severe in our condemnation of the faults of others.

.... The importance of general education was so long since felt in China that a work written *before the Christian era* speaks of "the ancient system of education which required that every town and village down to only a few families should have a common school." In Catholic Italy or Spain we cannot affirm so much as this, where seventy-five per cent of the people can neither read or write. In China the gradation of official position is determined by the intelligence that can pass the requisite examination, and the highest offices are thus made to represent the highest intelligence. In this country and in Europe as well, we see this order frequently reversed, and the highest position sometimes filled by the least intelligence, if the incumbent chance to have money enough to purchase the place. Any man may hold a seat in the American Congress or the British Parliament if he have a silver mine or a railroad in his pocket, even though his brain may be conspicuously vacant.

In this connection I wish to make reference to one phase of Bishop Simpson's sermon, which seems to be hardly in keeping with the candor we are entitled to expect from such a source. In speaking of the comparative influence of Christianity and the teachings of Confucius, the good Bishop is reported as saying of the product of the Chinese teaching that we have lived to see the day when men in California, and men in the prisons in California feel that the Chinese civilization is so uniformly beneath them that it contaminates them, and the cry has been "The Chinese must go." "And," says the Bishop, "if that be the case, what is the result of the teachings of Confucius?" I am not a little surprised at such a statement from such a man. I would ask the distinguished preacher and all who sympathize with this statement, how would they like to have one hundred and fifty thousand people gathered from the lowest and most disreputable haunts of our great cities and sent abroad, to China, for instance, as samples of what Christianity has accomplished for its disciples? Take four thousand of them from Water street and the Five Points of New York, and another installment from Philadelpia, and Boston, Cincinnati, Baltimore and Chicago, and having gathered the worst characters possible to be found here, let us go to London, Paris, Berlin, gathering the people from the slums of vice, and when the compliment of wretchedness, and disease, and sin and degradation is full, send them to China and India as a representation of what Christianity does for its subjects! What would we say of this? And yet what different method does our Bishop adopt, and what other method does the great audience applaud than this, to cast reproach upon the teachings of the great Chinese sage?

I do not say that the Chinese of this country are exclusively of this low class, but the great mass of them are from the very lowest ranks of the Chinese people. But, bad as they are, I submit that we have a class equally corrupt and debased, if, indeed, they are not more so.

If Chinatown, in San Francisco, represents a degraded type of life, notwithstanding Confucius, Dupont street and Waverly Place represents a still more degraded type, notwithstanding our Christianity. Pass along Dupont street in San Francisco, from North Beech through its Chinese section, under the remote influence of Confucius, and when you reach California street and there touch the American and Europe sections, tell me if you see any lifting of the degradation because of the influence of Christianity. The degradation is lower and more brutal when you come to those who have been reared under the name of Christian. Your wives and daughters and your sons, too, are safer from insult in Chinatown at midday and midnight than they are in Waverly Place, where our Christian degradation has entire control..

I do not say that this debasement of the American and European occupants of these dens of infamy in all that part of the city is the product of Christianity. And I insist that no man is justified in saying that the degradation of the Chinese section is attributable to the teachings of Confucius. To say this is to be unjust, and a man of intelligence and even ordinary catholicity of spirit, simply forgets what is due to all parties, when this injustice can be inflicted, and the people forget the justice of the case when they applaud. Such injustice as this by professed Christians, can but prejudice Christianity in the minds of all people who are interested in having the right prevail, even in religion. This degradation is there among all classes because of the repudiation on their part of both Confucius and Jesus. They have their forms of dissipation, some of which are common to all those wretched creatures, while some forms are peculiar to each. The Chinaman will smoke his opium and sleep quietly; the Irishman will drink his whiskey and then generally want to whip somebody, and I do not suppose that the religious question enters very largely into the calculation of either.

We talk of the paganism of the foreigners, and their cruel and senseless customs, but we shall be obliged to divide with them again in some respects. We severely censure the practice of the Chinese upper classes of so compressing the feet of their female children that they are virtually mutilated and certainly malformed. Nearly all classes, however, seek distinction by some species of deformity. "While one class of people crush the feet of their children, another will flatten their heads between two boards. Europeans and the people of this country admire white teeth, but the Malays file off the ennamel and stain the teeth black, because dogs' teeth are white. A New Zealand chief emblazons his glory on his face and limbs by tattooing, while an Esquimaux does not think he is at all presentable unless he is adorned by thrusting of a bit of stone through a hole in either cheek." We think, as Christians, that we are free from these barbarous customs, but we shall not do well to boast. Full many a Christian lady will comment severely on the paganism of the Chinese in cramping the feet of their children in order to have them beautifully small, while she can hardly vent her disgusting words for the reason that her Christian lungs are so cramped with tight corsets that she cannot fill them a quarter full of air. She condemns the Chinese paganism with panting breath, whereas if she would only dispense with the Christian paganism she might give the Chinese a full-breathed and sustained condemnation. She is so much interested in securing the Christian type of beauty, seen in a wasp-like waist, that she is debarred from soundly berating the Chinese for their effort to secure a lady-like foot. And we may leave it to the physicians to say whether the greater evil is in the undue pressure on the lungs or the feet. If the paganism depends upon the extent of the derangement of the vital functions of the body we tolerate and practice the worst feature of it at home.

Bishop Simpson defends Christianity on the plea of "the survival of the fittest." But what supremacy does he gain in this over Buddhism? Christianity is eighteen hundred years old; Buddhism is six hundred years older and has a discipleship as large, if not larger. The Bishop says Buddhism has 200,000,000. The best authorities double that number. Max Muller, than whom none is better prepared to speak, says 455,000,000. But neither age nor the extent of discipleship is an infallible proof of the absolute truth of one religion or another.

The Bishop deplores infidelity, as well as he may, but his illustration is unfortunately chosen. He refers to France, and says that when the French people had declared that there is no God and that death is an eternal sleep the streets of Paris were red with blood. And this was the result of infidelity! But pray what had France suffered previous to this when she was under the absolute control of Christianity as administered by the infallible church? France had been groaning for three centuries under the tyranny of ecclesiasticism, and if the streets of Paris flowed with blood under the reign of infidelity, pray what did they run with under the reign of the Catholic Church? It was the blood of the Huguenots that was shed by Catholic hands in the sixteenth century, and not only were the streets of Paris red with blood, but the streets of Meaux and La Chariti, and Orleans, and Semmaur, and Angiers, and Lyons, and Bourges, Rowen, Toulouse and Bordeaux, were red with blood. One vast system of slaughter was devised and with infinite havoc was it executed. And if we estimate the horrors of infidelity by the amount of blood spilled, there is a terrific balance against our religion as interpreted by the great historic Christian Church. Infidelity in France? France was driven to infidelity by the tyranny of French religion—driven to anything as a relief from its religious tyranny.

The Bishop speaks of England a century ago as being given over to skepticism, and intimates that the influence of Butler, Baley and Wesley, counteracted this tendency. We have only to look into the work of Professor Theodore Christleib, of Bonn—himself an Evangelical believer—to find that this is pre-eminently the age of skepticism.

In revealing the history of any religion we find that the divinest truths when committed to human direction are liable to be debased, and so made offensive. Christianity has not been free from this misfortune. No religion has been free from it, and if I were asked if I looked for the triumph of Christianity finally, I should say, "Not the triumph of that religion as a distinct system." I look for victory in this sense, that the world by its great struggle, everywhere, under all forms of religious administrations, is slowly evolving the truth of life and the law of happiness.

Every great religion is a great province in the greater kingdom of God. The truth that is in every religion will gradually rise to its rightful supremacy, and the truth of all religions combined will be the basis, and the delightful air and the gracious arches, the beauty and the symmetry, all in one, of the eternal city of the living God.

Our Christian world has certainly rejected much that was once held as essential to Christianity. Other religions have done the same thing, and in every rejection of the old there has been a more sympathetic embrace of the new and better, and when all souls shall rise to welcome the one great law of love to God and love to man, then will the only true law of religion triumph.

This is the real Christianity, and this is the only religious spirit we desire to see triumph, while we hope and pray that in our hearts it may win speedy victory.

Want of space forbids further extracts from this discourse. That a popular clergyman should utter such sentiments, and be applauded by his appreciative audience, is significant of his manly courage and broad views, and of the tendency of modern thought. It shows, too, that the great spiritual movement has had its large share, hardly understood yet in this tendency, for this gifted preacher has been a thoughtful reader of that useful book compiled by G. B. Stebbins, "Chapters from the Bible of Ages," and shares in its broad views.

The usefulest truths are plainest; and, while we keep to them, our differences cannot rise high.—*William Penn.*

Woman and the Household.

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

A pamphlet in memory of Angelina Grimké Weld, compiled by her husband, Theodore D. Weld, Hyde Park, Mass., bears this eloquent dedication:

"TO THE OLD ABOLITIONISTS.

"Brothers and Sisters! One by one, how fast we drop! How thin and tottering our ranks to-day. How far sundered the survivors now—in the east, in the west, and in all between. But, to the love that made and keeps us one, time and space are nullities. To all who linger here till these words reach them—should they ever—to every brother and sister in these sacred bonds, we say, these slight memorials of two gone before to light up the way and await our coming, were sketched for you, and to each of you are tenderly dedicated, in that old-time love. Hail and farewell!

T. D. W."

From this most touching tribute to the two sisters, Angelina and Sarah, it is my privilege to cull a few simple lessons, since the principles which they so beautifully advocated, are those which are forever dear and sacred to us all.

Angelina Weld, the youngest of the fourteen children of Judge Grimké, of Charleston, S. C., was born in the year 1805. The family were one of the proudest of the slave-holding aristocracy, but the clear eye and gentle heart of the child perceived and loved the principle of liberty. Beautiful, beloved, and possessed of rare intelligence and affection, she ever shrunk from the revolting system of slavery, and used every effort to signify her protest. At the age of thirteen she refused to be confirmed in the Episcopal Church, because she could not believe its tenets; and this truthfulness was a key to all her conduct. After vital religious experiences, she joined the Presbyterian church, and endeavored to interest her pastor and others in a revolt against slavery, while she refused to accept a maid as a present from her mother. The church to which she belonged had no heart for such practical work as she saw to be her duty, and she left its communion. Finding that the Friends disbelieved in slavery, the attractive young girl of eighteen donned the Quaker garb and worshiped in silence with two aged men in the little meeting house in Charleston, while her friends looked askance as they went their way to the costly church where they listened to the words of a gospel which condemned their whole civilization. The divine silence was sanctified to her truthful nature, but, at the age of twenty-five, convinced that it was impossible to act effectually in her home, she went to join her sister Sarah, who had taken up her abode in Philadelphia. Full of affection for home and friends, it was like breaking her heart-strings to tear asunder the associations of her life, yet she was clear that self-exile was the only way to give her opportunity to act for the principle of freedom. It may be well to state that these two sisters not only manumitted all such slaves as fell to them by inheritance, or as they could purchase for that purpose, they made provision for assisting in their maintenance, if necessary.

As a protest to the negro seats in the Friend's meeting-house, she and her sister seated themselves with the proscribed race. Her husband notes proudly, that ten years ago she, with forty other women of Hyde Park, made protest against another wrong, by going to the polls in a body at the March meeting, through the fiercest snowstorm of the season, and silently deposited their votes in a box placed at the platform for them by one of the select men. They thus emphasized their solemn protest against that political ostracism of women, perpetrated by a government proclaiming that "it derives its just power from the consent of the governed," and yet says to every woman, "you shall have no effective influence in aiding public order and morality, education, temperance and purity."

After becoming a worker in the anti-slavery society, Miss Grimké had no thought of speaking in public, but she was invited by the executive committee to hold parlor meetings in New York city, and talk to the women. The throngs that went to hear her were too great for parlors; they outgrew vestrys, and finally the churches were thrown open. Her eloquence and power was something phenomenal. Wendell Phillips says, "the like had then never been heard from a woman." With a solemn power, born of experience, conscience and a sense of the inestimable blessings of liberty, did this beautiful and high-bred Southron woman take up the cross of crusade in behalf of a proscribed race. The editor of the *Unitarian Review* says of her, "She never lost any one of her purely feminine qualities. Graceful, gentle, retiring, she took upon herself the lowliest duties as if she had been born to them. She had a noble idea of what a woman should be. Whatever it is morally right for a man to do, it is morally right for a woman to do. And so this lowly, lofty, single-hearted woman did her great work."

In the year 1838, Miss Grimké became the wife of Theodore D. Weld, a man of superior mental and moral endowments, fine culture, and who had tastes and sympathies kindred with her own. Shortly, consequent upon over-work with voice and pen, her silvery tongue was silenced forever in public, and she quickly stepped aside, while yet her whole soul was filled with desire to do her chosen work. A friend whose letters have been frequently read in these columns, says of Mrs. Weld, as she last appeared on the platform, "She looked like an angel, as I, a little child, saw her in the pulpit of my father's church, for he was brave enough to open its doors to a woman. She was clad in a plain, rich, Quaker costume, and her fair, sweet face had a look of inspiration as I watched her through the open window of the parsonage."

One of her last efforts was to speak before the Massachusetts House of Representatives, then for the first time opening its doors to a woman. Soon after, Mr. Weld's voice also having failed from excessive usage, they, with sister Sarah, established a school, and for many years their usefulness as teachers can hardly be estimated. They were for some years at Eagleswood, N. J., under the auspices of Marcus Spring, where a school of almost ideal perfection was maintained. Afterward, in Boston, with Dr. Dio Lewis, the work was continued, and pupils who hold their memory in love and respect can be found in every State of the Union. During all this period, Mrs. Weld was growing spiritually; she far outstripped the orthodox churches, for who becomes liberal in one form, is apt to become liberal in all. And one smitten with universal benevolence, cannot long tolerate the conception of a God of anger and eternal punishment.

From the year 1865, Mr. and Mrs. Weld and Sarah A. Grimké lived in Hyde Park, Mass., where the latter, a less brilliant but equally unworldly character, passed quietly on, about seven years since. Thirteen years older than Mr. Weld, she had the same views of the duties and uses of life; they were twin souls and inseparable. It shows how nobly these three were companioned, to read Mr. Weld's tribute to the "saintly character" of Sarah. He says of himself that "with her in the same household for thirty-six years, a brother with an elder sister beloved and revered, gratefully records his loving veneration. In looking back all those years, we can recall no one whose character seems to him a nobler model." Finally, as Mrs. Weld neared the boundaries of this existence, the glories of the upper world were unfolded unto her waiting spirit stricken with paralysis and so, speechless, a few nights before the last one, "with her face aglow with exaltation, she was singing in a strain so exultant that it still sings to me and echoes in my dreams. She was all the time humming in a kind of rythmical chant, for three days and nights, except when asleep. It was inexpressably tender and bespoke perfect peace, while her face shone with a look so serene that day and night it beams upon me still. That rythmical chime, soft as the warble of a bird, rose and fell; once, only, her speech came partially for a moment, and 'I'm singing to the dear father, happy, happy, happy,' was reiterated, till articulation died away."

