

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED  
I. PHIL.

ROMANCE AND GENERAL REFORM

Truth fears no task, bows at no human shrine, seeks neither place nor applause: She only seeks a hearing.

VOL. XXVI.

JNO. C. HUNDT, Editor.

CHICAGO, MAY 24, 1879.

\$2.15 IN ADVANCE.

NO. 12

## THE PHILOSOPHY OF DEATH.

A Notable Discourse at Hartford, Ct., by Prof. Wm. Denton.

Death a Universal Blessing—What Would Happen, Without Death—Amazing Facts in Psychometry—The Birth of a Spirit, Clairvoyantly Described.

Mrs. Hemans tells us that

"Leaves have their time to fall, and flowers to wither in the north-wind's breath, and stars to set—but thou hast all—All seasons for thine own, O Death!"

Higher than our proudest steeples soars a California cedar; for two thousand years it has been building its gigantic pillar, in defiance of the rocking storms and the lightning's stroke. A thousand cities that earth bore proudly on her bosom when it was a sapling, are now unknown. Yet, there it stands in its majestic pride. But death reaps the forest of two thousand years with no less certainty than it cuts down the waving grass and the blooming flower of a season.

The broad-based Pyramids have looked down upon a hundred generations, as these have marched to their destiny before them. But even they feel the tooth of time—and a mound of undisturbable desert sand will lie where rest the enduring Pyramids. But here are the dead-kissing, the heaven-propping, the everlasting mountains; yea, they, too, must perish; these rivers that run down their furrowed sides are the corpse-bearers carrying them down to the ocean, whose caverns yawn to receive them. These winds that howl around their frosty heads are chanting their funeral dirge.

### DEATH A UNIVERSAL FACT.

Yea, the great globe itself, million-centred, rock-ribbed, fiery-hearted, the mother of empires, the too, must be gathered, when her hour comes, into the arms of the burning sun, from which she sprang, and the heavens know her no more; for worlds have their time to fall, and suns to perish, and bright stars decay, and all things that were created of the breath of the Creator, the all-compassionate, death. Death is written upon everything that the universe contains. But after all, it is only the turning of the kaleidoscope; the old forms have departed, the combinations have dissolved, but that which composed them remains, enters into new combinations, as fair to the eye, as perfect in form, in like manner to pass and be succeeded by others, in the eternal procession of all things. The old cedar falls; but out of its dust springs the young one, more vigorous for the ashes of its predecessor, and waves in time its lordly crown as high as those who went before it. The mountain decays; its last atom is borne upon the sea's troubled breast; but out of the ocean depths spring new mountains, higher and fairer, and enriched with the spoil of the ocean beds from which they were elevated. Death is no curse imposed upon an otherwise immortal being, in consequence of the sin of the first pair. It existed for ages before man or sin appeared upon the planet; and it is evident that if the pure spirit could return to earth, and be clothed in flesh; death would claim his body with no less certainty than that of the vilest criminal. Death is interwoven with the very constitution of the planet, and doubtless of the universe. It swam with the primeval mounds in the steaming waters of the early seas; it lurked in the groves of the carboniferous swamps; it swept off the successive hosts that reproduced upon the globe, through the ages; and it came to the first man, as it had previously come to all living—and thus it comes to us.

The earth is a grand sepulchre; the sea but a wide, deep grave. Our bodies are but the walking ashes of the departed, lent us for a time, to be returned when death gives us notice, by a summons that none can neglect or resist. Old worlds reach the goal; new worlds start hourly on the track. The matter composing our planet has belonged to other worlds, millions of times, and shall doubtless belong to worlds unnumbered in the coming time. The water we drink has made it the glory of many a sunset, and spanned the sky in rainbow arches; the dust beneath our feet has been trodden, as it is now trodden upon, by uncounted generations in the past; and every drop of the briny sea has coursed down the cheeks of the children of sorrow. There is not a particle of this planet that has not belonged to worlds unnumbered, before this. And this is true of humanity. There goes the grand life-procession over the planet. They march over the globe in constant succession. The old man, the young maiden, and the little children, just tottering on their feet, and take no backward step. They march continuously—dropping their bodies as they go; bodies that have served the soul's purpose for a while, and these bodies are seized by the law of decay and change, and by the subtle alchemy of death are transformed into grass and flowers, to feed those who are to follow, when all those who are present have gone. Well done, old body! You have served my turn; go back to the earth, to which I bequeath you—make corn, grapes, apples, pears for the oncoming hosts, for the new men and women, better and fairer than we, when we have gone to fulfill our destiny in another condition of being. So goes the grand march. There never was a time when just that thing did not take place. What is true of the world to-day, is true of all past time. You will see, then, that death

is no curse. You will see, that the common notion that Death was imposed as a curse, is utterly false.

Death is no curse, it is perfectly natural, it is a part of the order of the universe. It is only in the unnatural world that things are immortal. In the natural world all things are subject to the dominion of death. Death follows us everywhere like a shadow. It is best that it should be so. Were it otherwise, all progress would be impossible. Were it otherwise, we could not take a forward step.

### THE EARLY AGES.

Go back in the history of this planet, and mark the march of the globe through the ages. Go back to the Silurian time, when shells were the highest type of life. Walk along the shore, and see the waves, as they roll in from the extravagant shallows, upon the bleak highlands that then dotted the surface of the planet, when continents were unborn. You will mark, as the waves roll in, that they bring harvests of shells, and strew them upon the beach, heaping them up like grass beneath the scythe of the husbandman. They are the marks of the dead mollusks that lived one hundred millions of years before us. Death reaped his harvests then, as now. If there had been no death, this would have been a world of clams forever. (Laughter and applause.) It was only by the death of the inferior types that place was made for the superior—and life became possible on the planet.

### THE REPTILE WORLD.

Come nearer to the Jurassic period, when reptiles flew through the air; when reptiles basked on the rocks, reptiles floated on the surface of the deep, reptiles wandered through the depths of the woods, feeding upon the soft-bodied trees—then, it was a world of reptiles. Then, reptiles were the masters of the planet. There lies a skeleton of one, the bones of whose weight 600 pounds. There the bones lie, on the flanks of the mountains of Colorado. They tell the story of death. If death had not come this would have been a world of crawling reptiles forever. You and I could not have had an existence. It was necessary to remove those early forms, that higher forms should take their places.

### THE MAMMOTH ANIMALS.

Come up to the Tertiary age—you will find the same condition again. The old hosts have gone; the great reptiles have vanished. The mammals are here—gigantic elephants, larger than the largest of India, roamed through magnificent forests, where are now the prairies of the West—breaking down the branches of the trees, bathing in the lakes, washing in the rivers; the hippopotamus, bathing in the waters, the rhinoceros, feeding upon the reeds and soft plants, great bears, gigantic mastodons grazing in the natural meadows—larger than the elephant of the present time. This was the age of mammals and great beasts. But if death had not come, this earth would have been a huge menagerie forever; man could not have had an existence upon the planet. Death has removed the lower forms of life, and made room for the higher. This is one of the conditions of progress. A world that is a world of progress is of necessity a world of death.

### A NOVEL IDEA.

More than this, if death could have ceased when man came, what would have been the result? We could only have had a world full of brutal, savage men, such as we know have represented humanity in Europe, Asia, Africa, and America, in the earliest periods of man's existence on the planet; rude savages, killing wild beasts and eating their flesh. We have found their remains, we know what they did from marks they made—from the marks of their stone axes cutting and splitting the bones. If death had not taken these men away, they would have filled the world, in process of time; reproduction would have ceased, because there would have been no room for new-comers. You and I could have had no place here.

### IF DEATH COULD BE ABOLISHED—THEN WHAT?

Let death cease to-day, and it would be the most unfortunate thing that could happen. In one thousand years this planet would be full. There would be just so many people here as could be by any possibility live—and then, reproduction would have to cease—no more babies, no more little children, no more young folks, no more courting! (Laughter.) Because before that time, everybody that would have been likely to marry, would have married, old bachelors and old maids would have remained old bachelors and old maids forever. Every man and woman would be gray and wrinkled. What would be the result of this? Fogyism!—nothing but fogyism—What kind of a world should we have? Everything at a dead stand-still. In such a world, fire could not burn, water could not wet, exercise could not weary—for we weary because we are wasting; stop death, and you stop waste. Stop death, and you stop appetite—for appetite comes from exercise and the waste of the tissues. No more breakfasts, no more dinners. If such a thing prevailed for a single year, the veriest old fogey would kneel down and say, "O God! give us death, to save us from this horrible world!"