What wonder that the bereft husband has strength yet to say, "The tears that freely fell were not of grief, but tears of yearning love, of sympathy, of gratitude to God for such a life in its rounded completeness, such an example, such fidelity to conscience, such recoil from self-seeking, such unswerving devotion to duty, come what might of peril or loss, even unto death."

In closing, these words of Wendell Phillips, at her funeral, seem fitting, in speaking of such a life: "You, the dear ones so warmly loved, you know she has not left you. She has not gone away; she has only gone before. She may be with us, and see our actions and perhaps help us. It was not the dust which surrounded her that we loved. It was not the form that encompassed her that we revered. But it was her soul. The hour comes—it is even now at the door—that God will open our eyes to see her as she is; the white-souled child of twelve ministering to want and sorrow; the ripe life, full of great influences; the serene old age, example and inspiration whose light will not soon go out. God keep us fit to join thee in that broader service in which thou hast entered.

BOOK REVIEWS.

MODERN THINKERS, Principally upon Social Science; What They Think and Why. By Van Buren Denslow, LL. D., with an Introduction by Robert G. Ingersoll. Belford, Clarke & Co., Chicago, Publishers. On sale at RELIGIO-PHILOSOPHICAL JOURNAL office; price $1.50.

This volume of 400 pages is solid in its paper and binding, and solid in its contents as well, yet not at all dull or heavy, but of value and interest to any thoughtful reader. Mr. Denslow has his own views, decided and original, and illustrates them with force and erudite scholarship. "This book is affectionately dedicated to the Philosophical Society of Chicago," a company of choice men and women who meet weekly for the free and fair discussion of topics of moment, and of which he is a member. The articles which make it up were first published in the Chicago *Times* and were put in book form in response to many requests, from this and other lands. He passes by purely speculative philosophers to give us some idea of "a few of the leading thinkers on social science; upon the great questions arising out of the evils that afflict society and the supposed means of scientifically and philosophically counteracting them," endeavoring to elucidate their systems "constructively and sympathetically."

Swedenborg, Adam Smith, the political economist; Jeremy Bentham, law reformer and utilitarian; Fourier, of co-operative association memory; Thomas Paine; Herbert Spencer; Haeckel, the demonstrator of evolution; and Auguste Comte, Positive philosopher and founder of the Religion of Humanity, have their lives sketched and a view of their leading theories given.

Essays of his own on "The Authorship of Junius," which he ascribes to Thomas Paine (as does W. H. Burr of Washington), and "Wealth, a Sequel to the Critique on Adam Smith," close the volume and serve to cover a wide range of suggestive fact and thought.

The idea and style of the author may be gathered from the closing paragraph of his introduction:

"It took two thousand years," says Condorcet, for Archemides and Apollonius's investigations in mathematics and astronomy to so perfect the science of navigation as to save the sailor from shipwreck. But when the science was perfected, it totally superseded the efforts of the human mind to control through prayers or sacrifices, that divine mind which controlled the seas or the winds, or to secure safety for the ship by exerting a supernatural influence over its environment. So long as prayer strove to adapt the seas to the ship it went down. When science adapted the ship to the seas it sailed on. It cost a like period of study before chemists discovered that the basilisk, which haunted cellars, which was invisible, but killed all whom it looked upon, was carbonic acid gas. But when this was discovered, the basilisk's dreadful eye was no longer fatal. The world is still filled with invisible basilisks, invisible save as knowledge makes them visible, but killing their millions. Epidemic diseases, cruel and false social theories, vast social wrongs and oppressions, great theological wastes of wealth relatively to no purpose, compared with the good it might effect, are among these basilisks. Incantations have been chanted over them, but they still kill. Anathemas and prayers have failed to exterminate them. Slowly but surely the world's great thinkers are exterminating them; for what they think to-day forms the creed of educated men to-morrow, and of all men the day after."

The essay on wealth, in which he aims to show how "the reproductive wealth of the rich is the involuntary servant of the poor," and to illustrate the real benefit of capital and the greatness of our industrial civilization, which is contrary to the teachings of Jesus, who was mistaken, as he holds, in this matter, is especially interesting. He makes an able plea and statement for protecting and building up a varied home industry, and is not in favor of "free trade" theories.

Thus much in just appreciation of the value of these biographies and essays, and now a word touching the author's mode of thought and investigation, giving its cast and hue to his productions.

The fact that Robert G. Ingersoll writes a preface, eloquent in its cordial eulogy, indicates the leaning of the work toward inductive and external science, and of course toward materialism, and its contents show a want of knowledge or comprehension of the *inner-life of man*. In the preface this is revealed:

"The people demand to know, not merely what seers and prophets, oracles and men acting under some form of mystical infatuation or supernatural frenzy, have taught, for there is always a liability that these may be lunatics, but also what the calm scholars and rigid investigators who are favored with no divine afflatus, have thought concerning man, his origin, duty and destiny. For, while a few of the latter, like Newton and Comte, have suffered from cerebral disease brought on by stress of mental labor, even these differ from seers like Swedenborg and Mahomet in the fact that we are not indebted to their disease for their revelations."

It is certainly well to know what both the seer and the scientist have said, but whoever puts the seer down as a diseased victim of catalepsy or lunacy only shows ignorance of man, as a spiritual being, and want of comprehension of clairvoyance, magnetism, psychometry and spirit-presence.

Buckle well says: "We know little of the laws of matter *because we know little of the laws of mind*," and declares that "the inductive method, as the means of arriving at physical truth, has been the object, not of rational admiration, but of a blind and servile worship." He says that some great scientific discoveries, the law of gravitation among them, were deductive, or intuitive, on the start, and were verified by experiment. Indeed we are learning that the soul discovers and the senses verify its work, for man is microcosmic and related to all things.

The seer makes mistakes and the path of the scientist is filled with the stumbling blocks of his own errors, which he must push aside ere he reaches the truth; but the illuminated mind sees beyond the reach of all experiments, and knows the laws which these experiments verify. Especially in ideas and ethics are we indebted to the prophets of the soul, gifted with no miraculous or supernatural endowments, victims of no disease leading to incompetence, but with their spiritual senses open—clairvoyants—or clear-seers—and clear thinkers, and able to entertain angel guests, as was Swedenborg, and as men and women are to-day.

In the introduction Mr. Ingersoll still more thoroughly states and reveals his own views by saying: "After all God is but a guess, throned and established by arrogance and assertion.... All honest founders of religion have been the dreamers of dreams, the spoil of insanity, the prey of visions, the deceivers of themselves and others."

The poor guessers, all the way from Plato to Thomas Paine, are to be pitied, Ingersoll being witness, for having any faith in their guess after God!

The majestic shades of Buddha and Jesus, and the other "founders of religion," must feel humbled to learn what "deceivers of themselves and others" they were!

Verily we must say, in the poet's words altered for the occasion:

"On what meat
Hath this our Robert fed
That he has grown so great?"

The critical review of Herbert Spencer is forcible and original, aiming to show his defects as well as his excellencies, and the whole book has stores of varied information. It surely has the merit of frankness in speaking of "the mythological and unscientific tramps who have founded the world's religions," and in suggesting the "scientific elimination" of the ideas of "a future life and of worship," which are held as "results of human vanity and fears," from the world's thinking! To these conclusions the author holds that the "scientific method of investigation leads." In plain brevity this means that science leads to Atheism and Materialism, which is quite true of inductive science in its present method and spirit—external and fragmentary, studying the outer shell and ignoring the inner-life.

As to the future life, by a method both scientific and intuitive, Spiritualism proves its reality by an array of fact and illustration as great as evolution, or any branch of science, can show, yet that array dogmatic scientists ignore and repudiate as stoutly and obstinately as the Pope of Rome repudiates any heresy.

This talk about eliminating a future life from the world's thought scientifically, only shows ignorance or ignoring of spiritual facts familiar to many, in many lands, from Zöllner and Wallace to competent observers in common life, and reveals a method of thinking which is shallow, and of expression which is crude and coarse to intelligent Spiritualists.

To spiritual students and investigators and thinkers, all this but shows how fragmentary and external is materialistic thinking, how small its information and how poor its comprehension of the rare and wondrous realm of the inner life of man.

Yours truly,
G. B. STEBBINS.

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Magazines for July Not Before Mentioned.

The Herald of Health (M. L. Holbrook, M. D., New York). Contents: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

The Normal Teacher. (J. E. Sherrill, Danville, Indiana.) Contents: Leading Articles; Correspondence; Notes and Queries; Editorial Notes; Grammar, Examination, College and publisher's Departments.

Golden Days. (James Elverson, Philadelphia.) A magazine for boys and girls. This number contains interesting and thrilling stories with illustrations.

Urania. (A. J. Pearce, London, England.) Contents—for May—Epidemics and Planetary Influence; Weather Forecasts for May, 1880; Geocentric Longitudes, etc., Ephemeris of Neptune for the year 1852; Horary Astrology; Successful Commanders; The Soul and the Stars; The Astrology of Shakespeare; Answers to Correspondents.

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Powers of Finite Spirits.

In the early history of modern Spiritualism, those who carped at the reported phenomena would often bring an objection like this: "If a spirit can move a table, why can't he move a meeting-house?"

The only reply that the scientific investigator is obliged to make to such questionings brought against a simple matter of fact, is: "I don't know." We know not whether this unknown force (which you may call *spirit* or *x y z* force, just as you please)—we know not whether it can or cannot move a meeting-house. We only know it can move a table.

The following is a summing-up of the objections, which Dr. S. B. Brittan brings against the common notion that spirits have it in their power to present, to our senses of sight and touch, visible and tangible (and therefore *materialized* representations of parts of the human body—a hand, a foot, a bust, and sometimes what may appear to be the entire human person, appropriately clad:

> Many Spiritualists who ridicule the doctrine of the resurrection of the physical body, still believe that almost any spirit may at will be temporarily re-incarnated in a most literal sense. It is all the work of one minute! Such a lively and all-embracing faith is rather calculated to put the believers in Biblical miracles to shame. Such amazing faith was never found in the old Israel, nor anywhere else, unless it be among the willing disciples of Art Magic. I am little disposed to dogmatize about what the spirits may, or may not, be able to do; but in any case which involves the exercise of extraordinary power, I deem it wise to wait for demonstrable evidence. If such corporeal bodies as the writer and his readers possess to-day were really formed and suddenly vacated, there is every reason to presume that they would remain, like any other human form, and be subject to the laws which govern the natural chemistry of decay. A sudden disturbance of the circle may cause a spirit to leave abruptly. The spirit is human, and in such a case would no more stand on the order of going than we should do under like circumstances. If determined to go on the instant, is it likely that he would trouble himself about his cast off garments? No; never! If anything like a corporeal body had been formed, it would surely be left behind. But we are told that spirits disorganize and dissipate their bodies! Is it possible? When was a human spirit ever known to vaporize his earthly tabernacle when he moved out? If spirits can do this for themselves, we see no reason why they may not do it for their mortal kindred. This would at once dispose of the cremation question, and save the enormous expense of fashionable funerals. I assume nothing, but I have an abiding conviction that no spirit of a man ever left his *organization* without some one discovering a corpse.

Dr. Brittan here assumes that a phenomenon that is contrary to all known natural and *material* processes, must be also contrary to all unknown natural and *spiritual* processes. Now we do not not think the facts give a warrant for this conclusion. There are many things done by this unknown power (which for want of a more exact term we will call *spirit power*), that are wholly inexplicable on any principles admitted by physical science. For instance, what can be more abundantly verified than the ability of this spirit-power to produce in a few seconds an amount of writing that no mortal hand could execute in as many minutes? Shall we therefore question the fact itself?

The fact of the visibility and tangibility of the spirit-hand, at a certain degree of "materialization," is not questioned. It is one verified by the senses and the common sense of any number of competent witnesses in their normal state. To say that such witnesses are biologized or psychologized by spirits, so as to regard as material what in truth is not material, is a poor way of getting out of the difficulty; for we might just as well say with Berkely that nothing that we can see and touch is material—in other words that things merely affect our senses as material, but are in no sense what we suppose them to be.

Whether the matter presented to our sight and touch by this spirit-power belongs to the same order and degree of matter as that which composes our physical bodies, is a question that no human being can throw light on until he can answer the question that has puzzled the sages of all time, "What is matter?"

We have thus far only a limited collection of facts by which to be guided; and those facts confirm the common belief that this spirit-power can present *materialized* fac-similes of *parts* of the human body—and if of parts, then inferentially, of the whole.

Dr. Brittan asks: "Do they (the spirits) really extemporize bodies possessing all the chemical constitutents and organic parts belonging to the corporeal forms which they occupied during their rudimental life on earth?"

Obviously this is a question which cannot as yet be scientifically answered either in the negative or in the affirmative. There is good reason to believe that spirits economize their efforts, and give no more than is necessary for the purpose in view. If they can suggest identity by simply presenting a hand, known by some peculiar malformation, to be a fac-simile of a hand once belonging to the earth-body of a relative or friend, they may confine themselves to this one manifestation. Sometimes merely the facial part of a head is presented, while the back part is hollow or amorphous. Dr. J. M. Gully, a well-known scientific investigator, says in regard to the experiments with Florence Cook:

> "That the power grows with use was curiously illustrated by the fact that, for some time, only a face was producable, with, occasionally, arms and hands; with no hair, and sometimes with no back to the skull at all—merely a mask, with movement, however, of eyes and mouth. *Gradually the whole form appears*—after, perhaps, some five months of seances, once or twice a week. This again becomes more and more rapidly formed, and changed, in hair, dress and color of face, as we desired."

Mr. George Henry Tapp, of the Dalston (England) Association of Inquirers, relates that he was frequently permitted to scan the face and figure of the spirit form, known as Katie, coming through Miss Cook, in a good light. Once she laid her right arm in his outstretched hands, and allowed him to examine it closely. It was plump and shapely, longer than that of the medium. The hands, too, were much larger, with beautifully shaped nails, unlike those of Miss Cook, who was in the bad habit of biting her nails. Holding the arm of the materialized form lightly in one hand he passed the other hand along it from the shoulder. "The skin," he says, "was beautifully—I may say, unnaturally—smooth, like wax or marble; yet the temperature was that of the healthy human body. *There was, however, no bone in the wrist.* I lightly felt round the wrist again, and then told Katie that the bone was wanting. She laughed and said, 'Wait a bit;' and after going about to the other sitters, she came round and placed her arm in my hand as before." This time Mr. Tapp was satisfied; the bone was there. On another occasion he caught the spirit-form by the wrist, and he says: "Her wrist crumpled in my grasp like a piece of paper, or thin cardboard, my fingers meeting through it. I let go at once, and expressed my regret." Katie re-assured him, and forgave the unintended rudeness, saying she could avert any untoward consequence."