### KNOWLEDGE COMES SLOWLY.

Let us be thankful that we live in a world where there is death; it is one of the greatest blessings. All stories that tell you that death is a curse, are false. All books that say so are false. Just as soon as life came, death came. More beings have died on th

planet than there are drops in the ocean or sands on the shore. More blood has been shed than there is water in the sea. There isn't a foot of ground that has not been a battle-field and a grave-yard. Our mountains are in many respects monuments of the world's dead. The world has lived and lived hundreds of thousands of times in the great past. But that is not all. If that was all, we should have to be satisfied, because we could not help ourselves. But that is not all. We do not see at a glance all there is of this planet. Men looked at this planet a hundred thousand years before they dreamed it was round. When they began to think there was somebody on the other side of the planet, they thought those people must of course walk heads downward; and there are many people who do not get the right idea through their heads to-day. They don't dare tell what they do believe. They don't say how it seems to them for fear of being laughed at. It takes a long time to get ideas through people's heads. How long did men look at the sun before they had any conception of its gigantic size? Millions of times they look at it and thought it no bigger than the trenchers they ate their dinners from, or the shields they wore. Who can tell the astonishment of those who first learned it was a million times larger than the earth? Men have been looking at the sun for ages; but how much there is that we can't see. Do you think you see all there is of the world, you ditch-digger, whose spade goes down five feet? Do you know all there is in the earth? You miner, who can dig down half a mile into the crust of the globe, you know little more of the constitution of this planet than the ditch-digger who scratches the surface, or the musel that makes its hole in the ocean mud by the shore.

### THE LIFE WE DO NOT SEE.

We are of necessity born ignorant. 'Tis a long time before we get out of the pride of ignorance. Many people fancy they know it all—and the know-it-alls are the most hopelessly ignorant persons on the planet. (Applause.) They say there is no such thing, because they have not seen it. Now we say the cedar is dead and gone—turned up, nothing left but its ashes; but I don't think so. I believe the cedar that is burned to ashes is not gone. You say the pyramid that is decayed is gone. Some of them have been gone so long that the tooth of time has left nothing. But I say there is nothing of the kind. "Do you mean to say that they exist?" Yes; I say that a pyramid that has decayed, gone, blown away in dust—I say it is there still. All the trees that have lived on this planet are living somewhere. There are persons endowed with certain senses—the psychometric sense—that can recognize them; that have eyes to see things that existed in the primal ages; that can listen to winds that blew, millions of years ago.

### A CURIOUS FACT RELATED BY HERSCHEL.

Sir John Herschel, in his scientific lectures, says, "I had been witnessing the demolition of a structure familiar to me from childhood, and with which many interesting associations were connected: a demolition not unattended with danger to the workman employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—while, however, there was yet pretty good light—to pass near the place where, the day before, it had stood; the path I had to follow led me inside it. Great was my amazement to see it still standing, projected against the dull sky. Being perfectly aware that it was a mere nervous impression, I walked on—keeping my eyes directed to it—and the perspective of the form, and this disposition of the parts, appeared to change, with the change in the point of vision, as they would have done if the structure had been real."

### THE NO-EXPLANATION AND THE REAL ONE.

Herschel's explanation of what he saw—"a nervous impression"—is really no explanation at all. To make a nervous impression something must be, or occur, to produce that effect on the nerves. How could a "nervous impression" project a house, and make it real as the brick and mortar dwelling had been? Psychometry explains this most satisfactorily. It was no fancy. What was it? I say it was the building. I say there is something to everything that death cannot touch. My experiments in psychometry demonstrate that everything has a spiritual counterpart. We have interior senses by which we can recognize it. A specimen from Egypt calls up to the eye of the sensitive, when placed upon the forehead, life-like scenes of the Nile valley, long ago. I give to the sensitive person a little fragment, it may be, from a rock, a wall, a tomb, a ruin—it is a specimen; I don't tell him (or her) what it is, or where it came from; I don't even know myself where it came from—and only ascertain, afterward, by looking at the printed number posted on it, and then looking for that number in my written catalogue, which will tell what the fragment is—where it came from. But the sensitive goes on, without being told anything about it, and describes, perhaps, the scenes on the populous banks of the Nile in Pharaoh's time, or the rocky hill-sides of the valley, and describes the rock-hewn sepulchres, and the artists there at work with chisel, or with brush, carving and decorating the wonderful figures cut out of the rock, in the heart of Egypt, three thousand years ago.

### AMAZING POWER OF PSYCHOMETRY.

The sensitive goes back, not only to the

gigantic tree ferns, unrolling their fronds, in the world's primal ages, and sees reptiles rushing through the waters, or lying dead on the shore, but even sees cockroaches run out when the dead carcass of the huge reptile is turned over by one of the land-slides on those torrid hills of mighty rains. These experiments, and others of a similar nature, I have tried by thousands.

### LET US NOT FEAR TO TELL THE TRUTH.

You say these statements are extravagant. But there are hundreds of extravagant things that are true. I know these to be true. People say, you shouldn't tell such extravagant things, the world isn't prepared for them yet. But what is ever going to prepare the world, if the truth is never told? The world would be babes forever, if people acted upon that principle. Somebody, a thousand years ago, said something, or I should not be saying this to-night. If nature is bold enough to teach me a truth, I ought to be manly enough to tell that truth to my neighbor. (Applause.) There are depths infinitely deeper, and heights infinitely higher, than any that have yet been explored. We all ought to look at, and attempt to sound, this great ocean, whose depths can everywhere be recognized by the clear thinkers of the world.

I hold that nothing dies absolutely. I hold that everything that exists has an existence in the spiritual world. That building is not only a house; it has its spiritual counterpart.

The more I investigate this subject of psychometry, the more clearly this theory is impressed upon my mind, as the only possible way of accounting for these facts. But when we have gone so far as that, it is very far from satisfying the human soul. When we have gone so far as to prove that a person who lived a thousand, or a million, years ago can be seen by the backward-journeymen psychometer, just as he was, amidst his surroundings, and all his life of that day is brought before us, that does not satisfy the yearnings of our spirits. We want something grander. We want proof positive, that we, our souls, our spirits, shall still live, as individuals, after the monuments we have reared, and the mountains we now see, are alike leveled under the universal law of decay—change—death. I am inclined to think that these desires of the human spirit are to be met. Nothing is given to mock us. We do not have these immortal aspirations without some possibility of their being satisfied. I believe with Walt Whitman, when he says "I know I am deathless, and am not contained between my hat and my boots. This orbit of mine cannot be swept by a carpenter's compass. I do not know what follows the death of my body; but I know well that whatever is really me shall live just as before. I suppose I am to be eligible to visit the stars in my time. I suppose that I shall have myriads of new experiences, and that the experiences of this earth will prove only one out of myriads. How can the real body ever die and be buried? It will elude the hands of the corpse-cleaners, carrying whatever has accrued to it from the moment of birth to death."

There is a conscious life for the individual—life in the great hereafter for the human spirit. What we see with the eye is the least part of the real man. You never saw a person—you see the flesh, the eye; you see the eyes, but not what looks out of the eyes. There is a spirit behind, that we have never seen. But there are eyes that can see it. There is an interior vision that can be exercised by many persons. A person whose vision is so developed as to enable him to see the spirit, learns, absolutely and scientifically, that man has a spirit behind all this that is externally visible, and that that spirit is deathless; that death has no power over it.

When they said to Socrates, "Where shall we bury you?" he replied, "Bury me anywhere, if you can catch me." But they never have caught him. When I go into a cemetery, as I did to-day, and see on a tombstone the assertion,

"Here lies John Jones, nobody lies but the tombstone! (Laughter and applause.) Nobody lies there. All the notions people have about our dying and becoming food for worms, till some great trumpet blows, are errors. What is going to hear the trumpet, when the ears are gone?—when the very particles are gone—eaten up by the apple trees? Every man has been eaten five thousand times. (Laughter.) If they were all to arise, as at sound of a trumpet, what a scurrying there would be for their bodies! thousands of bodies being contained in as many different bodies since. It is the widest of all fancies—and could never have been accepted, only for our ignorance."

What a grand thing that we can lay off this body when the time comes.

There is the old man, feeble and worn-out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit. O, he wants to sleep a long sleep. Come, O' Death Angel, to the old man; it is just what the old man wants. Give him new eyes to see with, new ears to hear with and new legs to walk with. He has a new body now. Does he want that old one any more? You couldn't hire him to go back into it. You might as well expect an eagle that is soaring in the sky to come back and get into his old shell. There is a dead man, as you call him—but there is no man there; there is the eye, but no seeing; the ear, but no hearing; the body is there, but not the man. Back

to the earth—let it go back to the bosom of our universal mother, and help make material for the new men and women that are still to come.

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round, as they look upon what seems to be the death-agony of the departing. This is what makes death so terrible. But there is something we do not see; a radiant spirit doing its best to rid itself of the old body. Did you ever see a chicken trying to struggle out of the shell? We see such a struggle in the birth of the departing spirit. This struggle of the man seems terrible. But there is the radiant spirit, calm as the morning. It looks down and smiles sadly to see them weeping over what is no longer a man, but a corpse. My sister, Anna Denton Cridge, was a clairvoyant. I have had her describe the spirit departing, as she saw it with her spiritual eyes. She saw every step of the process, by which the spirit passes from the body—then putting on the perfect form. There is a connection still with the body—a slender golden cord, which attaches it just as the umbilical cord attaches the newly-born babe to the mother. When that golden thread is severed, the spirit can never again go back into the body.

### SEEING A MAN LEAVE HIS BODY.

My oldest son, Sherman, who was a clairvoyant from his very infancy, has given me a description of a dying man whom he saw while making a psychometric examination—he gave it in these words:—"I see a man ready to die. He lies on a flat place, and faintly groans. Nobody appears to notice him. . . . He is dead. I see the man's spirit, standing still, over him. It looks better than the dying man. It stands up, and looks a good deal better than the man. Now, the spirit is a little higher. About as tall as I am above him. It keeps rising and rising—but slowly. Now it darts away quickly, and I cannot see it. Went like a flash."

### A MOTHER'S DEPARTURE SEEN BY HER DAUGHTER.

A most remarkable description of the spirit's departure from the body was given by Myra Carpenter, in a letter to Mr. John Baker. She was treated by mesmerism for epileptic fits, and soon became a good clairvoyant, and eventually a seer of spirits. "My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clairvoyant state, by her assistance, when the spiritual light was first given me. By your assistance (Baker's), I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in Heaven. Death had no terrors for her. When she felt its approach, she sent for me, as I was absent attending an invalid. I came, and remained constantly with her, until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits present, watching over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could feel them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They did not appear with the wings of fowls, as angels are commonly painted, but they wore in the perfect human form. They seemed so pure, so full of love, that it was sweet to look at them, as they watched the change now taking place in my mother.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up towards the chest. As fast as this took place, the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering, just above her head; and this continued to increase as long as the spirit was connected with the body. The light left the brain last; and then, the silver cord was loosed. The luminous appearance soon began to assume the human form; and I could see my mother again. But O, how changed! She was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain and death. She seemed to be welcomed by the attending spirits, with the joy of another over the birth of a child. She paid no attention to me, or any earthly object, but joined her companions; and they seemed to go away through the air. I attempted to follow them, in the spirit; for I felt strongly attracted, and longed to go with my mother. I saw them ascend, till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more.

"I returned, and soon awoke—but not to sorrow, as those who have no hope. This

Continued on Eighth Page.

FEMALE SUFFRAGE.

Majority Report of United States Senate Committee on Privileges and Elections, Appointed by Sixteenth Amendment to the Constitution...

IN THE SENATE OF THE UNITED STATES, MR. WADSWORTH, FROM THE COMMITTEE ON PRIVILEGES AND ELECTIONS, SUBMITTED THE FOLLOWING REPORT:

The Committee on Privileges and Elections, to whom was referred the resolution (S. Res. 12) proposing an amendment to the Constitution of the United States, and certain petitions for and remonstrances against the same, make the following report:

This proposed amendment forbids the United States or any State to deny or abridge the right to vote on account of sex.

If adopted, it will make several millions of female voters, totally inexperienced in political affairs, quite generally dependent upon the other sex, all incapable of performing military duty and without the power to enforce the laws which their numerical strength may enable them to make, and comparatively very few of whom wish to assume the irksome and responsible political duties which this measure thrusts upon them.

An experiment so novel, a change so great, should only be made slowly and in response to a general public demand, of the existence of which there is no evidence before your committee.

Petitions from various parts of the country, containing by estimate about 30,000 names, have been presented to Congress asking for this legislation.

They were procured through the efforts of woman-suffrage societies thoroughly organized, with active and zealous managers. The ease with which signatures may be procured to any petition is well known. The small number of petitioners, when compared with that of the intelligent women in the country, is striking evidence that there exists among them no general desire to take up the heavy burden of governing, which so many men seek to evade.

It would be unjust, unwise, and impolitic to impose that burden on the great mass of women throughout the country who do not wish for it, to gratify the comparatively few who do.

It has been strongly urged that without the right of suffrage women are and will be subjected to great oppression and injustice.

But every one who has examined the subject at all knows that without female suffrage legislation for years has improved and is still improving the condition of woman. The disabilities imposed upon her by the common law have, one by one, been swept away, until in most of the States she has the full right to her property, and all, or nearly all, the rights which can be granted without impairing or destroying the marriage relation. These changes have been wrought by the spirit of the age, and not, certainly, by the result of any agitation by women in their own behalf.

Nor can women justly complain of any partiality in the administration of justice. They have the sympathy of judges and particularly of juries to an extent which would warrant loud complaint on the part of their adversaries of the sterner sex. Their appeals to legislatures against injustice are never unheeded, and there is no doubt that when any considerable part of the women of any State really wish for the right to vote it will be granted without the intervention of Congress.

Any State may grant the right of suffrage to women. Some of them have done so to a limited extent, and perhaps with good results. It is evident that in some States public opinion is much more strongly in favor of it than in others. Your committee regard it as unwise and inexpedient to enable three-fourths in number of the States, through an amendment to the national Constitution, to force woman suffrage upon the other fourth in which the public opinion of both sexes may be strongly adverse to such a change.

For these reasons, your committee report back said resolution with a recommendation that it be indefinitely postponed.

IN THE SENATE OF THE UNITED STATES, MR. HOAR, FROM THE COMMITTEE ON PRIVILEGES AND ELECTIONS, SUBMITTED THE FOLLOWING AS THE VIEWS OF THE MINORITY:

The undersigned, a minority of the Committee on Privileges and Elections, to whom were referred the resolution proposing an amendment to the Constitution prohibiting discrimination in the right of suffrage on account of sex, and certain petitions in aid of the same, submit the following minority report:

The undersigned dissent from the report of a majority of the committee. The demand for the extension of the right of suffrage to women is not new. It has been supported by many persons in this country, in England, and on the Continent, famous in public life, in literature, and in philosophy. But no single argument of its advocates seem to us to carry so great a persuasive force as the difficulty which its ablest opponents encounter in making a plausible statement of their objections. We trust we do not fall in deference to our esteemed associates on the committee when we avow our opinion that their report is no exception to this rule.

The people of the United States and of the several States have founded their political institutions upon the principle that all men have an equal right to a share in the government. The doctrine is expressed in various forms. The Declaration of Independence asserts that "all men are created equal," and that "governments derive their just powers from the consent of the governed." The Virginia Bill of Rights, the work of Jefferson and George Mason, affirms that "no man or set of men are entitled to exclusive or separate emoluments or privileges from the rest of the community, but in consideration of public services." The Massachusetts Bill of Rights, the work of John Adams, besides reaffirming these axioms, declares that "all the inhabitants of this Commonwealth, having such qualifications as they shall establish by their frame of government, have an equal right to elect officers, and to be elected for public employment." These principles, after full and profound discussion by a generation of statesmen, whose authority upon these subjects is greater than that of any other that ever lived, have been accepted by substantially the whole American people as the dictates alike of practical wisdom and of natural justice. A hundred years of experience has strengthened their hold upon the popular conviction. Our fathers failed in three particulars to carry these principles to their logical result. They required a property qualification for the right to vote and to hold office. They kept the negro in slavery. They excluded woman from a share in the government. The first two of these inconsistencies have been remedied. The property test no longer exists. The fifteenth amendment provides that race, color, or previous servitude shall no longer be a disqualification. There are certain qualifications of age, of residence, and, in some instances, of education, demanded; but these are such as all sane men may easily attain.