Facts like these (of which many of our friends and readers have had similar in their own experience) show that these spirit-materializations may be often fractional and imperfect. At the same time, we have reason to suppose that all the parts of a human body, exterior or interior, including the blood and the viscera, may, *if wanted*, be either imitated or duplicated by spirit-power. The fact that parts are often omitted in the materialization is no argument against the power to produce a complete whole.

But what becomes of the matter when these momentary forms disappear? Dr. Brittan lays stress on this inquiry, as if it were all-essential in supporting the assumption that these fugitive forms which present themselves as material to our normal senses are, to all intents and purposes, just as material in degree as any corresponding object in nature. He thinks that a corpse ought to be left as evidence of the vacation of a body, whether extemporized or of gradual growth, by a spirit. Now until we know what matter is, and until we can accurately gauge the power of a spirit, it is unwise to assume that spirits cannot have the power of dissipating extemporized matter, so that the atoms (if atoms there are) shall be just as invisible as they were previous to the formation. The amazing celerity with which they do this is no evidence against either the fact of formation or of dissipation; for we know that this spirit-power can exercise a superhuman celerity in moving things and in producing long written messages. Every experienced investigator can confirm these facts; and if superhuman power can be exercised in one direction, why not in another? To give to this power the bad name of *magical* does not alter the well-attested facts. Every thing that is inexplicable to us may be stigmatized with the same epithet; and yet all finite causes and effects may be strictly within the sphere of the natural.

We do not see, therefore, that we can fathom the nature of these materializations until we know what matter is, and what spirit is; and, perhaps, to know that, we ought to have the secret of the Infinite Spirit, and be able to solve the whole mystery of the universe.

The gist of the inquiry is, Shall we accept as palpable and material the forms which so present themselves to our senses? We see no escape from the conclusion that, with our present light, we are right in so accepting them, even though they may be transient in their stay and not subject to chemical analysis. Even according to materialistic science the ultimate atoms composing matter cannot be tested by the senses, or by any scientific examination; and yet the existence of those untestable atoms is assumed by materialism as a reasonable hypothesis. May it not be that spirits can exercise over those atoms a power not easily conceivable by mortal intelligence, in composing and dissipating transient forms, just as they can do many other things, as to which we cannot as yet begin to explain the *modus operandi*?

Dr. Brittan says: "While it is possible for human intelligence, on earth *and in the higher spheres*—by the concentrated application of subtile forces—to *greatly accelerate* the processes of the physical universe, *we* may not generate the simplest organic form by any means or methods outside of the established order of the natural world."

There is an important assumption adopted at the beginning of this sentence, but dropped toward the end of it. At first we have a "human intelligence" operating "on earth *and in the higher spheres*," and then we have the expression: "*We* may not generate the simplest organic form," etc.

Of course *we*—we mortals—may not do it. Nobody claims that we can. But by what authority can we say that human intelligence transferred to "higher spheres"—by which expression we can only suppose that the writer means *human intelligence able to put forth its spiritual power*—may not perform what we, while physically trammeled, may not be able to accomplish?

Because the Supreme Power operates, as far as our limited experience can see, in this terrestrial sphere by slow, natural processes, have we a right to assume that He, or even a finite spirit, emancipated from mortal impediments, is incompetent to produce a simulation of the results of slow material organization by an inconceivably rapid exercise of energy? How do we know that the "creative energy or formative power works by general laws, and *never* by special enactments, spasmodic efforts or miraculous means?"

Here is the assumption that what may seem to our human faculties "spasmodic or miraculous" is really such, when exercised by a freed spirit or by divine energy. What can *seem* more "spasmodic and miraculous" than the production of several hundred words on paper, or on a slate, in about five seconds of time? And yet we have the testimony of Mr. and Mrs. Everitt, and many other respectable witnesses, that this has been repeatedly done. Many of the phenomena through Slade, Watkins, Mrs. Simpson and other mediums are of a kind to corroborate the fact of the existence and occasional exercise of such a power.

The subject is one on which we do not pretend to dogmatize. All that we have attempted to show is, that Dr. Brittan presents no good and sufficient reason why we should not accept as "materializations" such forms as are visible and palpable, even though they leave no residuum of visible matter behind them when they disappear; that so long as matter is the mystery it is, we are not qualified to say that, when we see these forms with our normal senses, the supposed spirits are, in the words of Dr. Brittan, merely acting "*on the nerves of special sensation so as to appear to clothe themselves with visible forms.*"

Before we can accept such a conclusion we must have it proved to us that we may be in a "psychologized" state even at the moment when we suppose that we are in the full exercise of our normal powers, and when after its occurrence all subsequent memory of the state confirms the supposition. We are well aware that our senses, unregulated by our intelligence, may often deceive us; but in such cases the deception is generally made apparent to our common sense, and explained by intelligible causes, familiar to our experience. But to have it proved to us that what we see and feel as matter is not matter, but merely an effect produced upon our senses by some outside power, whether of spirit or of mortal—we must have arguments very different from what we find in the papers on this subject, which Dr. Brittan has put forth.

For the Benefit of English Spiritualists.

The story which has been so industriously circulated and published in England, that Mrs. Richmond is hired by the First Society of this city for five years, that a building is being erected, etc, and that she has been granted a leave of absence for six months awaiting its completion, is on a par with the subterfuges resorted to by political cliques to start a "boom" for their candidates. The First Society of this city has neither money nor credit to justify its making a contract of any sort, or to erect a building. Only by resorting to various devices and makeshifts for raising money has it been enabled to meet the expenses of the past year. The *truth* is that the Society had run down to the lowest ebb and could not support Mrs. Richmond, neither could she secure an engagement elsewhere in America. The meetings for the past year have been thinly attended. On her last Sunday, though it was widely advertised as her farewell lecture, less than 250 adults were in attendance at the morning service, increased by about 100 in the evening. This, too, in a city of 500,000 inhabitants, with thousands of Spiritualists and investigators and no other Spiritualist meeting. We were lately informed by one of the trustees of the Unitarian church formerly occupied by Mrs. Richmond's Society, that the Unitarians did not use it evenings and might, therefore, have let her society have it, but feared to do so owing to the unsavory reputation of the concern. There is much more of the true inwardness of the hoodwinking methods used to cover up the Richmond fizzle in America that we could publish, but do not see that it would help the cause at this time. We make the above statement believing it due our English friends. Mrs. Richmond may temporarily advance her own interests by engineering such fictitious and deceptive reports, but certainly they are unworthy of the great cause of Spiritualism, and will in the long run re-act to the detriment both of their instigators and of the spiritualistic movement. To travel three thousand miles to get a chance to lecture, and then to attempt to Barnumize the English people with romances about her Chicago success may be business, but we doubt if it is Spiritualism.

E. V. Wilson.

One day last week we visited Bro. Wilson at his home in Lombard. We found the old veteran sadly changed, the stalwart form once pulsating with the vigor of perfect health, was reclining in an easy chair, the head drooping forward on the breast, and the whole *ensemble* the very opposite of the fiery combative lecturer and seer whose striking appearance is familiar to tens of thousands. For twenty-eight days he was unable to lie down, and sat day and night in his chair, snatching a few minutes sleep only in each twenty-four hours. During the past few days his symptoms have somewhat improved and he is able to rest better, still he is in a very critical condition. His regular habits and splendid constitution tell immensely in his favor, and there is a possibility that he will recover, but it will be a long time, if ever, before he can again take the lecture field. We found him clear-headed and full of courage, though very anxious to recover that he might free his magnificent farm from debt, and thus provide for his noble and self-sacrificing wife and beloved children before he should close his labors on earth.

He has a fine farm of 240 acres under a high state of cultivation and returning a yearly net profit of ten per cent. on its value of $20,000. But, unfortunately, the farm is encumbered with a $10,000 mortgage, drawing ten per cent. interest. Mr. Wilson's great anxiety now is to obtain a loan at a lower rate of interest and shape matters so as to avoid the imminent contingency of poverty for his family in case he should be taken away. Should any of our subscribers desire to place $10,000 on good security at six or seven per cent. interest, we recommend correspondence with Mr. Wilson, who though unable to personally attend to letters has competent help for such matters in his family.

Mr. Wilson, as our readers know, has published a good sized volume, entitled "Immortality Proved Beyond a Doubt by Living Witnesses," compiled from twenty-five years' experience of what he has seen and heard, and making a most interesting and valuable addition to the history of Spiritualism. Mr. Wilson says he has data showing there are 25,000 Spiritualists who have been made such by his labors. He feels sure that every one of them would buy his book if it were brought to their notice, and he has asked us to aid him in calling attention to it. He says that he does not beg for charity nor ask others to pay his debts, but does ask his friends and all interested to buy his book, believing they will get value received for their money, and at the same time afford him a legitimate profit which will go toward meeting his heavy expenses. Now that his out-goes are so heavy and his income from lectures entirely cut off, he feels to more urgently push the merits of his book, the price of which he has reduced to $1.50 including a fine cabinet photograph of himself. Friends can remit for the book directly to E. V. Wilson, Lombard, Ill., either by money order or registered letter, or in currency at their own risk. We hope he may have orders for a thousand copies within thirty days.

The old readers of the JOURNAL know that in years past there were serious differences between this paper and Mr. Wilson. Those things are of the past, and, as we said on assuming editorial charge, we have no feuds to perpetuate nor animosities to cherish. That Bro. Wilson has faults and has made mistakes he will as readily admit as any one. That he has done a grand pioneer work for free thought and Spiritualism all will agree. Therefore let us all forget his faults, remember his virtues and great services, and stretch forth our hands to assist him as he nears the mysterious land whither we are all bound and where we shall meet him ere long.

The Chinese Government Fighting Against Opium.

Who will say that the Chinese Government is not progressive in some respects? Recent news from China proves that the antagonism of the Chinese Government to the opium vice, is still active. We learn from the *London and China Telegraph* of May 18th, that a rising has taken place on the southern confines of Shantung, about 600 li from Chinkiang, owing to the authorities insisting on the destruction of the poppy plants. A body of cavalry was sent down the river from Chinkiang on the night of the 29th of March, with instructions to proceed as quickly as possible to the seat of the disturbance.

And the same paper for June 1st gives amongst the Shanghai news the following: "The provincial Governor, Tan, seems determined to continue his fight against opium smoking. He is the man who ruled Soochowfoo before he was promoted to his present office. He has issued proclamations, shut up opium dens, punished offenders, in short, done all that he could to put a stop to the vice. He has recently ordered a census to be taken for the purpose of finding out the name, residence, and employment of every opium smoker in the city. He has ordered the smokers to break off the habit; and gives them three months in which they must do so. If at the end of that time they are still offending, they shall be punished."

Col. Ingersoll rights shy of Woman Suffrage because he fears it will unite church and state. Let Mrs. Saxon and other workers, turn their attention toward the disenthrallment of woman from religious bigotry, if they feel they need the infidel Ingersoll's eloquent tongue to plead for the ballot, or convince the gallant Colonel that it is not manly to withhold a right through fear of the use that will be made of it.

The Publisher's Statement, which should be Carefully Read and Heeded.

When this paper was started, in 1865, it was considered best by Mr. Jones to adopt the credit system, allowing subscribers, after the first payment to have as long a time thereafter on credit as suited their convenience. Two circumstances conspired to render this plan, apparently, advisable, viz: (1,) the universal credit system in vogue throughout the Middle, Western and Northwestern States; (2,) numerous spiritualistic publications had been started and after a brief, sickly existence expired for want of support, leaving the prepaid subscribers in the lurch. The necessity seemed to exist of showing the public that at last a paper was to be printed which could live in any event, and this having been proven, no fears would arise as to loss. The credit system, however, is not the best for the subscriber, and may cripple the enterprise. Subscribers fall naturally into carelessness. We are weekly in receipt of letters containing remittances and acknowledging that nothing but negligence had delayed payment. Occasionally a subscriber feels seriously grieved to receive a courteous reminder of his indebtedness, thinking that it implies a doubt of his honesty. Nothing could be further from the truth. A day or two since we received a letter from a much respected subscriber, complaining very indignantly because we had sent a bill, and saying that not more than six months since he had made a payment. Upon looking up his account we found he was still considerably in arrears. There was no more reason for his indignation than there would be in ours if we resented the presentation of our paper dealer's monthly statement on the ground that we had paid his bill of the previous month.

The credit system of the JOURNAL is not one of our adoption; it comes to us with the paper and requires time, patience and the earnest co-operation of our constituency to change. *Under the baneful credit system, we are at this season of the year almost entirely dependent on subscriptions already long past due.* With a daily out-go of more than $50, this dependency naturally renders our needs urgent, for we will never allow our own bills to run; such a course would be suicidal and must be avoided even though we have to practice the most rigid, niggardly economy and curtail what seem necessary expenses.

To the many who have within the past few weeks promptly responded to our request for payment of past dues and renewal, we return our warmest thanks. To those still in arrears we now appeal, asking them to do as they would be done by. Pay up your arrearages and aid us in putting our list upon the prepaid system at an early date. Those who can not remit in full, certainly can do something, and if any there be too poor to pay any thing, it is their duty to so inform us, and if true Spiritualists they, as well as those able to pay, will at once do their duty.

The Thirteenth Day of Dr. Tanner's Fast.

We learn from a special dispatch to the Chicago *Tribune* that Dr. Tanner passed a quiet and uneventful Sunday without apparent change in his condition, and there are no indications of a collapse or of his being nearer to starvation's fatal point than he was Saturday. His color remains rosy, and the doctors report his condition as favorable as at any time within the last week. The faster seems easier, in fact, and confidence increases that he will succeed in carrying out his intention. His sleep was very broken Saturday night, the rinsing of his mouth with water was incessant, while he added to this baths and wetting of his head with towels. He read the Sunday papers, and was indignant at the charge that he might be taking opium. He said he had never eaten a grain in his life, and insisted on strict search being made to prove that no opium pellets or anything else suspicious were concealed for his use. But the examinations of the scientists settle these rumors as to smuggled food. Prof. Vandeweyde says, for instance, that the secretions prove the faster cannot have taken food or stimulants into his stomach. Dr. Tanner was irritated at the admittance of any visitors on Sunday, and but few were given entrance. He is certainly now being watched with wonderful diligence, and no motion of his escapes notice.