This report is not the place to discuss or vindicate the correctness of this theory. In so far as the opponents of woman suffrage are driven to deny it, so far, for the purposes of an argument addressed to the American people, they are driven to confess that they are in the wrong. This people are committed to the doctrine of universal suffrage by their constitutions, their history, and their opinions. They must stand by it or fall by it. The poorest, humblest, feeblest of sane men has the ballot in his hand, and no other man can show a better title to it. Those things wherein men are unequal—intelligence, ability, integrity, experience, title to public confidence by reason of previous public service—

have the natural and legitimate influence under a government which each man's vote is counted, to quite as great an extent as under any other form of government which has ever existed.

We believe that the principle of universal suffrage stands today stronger than ever in the judgment of mankind. Some eminent and accomplished scholars, alarmed by the corruption and recklessness which in some of our great cities, deceived by exaggerated representations of the misgovernment of the Southern States by a race that emerging from slavery, emerged by inheritance to which great numbers of our white citizens have been astringed in the past, their warnings of financial disaster, have urged their countrymen to universal suffrage. Such utterances from such sources have been frequent. They were never more abundant than in the early part of the present century. They are, when made in a serious and patriotic spirit, to be received with the gratitude due to that greatest of public benefactors—he who points out to the people their dangers and their faults. But popular suffrage is to be tried not by comparison with ideal standards of excellence, but by comparison with other forms of government. We are willing to submit our case to the test. The crimes that have stained our history have come chiefly from its denial, not from its establishment. The misgovernment and corruption of our great cities have been largely due to men whose birth and training have been under other systems. The abuses attributed by political hostility to negro governments at the South—governments from which the intelligence and education of the State held themselves skilfully aloof—do not equal those which existed under the English or French aristocracy within the memory of living men. There have been crimes, blunders, corruptions, follies in the history of our republic. Aristidies has been banished from public employment, while Cleon has been followed by admiring throngs. But few of these things have been due to the extension of the suffrage. Strike out of our history the crimes of slavery, strike out the crimes, unparalleled for ferocity and brutality, committed by an oligarchy in its attempts to overthrow universal suffrage, and we may safely challenge our national and State governments comparison with monarchy or aristocracy in their best and purest periods.

Either the doctrine of the Declaration of Independence and the Bills of Rights is true, or government must rest on no principle of right whatever, but its powers may be lawfully taken by force and held by force by any person or class who have strength to do it, and who persuade themselves that their rule is for the public interest. Either these doctrines are true, or you can give no reason for your own possession of the suffrage except that you have got it.

If this doctrine be sound, it follows that no class of persons can rightfully be excluded from their equal share in the government, unless they can be proved to lack some quality essential to the proper exercise of political power.

A person who votes helps, first, to determine the measures of government; second, to elect persons to be intrusted with public administration. He should, therefore, possess, first, an honest desire for the public welfare; second, sufficient intelligence to determine what measure of policy is best; third, the capacity to judge of the character of persons proposed for office; and, fourth, freedom from undue influence, so that the vote he casts is his own, and not another's. That person or class casting his or their own vote, with an honest desire for the public welfare, and with sufficient intelligence to judge what measure is advisable and what person may be trusted, fulfills every condition that the State can rightfully impose.

We are not now dealing with the considerations which should affect the admission of citizens of other countries to acquire the right to take part in our government. All nations claim the right to impose restrictions on the admission of foreigners trained in attachment to other countries or forms of rule, and to indifference to their own, wherever they deem the safety of the State requires.

We take it for granted that no person will deny that the women of America are inspired with a love of country equal to that which animates their brothers and sisters, and that they possess, in general, as pure and as high a sense of duty, as any other class of the community. We believe that woman, one of the greatest orators of modern times has declared, "I concede away nothing which I ought to assert for our sex when I say that the collective womanhood of a people like our own seizes with matchless facility and certainty on the moral and personal peculiarities and character of marked and conspicuous men, and that we may very wisely address ourselves to her to learn if a competitor for the highest honors has revealed that truly noble nature that entitles him to a place in the hearts of a nation."

We believe that in the determining of public policies by the collective judgment of the State which constitutes self-government, the contribution of woman will be of great importance and value. To all questions into the determination of which consideration of justice or injustice enter, she will bring a more refined moral sense than that of man. The most important public function of the State is the provision for the education of youth, and in this respect the public school system has reached its highest excellence more than 90 per cent. of the teachers are women. Certainly the vote of the women of the State should be counted in determining the policy which shall regulate the school system which they are called to administer.

It is seldom that particular measures of government are decided by direct popular vote. They are more often discussed before the people after they have taken account. The great measures which go to make up the history of nations are determined not by the voters but by their rulers, whether those rulers be hereditary or elected. The plans of great campaigns are conceived by men of great military genius and executed by great generals. Great systems of finance come from the brain of statesmen who have made finance a special study. The mass of the voters decide to which party they will intrust power. They do not determine particulars. But they give to parties their general tone and direction, and are called to judge of accountability.

We believe that woman will give to the political parties of the country a moral temperance which will have a most beneficial and ennobling effect on politics. Woman also is specially fitted for the performance of that function of legislative and executive government which, with the growth of civilization, becomes yearly more and more important—the wise and practical economic adjustment of the details of public expenditures. It may be considered that it would not be for the public interest to clothe with the suffrage any class of persons who are so dependent that they will, as a general rule, be governed by others in their exercise. But we do not admit that this is true of women. We see no reason to believe that women will not be as likely to retain their independence of political judgment, as they now retain their independence of opinion in regard to the questions which divide religious sects from one another. These questions deeply excite the feelings of mankind, yet experience shows that the influence of the wife is at least as great as that of the husband in determining the religious opinion of the household. The natural influence exerted by members of the same family upon each other would doubtless operate to bring about similarity of opinion on political questions as on others. So far as this tends to increase the influence of the family in the State, as compared with that of unmarried men, we deem it an advantage. Upon all questions which touch public morals, public education, all which concern the interest of the household, such a united exertion of political influence cannot be otherwise than beneficial.

Our conclusion, then, is that the American people must extend the right of suffrage to woman or abandon the idea that suffrage is a birthright. The claim that universal suffrage will work mischief in practice is simply a claim that justice will work mischief in practice.

Many honest and excellent persons, while admitting the force of the arguments above stated fear that taking part in politics will destroy those feminine traits which are the charm of woman, and are the chief comfort and delight of the household. If we thought so we should agree with the majority of the committee in withholding assent to the prayer of the petitioners.

This fear is the result of the false premises of the political function as essentially to the exercise of the most delicate and refined nature. The violence, they have witnessed masculine struggles for political power, and to prove, if they protest against the unfairness of men for the suffrage, are not the source of the act of voting, because the expressions of the course, the indignation and anger, excited by the wrongs of the world, and the passion to the polls of the elect, and tender women would, without injury to them, tend to refine and elevate the politics in which they took a part. When, in former times, women were excluded from social banquets, such assemblies were scenes of ribaldry and excess. The presence of women has substituted for them the festival of the Christian home.

The majority of the committee state the following as their reasons for the conclusion to which they come:

First. If the petitioners' prayer be granted it will mean several millions of female voters.

Second. These voters will be inexperienced in public affairs.

Third. They are quite generally dependent on the other sex.

Fourth. They are incapable of military duty.

Fifth. They are without the power to enforce the laws which their numerical strength may enable them to make.

Sixth. Very few of them wish to assume the irksome and responsible duties which this measure thrusts upon them.

Seventh. Such a change should only be made slowly and in obedience to a general public demand.

Eighth. There are but thirty thousand petitioners.

Ninth. It would be unjust to impose "the heavy burden of governing, which so many men seek to evade, on the great mass of women who do not wish for it, to gratify the few who do."

Tenth. Women now have the sympathy of judges and juries to an extent which would warrant loud complaint on the part of their adversaries of the sterner sex.

Eleventh. Such a change should be made, if at all, by the States. Three-fourths of the States should not force it on the others. In any State in which "any considerable part of the women wish for the right to vote, it will be granted without the intervention of Congress."

The first objection of the committee is to the large increase of the number of the voting population. We believe, on the other hand, that to double the numbers of the constituent body, and to compose one-half that body of women, would tend to elevate the standard of the representative, both for ability and many character. Macaulay, in one of his speeches on the reform bill, refers to the quality of the men who had for half a century been members for the five most numerous constituencies in England—Westminster, Southwark, Liverpool, Bristol, and Norwich. Among them were Bentinck, Sheridan, Brough, Windham, Tierney, Canning, Huskisson. Sixty of the nine greatest men who had sat in Parliament for forty years sat for the five largest represented towns.

To increase the numbers of constituencies diminishes the opportunity for corruption. Size is itself a conservative force in a republic. As a permanent general rule the people will desire their own best interest. Disturbing forces, evil and selfish passions, personal ambitions, are necessarily restricted in their operation. The larger the field of operation, the more likely are such influences to neutralize each other.

The objection of inexperience in public affairs applies, of course, alike to every voter when he first votes. If it be valid, it would have prevented any extension of the suffrage, and would exclude from the franchise a very large number of masculine voters of all ages.

That women are quite generally dependent on the other sex is true. So it is true that men are quite generally dependent on woman or woman upon man. It is by no means true that the dependence of either on the other affects the right to the suffrage.

Capacity for military duty has no connection with capacity for suffrage. The former is wholly physical. It will scarcely be proposed to disfranchise those who are unfit to be soldiers by reason of age or bodily infirmity. The suggestion that the country may be plunged into wars by a majority of women who are secure from military dangers is not founded in experience. Men of the military profession and men of the military age are commonly quite as eager for war as non-combatants, and will hereafter be quite as indifferent to its risks and hardships as their mothers and wives.

The argument that women are without the power to enforce the laws which their numerical strength may enable them to make proceeds upon the supposition that it is probable that all the women will range themselves upon one side in politics, and all the men on the other. Such supposition flatly contradicts the other arguments drawn from the dependence of women and from their alleged unwillingness to assume political burdens. So men of every age and condition are without the power to enforce obedience to laws against which the remainder of the voters are rebellious. It is not physical power alone, but power aided by the respect for law of the people on which laws depend for their enforcement.

The sixth, eighth, and ninth reasons of the committee are the same propositions differently stated. It is that a share in the government of the country is a burden, and one which, in the judgment of a majority of the women of the country, they ought not to be required to assume. If any citizen deems the exercise of this franchise a burden and not a privilege, such person is under no constraint to exercise it. But if it be a birthright, then it is obvious that no other person than that of the individual concerned can rightfully restrain its exercise. The committee concede that women ought to be clothed with the ballot in any State where any considerable part of the women desire it. This is a pretty serious confession. On the vital, fundamental question whether the institutions of this country shall be so far changed that the number of persons in it who take a part in the government shall be doubled, the judgment of women is to be, and ought to be, decisive. If women may fully determine this question, for what question of public policy is she unfit? What question of equal importance will ever be submitted to her decision? What has become of the argument that women are unfit to vote because they are dependent on men, or because they are unfit for military duty, or because they are inexperienced, or because they are without power to enforce obedience to their laws?

The next argument is that by the present arrangement the administration of justice is so far perverted that one-half the citizens of the country have an advantage from the sympathies of juries and judges which "would warrant loud complaint" on the part of the other half. It is true, it is doubtless due to an instinctive feeling on the part of juries and judges that existing laws and institutions are unjust to women, or to the fact that juries composed wholly of men are led to do injustice by their susceptibility to the attraction of woman. But certainly it is a grave defect in any system of government that it does not administer justice impartially, and the existence of such a defect is a strong reason for preferring an arrangement which would remove the feeling that women do not have fair play, or for so composing juries that, drawn from both sexes, they would be impartial between the two.

The final objection of the committee is that "such a change should be made, if at all, by the States. Three-fourths of the States should not force it upon the others." Whenever any considerable part of the women in any State wish for the right to vote, it will be granted without the intervention of Congress. We can doubt that when two-thirds of Congress and three-fourths of the States have voted for the change, a considerable number of women in the other States will be found to desire it, so that, according to the committee's own belief, it can never be forced by a majority on unwilling communities? The prevention of unjust discrimination by States against large classes of people in respect to suffrage is even admitted to be matter of national concern, and an important function of the national

Constitution and laws. It is the duty of Congress to propose amendments to the Constitution whenever two-thirds of both houses deem them necessary. Certainly an amendment will be deemed necessary if it be shown to be required by the principles on which the Constitution is based, and to remove an unjust discrimination from one class of the citizens of the country. The constitutional principle of general public demand is to be taken into account, but in the event of three-fourths of the States through their legislatures or conventions.

The lessons of experience favor the conclusion that woman is fit for a share in government. It may be true that in certain departments of intellectual effort the greatest achievements of women have as yet never equaled the greatest achievements of men. But it is equally true that in those same departments women have exhibited an intellectual ability very far beyond that of the average of men, and very far beyond that of most men who have shown very great political capacity. But let the comparison be made in regard to the very thing with which we have to deal. Of men who have swayed chief executive power, a very considerable proportion have attained it by usurpation or by election, processes which imply extraordinary capacity on their part as compared with other men. The women who have held such power have come to it as sovereigns by inheritance, or as regents by the accident of bearing a particular relation to the royal sovereign when he was under some incapacity. Yet it is an undisputed fact that the number of able and successful female sovereigns bears a vastly greater proportion to the whole number of such sovereigns, than does the number of able and successful male sovereigns to the whole number of men who have reigned. An able, energetic, virtuous king or emperor is the exception and not the rule in the history of modern Europe. With hardly an exception the female sovereigns or regents have been wise and popular. Mr. Mill, who makes this point, says:

"We know how small a number of reigning queens history presents in comparison with that of kings. Of this smaller number a far larger proportion have shown talents for rule, though many of them have occupied the throne in difficult periods. When to queens and empresses we add regents and viceroys of provinces, the list of women who have been eminent rulers of mankind swells to a great length. Especially in this list if we take the consideration Asia as well as Europe. If a Hindoo principality is strongly, vigilantly, and economically governed; if order is preserved without oppression; if cultivation is extending and the people prosperous, in three cases out of four the ruler is a woman. This is a fact which is a strikingly unexpected one. I have collected from a long official knowledge of Hindoo governments."

Certainly history gives no warning that should deter the American people from carrying out the principles upon which their governments rest to this most just and legitimate conclusion. Those persons who think that free government has anywhere failed, can only claim that this tends to prove, not the failure of universal suffrage, but the failure of masculine suffrage. Like failure has attended the operation of every other great human institution—the family, the school, the church, whenever woman has not been permitted to contribute to them her full share. As to the best example of the perfect family, the perfect school, the perfect church, the love, the purity, the truth of woman is essential, so they are equally essential to the perfect example of the self-governing state.

GEO. F. HOAR.  
JOHN H. MITCHELL.  
ANGUS CAMERON.

[S. R. 12.—Forty-fifth Congress, Second Session.]  
IN THE SENATE OF THE UNITED STATES, JANUARY 10, 1878. Mr. Sargent asked and, by unanimous consent, obtained leave to bring in the following joint resolution, which was read twice and referred to the Committee on Privileges and Elections.

JOINT RESOLUTION proposing an amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of each House concurring therein, That the following article be proposed to the legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said legislatures, shall be valid as part of the said Constitution, namely:

ARTICLE.—  
SEC. 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.  
SEC. 2. The Congress shall have power to enforce this article by appropriate legislation.

THE ONWARD CAUSE.

A Liberal Michigan Law for the Organization of Spiritual and Liberal Societies—Failure of the Medical Gag Bill—State Camp-Meeting at Lansing—A Secularian Row.