Meetings in the public hall at Cedar Rapids, Iowa, have been adjourned until September. Dr. Hamilton Warren and his estimable wife will hold meetings, however, for inspirational speaking, circles, etc., at their own residence, on Sunday evenings. Mrs. Warren, it is claimed, has the following phases of mediumship: Inspirational speaking, music and clairvoyance; she also is controlled to speak in different languages. Dr. Warren writes: "I procured Allen Kardec's books on Mediums and Spirits, and you see the result. I would recommend any one wishing to investigate Spiritualism to purchase those books and study them and follow the directions, and I am confident they will make better mediums and in a shorter time, than by taking Tom's, Dick's or Harry's instructions, who, as a general thing, just know enough to know nothing at all about the subject. Of course I do not ask them to take in the re-incarnation theory, but the development of mediumship and the philosophy, etc. I feel satisfied that any one of ordinary ability can accomplish their own development in this manner."

The Statistics of Infidelity.

Mr. A. Schell, of Albany, N. Y., being defendant in a law suit, and appearing as a witness in his own behalf, was attacked on the ground of his infidelity, as incompetent to testify, or if competent not to be believed because of his atheism. On his examination he detailed his belief in so much of the Bible as contained nothing in conflict with reason and common sense, and his rejection of its mythical and miraculous narrations. Having gained his suit he published a card in the Albany *Evening Journal*, from which we extract his statistics as follows:

The following statistics were taken from the British Parliamentary Report, made at the instance of Sir John Trelawney, in 1873:

Criminals in England and Wales in 1873	146,146

SECTARIAN AND INFIDEL POPULATION IN ENGLAND AND WALES.

Church of England	6,923,935
Dissenters	7,235,158
Catholics	1,500,000
Jews	57,850
Infidels	7,000,000

RELIGIOUS PERSUASIONS OF CRIMINALS IN ENGLAND AND WALES.

Church of England	90,097
Catholics	38,581
Dissenters	10,648
Jews	256
Infidels	297

CRIMINALS TO 100,000 OF POPULATION.

Catholics	2,500
Church of England	1,400
Dissenters	150
Infidels	5

We print these "statistics" with the comment that they seem to have been made up by taking the whole number charged to all religious denominations and deducting them from the entire population of England. The aggregate population of England and Wales in 1871 was 22,704,108. The aggregate sectarian population according to the above population would be 15,726,943, which deducted from the total number would leave in round numbers the 7,000,000 claimed for infidels. Obviously, however, such a claim is not candid. In many of the denominations as in the Baptist, children prior to the age of "religious experience," are not counted in the denomination, and around all Protestant demominations there is a large "adumbration" of persons who though not church members are members of the congregation, believers in Christianity and anything but infidels. If Mr. Schell's testimony on the stand was as calculated to mislead as his statistical card in the Albany *Evening Journal*, he should be "churched" by his fellow infidels and expelled back into Christianity. No man can rank high as an infidel who handles statistics in a manner to mislead the unwary. He must not only mean to speak the truth, but he must be sure that he does. Instead of there being 7,000,000 of infidels in England it is not probable that they exceed 2,000,000. But what they lack in numbers is more than compensated in intellectual power. In regenerating and vitalizing intellectual force the 2,000,000 are more than a match for the remaining 20,000,000. As to morals it is probable that the average morals of infidels ranks rather higher than that of Christians, because all infidels incur just enough of odium in becoming so to put them upon their mettle and arouse their consciences; no man can become an infidel in the present state of society from any motive of interest, and, becoming so is very likely to be a severe exercise of conscientiousness such as only the higher order of men are capable of. Moreover every infidel knows that there is no powerful church behind him to back him in his sins. Still it is a mere sectarian vagary to assume that all infidels are necessarily purer or better men than any Christians. A long experience of the impudence of this kind of vanity when manifested by Christians should protect non-Christians from indulging in it. Although black sheep are scarce in infidel pastures still there are enough to keep up the breed.

Spirit Presence—Fact or Theory?

Many people talk about spirit communication and manifestation as though it were a theory lacking facts and proofs worthy of credence. It is safe to say that ten thousand facts have been published, all from credible and critical sources and with the conditions and witnesses given, in such way as to show the impossibility of mistake or fraud. Those facts come from all over the world and make up as great a body of evidence as has been given for what are held as the established theories of science. The narration of these facts fills many volumes, and many pages of the JOURNAL and other like publications, for twenty-five years. Proofs! Why the theory of evolution has not a thousandth part of the proof that these facts give of the "real presence" of those we call dead! Why so readily accept what professed scientists say, and so obstinately doubt our testimony? Testimony, too, confirmed by so many of the leading scientists of the world, Wallace, Zöllner, and others. There is an unreasonable and obstinate skepticism, as absurd as the weakest credulity and as disastrous to the mental and moral faculties. Away with this ready acceptance of what is called scientific, coupled with this obstinate skepticism of what is called Spiritualism. Give us the golden mean of a reasonable credence of both and the world will be the better for it.

The funeral of Rev. S. T. Babbitt (father of E. D. Babbitt) took place at Philadelphia, June 29th, in the 81st year of his age. He was a great worker for temperance, and for religion as he understood it. Many years ago he came to Illinois as a missionary, and afterwards settled at Galesburg, so that his children could have the benefit of Knox College. It is said that he passed away peacefully from his late residence in Philadelphia.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Prof. Wm. Denton is still in Minnesota; his address until the 20th is Duluth.

The *Celestial City*, of Brooklyn, has suspended, its publishers say, until September.

Chas. A. Hay writes: "I read many papers, but I value the JOURNAL above them all."

While in this city, Frank T. Ripley, the medium, had a sitting with Dr. Slade, and pronounced the manifestations wonderful.

Mr. B. F. Underwood, the leading liberalist lecturer in America, comes west next week on his way to Colorado. Last Sunday he spoke in Boston.

Miss May Shaw, one of Chicago's favorite mediums, has long been in delicate health, but is now improving. She is at Waukesha, Wisconsin, under treatment.

The Mediums' meetings at Dr. Wm. Wiggins's rooms, 508 W. Madison street, are increasing in attendance and interest. They are held each Sunday at three P. M.

We have a large number of readers whose particular attention is respectfully solicited, to the editorial headed "The Publisher's Statement," etc.

Fine cabinet photographs of Dr. and Mrs. Hamilton Warren, of Cedar Rapids, Iowa; and of J. W. Cadwell, mesmerist, have been added to our collection this week.

The mother heartless enough to deliberately starve her infant to death, while pretending to feed it, lives in Steubenville, Ohio. Her excuse was that she could not be bothered by a child.

Dr. Dumont C. Dake, during the "heated term," will be at the United States Hotel, Long Branch, each week on Saturday, and will remain there until the following Tuesday.

The *Spiritual Record* is, we understand, irregular in its publication. It will probably appear occasionally to advertise its controlling spirit, provided money enough can be privately begged to pay the printer.

Dr. J. Wilbur, one of the most successful magnetic healers in the west, has gone to Minnesota for a few weeks. He first visits Lake City, where he will be the guest of Mr. A. E. Weston for a short time. We commend him to our readers in that State.

Every reader of the JOURNAL is at liberty to obtain new subscribers, some are always active in so doing and others would be, if they could only once make a beginning. If you like the paper, please help others to a knowledge of its merits.

G. B. Stebbins will speak at Hemlock Hall, North Collins, N. Y., Sunday, July 25th; Peterboro, N. Y., Sunday, August 1st; Lake Pleasant camp meeting, Wednesday, August 11th; Moravia, N. Y., Sunday, Aug. 15th; Cassadaga Lake camp meeting, Aug. 18th to 23rd.

The *Herald of Progress* is the name of a projected weekly paper devoted to Spiritualism, about to be started in England, with W. H. Lambelle for editor. We shall welcome with pleasure this new accession, and trust it will meet with all the success it deserves. Mr. Lambelle may be addressed at 29 Blackett Street, Newcastle-on-Tyne, Eng.

Lyman C. Howe writes as follows from Cuba, N. Y.: "I speak at Lilly Dale and Cassadaga Lake, July 18th, and at Little Valley, Cattaraugus county, July 24th and 25th, dedicating a large new hall to free speech and progressive ideas. Our meetings at North Cuba, 31st and 4th, were a decided success. Good work going on here."

Under the headline, "Spiritualistic Studies", the Chicago *Times* of the 11th publishes a three column article from Van Buren Denslow L L. D., detailing his experiences with Dr. Slade and Mrs. Simpson, which establish the genuineness of the phenomona and on the whole favors the spiritual hypothesis, although the writer says he has not as yet formed a theory.

Mr. George Chainey, late pastor of the Unitarian society at Evansville, Indiana, was in the city last week and in company with the brilliant orator, James K. Applebee, called at the JOURNAL office. Mr. Chainey is going through a process of evolution which will finally lead him up to Spiritualism, we hope. On Sunday the 11th, he delivered an eloquent lecture on Col. Ingersoll, in Mr. Applebee's church.

The Spiritualists of this city will learn with surprise from the *Medium and Daybreak*, of London, that a building is being erected here by them in which to hold their meetings. We have no doubt a most elaborate and expensive edifice is already completed—in the imagination of the individual who thus misled Mr. Burns, but in fact the statement has the same foundation as the imaginary building; both rest on air.

Book buyers looking for bargains are referred to our double column advertisement of "Clearing out Sale" of odd lots and soiled copies, where we have this week given place to several new announcements of good books. Our sales thus far from the list have been gratifying and we are rapidly emptying our shelves of such stock; buyers will consult their interests by ordering promptly.

The late meeting at Omro, Wisconsin, was addressed by Messrs. Barrett and Lockwood and Mrs. S. E. Bishop, formerly Mrs. Warner. Mr. Lockwood, Dr. and Mrs Phillips and the Misses Phillips rendered the instrumental and vocal music. Resolutions of sympathy with Capt. E. V. Wilson in his present critical illness were adopted. Mrs. Warner-Bishop was the recipient of some complimentary resolutions.

A. Wilder, M. D., writes to us as follows in reference to Dr. Tanner, who is undergoing a prolonged fast in New York: "Dr. Tanner is fasting bravely. He is in his eleventh day, and does not look half so hungry as I do. Indeed a reporter took Prof. Wark for the actual faster. Moses fasted forty days and saw the Lord; Jesus fasted and saw the Devil; so Tanner has a chance at something."

Mrs. E. A. Nichols, of 112 South Green street, though but a short time before the public, has gained an enviable reputation as a test medium and magnetic healer. We had a sitting with her, for the first time, last Sunday with satisfactory results, considering the oppressively hot weather which lessened the ability of spirits to manifest themselves. Mrs. Nichols goes to Vermont August 1st, to visit her native place and rest from her year's arduous labor. She will be absent about six weeks.

In reducing the price of prepaid subscription to $2 50, we explicitly stated and often repeated it, that all subscriptions continuing in arrears would be charged at the old rate of $3.15. We greatly prefer and can better afford to publish at the reduced price if paid strictly in advance. We voluntarily decreased our receipts from renewals several thousand dollars per year in order to facilitate the operation of getting into a prepaid system, and to favor our subscribers with a first-class paper at the lowest possible price.

The Theosophist, Bombay, India, for June, has come to hand, and as usual contains information on a variety of topics of interest to every inquiring mind. The table of contents embraces the following subjects: The Grip of a Friend; Entheasm; A Mystery of Magnetism; The Revival of Mesmerism; A Modern Seer of Vision; London Calls for a Buddhist Missionary; Dissolved Soul; Long Life; The Bewitched Mirror; A Buddhist Family or Village Religious Life in India. *The Theosophist* is furnished at 50 cents, single number; $5 per year. For sale at this office.

D. M. Bennett is sending to officers and members of liberal leagues letters inclosing blanks for signatures, addressed to the Directors of the Congress at Brussels, authorizing a given list of persons (O. B. Frothingham, Mrs. E. L. Rose, Mrs. A. C. Bristol, *D. M. Bennett, A. L. Rawson*, G. E. Hoffman, Alfred E. Giles, Edmund Gastineau, Dr. T. S. Andrews and A. Minski) as delegates to represent the leagues. The officers of the Meriden, Conn., Liberal League sent a reply saying, "*We particularly object* to D. M. Bennett and A. L. Rawson as delegates, and the others recommended, O. B. Frothingham excepted, we know too little of to select as our representatives."

Mr. Charles R. Miller, the most enthusiastic Spiritualist in America, has begun the publication of a monthly sheet which he calls *Miller's Psychometric Circular*. As its name indicates it is devoted to the science of psychometry. Judging from the first number Bro. Miller will give a successful exposition of the weakness of his analytical and discriminating faculties even if he fails to throw much light upon the "science" which has been so terribly misused. If the zeal of Mr. Miller shall force the subject of psychometry so prominently before the public as to oblige its investigation and elucidation, by competent persons, he will have performed his mission and will no doubt rest content.

Business Notices.

AN UNUSUAL RECORD.—The life of Mr. H. H. Warner, of Rochester, N. Y., was saved by the Safe Kidney and Liver Cure, which now bears his name. What this wonderful remedy did for him it has done for thousands, and, we believe, will continue to do for those afflicted with kidney, liver or urinary troubles of any kind. If any reader has any organic trouble, this remedy will prove "a friend in need."

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and $1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, MRS. C. M. MORRISON, M. D, P. O. Box 2519 Boston, Mass.

COLOR YOUR BUTTER.—Farmers that try to sell white butter are all of the opinion that dairying does not pay. If they would use Wells, Richardson & Co's Perfected Butter Color, and market their butter in perfect condition, they would still get good prices, but it will not pay to make any but the best in color and quality. This color is used by all the leading creameries and dairymen, and is sold by Druggists and merchants.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.
E. V. WILSON.

LISTEN TO THIS.—The unbiased opinion of some of the most intelligent medical men in this country and Europe, support the statement that Kidney-Wort is the greatest discovery yet, for curing Kidney and liver troubles, piles and constipation. It acts on both Kidneys and bowels at the same time and thus cleanses the whole system.

PRESIDENT HAYES.—The validity of Mr. Hayes' title may always be questioned, and his administration criticised, but the payment of one dollar gives a valid title to one bottle of Dr. Pierce's Golden Medical Discovery, and its administration can never be criticised in cases of coughs, colds, incipient consumption, and general debility, for leading physicians of all schools endorse the Discovery and prescribe it in their practice. Sold by druggists.

SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

MRS. D. JOHNSTON, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.
CURES EVERY CASE OF PILES. 27-18

Spiritual Meeting in Kansas.

The Spiritualists of the Solomon Valley, Kansas, will hold a ten days' meeting at Mortimer Grove, one mile north of Delphos, Ottawa Co., Kansas, commencing August 13th, and closing on the 23rd. Excursion tickets can be had on the railroad from Topeka, Salina, Washington, Kerwin, Kansas, and all intermediate stations. The cars will stop near the camp ground. Speakers, mediums or singers who can be with us, please inform us at once. Meals furnished on the ground for all who wish. Let all who wish to see this beautiful valley, be with us.
JOY N. BLANCHARD, Committee.

Camp Meeting in New York.