The Legislature of Michigan has just passed a very liberal law for the organization of Spiritual, Liberal, and other kindred societies, a copy of which I send you. I think that you will well afford to publish it in full for the information of the friends in Michigan and elsewhere. There was a very little objection made to the bill in either house of the legislature. No member spoke against it, and not more than half-a-dozen voted against it, although a few bigots did so. The fact is, people are beginning to understand that there is a power abroad in the land that is determined to make itself respected, but which they have heretofore affected to despise, who are more quick to note these tendencies than men in public life, and the passage of the Michigan law is a certain indication that Liberalism and Spiritualism are making rapid progress.

The fate of the Medical Gag law is another indication to the same purport. That bill passed the Senate by a bare constitutional majority. It went to the House, and after being determinedly pressed then there seemed about an equal division of opinion for and against it, and its friends thought best to quietly lay it on the table and not bring it to a vote. It is undoubtedly dead for the session. The defeat of this bill and the passage of the one first named are due largely to Hon. Jas. H. White, member of the House from Fort Huron. Mr. White is a Spiritualist who, without regarding his views as offensive, does not hesitate to avow them. His straightforward and dignified course in the legislature has commanded the respect of his associates and secured for him an influence second to that of no other member. Representative Moore, of Detroit, is also on the right side on all liberal questions, and rendered valuable aid in framing the organic bill and in securing its passage, while Senators Hodge and Billings both made a gallant resistance to the passage of the medical bill.

Our State camp-meeting board met on Tuesday last, and examined several sites with a view to a permanent location for an annual camp-meeting of the spiritual and liberal hosts of the State. But pending a permanent location, it has been determined to hold a state camp-meeting at this place, July 26th to August 4th, a circular announcement of which I enclose. A meeting was also held here on Tuesday at which a State Medical Association was organized—Mrs. L. E. Bailey, of Battle Creek, secretary.

"We have a little (or big) sectarian quarrel on hand in political circles in Michigan. Briefly it is that the Protestant monopoly of the Flint Asylum for the blind expelled all the Catholic inmates, because they refused to sing Mozart's mass at a public exhibition of the school. The Catholic likes Mozart's mass, but he likes it in the regular way; it is sacrilege to him if performed outside of the church. When, therefore, the Catholic pupils were required to sing the mass in a profane place, and doubtless changed and adapted to suit Protestant tastes, under the advice of their priest they refused, and for this refusal they were expelled. The priest may have been over-tactful, but he was clearly in the right, and the expulsion is a high-handed outrage in the part of the Protestant trustees. It is one fruit of the universal Protestant Christian monopoly of our educational and institutional systems, of which liberals are the daily victims, but of which the Catholics in this case are the victims. The matter is under investigation by a committee of the legislature."

Lansing, Mich. R. B. McCracken.

Woman and the Household.

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

The following summary of what women have done and are doing in journalism, is by Mrs. Helen M. Cooke, and was published in Demorest's magazine for May. Mrs. Cooke read the paper before Sorosis, at a meeting in charge of the Committee on Journalism, of which she is chairman. The list of former editors is the most complete we have seen, and embodies much research, in a succinct form. The account of present editorial work is necessarily incomplete.

The first daily newspaper ever published, so far as we can learn, was established and edited by a woman, Elizabeth Mallet, in London, in A. D. 1703. In her salutatory, she said that she had established the paper "to spare the public the impertinencies which ordinary papers contain." Woman-like, her paper was reformatory. The first paper published in America, of which we have any record, was in Mass., and was called The Massachusetts Gazette and Boston News Letter. After the death of its manager, his widow edited it in a most spirited manner, for two or three years. Her name was Mrs. Margaret Craper. It was the only paper which did not suspend publication when Boston was besieged by the British.

In 1782, Rhode Island issued its first newspaper, owned and edited by a woman, Anna Franklin. She and her daughters did the printing, and her house servant worked the press. History tells us that for her quickness and correctness, she was appointed printer to the colonial officers. She also printed an edition of the colonial laws of 840 pages. In the year 1778, Sarah Goddard ably conducted a journal at Newport in the same State. The second paper established in the State of New York, was called The New York Weekly Journal. After the death of its editor, it was successfully managed for many years, by his widow, Mrs. Zenger. In 1784, Mrs. Mary Holt edited The New York Journal, and was appointed State printer. In 1788, The Journal and Argus, a daily and semi-weekly paper, was edited by Mrs. Mary Greenleaf.

In 1828, The New Harmony was published, for which Mrs. Frances Wright wrote leading editorials, and also a series of articles which appeared in a book entitled "A Few Days in Athens." She afterward became the editor, and changed the name to The Free Inquirer. To-day, New York can boast of three large magazines edited by women, St. Nicholas by Mary Mapee Dodge; Demorest's Monthly Magazine, by Mrs. J. C. Croly, and the Phenological Journal, by Charlotte Fowler Wells; besides Harper's Bazar, by Mary L. Booth; and in addition, there are women who have editorial departments in nearly all the papers in the city. Laura Holloway has for many years been on the editorial staff of the Brooklyn Eagle.

The third paper in America was The Mercury, of Philadelphia, which was also conducted for a long time by Cornelia Bradford, after the death of its editor, her husband. To-day, the same city has The Christian Woman, edited by Annie Whittenmyer, and Annie McDowell has been connected with the Sunday Republic and other journals for over twenty years. Mrs. Juan Lewis edits, there, Woman's Words, a magazine wholly devoted to the interests of woman. The Woman's Penn. Mail, is also managed by a woman. Sarah J. Hale first established her Ladies' Magazine in Boston, in 1827. She afterward removed it to Philadelphia, associating with her Louis A. Godey, and changed the name to Godey's Ladies' Book, with such writers as Mrs. Ellet, Mrs. Kirkland, Mrs. Sigourney and Frances Osgood, as contributors.

The first paper published in Maryland, one of the oldest in America, was established by Anna Green; it was called the Maryland Gazette. Mrs. Green did the Colony printing, and continued the business till her death in 1778. In 1778, Mrs. Hasebath established a paper in Baltimore. About that time Mrs. Mary R. Goddard edited and published a paper called the Maryland Journal. After the Revolution she was appointed the first postmaster of the State and held the office eight years. In 1772, Clementine Beld published a paper in Virginia, favoring the Colonial cause; it was called the Virginia Gazette, and was the first paper which ever printed the Declaration of Independence. In 1773, Elizabeth Timothy edited and published a paper in Charleston, South Carolina. After the Revolution, Anna Timothy became its editor, and was appointed State printer, which position she held for seventeen years. About the same time, Mary Crouse published a paper in Charleston, in special opposition to the Stamp Act. Penelope Russell edited The Centinel, in Boston, in 1771, setting her own editorials into type without copy, and recording the details of the war.

In 1827, Lydia Maria Child published a paper for children, called Juvenile Miscellany. She afterward became editor of The Anti-Slavery Standard. Her writings are marked for their strength and vigor, and depth and purity of thought. In 1849, Margaret Fuller appeared as editor of a transcendental quarterly, called The Dial, with a galaxy of contributors that delighted the literary world, such as Ralph Waldo Emerson, Wm. Henry Channing, Theodore Parker, and many of the most scholarly and profound thinkers of the day. The Woman's Journal, of Boston, has among its editors Lucy Stone and Mary Livermore, and there are hosts of other women editors in that city.

Abigail Scott Duniway is editor of The New Northwest, in Portland, Oregon, and Matilda Joselyn Gage, conducts The National Citizen and Ballot-Bearer, in Syracuse, New York. The Golden Dawn, of San Francisco, has also a woman editor. The Woman's Exponent, in Salt Lake City, is edited and published by Mrs. E. M. Wells. Mrs. Elizabeth K. Churchill is on the staff of the Providence Journal. The Woman's Tribune, of Indianapolis, Indiana, is edited and published by Mary E. Haggart and Florence M. Anderson, and is a weekly devoted to Woman's interests.

Emma Mallory publishes a temperance paper in South Bend, Indiana. The Mirror, of Denver, Colorado, has a woman editor. The Texas Democrat is published and edited by a Mrs. McPherson. The Forum is edited by Anna M. S. Rossett, in Wallingford, Ct. The Alpha is owned and edited by Caroline B. Winslow, M. D., of Washington, D. C. Birdie Walker, a little girl of Knoxville, Tennessee, is the editor of a monthly sheet called The Girl's Own.