The Camp Meeting of the Spiritualists of Western New York, will be held on the grounds of the Cassadaga Lake Free Association, commencing on the 7th of Aug., 1880, and continuing till the 29th.

The speakers engaged are O. P. Kellogg of Ohio, Mrs. Pearsoll of Michigan, Judge McCormick of Pennsylvania, Mrs. Watson of Titusville, Pa., (for the third and fourth Sunday of the the meeting); Frank Baxter the noted test medium (for the last week of the meeting). Messrs. Colville, Stebbins and H. H. Brown and, others are expected.

Materializing and other test mediums will be with us during the meeting. The grounds are beautifully situated on an island in Cassadaga Lake, in Chautauqua Co., N. Y., on the railroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lily will make regular trips from the village to the grounds; a so making pleasure trips around the Lake. Arrangements are made for board at 75 cents and $1.00 per day. All are cordially invited to attend and get news from their friend over the river. Come and have a good time.

O. G. CHASE,
Per order of Trustees.

Spiritual Camp Meeting in Western New York.

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Bride of the Celestial.

Adown the archway of the azure air,
There crept a silence, slumberously sweet;
And mellow with moist radiance; dewy fair,
Where tears of earth and smiles of heaven meet.

A leafy hush fell on the trembling trees,
And soothed to sleep the cool, sweet-scented grove,
Till down the stairway of the dark green leaves,
The voice of silence grew to voice of love.

No mortal voice, but strange, sweet, thrilling thought;
Came rushing down across my spirit sense,
A sudden gleam of love, divinely caught,
That showed me all of griefs fond recompense.

The trembling whispers thrilled the sungilt mist,
Till all my being woke to ecstacy,
As wake to music harpstrings finger-kissed,
And this the song the silence sang to me:

"Sweet bride of the celestial, clothed like night,
In vestments dark as gloom at middle tide,
O loved of one in radiant robes of light,
Were such robes fitting for an angel's bride?"

A dreamy radiance of celestial love
Stole through the leafy laughter of the air,
With light enrobed, with light encrowned above,
A radiant angel stood beside me there.

Thralled in the beauty of his aural glow,
I stood entranced, enwrapt in heaven light,
All light, all love, an ocean's mighty flow,
Rushed o'er my trembling spirit, drowned in sight.

I stood transfixed, clothed in that liquid love,
Till all my soul seemed swallowed up in his,
My heart had found its long lost treasure trove;
And all my woe had changed to perfect bliss.

No more love's unfed craving saps the sense
From out the scanty chalice of my life,
My yearning spirit finds its recompense,
In that sweet thought—sweet thought: an angel's wife!

No more shall sable deck this love-blest form,
Only pure white, as fits celestial groom,
Pure as the dew-drop in the vermil morn;
Bright as the love light kissing buds to bloom.

O'er my dim pathway through life's unlit grove,
That dear form lingers in a fold of rest,
Eyes, beamy tender with their depth of love,
Look on my soul, and make it blest; so blest.

O sister mourners o'er a desolate hearth;
Know that true love is love forever given,
By time and distance severed oft on earth,
One with our loved, we are the brides of heaven.

—RUBINA.

The Harmonial Association.

To the Editor of the Religio-Philosophical Journal:

Now that the lectures of the Harmonial Association are closed for the season, will you make room for a brief report of the efficacy of that philosophy of which those discourses were the exposition? During the last portion of the season, in accordance with a general desire, evening meetings were held at Steck Hall, at which several persons, by letter or voice, testified to the value of the Harmonial Philosophy upon life and character. Ladies as well as gentlemen took part in their sessions, and Mrs. Mary F. Davis's gentle presence and loving, inspired words were always most welcome. What a blessing to see husband and wife working side by side for the same unselfish ends! The atmosphere on these occasions was noticed to be full of true worship—serene, spiritualized and uplifting. Souls were fed from interior and angelic sources. From various letters read I have begged the favor of making some extracts; the first is from Calcutta, India, May 5th, 1880:

TO A. J. DAVIS: My Dear Sir, I am exceedingly sorry that I could not acknowledge earlier the gratitude under which you have placed me, by magnanimously enriching me with that precious storehouse of invaluable treasury of true knowledge—I mean the five volumes of the Great Harmonia. I pore over the pages of the book with all my earnestness and enthusiasm, and have begun to be animated, entertained, enlightened, ennobled and sanctified by its perusal. On finishing the whole work I have a hearty desire to translate the best portions of it into my mother language—the Bengali! Verily, better days will dawn in Bengal, when the Bengali mind will be capable of receiving and being guided by the sublime truths and regenerating doctrines so eloquently preached in the Harmonia.

Your little work, that gem of books, I mean "Death and the After Life," has been a constant holy joy and hope to me. Lately I have been on a tour on a hill station. I used to repair there to the *Samasan*, or the place where dead bodies are burned or left unconsumed by fire to become the food of birds or beasts of prey, and sitting in the shade of an umbrageous tree in that solemn spot, I read of the bright and glorious realities of the Summer Land, in your "Death and the After Life." Such readings in such a place did never fail to exercise the most chastening and sanctifying influences on my inner being. I did not know before that man was capable of doing so much good to a brother man....

Yours most respectfully,
JOGINDRA NATH BOSE.

The following is from a gentleman in this city:

"What I have understood, from studying the Harmonial Philosophy has had this effect. I have been able to make a careful and unbiased analysis, as far as possible, of my character and physical and mental habits and my temper. By means of the light which this philosophy has shed upon my understanding, I have beheld many errors and the resolution to overcome them has familiarized me with self-discipline. It enables me to discern truthfully, many things which were dark before, and opens a path which, my better sense tells me, will eventually lead on to the kingdom of heaven on earth—HARMONY. All this has been done by what has been learned in the Harmonia, through the intelligent use of that mighty psychological instrument—WILL."

A lady wrote: "The Harmonial Philosophy enabled me first to put away educational and religious prejudices, and start out on a new train of reasoning. It taught me that I must come reverently and with singleness of purpose before our heavenly Father and Mother, to learn the way of life, and in this holy communion my whole being is filled with unspeakable love for all mankind. It has made me more teachable, and I have I hope become a wiser and better sister, mother and friend."

Another said thus: "The personal benefits of this eclectic philosophy have been—First: It affords me the only adequate solution of those perplexing and momentous questions which have so long vexed humanity. Secondly, It unfolds a future worthy of the human soul, and promises to satisfy utterly all my aspirations. Thirdly, It puts me upon my honor; makes me realize my responsibilities; it assures me that life's apparent defeats can be made the soul's greatest victories. It explains the causes and transitory character of evil, and makes the effort to overcome it, toughen the moral fibres of the soul. In fact, it would be difficult to say in what it has not been a help. Life without it at some periods would have been impossible; insanity or suicide were the only other alternatives! It needs more than a cursory and superficial glance—it needs to be studied and practiced. True, the ideal stretches away down the centuries ahead of us, but there is never a moment when it is not the ruler, comforter and inspirer, holding me to the one grand purpose of harmonious development, an unfoldment from within, as the magnet holds the needle pointing to the pole. The sources of our strength are wide as the star-strewn spaces. However weak, there is an infinite reservoir upon which to draw, a reservoir as exhaustless as the grand central Sun of suns and Soul of souls."

This will give you, dear JOURNAL, an inkling of the uses of the Harmonial Philosophy to some of its students. A. B. C.

New York, July 3d.

"Rest Day" and Mourning Customs.

To the Editor of the Religio-Philosophical Journal:

I would like very much to know what nations keep the different days of the week, as days of rest. I have read somewhere that every day of the week is kept as a holy day, corresponding to our Sunday, but I have forgotten the names of the nations thus keeping them. It occurred to me that I could obtain the desired information through the columns of your valuable paper, for which I will be greatly obliged. What nations use the different colors for mourning.

Respectfully,
MRS E. C. HYDE.

Smithfield, Isle of Wight Co., Va., June 21st, 1880.

REPLY.

We doubt if every day of the week has been somewhere kept as a day of rest. We are not aware that the sabbatic idea extends beyond the Jews who keep Saturday, the Christians who keep Sunday, and the Mohammedans who keep Friday. The ancient Greeks and Romans had no week, but divided the month into three periods, which among the Greeks were of equal lengths, and among the Romans were of unequal length, divided by the nones, ides and kalends, and the festival or sacred days were announced by the pontiffs in advance for each month on the days known as the kalends. Throughout the Chinese Empire, including Thibet, the month is divided into six periods of five days each. The ancient Mexicans divided their year into 18 months of twenty days each. In both the Brahminical (ancient Hindoo) and Egyptian Astronomy the division of the month into weeks of 7 days each existed. But in the former the first day of the week was counted as coming on *Sukra yara*, the day of Venus, or Friday. Our term Friday is the translation into Saxon of the same idea, the Saxon Venus being named Freia. In Egypt the first day of the week was the day of Saturn, Saturday, and seems to have been regarded as sacred in some slight sense, or rather as an unfavorable day to work on because of the "unlucky" influence of Saturn. The Hebrews adopted the same day, probably from the Egyptians, but called it the seventh in their week instead of the first.

The fact that the Hindoo calendar made Friday the first day of the week, probably caused it be so regarded throughout Southern Asia and influenced the selection of this day as the Mohammedan sacred day. Both the Brahminical and Egyptian division of time into weeks, is much older than the book of Genesis, which probably was not written until after the period of David and seven hundred years after the death of Moses. As the Jews were totally ignorant of astronomy, they must have derived their divisions of time from their more cultured neighbors. The division of time into weeks was not adopted into Europe until the introduction of Christianity, in the reign of Theodosius. The days are said by Dio Cassius to have then been named after the seven planets known to the Egyptian astronomers in the order of their then supposed distance from the Earth, beginning with the most distant, thus Saturn, Jupiter, Mars, The Sun, Venus, Mercury and the moon. The mode of naming the days according to Proctor and other authorities, is astrological. Each of the seven planets was supposed, in astrology, to reign over one hour of the day, and all in succession. There being twenty-four hours in the day, and seven planets, each planet had his hour three times leaving three over. Allotting these three to their hours the fourth began the next day, and being thus the presiding planet of that day, the day was named for him. Thus beginning with Saturn as the outermost planet, and running through the planets three times brings us to Saturn at the 22nd hour, Jupiter would preside over the 23d hour, Mars over the 24th and the Sun over the first hour of the next day. Hence Sunday follows Saturday. So running through the hours of Sunday, brings the Sun over the 22nd hour, Venus over the 23d, Mercury over the 24th, and the moon would preside over the first hour of the next day which therefore is Monday. Pursuing the same course with Monday, its 23d hour is presided over by Saturn, its 24th by Jupiter, and the first hour of the day following would be presided over by Mars whose Saxon name was Tuesco, hence Mars's day is Tuesday, Mercury's day is Wednesday and Jupiter's (Thor's) day is Thursday.

On the whole we are disposed to think the respect for one day of the week above another, is confined to the nations which have derived their astronomy from the Hindoos and Egyptians; that in those two peoples the days Friday and Saturday had some slight reverence, not resembling the sabbatic idea of the Jews, and that the latter knew nothing of the Sabbatic or any other of the so-called laws of Moses until the reign of Josiah, but that from them in its present form the idea has spread into Christianity and Mohammedanism, beyond which it has never extended. If other searchers have reached other data or conclusions we shall be happy to hear from them.

As to the use of colors in mourning, black has been used by all the States of Ancient Greece except Argos, which used white, and by Rome, except that from the period of Augustus women wore veils of white and subsequently full white suits. In Arabia the women stain their hands and feet blue as the color most expressive of gloom, and refuse to drink milk because its color does not accord with grief. The Chinese and Japanese mourn in white. All modern European nations mourn in black, except that the Sovereign, upon the continent, wears violet, and in early France and Spain the mourning color was white. Among the moderns, one may pass from black to the brighter colors, through the intermediate hues of purple and violet.

The ancient Egyptians and Jews, modern Syrians and Arabs do not appear to have worn any color for mourning, but tore their garments, threw dust and ashes on their heads, sat on the ground and abstained from washing. The more barbarous a nation the greater the intensity of its mourning. The Hawaians paint their faces black and knock out their fore teeth. The Lycians, however, regarded grief as unmanly and enacted a law requiring men who mourned to wear women's costume. The North American Indians howl, wail, dance and pierce the flesh with arrows. The Arab hired mourning women dance and tear their arms, faces and hair. The Feejees, upon the death of a chief cut off several hundred fingers and hang over his grave, while women burn parts of their bodies. About the fourth day a ceremony called the "jumping of the maggots" celebrates the passing of the corpse into corruption, and on the tenth day the women thrash the men, to express, we suppose, the righting in the next world of the wrongs of this.

The Brittan-Tuttle Tilt.

Prof. Brittan is mistaken in supposing that he can use the by-gone catch-words of the Christian pulpit, such as *"without God in the world,"* and, *carve it at night over the Atheist's grave,"* to scare modern Spiritualists. The existence or non existence of a God, personal or impersonal, male or female, crucified or carved, is a theory that has no more to do with Spiritualism than has the existence of caloric, of luminous ether or of indissolvable nebulæ. Nor are there many modern Spiritualists who feel that if it were shown that no God now exists or ever existed, temples, aye even temples of worship, would be any the less frequented or useful. We doubt if any worship that ever existed, is so profound and enchanting in its emotional depth, to say nothing of its value to the worshiper and to mankind, as that inflexible worship of pure truth which underlies all deep, sincere, scientific philosophical and historical investigation. It is a kind of worship in which the best of men have spent their lives, yet no temples whatever have ever yet been erected for it, and in the temples erected for the worship of Gods, pagan or Christian, this mode of worship is held in abhorrence.

There is but little disposition among the masses of Spiritualists to retain the scornful catchwords of Christian bigotry, after the "faith" and "vital piety" of Christianity are found to be "fustian." It is very well for Christians to anathematize Atheists, but for Spiritualists, no one of whom has ever received a communication from, or scientific proof of, the existence of a God, to attempt to hurl the anathemas of a church in which they are not even communicants, still less believers, is the height of illogical absurdity. In remarking that "he must be poor indeed who has no God at all—not so much as an African fetich or a Chinese Joss,"—Prof. Brittan reminds us of the little boy who asked his father if he should not carry some cold victuals over to their next neighbor who must be very poor, as his house had no verandah or cupalo on it, and, as he had just been told, *"not own a mortgage."* As people who get out of debt lose their reverence for mortgages, so people who get out of childhood lose their love for gods.

New York, July 1st. VAN WOLKNED.

The Juggler and the Medium.

BY HENRY SARGENT.

[The Boston Transcript.]