In Chicago, there are a host of women writers. Margaret Sullivan is connected with the Chicago Times; Mrs. Hubbard with the Chicago Tribune; Myra Bradwell edits the Legal News; four ladies have charge of the Social Science Journal; Alice Chase, a grand-daughter of the Chief Justice, edits the Friends Friend. Annie White, the

Young Folk's Monthly and the Western Rural, and Mrs. Charlotte Smith's Irish Monthly, which is issued from St. Louis and New Orleans as well; and Elizabeth Boynton Harbert has a Woman's Kingdom in the Inter Ocean.

The present exhibition of the Academy of Design in New York city, is overflowing with a fair collection of paintings, which, as a whole, are above average merit, while there are fewer than usual of supreme excellence. Forty-nine women are represented upon the walls, in about two hundred pictures, showing a growth in every respect over previous exhibitions. Only three women are Associate Academicians, and even these are not allowed to have their paintings hung on the line. Spite of their being hung so high, Mrs. Loop's portraits of children are the best that are to be seen; lovely as fairies, yet real flesh and blood; while Mrs. Dillon's Chrysanthemums and peonies are the very apotheosis of flowers. Mrs. H. Gray has a lady's head on a plaque, which is one of the loveliest things of the kind in the country, and worthy of a place in any museum. Other works by women are deserving of study and mention. Here we find, also, Le Clear's portrait of Mr. A. J. Davis, a refined, spiritual, introspective presentation. The Herald says of it, "It is an excellent portrait, showing the remarkable face of a remarkable man. His quiet, unostentatious and consistent life is an irrefutable answer to the charges which have been made against him."

Archery and cricketing are coming into general favor among young women, though the latter game is hardly domesticated in this country. There are archery clubs in all the suburbs of New York. The one on Staten Island is a large, well managed society, patronized by a middle aged people as well as youth. Prizes are given, and much skill exhibited by some of the young ladies. The tendency is toward out-door life, and therefore most wholesome. Cricketing is becoming fashionable among young English women, who adopt costumes, the tunics, stockings and caps matching in color.

And now women are invading the domain of finance. Mrs. C. M. Williams is President of the First State National Bank of Raleigh, N. Carolina, the only woman occupying that position in the country. One has even attained the position of speculating, losing a large amount, and asking for a suspension of judgment until she can clear herself of a charge of forgery. This proves the Milwaukee lady's capacity to be on a par with that of our public men.

Father Hyacinth is defending anew his conduct for marrying while still a priest. His arguments only show that reason is stronger than superstition, when dealing with the primal domestic instincts. He says, "Marriage is the first sacrament established by God among men, and any hindrance placed thereon is of Satan." He believes that the majority of priests are with him, though they dare not say so, and that the majority of Catholics not only approve of a married clergy, but take it as the only real guarantee of a thorough reform. It is a conclusion with which all sensible persons will agree.

BOOK REVIEWS.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM. By J. P. F. Deleuze. Translated by Thomas C. Hartshorn. Revised Edition with appendix of notes by the translator, and letters from eminent physicians and others, descriptive of cases in the United States. Pp. 519. 12 mo. New York: Samuel B. Wells & Co., 1879. For sale at the Bazar of the Philosophical Publishing House. Price, \$2.

This is a beautiful reprint of one of the most able works ever published on the subject on which it treats. It was translated and published so long ago as 1843, but has long been out of print. The publishers have conferred a great favor on the students of psychology by furnishing this fine and cheap reprint. The author, J. P. F. Deleuze, was a man of extensive scientific attainments, and devoted himself to magnetism with the greatest devotion, and for purposes of truth and benevolence alone. The proper methods of employing magnetism in treating the sick, are treated in an extended manner. We cordially recommend this book to the student of animal magnetism as a work that leaves little to be desired in the field it covers.

VACCINATION: Its Fallacies and Evils. By Robert A. Gunn, M. D. New York: Munroe & Metz, publishers, 60 John Street.

This, a pamphlet of twenty pages, presents many cogent reasons against the theory of Jenner in relation to vaccination. Dr. Gunn says: "Since the year 1872 I have positively refused to vaccinate, however urgently requested."

VACCINATION: A Medical Fallacy. By Alexander Wilder, M. D.

Dr. Wilder, in a pamphlet of thirty-nine pages, wages war against those who practice vaccination. He says that "vaccination is physiologically and morally wrong, and its advocates are interiorly conscious of it, or else they would trust to argument and conviction."

TESTIMONY OF CHRIST'S SECOND APPEARING, exemplified by the principles and practice of the true church of Christ. History of the progressive work of God, extending from the creation of man to the "Harvest," comprising the four great dispensations now commencing in the Millennium. Christ, the kingdom of our God, and the power of his Christ. Rev. J. H. An. Christ's kingdom, or churches, contrasted with the church of Christ's first and second appearing, the kingdom of the God of Heaven. "In the days of these things shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. ii. 44. Published by the United Society, called Shakers. Fourth edition.

The title fully indicates the character of the work, which contains over six hundred pages.

Mr. Charles Dickens is compiling for publication this season, a "Dictionary of London," which aims at presenting in a concise, convenient and economical form an intelligible epitome of every kind of practical information about London. "No work of its precise scope has," says Mr. Dickens, "been ever yet attempted, and the arrangement of the details will be in many respects as novel as the general plan."

Music Received.

The following new music has been received from Geo. D. Newhall & Co., 62 West Fourth street, Cincinnati, Ohio, and recommends itself to all lovers of good music: Harvest Time Comes By and By, song; price, 40 cts. The Cabin on the Hill, song and chorus; price, 40 cts. Listen to the old Church Bell, song.

Beautiful Sentiments.

Shortly before the departure of the lamented Heber to India, he preached a sermon which contained this beautiful illustration:—"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers of the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us, but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed—whether rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the tossing of the waves beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal!"

Talmage and Hell.

Of the preachers in America who preach the dark doctrines in all their horror, and seem fairly to gloat and dance over the horror, and paint it in its most lurid lights, and hence make religion as great a producer of insanity as it well can be made, Mr. Talmage unquestionably stands foremost. "The papers, you know, told us a few winters ago of a young lady spending a Sunday in New York, who went over to Brooklyn in the evenings, and heard Mr. Talmage preach a sermon on hell, was thrown, by the horrid pictures he painted, into convulsions, and died before morning. We may say it is amazing that such a man can get people to go and hear him. Perhaps it would be, only for two facts: In the first place, all the popular creeds, denominations and churches of the land are built upon these very doctrines which Mr. Talmage holds up in their ghastly deformity; and if they are true, as it is the general supposition that they are, then Mr. Talmage is right. He ought to use plain words as he does, and vivid imagery as he does, for if they are true they are more awful than even Talmage can represent. If there is an eternal hell, Talmage's worst pictures of it are nothing to the reality. If the race is a fallen race, the true state of the case is a thousand times more dreadful than Talmage ever sketched. If God was crucified on Calvary, ten thousand Talmages cannot paint the stupendous significance of the event.—Rev. J. T. Sunderland.

Magazines for May not before Mentioned.

The Psychological Review (Edward W. Allen, No. 11 Ave Maria Lane, London, E. C. England). Contents: The existing Breach between Modern Culture and the Popular Faith; An English Seeress of the 17th Century; Spiritualism in Chili; Some Spiritual Experiences of the Celebrated Italian Physician, Jerome Cardan; A Priori Proof of probable truths of Spiritualism; Progression by Antagonism; The Future of Spiritualism.

The Western (H. H. Morgan, St. Louis, Mo.) Contents: Analysis of the Nibelungen; The Method of Studying Social Science; Forewarned; The Marble Faun; To Ruin is not to Reform; Lines; The Orient under the Caliphs; Meditation; Book Reviews; Current Notes.

St. Louis Illustrated Magazine (Magazine Co., St. Louis, Mo.) Contents: Alton (Illustrated) Probation; The Hazel-Green Man's Story; A Letter; Hodgkinson's Sister; Under the Snow; Timely Topics; May; The Model Literary Woman; Our Literature; Novels; Floors and Carpets; Skeletons; Fashions for May; Current Literature.

Saved by Inhalation.