To the Editor of the Transcript: A pleasant anecdote appeared in the *Transcript* a few days since relating to the manner in which Samuel Bellachini, the celebrated German prestidigitateur, was made court artist by the Emperor's own written order. It may not be so generally known that the distinguished German professors and men of science who in 1877 admitted the genuine character of the slate-writing phenomena through Henry Slade, the American medium, employed Bellachini to investigate them thoroughly, bringing to bear upon the examination all the resources and experiences of his art, and that he, after repeated sittings, made oath before a notary in the manner here related:

Executed at Berlin, Dec. 6, 1878, and entered in the notary's register under No. 493 for the year 1877.

Signed and officially stamped
GUSTAV HAAGEN,
Counsellor and Notary.

I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made.

After I had, at the wish of several highly-esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible.

It must rest with such men of science as Crookes and Wallace in London, Perty in Berne, Brontlerof in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen, as to the "how" of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

[Signed] SAMUEL BELLACHINI.

Berlin, 6th December, 1877.

If any man can be regarded as an "expert" in investigating "tricks" performed in broad daylight, before our eyes, under conditions the most simple, it is surely the accomplished practitioner of legerdemain. But here is a master in the art who frankly avows that the medial manifestations are inexplicable by any theory of trick or sleight of hand. Professor Wundt, who, in an article which appeared lately in the *Popular Science Monthly*, contrived to show his dense ignorance of the whole great subject of these psycho-physical phenomena, affected to undervalue Bellachini's testimony, on the ground that he did not properly appreciate the scientific importance of a right decision—all which is simply a circumlocutory way of intimating that the juggler did not tell the truth.

But is it at all probable that Bellachini would, without honest convictions, confess himself beaten in his own art by a competitor so superior in skill that his "tricks" seemed referable only to "unknown phenomenal powers?" Wundt's attempts at explanation are lame and impotent, and the manner in which he would get rid of Bellachini's important testimony is evasive and unfair.

If there is any fact in natural phenomena conclusively established by human testimony, it is that of direct writing, by some intelligent force, acting outside of the human organism and of all mechanical or chemical processes, and wholly inexplicable by any theory which materialistic science can consistently offer. E. S.

Boston, June 25, 1880.

Letter from Dr. A. L. Foreman.

To the Editor of the Religio-Philosophical Journal:

As I am an old reader of the JOURNAL I desire to occupy a short space in its columns. While I have never made much noise about my experience with mediums and spiritual phenomena, yet it has been much greater than many that have said and written so much. I have been closely reading and observing what others have written on the various subjects connected with our beautiful philosophy. I believe that the greatest obstacles to our rapid progress is the strife and contention among ourselves. Orthodoxy to-day is kept alive and out of Spiritualism by our own disagreement on much of our best evidence of the return of our loved ones. What one writer says is true, another says is false, and all trickery and deception. Ministers have only to point to our own writings to keep their congregation united and solid against us. To-day this is one of their principal stocks in trade. There is no philosophical reason why we should furnish them so deadly a weapon. Take for instance materialization. Hundreds will testify to the reliability of the manifestations taking place, and are willing to back their judgment, if need be, with any amount of money. Others believe that these manifestations are more or less fraudulent. So the evidence of one destroys that of another. We never can succeed as long as these matters are in dispute among ourselves. This matter ought to be settled at once and forever by test séances. One fact settled is worth a thousand in dispute.

While in St. Louis a short time ago I had a sitting with Mrs. Eldridge, a slate-writing medium, located at room 45, Laclede Hotel. In her presence I witnessed for the first time the independent writing, the spirits furnishing their own pencil. The slate is held under the table in the usual way. I asked twenty-three questions and the answers were written quickly and correctly every time. Since I arrived at home, two of my orthodox friends have visited Mrs. Eldridge, and one of them is perfectly convinced of the truth of our philosophy, and the other is in a very fair way to be. All persons visiting St. Louis and wishing to investigate the slate-writing phenomenon of spirit communion, should call on Mrs. Eldridge. You will meet a lady, a devoted Spiritualist, and a first class medium. Col. Eldridge, the medium's husband, is with her, and is also a devoted Spiritualist, a good lecturer and a gentleman of refinement, who will do our cause honor wherever called to labor. The Colonel is now open for engagements to lecture, attend camp and grove meetings—in fact anywhere that Spiritualists wish his services. I think the Colonel ought to be kept employed as he gave up a good law practice to devote his life services to the cause of Spiritualism.

Milton, Ill.

Letter from Mrs. Florence F. Dickson.

To the Editor of the Religio-Philosophical Journal:

I desire to express through the columns of your paper, my entire satisfaction with the slate writing tests given by Dr. Slade. It was my pleasure to witness the conversion of several who were skeptical with regard to spirit communion. But as the light broke in upon them, the swiftly falling tears, the joyous exclamations, and the settled look of content that transplanted the old one of doubt and distrust, were evidences of the need in every human soul for proof of continued existence. Thanks to Dr. Slade, I have in my possession a communication from my father, the handwriting being identical with that of letters received from him twenty years ago. When I obtained that communication, signed in the old familiar way, I felt that it was given me as a weapon wholly to hew down the tall weeds of ignorance and superstition, that seek to entangle the pathway of those whose gaze is turned upward and starward. To me it is a glimpse of the beyond, a bright and shining evidence that a "dear one" from the Summer-land, came to bless his child.

It is this knowledge of immortality, this truth which has been revealed, that we are watched over and blessed by the angels of our own hearts, that will aid us in giving to this psalm of life, the full expression that it demands, sweeping down the chords of truth, mercy and love, that compose its harmony, thus lifting humanity nearer and yet nearer its great Source of all life and light.

Blue Island, July 3, 1880.

THE INDEPENDENT VOICE.

Given Through the Mediumship of Mrs. Clara A. Robinson, No. 2336 Michigan Avenue.

Well, father, the change of worlds has been a blessed one for your son. Now I am well, which I never was in earth life. I come back to tell you this, that you may rejoice with me that I suffer no more, but am happy. The warm sunlight of this beautiful Summer Land is all about me. The flowers are blooming on every hand, beautiful bright-hued spirit flowers. Oh! how beautiful they are, and you know how I loved flowers. All the air of this new home of mine seems laden with their sweet perfume. Would that I could send all my dear ones a boquet of these lovely waxen flowers I now hold in my hand, or even had the power to waft their sweet odor to this lady whom I am whispering to. Please send this message to my father, S. U. Pinney, and tell him his boy Clarence sent it. He lives in Madison, Wis.

I died about ten miles from De Graff, Ohio, but my home was in Dayton. I had no regrets for passing over, although I was comparatively a young man (about thirty years old), only I left two widowed sisters who were mostly dependent upon me for support. But the God who cares for the sparrow will take care of them till we meet in this better world I am now in. My name is Jacob Stephenson.

Daniel Post returns to report that he still lives, though men call him dead. I left my body in Milwaukee; been gone several months.

I was an old man when I passed from your life to this. My name is Marcus Sherwood. I lived in Evansville, Ind., and was well known there. Although old, I was in no hurry to change worlds. If I had done some things before I left, which I ought to have done, I should be better satisfied; however, I am not sorry I am here. Geo. Miller helped me to come through this medium.

Letter from Rochester, N. Y.

To the Editor Religio-Philosophical Journal.

Mesdames Colby and Smith have just closed a most successful engagement of three months here. Their meetings have been well attended, especially the evening services, by a large class of thinkers and investigators, and I am satisfied a fresh start has been made in all that pertains to free thought, and free discussion of the sacred (?) doctrines of the church, is too common to elicit surprise.

Orthodoxy here has been shocked, as you are aware, to its very centre, and would be still more so if some I know were true to themselves, but the car of progress moves onward, human souls must be born into light as well as human bodies, and man is awakening to the fact that he has an individualized life to create and live true to himself without vicarious atonement, without hell or a devil, and even without a Jewish Jehovah to demand of him a belittling of himself at the expense of his selfhood.

The "Friends of Human Progress," Waterloo, N. Y.—this society for thirty-two years has had the freest of platforms. Instituted by the "Progressive Friends," it battled nobly for human freedom, and its constancy to the liberal ideas of the great anti slavery reformers, is history to day, like all the wonderful events of that period that culminated in our war for freedom of men and women in slavery; and since that time, its meetings have been called in the interest of the "Friends of Human Progress," be they Infidel, Christian, or Spiritualist, or anything else. Presided over this year by one who styled himself orthodox, it was characterized by harmony and good will; and there is in all that neighborhood a strong foundation laid for the development of the young in human freedom and free discussion.

I trust the JOURNAL will ever be true to truth and those who proclaim it, not only by words in high places, but by lines that preach a higher gospel to men than creeds or dogmas can furnish.

CORNELIA GARDNER.

D. Madden writes: After sixty-one years of rudimental or mundane life, the following are some of my conclusions: All mankind must go through an experimental knowledge of their true relations in life. There are laws to which we owe allegiance, and heaven, which is a condition of happiness, can only be attained by harmonizing with the laws or governing principles that will promote our best interests. Those laws are broad and give ample freedom to mankind to do right, but no license to do wrong. We must obey the physical laws in order to maintain our life and health as well as the conditions that promote the growth and development of our faculties; also to attain to the highest moral and social status, and any course of life that does not advance our interests in all that pertains to our well being, but brings the penalty or suffering of wrong-doing, then becomes our teacher or monitor, instructing us that we must practice self-denial and not yield to our propensities or desires in those things that bring suffering and misery; therefore we must all attain to an individual and experimental knowledge of our true conditions in life, and as we are now laying the foundation of our continued life beyond the grave, our conditions whether happy or unhappy at our advent into spirit-life, greatly depends on our deportment here.

D. C. Ashmun writes: The Society of Spiritualists and Liberalists of Flushing, Mich., is progressing slowly but surely to a permanent and responsible organization. We now have a hall hired for the coming year, and hope by that time to be able to erect one of our own. Our numbers are increasing, and a decided interest is being manifested by some who have hitherto leaned toward old orthodoxy. We are to have a two days' grove meeting on the 17th and 18th of this month. J. H. Burnham and Mrs. Pearsall have been engaged, and we hope to see many others at the time. A special invitation is extended to the brothers and sisters to be present, especially speakers and test mediums.

Nathan Tabor writes: I like the JOURNAL so well that I do not want to have it stop. I like your way of dealing with the frauds. I have seen so much of it that I long since came to the conclusion that if we could not stop some of it, or put a mark on it so we might know it, we might as well throw the whole thing up. I am glad you are pursuing the scientific methods in your investigation. The world will have to come to it sooner or later, and then we will have done with many things now preached as truth.

H. Snow writes: I perceive that the course of the RELIGIO-PHILOSOPHICAL JOURNAL is still upward, as well as onward. No. 16 (just received) is truly a number one in point of excellence. "The Theological Truce," by S. E. Tyrrell seems especially worthy of attention, and the editorial, "The Spirit of the Press" and others, are full of life and force.

L. S. Wood writes: I admire the JOURNAL'S candor and liberality, although in these ends of the earth we have to accept what we read of the great things Spiritualism is doing, without the gratifying experience of seeing it and testing it for ourselves. I believe you are advocating the cause of truth.

Chas. Bradway writes: I would not be without the JOURNAL in my house for double its subscription price. I consider it has no equal as a paper in elevating the human race, striking at the roots of mythical theocracy, superstitious credalism and idolatrous dogmas.

Chas. H. Lehr writes: I am not prepared to indorse all the theories advanced by the JOURNAL, yet I admire your bold and independent stand in condemning licentiousness and fraud, and teaching a pure Spiritualism.

Daniel Morrison writes: Spiritualism has materially increased in this village within the last year, and developed many peculiar phases of mediumship among us.

J. L. Batchelor writes: Accept my hearty approval of the course of the JOURNAL and the hope that your labors may be crowned with abundant success.

Wallace Downs writes: Continue the course you have started and you will soon win the favor of all good and true Spiritualists.

D. R. Edwards writes: I do not see why it is that none of the very many lecturers and mediums ever come to the east end of Long Island (which is only ninety-five miles from New York City) and is dotted with large villages, such as Sag Harbor, Green Port, Orient, Southold, Riverhead, East Hampton, South Hampton and Bridge Hampton, all of which would give a good audience to a good lecturer on the spiritual philosophy. I have taken the JOURNAL nine years, and have nearly every number on file, and it is really a pleasure to compare the present with the past; although the JOURNAL of nine years ago is grand, the JOURNAL of 1880 is a giant in progress. May God and the angels bless the RELIGIO-PHILOSOPHICAL JOURNAL and its editor.

Notes and Extracts.

The vices we scoff at in others, laugh at us within ourselves.

The great world is moving on to a higher truth and a larger justice.

Of all the facts of Spiritualism, those which tell upon this problem with crushing force, are the spontaneous apparitions of all ages.

Make your example your leading form of teaching, and let your good living be the chief pillar of your work.

In medial utterances there is usually an unconscious mixture of the thoughts of the medium with the thoughts of the spirit, and this blending renders the assertions in the messages as to spirit identity, questionable.

As the shadow of clouds softens the lines in the photographers picture, and mellows to beauty sharp angularities, so trial mellows the sharp asperities of life, takes from beneath us earthly support, and teaches us to lean heavily for support on the Everlasting Arm.

F. P. T., of Towanda, Pa., claims that trance mediums who are not clairvoyant, can be taught to become so, by means of spirit control, and by the spirits leaving them when they give up the control, in the same condition in which they found them when they took control.

In the case of death-bed apparitions, in which the spirit appears to one or several persons at one place, at the time of the death of the body at another place a long way off, and gives the first information of its departure from earth, there is no question as to the personal identity of the apparition.

A saw in a lumber mill at Live Oak, Ga., some weeks ago struck a colored man on the head, sawing through the skull and penetrating the brain so that some of the brain matter exuded. His physicians expected him to die in a few hours at farthest, but are now in hopes of his complete recovery.

"In the long run fame finds deserving man,
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretence, unnoticed, goes its way.
There is no Chance, no destiny, no Fate,
But fortune smiles on those who work and wait,
In the long run."

Purity in thought, word and deed, as man's chiefest duty to himself; universal philanthropy and loving kindness; self-sacrifice and self-denial; humility; sincerity; forgiveness of injuries; the worthlessness of mere external ceremony; the Fatherhood of God; and the universal brotherhood of humanity;—these were the principal points in Christ's teaching, and they have lost nothing of their lustre now, simply because they are divine verities, eternally and irreversibly true.

The New York *Graphic* says: "Several cases of death resulting from or directly following vaccination have recently occurred in this city. This will not do—at least it ought not to be permitted to do. Nothing can be more painful to a parent than the reflection that the death of his child was the result of an act to which he was at least a consenting party. An isolated case of erysipelas caused by vaccination might be set down as anomalous; but when half a dozen such cases follow each other in rapid succession, it becomes a subject demanding immediate and close attention."

Dr. Fahnestock was reared among people who do not take kindly to Spiritualism, to say the least. He was at first bitterly opposed to the "delusion," but was fully convinced of its truth by means of experiments which he was led to make by reading the work of Dr. Hare, whom he had known as a professor while pursuing his medical studies. He believes that much of the confusion of mind and physical deterioration so often attending the development of trance mediumship come from the fact that the controlling spirit does not understand fully the law of control.

Supposing that all the evidence of spirit identity could be swept away, the common phenomenon of a living hand or head, the duplicate in appearance of that of the medium, appearing at one part of the room while the medium is in a dead trance at the other, would of itself be extremely suggestive. While gazing at the sleeping medium in one part of the room, and the living duplicate of him at the other, the question might well arise in the mind of the observer, whether when the dead body of a friend is in the coffin, the living counterpart may not be somewhere else.—*London Spiritualist.*

Two young Basques have just been condemned at the Basses Pyranees Assizes to two years' imprisonment for burning an old gypsy woman, much venerated in the country as a necromancer and sorceress. The man found this aged female lying in the road, helplessly intoxicated, and set fire to her clothing, thereby causing her death amid horrible agony. Extenuating circumstances were, however, found, the doctors declaring that the old woman was so inveterate a drunkard that they could not state positively whether spontaneous combustion had not forestalled the effect of the pyre to which she had been so ruthlessly subjected.

The religious system which owes its origin to Zoroaster is probably as ancient as Judaism, and certainly taught the immortality of the soul and a future state of rewards and punishments for centuries before these doctrines were prevalent among the Jews. For ages prior to Christianity it inculcated the necessity of purity in thought as well as in word and deed; that sins must first be repented of and then atoned for, and its followers were forbidden to kill even animals wantonly. Knowing this, is it not pertinent to inquire whether such a pure and venerable religion should not command the respect of the civilized world?

Though orthodox writers are in the habit of pretending that Jesus of Nazareth was the first and only incarnation of God in humanity for the purpose of teaching mankind the truth, we find that many "Messiahs" had appeared, in the far East, ages before Christ. The parallel is not confined to this fact alone; we find that a close similarity exists between the teachings of Christ and the great religions of the ancient world. Buddha as well as Christ preached salvation to all, and commanded his disciples to preach his doctrines in all places and to all men. The truth that God has made of one blood all nations of the earth—the idea in fact of humanity—was first pronounced by Buddha, who did exactly as Jesus afterwards did, in bursting the bonds of creed, inviting all Gentiles to his embrace.

Mental Cures of Physical Disease.

The American young lady who believed that she had got a bristle of a tooth-brush fixed in her throat got worse and worse, though there was no bristle there, till she was persuaded by her doctor's ruse that he had extracted it, after which she recovered as rapidly. On the other hand there are very well attested cases, though none is quoted by the writer, in which mere fright, directed to the expected suffering of a diseased part, has caused a powerful but salutary revolution in the condition of the diseased organ. Dr. Carpenter—if we mistake not—in his "Mental Physiology" gives a case of complete absorption of some very dangerous tumor in a very few hours under the influence of mere terror at the prospect of the pain of the surgical operation—it was before the days of chloroform—which had been determined on to remove it. Here was a case where attention—and attention of no hopeful kind—produced the very opposite effect to that which, in the American young lady's case, attention of the despondent kind had produced—the very same effect, indeed, which a remission of attention, when accompanied by the hope of cure, had in that case produced.—*London Spectator.*

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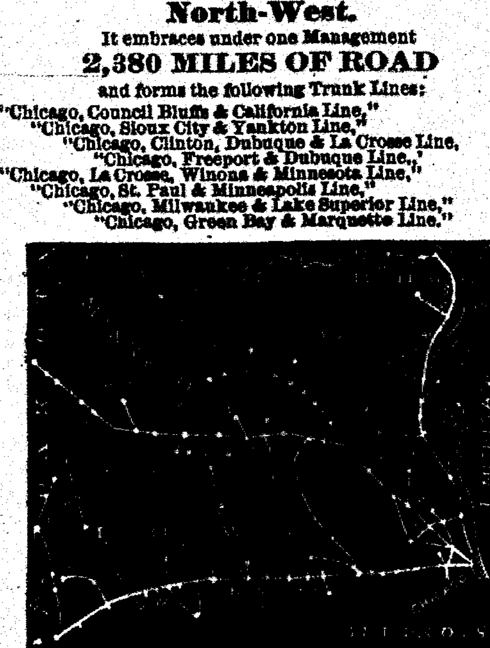
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Map of the Chicago and Northwestern Railway.

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RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	§7:00 a m
9:15 p m*	Sioux City and Yankton Express	§6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:04 p m
9:15 p m†	Dubuque Express, via Clinton	§7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
6:15 p m*	Junction Passenger	*7:00 p m *8:15 a m

NOTE—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

8:00 a m*	Milwaukee Fast Mail	*4:00 p m
8:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	‡3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

11:30 a m*	Lake Forest Passenger	2:20 p m
4:10 p m*	Kenosha Passenger	*9:30 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:55 a m
11:00 p m*	Highland Park Passenger	*10:00 m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

9:30 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:55 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:40 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m†	St. Paul and Minneapolis Express	§7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m†	LaCrosse Express	§7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m†	Winona and New Ulm	§7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
10:00 a m†	Davenport and Peoria Express	†6:00 p m
12:30 p m†	Council Bluffs Fast Express	†2:30 p m
12:30 p m†	Kansas City, Leavenworth and Atchison Fast Express	†2:30 p m
5:00 p m†	Peru Accommodation	†10:20 a m
10:00 p m††	Council Bluffs Night Express	‡6:20 a m
0:00 p m††	Kansas City, Leavenworth and Atchison Night Express	‡6:20 a m

BLUE ISLAND ACCOMMODATION.

6:55 a m†	Accommodation	† 6:40 a m
8:40 a m†	Accommodation	† 7:45 a m
12:20 p m†	Accommodation	† 9:10 a m
4:15 p m†	Accommodation	† 1:30 p m
6:15 p m†	Accommodation	† 4:40 p m
7:10 p m†	Accommodation	† 6:30 p m
11:30 p m a	Accommodation	a 11:00 p m
1:15 p m b	Accommodation	b 10:05 a m

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Van Buren street bridge, and Twenty-third street. Ticket offices at 89 Clark St., Grand Pacific Hotel, and Palmer House.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:40 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*8:00 p m
9:00 p m*	Kansas City Night Express	‡7:25 a m
9:00 a m*	Mobile and New Orleans Express	*8:00 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
9:30 p m*	Pekin and Peoria Express	*8:00 p m
9:00 a m*	Chicago and Paducah R. R. Express	3:40 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:40 p m
5:00 p m*	Joliet and Dwight Accommodation	‡9:10 a m

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EXPLANATIONS OF REFERENCES.—*Daily except Sundays †Except Saturdays. ‡Daily. §Except Mondays. ‖Except Saturdays and Sundays. ¶Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.

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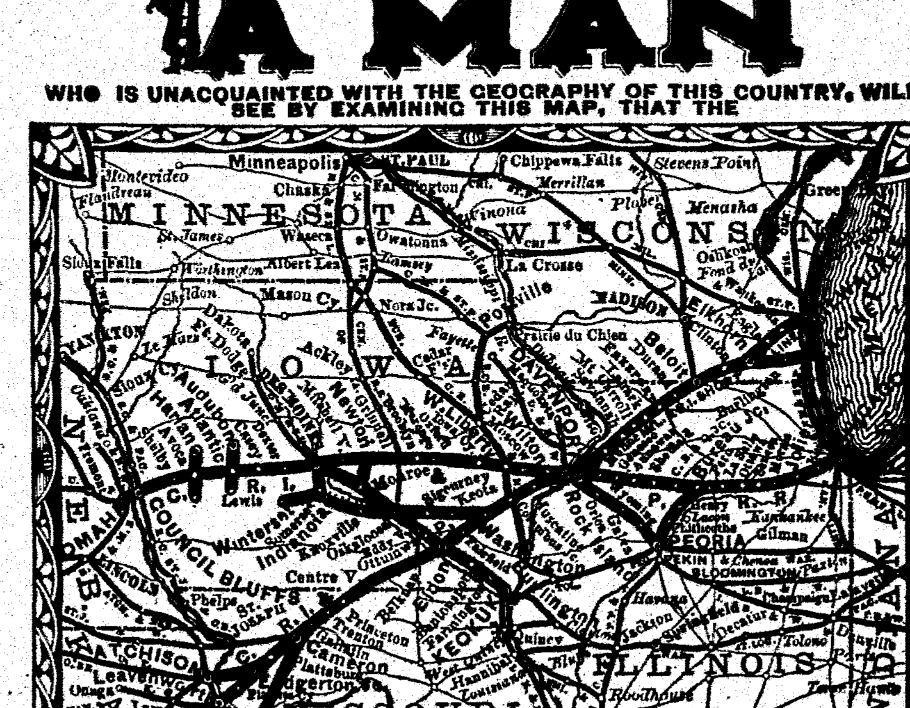
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At COUNCIL BLUFFS, with Union Pacific R. R.
At OMAHA, with B. & Mo. R. R. R. in Neb.)
At COLUMBUS JUNCTION, with B., C. R. & N. R. R.
At OTTUMWA, with Central Iowa R. R.; W., St. L. & Pac., and C. B. & Q. R. Rds.
At KEOKUK, with Tol., Peo. & War.; Wab., St. Louis & Pac., and St. L., Keo. & N.-W. R. Rds.
At CAMERON, with H. St. J. R. R.
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CHAP. 6.—*Higher Heavens (continued).*—Sunday Observance; Titles and Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Provision of Spirits: the Insane in Spirit-Life.
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CHAP. 10.—The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits.
CHAP. 11.—Visual Perception of Material Objects by Spirits; The Ability of Spirits to Hear and Understand our Conversation; Power of Spirits to Pass Through Solid Matter; Spirits in Relation to the Elements.
CHAP. 12.—Materialization—Form Manifestations; Phantom Ships and Railway Trains; Rappings and Moving of Material Objects; Trance and Visions.
CHAP. 13.—Spirits in Relation to Animals; Do Spirits Interest Themselves in our Business Affairs? There is Room in God's Universe for All.
Conclusion.

The author, in his introduction, says: "The problems of the ages have been, What are we? Whence came we? and Whither are we bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction to it.

The medium who has been the channel of communication with my spirit instructors is CHARLES B. KENNEY, of Brooklyn, N. Y., who is controlled exclusively by two Indian spirits; and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clergyman, who entered spirit-life half a century since, Robert Dale Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit-life about forty years ago."

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CURRENT SPIRITUAL LITERATURE.

Explanatory and Didactic—Mrs. King's Principles of Nature.—Davis, Tuttle, Babbitt, Denton, Sargent, etc—Spiritual Revelations and Scientific Theories.—Need of Spiritual Reform.

BY WILLIAM EMMETTE COLEMAN.

"'Tis the property of all true knowledge, especially spiritual, to enlarge the soul by filling it; to enlarge it without swelling it, to make it more capable, and more earnest to know, the more it knows.—*Bishop Sprat.*

"One can never repeat too often, that reason as it exists in man, is only our intellectual eye, and that, like the eye, to see, it needs light—to see clearly and far, it needs the light of heaven."—*Anon.*

"Reform, like charity must begin at home."—*Carlyle.*

"Truth is brought to light by time.—*Tacitus.*

Perhaps some may have thought, reading my remarks in the JOURNAL a few weeks since, concerning Mrs. King's "Principles of Nature"—that I was a little too extravagant in my commendation of the first volume of that work. To all such I would say that the book speaks for itself to those carefully perusing it. I said nothing but the plain, simple truth, without exaggeration or extravagance in language. Those familiar with my writing know that I am not one disposed to "gush" over or credulously accept purported spirit-revelation, and that like Prof. Denton, I am in general inclined to be coldly critical and analytically skeptical anent all such matters, exercising great caution and circumspection in my examination of writings and lectures claiming a supermundane origin. All such, I test in the crucible of exact science, weigh in the light of ascertained facts, guaging the intelligence of the mentalities from which they emanate. Various persons to whom I have recommended the perusal of the first volume of "Principles of Nature," have after perusal thereof, in every instance echoed my own opinion as to its importance, grandeur, and truth. And I now repeat, that, being acquainted considerably with the latest teachings of science upon the various points covered in the three volumes, I am convinced that the work emanates from no earthly mind—is the production of one fully acquainted with the facts and theories of modern science, some of which it confirms, while others, being based upon imperfect knowledge, are, in the light of the principles of this grand revelation from the second sphere, more or less erroneous or fragmentary. I wish, in fine and in particular, to disclaim every thing savoring of extravagance or exaggeration. Everything I have said concerning the work is true, and I have refrained from saying much that might truthfully be said, lest I might be deemed guilty of extravagant eulogium or indiscriminate praise.

I have endeavored to be as severely logical and as rigidly critical in my examination of these volumes, as I have been of all others, whether Spiritual, Christian, scientific, or what not. What I want is the truth; if I can help it, I do not propose to be imposed upon either in the way of phenomena or philosophy; and I have been specially on the alert to detect error or inconsistency in the work in question. I have at times discovered passages or sentences which seemed to me erroneous in fact or inconsistent with other parts of the volume; and questioning Mrs. King concerning them, or studying the work closer, I have discovered that in some cases, the error lay in myself,—that I had formed mistaken ideas concerning the teaching of the work, which being pointed out or otherwise detected by me, I saw at once my error; and in other cases that the detached passages were incomplete in detail when taken alone, but when read *in connection with other portions* of the book, a nearer approximation to the complete truth was obtained. I mention this merely to show how searching and closely analytical has been my study of this volume. If the work is true, it is one of the most important contributions to the world's literature our planet has seen for many a day; and if it is false, then its fallacies should be exposed and its true character indicated; and for years I have been testing it, so as to find out, if possible, its true character.

I found in it many things unknown to the science of the day; in some cases covering points upon which science had no information at the time, and in others contradictory to the received opinions of scientists generally. For a term of years I have narrowly watched the discoveries of science upon these two branches of thought; and I am pleased to say that *in a variety of instances facts in science unknown to the scientific world when the first volume was published, and contained in that volume, have since been confirmed by recent scientific discoveries.* This is a very important fact, and lends great confirmation to the general truth of the work, and to the authenticity of its reputed spiritual authorship. In those cases where there was a conflict of ideas between the scientists and the spirit-author, in some cases since its publication there has been an approximation in scientific circles towards the principles expressed in Mrs. King's work; while in others the disagreement still remains deep and wide. It may be remarked, that in most of the cases wherein these disagreement occurs other spiritual revelations and psychometric researches tend to confirm the truth of Mrs. King's teachings, rather than those of the schoolmen. The fact that in so many instances, the author of the work has shown a knowledge of facts and principles unknown to science, but since discovered to be true, encourages in us the hope—the reasonable hope I think all will admit—that in those cases where there is a lack of agreement between the theories of scientists and the teachings of the spirit-author, such disagreement is due to the present imperfections of scientific knowledge, and that in time harmony will be established between them, owing to the advances destined to be made in scientific discovery and exploration. There are numerous things in these volumes of which science as yet knows nothing. The discovery of one simple fact sometimes overturns an elaborate scientific theory, apparently based upon an accumulation of facts. Science is eternally progressive, is continually expanding its scope and circuit of power and observation, and is likewise continually reconstructing its theories to meet the new discoveries and deductions ever pouring into its plethoric folds. The three volumes of Mrs. King contain a host of new facts and new principles of which material science has no conception, and without a knowledge of which scientists continue, in many directions, to grope in the dark, stumbling on truths and half-truths here and there it may be, being incompetent to attain that full grasp of exact and complete knowledge towards which they ever praiseworthily strive.

I wish it distinctly understood that, in giving due meed of praise to this work, I am not to be considered as in any manner depreciating the writings or utterances of the many other mediums. Far from it. On many previous occasions I have commended and recommended the productions of other spiritual authors. I expressly disclaim the intention to exalt the writings of any one medium or seer to the exclusion of all others. Many excellent writings, some inspirationally and some normally produced, are found in our spiritual literature, writings full of grand and glorious truths, such as the world needs. Many of these works are better known than those of Mrs. King; and I desire to place the latter side by side with the others, not to supplant them, but in conjunction with them to form a library of spiritual knowledge for the "healing of the nations." Equality, not superiority, is what is claimed, each one standing upon its own level; and such I am sure, is the desire of Mrs. King herself. There are many Spiritual works, which from the nature of their contents and their adaptation to the people at large, are calculated to reach a greater number, and probably do more good than the "Principles of Nature." None of these books can be spared; each in its appropriate niche fills a place. The writings of Davis, Tuttle, Peebles, Denton, Babbitt, Crowell, Brittan, Stainton-Moses, Mrs. Britten, Miss Doten, Mrs. Horn, Sargent, Owen, Edmonds, Finney, Newton, Stebbins, Putnam, and various others; and the lectures of T. Gales Forster, J. J. Morse, Colville, Mrs. Richmond, Mrs. Hyzer, E. V. Wilson, Dr. Buchanan, Mrs. N. P. Fox, and a host of others, are all useful and important, all doing their part in impelling on the cause of the Spiritual Dispensation as manifest in its several phases. I cannot endorse all that any of these writers and speakers give to the world (of course I agree with some more than others), and neither do I accept all found in Mrs. King's works. That which addresses itself to my individual reason and judgment I accept; that not so assimilating, I summarily reject, no matter whence its purported origin. I follow blindly no leader, or authority, whether mundane or supermundane. Infallibility pertains to nothing human. No work was ever produced yet on earth entirely free from error.

I study the writings of the scientists and the writings of spiritual authors and mediums, knowing well that though they may contain much truth, they do not contain all truth, or even the exact truth upon all the points presented. I weigh the teachings of scientists in astronomy, geology, chemistry, physics, philology, etc., and I weigh the teachings of spiritual authors in those and cognate subjects, such as Davis, Tuttle, King, Babbitt, Denton, etc., and from the mutual comparison, the careful study of the two, I assimilate with my mental constitution such facts and principles, whether found in the one or the other, as my best reason and judgment impel me to accept, holding myself open, however, to a modification or revision of the conclusions reached whenever preponderant evidence of error is presented.

It is not well to accept anything as a positive finality, outside of pure mathematics. Progress is the order of the universe, not stagnation and dry rot; and above all others it would seem that Spiritualists should be progressive. But, to our sorrow, we perceive that Spiritualists as a class are as stationary and unprogressive as the great orthodox world. They fall into certain ruts of belief, dogma and theory, and there they stick. There are many Spiritualists—some quite prominent in our ranks—whose connection with the cause dates from its early inception thirty years ago; and they stand precisely where they did then, no increase in knowledge of spiritual laws, principles, and truths, no progress in scientific and philosophic wisdom (some of them are even snarling and sneering at *materialistic* science), but year after year they dole out the same old platitudes and dogmatic assumptions, many of which in the light of the advances in Spiritual truth given to the world in latter times, are now known by progressive minds to be very erroneous. Spiritualists claim to be creedless and free from dogma while in truth a large number of them are as creed bound, dogmatic, and bigoted as any churchman could be. They hug to their bosom certain pet theories and dogmas concerning spirits, spiritual communion, and the Spirit-world; and if any one, in the spirit of free thought and rational inquiry, ventures to say a word in criticism of any of their articles of faith, they feel incensed at once to denounce and abuse in unstinted terms the one speaking his honest thoughts thereupon. They cling as closely to their creed, and resent as uncharitably and as bitterly any honest criticisms thereupon, based on reason and common sense, as does the average churchman as regards his "thirty-nine articles" or the pet creed of his especial form of faith. The same old spirit of unreason, fanaticism, bigotry, superstition, lack of fraternity and charity (coupled with an almost total lack of appreciation of the beneficent principles of forethought and free speech), persecution of suppositional error and honest differences of opinion, is just as virulent in the spiritual ranks as in those of orthodoxy. Nor is this pernicious spirit confined to Spiritualists among Liberalists; for nearly all classes of Liberals are similarly affected and infected. Materialists are just as bad as Spiritualists. They both call themselves Liberals, but with how large a number of both is their dense ignorance of what true Liberalism means. The Free Religionists seem freer from this malevolent spirit than any other class of Liberals, and it is to their credit that this is so.

Now some of those plodding along in the old ruts of an old almost effete Spiritualism, clinging to old, exploded notions now happily supplanted by newer and fresher revelations from the fountain-head of spiritual truth, may take exception to the sublime truths scattered on every page of Mrs. King's three volumes. Many of these truths have been proclaimed again and again from the beginning of the new dispensation—may be found in the writings of Davis, Tuttle, and others—but they were little heeded by the swarms of wonder-seekers flocking into Spriritualism's over-crowded embrace. Early in the movement certain dogmas became, so to speak, orthodox among Spiritualists, and by natural descent they have come down to us firmly fixed in the minds of believers in general. In contradistinction to these erroneous ideas, from the beginning Davis and others have presented more truthful conceptions of spiritual laws and principles, viewed in the light of which the erroneous character of various popular teachings in Spiritualistic circles is plainly manifest. The evil has now attained such gigantic proportions that an effort is being made from the Spirit-world to correct, to some extent at least, the errors so prevalent in our ranks. Davis has been from the first a heterodox Spiritualist. Instead of paying heed to the beautiful and inspiring truths revealed from the Spirit-world through his illuminated seership, truths appealing to the enlightened reason of the thoughtful and the calm earnest seeker after truth—the great body of Spiritualists (with many noble exceptions, however), have wandered off into devious paths, following hither and thither after delusive *ignes fatui*, only serving to lead the infatuated pursuer into the miasmatic swamps and pestilential quagmires of re-incarnation, conscious pre-existence, occultism, beliefs in "elementals" and "elementary" spirits, obsession by malignant and Jesuitical spirits, as well as illogical and untenable theories concerning the processes of spirit communion, the nature and producing causes of psychical and spiritual manifestations and their comparative value and importance, the nature and proximate causes of trance and inspiration, materialization, the double, clairvoyance and psychometry, the location of the Spirit-world and the nature of life and existence in the spiritual spheres, *et id omne genus.* Much of our Spiritualism is full of errors upon all these points, mostly due to the slip-shod, superficial, and unscientific manner the phenomena and teachings of Spiritualism and the Harmonial Philosophy have been examined and accepted. Thank God the sifting process is begun; but it will be a long and wearisome work to cleanse the Augean stables of a corrupt and illy-understood Spiritualism such as now surrounds us. We know, though, that in time it will be done. Truth is bound to triumph; error will inevitably die, and what a mass of error do we find in certain phases of present-day Spiritualism. The fundamental conceptions are based upon eternal truth, but the superstructure thereupon reared, the application and unfoldment of those primary conceptions have, in some cases, distorted and perverted them almost beyond the trace of recognition.

Many of the principles of true Spritualism outlined in Mr. Davis's works receive due recognition and confirmation in Mrs. King's writings. Truths lost sight of by the spiritual multitude are brought prominently to their notice and urged upon their tattenion in the sacred name of truth and its inspiring mandates. Well will it be be for them if they give due heed to the truthful lessons of wisdom imparted from the higher circles of the second sphere. Reform in Spiritualism is urgently demanded; and a potent instrumentality in this regard will the works of Mrs. King be found.

I had intended to refer to some of the important truths and healthful principles contained in the third volume of "Principles of Nature", upon the nature of mediumship, trance, and clairvoyance and the glories and beauties of the spiritual universe therein brought to our gaze; but the length of this article precludes it at this time. In another paper I may give fitting attention to this excellent compendium of spiritual laws and forces.

Presidio of San Francisco, Cal.

Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia will hold their second annual camp meeting at Neshaminy Falls Grove, Willett's Station, on the Bound Brook railroad, from Philadelphia to New York, eighteen miles from the first named city, commencing on Sunday the 18th day of July, 1880, and continuing until Monday, August 16th, inclusive. Complete arrangements have been made and the camp ground may be occupied after Thursday, July 15th.

The following named speakers have been engaged:

Sunday, July 18th.—W. J. Colville, Boston; Elizabeth L. Watson, Pennsylvania; Cephas B. Lynn, Sturgis, Mich.
Tuesday, " 20th.—Cephas B. Lynn, Sturgis, Mich.
Wednesday, " 21st.—Mrs. R. Shepard, Minneapolis, Minn.
Thursday, " 22nd.—Elizabeth L. Watson, Pennsylvania.
Friday, " 23rd.—W. J. Colville, Boston, Mass.
Sunday, " 25th.—Edward S. Wheeler, Philadelphia; Mrs. R. Shepard, Minneapolis; Elizabeth L. Watson, Pennsylvania.
Tuesday, " 27th.—Mrs. R. Shepard, Minneapolis, Minn.
Wednesday, " 28th.—Elizabeth L. Watson, Pennsylvania.
Thursday, " 29th.—Mrs. R. Shepard, Minneapolis, Minn.
Friday, " 30th.—Sarah A. Byrnes, East Boston, Mass.
Sunday Aug. 1st.—H. H. Brown, Willimantic, Conn.; Sarah A. Byrnes, East Boston; W. J. Colville, Boston.
Tuesday, " 3rd.—H. H. Brown, Willimantic, Conn.
Wednesday, " 4th.—Elizabeth L. Watson, Pennsylvania.
Thursday, " 5th.—Emma H. Britten, London, Eng.
Friday, " 6th.—Emma H. Britten, London, Eng.
Sunday, " 8th.—W. J. Colville, Boston; Elizabeth L. Watson, Pennsylvania, Mrs. R. Shepard, Minneapolis, Minn.
Tuesday, " 10th.—Elizabeth L. Watson, Pennsylvania.
Wednesday, " 11th.—Samuel Watson, Memphis, Tenn.
Thursday, " 12th.—Nellie J. T. Brigham, Colerain, Mass.
Friday, " 13th.—Samuel Watson, Memphis, Tenn.
Sunday, " 15th.—Samuel Watson, Memphis, Tenn.; Nellie J. T. Brigham, Colerain, Mass.; Edward S. Wheeler, Philadelphia.

Besides the especially well-known and distinguished speakers, mentioned on the above list, A. B. French, Clyde, Ohio; D. M. McFall, Nashville, Tenn.; Kersey Graves, Richmond, Ind.; Mrs. H. Morse, Ravenna, Ohio; Juliette Yeaw, Northborough, Mass., and a number of others of equal ability and genius, have informed the committee of their purpose to attend the camp meeting, where they will lecture at various times, upon days and hours not filled by arrangement of the list, or whenever there may be a failure to carry out the regular order as announced.

Mediums for various phases of spirit power will be present, affording investigators an opportunity of testing the facts and truths of Spiritualism.

Vocal and instrumental music by destinguished professional artists will be an exceedingly attractive and pleasing feature of the meetings, and add to the spiritual profit of the occasion. The services of a number of accomplished singers have been secured, among whom may be named the grand soprano, Miss F. Leone Frost, of New York City, well known and highly recommended as a public artist and vocalist both in Europe and America. She will be accompanied as usual by the very able pianist, Miss —— Colby, the accomplished daughter of C. C. Colby, the assistant business manager of *Art Journal*. The committee have also secured for the term of the camp meeting the services of Miss Lena D. Wittkorn who as a singer, organist, and leader of the choir of the First Association of Spiritualists of Philadelphia, has long been highly appreciated by the lovers of music. A good choir of male and female voices will lead in Congregational singing. Mr. Chas. Brossman of Philadelphia will conduct an efficient orchestra and furnish instrumental music in connection with the lectures, and at the Pavilion of dancing. The delightful and exceedingly satisfactory assemblies for dancing which attracted so many orderly and well-disposed people last year will be repeated this season every week day evening and Wednesday and Saturday afternoons under the superintendence of the popular Manager, Mr. B. F. Du Bois, of Philadelphia.

The extensive grounds of Neshaminy Falls Grove, are admirably adapted to the use of camp meetings and other age assemblies; they combine great natural beauty of scenery with the best artificial facilities, such as fine croquet lawns, patent swings, abundant shade, springs of pure cold water, a lake over two miles long, a fleet of pleasure boats, etc., etc. The grounds are well kept, carefully cared for and perfectly healthy.

The enterprising proprietor, Mr. Wm. M. Griffiths, has made great improvements upon them the present year, and will give strict personal attention to the comfort and convenience of its visitors through the summer.

A regular and effective police force will be on duty during the camp meeting. Ample accomodation will be provided at the grounds, and in the vicinity for boarding and lodging at the following rates: Table board per week at the grounds $4; meals 30 cents each for breakfast and supper; dinner fifty cents; lodging twenty-five cents. Board and lodging can be had at farm-houses in the vicinity at from six to seven dollars per week; lodging 50 cents; children at one-half the above rates. All letters to persons in camp must be addressed Spiritualist's Camp Meeting, Oakford, Bucks Co., Penn. For information apply to Francis J. Keffer, General Superintendent of Camp Ground, 615 Spring Garden st., Philadelphia, or at headquarters on the camp ground during the meeting.

Parties of not less than ten persons can make special arrangements for reduced fare with the Philadelphia & Reading railroad from New York, and all points on this road and its branches. Parties in New York will apply to H. P. Baldwin, Agent of N. J. Central R. R., 119 Liberty street.

The Tuesdays and Thursdays of each week will be "excursion days" with especial entertainments and exercise.

The First Association of Spiritualists of Philadelphia, by the Board of Trustees, per the Committee on Public Meetings.

EDWARD S. WHEELER, Secretary.

28 19 21

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