The Alliance, of March 29, says: "The only way to treat a lung disease is through the lungs by the inhalation of a medicated vapor, and any other plan will end in death. By the proper use of inhalation consumption can be cured. We say it with a confidence drawn from personal investigation, that the consumptive patient, unless fairly riddled by disease, can be cured by inhalation.

Dr. Robert Hunter, of this city, who has made a specialty of lung diseases and their treatment, has cured hundreds of cases after tubercles had been formed, and after bleeding of the lungs had occurred, and we know of many men and women in this city whose names, were this a mere advertisement of Dr. Hunter, we could give, and will give to any who are anxious to investigate the matter, who have been cured of consumption by Dr. Hunter.

28-4-27-22c0w

TEACHERS WANTED \$50 to \$100 per month during the Spring and Summer. For full particulars address J. C. McGUIRE & Co., Chicago, Ill. 1879.

"THE GENESIS AND ETHICS OF CONJUGAL LOVE." By Andrew Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE Religion of Spiritualism. BY EUGENE CROWELL, M. D. Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of Jesus.

The following excerpt from its pages will give earnest of the flavor of the whole:

"Spiritualism is the basis of Spiritualism. Through it a future life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are alike satisfied. If the demands of the intellect are satisfied, we are enabled to understand the nature of the soul, and the nature of the spirit, and the nature of the body, and the nature of the life, and the nature of the death, and the nature of the resurrection, and the nature of the judgment, and the nature of the reward, and the nature of the punishment, and the nature of the glory, and the nature of the honor, and the nature of the power, and the nature of the dominion, and the nature of the kingdom, and the nature of the heaven, and the nature of the earth, and the nature of the hell, and the nature of the paradise, and the nature of the bliss, and the nature of the glory, and the nature of the honor, and the nature of the power, and the nature of the dominion, and the nature of the kingdom, and the nature of the heaven, and the nature of the earth, and the nature of the hell, and the nature of the paradise, and the nature of the bliss, and the nature of the glory, and the nature of the honor, 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Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. E. FRANCIS, Associate Editor.

OWN COPY, ONE YEAR, IN ADVANCE, INCLUDING POSTAGE, \$3.75

SPAN Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO, ILLINOIS.

In making remittances for subscription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

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CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN C. BUNDY, Manager.

LOCATION 63 and 64 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., MAY 24, 1879.

Protestant Ecclesiasticism Pharisaical and Exclusive.

The signs of the times point toward broader thought and finer charity toward honest differences of opinion; yet they show, too, the exclusive and Pharisaical spirit of Protestant christianity. The Roman Catholic church is consistent to its own logic. It holds to the supremacy of the church over the conscience of the individual, and so recognizes but the one true church, and repudiates freedom of conscience and liberty of thought that go beyond Popes and councils.

Protestantism started with Luther's protest against the claim of the old church to hold authority over the conscience of the individual, and was full of life and power, spreading over half of Europe in a generation or so, under that watchword. Then it stopped. Luther did not outgrow the dogmatism of his age and education. That was hardly to be expected. He dogmatized, and Protestantism grew cold, its spread stopped, and it has made no comparative gain in Europe for three hundred years since. In place of papal decrees and verdicts of councils, came Bible and dogma as masters of the soul and barriers to spiritual progress, and the anathema of Luther against heretics who doubted his decision, was as hot as had been the papal anathema against him and his friends. This is still the spirit of ecclesiastical Protestantism, modified by the softened light of a growing charity, which is of the age and not of the church,—a charity which comes of a ripening of spiritual life and a freedom of thought which Protestant churches oppose, yet yield to.

The central dogma differs, but the spirit is ever the same. With Luther it was "justification by faith," then it was trinity, election, fate, fore-knowledge, free-will and so on. The evangelical churches have ceased to dispute over most of these matters, and come together in Ecumenical councils. Fan Presbyterian synods and christian associations are in a friendly spirit toward each other, yet with the same walls of exclusion against the outer world. For this union there are two reasons: One is a real growth of feeling that their differences are not very important; and the other that they see the great growing power of heresy, the subtle sway of a freedom of thought that transcends all dogmatism, and feel they must unite to meet and check this common danger. But the old Pharisaic idea still lives. The central dogma to-day is Christ—not "the man Christ Jesus," with his sweet and tender humanity, his precepts of love and fraternity, his receptivity to spiritual influences, his kindly touch full of magnetic healing to the sick, his prayer on the cross, "Father forgive them, for they know not what they do," but an anomalous being, superhuman, unnatural, seen through the haze of myth and miracle, dying to appease the wrath of a tyrannical and autocratic Father, his vicarious atonement a poor shift by which cowards can cast on another their sins, which they should, and must themselves bear and repent and outgrow.

"Come to Jesus," in their poor way, and sprinkling or immersion, election or free grace, are quite minor matters; but refuse so to come, or to recognize some glamour of supernaturalism about Jesus, and the old spirit bursts out, with all the wrath it dares to show, all the mean cruelty it dares to exercise.

Yet even these walls begin to shake a little; a stone here and there loosens and drops out, with a whiff of dust as it falls. For instance the New York Independent is quite inclined to fraternize with some Universalists and even Unitarians, to "utterly scout the doctrine of church exclusion of christians; and take these into the sacred pale. This looks bad, but is not so very bad as it looks after all, for its style of Universalists and Unitarians is that portion of these denominations who have a lingering love for the shadow of the Holy Bible, and the "scheme of salvation" through some special and supreme merits of the Redeem-

er on the Cross, not those who look toward natural religion, with the Bible as a book valuable yet fallible, and Jesus as a rarely good and gifted man.

But we will give the Independent and its like due credit, as far as they go, and the liberal Universalists and Unitarians as well. They do not clearly see that so long as they profess to be Protestant christians, they are bound, as with chains of iron, by the Pharisaic and exclusive and persecuting spirit of the Protestant church.

Of course an ecclesiastical body may say, "We are christians, you are not," but they must be just to those who differ from them, and not look down on or mistake them for that difference. We must recognize the unity and sympathy of religions, pagan and christian, and see that truth is not alone of Jesus or Buddha, but of God and man,—intuitive, world-wide, developing with the higher interior culture of mankind; thus only can we be just.

Secular journals often say a good word for the RELIGIO-PHILOSOPHICAL JOURNAL, but we can hardly call to mind an intelligent and appreciative mention of our work, or of articles we publish, in any so-called religious journal, even the most professedly liberal, yet we know that intelligent persons in some of the churches, prize some part of the contents of our pages highly. The Independent gave a contemptuous fling at "Chapters from the Bible of the Ages," a valuable book, and has no respectful word for the spiritual philosophy. Likewise Dr. Watson's admirable books have had to run the gauntlet of these sectarian partizan papers; though if the advocacy of Spiritualism could be eliminated from them, these christian (?) editors would hail the books with pleasure. So, too, with the valuable works of Tuttle, Sargent, Stanton-Moses, Davis, and others, all have to meet with the most flippant and uncandid treatment. If any Universalist or Unitarian journal has ever given an intelligent and respectful word on either the JOURNAL or other Spiritualist paper, we do not know it. The broad-minded O. B. Frothingham, outside this Protestant exclusiveness, and with the exclusive pride of inductive sciences influencing him less than formerly, is respectful toward Spiritualism, while not technically a Spiritualist.

The sway and power of this Pharisaic and unjust spirit of Protestant ecclesiasticism is strong and subtle, and even the liberal denominations are sometimes unconsciously under that sway, so that they lack justice and intelligence and moral courage in their treatment of the spiritual movement. Let that Pharisaic spirit be exercised—not "with bell book and candle," as the old monks used to exorcise the foul fiend, but by the more potent and uplifting spell of following the light within, and looking up to the spiritual world, on the verge of which we all "live and move and have our being."

We do not speak of injustice to ourselves or to Spiritualism in any spirit of supplicating complaint, for the injury of such injustice does not touch us, but reacts on those who perpetrate it. When they outgrow it, all the better for them, and meanwhile we shall serenely keep on in a path that is full of pleasantness and peace to us.

We learn from the Rochester Union, that Miss Hedley, of that city is a medium for taking spirit photographs. A citizen desiring to test her claims as a medium, paid her a visit, carefully watching all her movements. On the negative being taken out and held up to the light, some faint forms around his chair were visible. "What are those marks on the glass?" asked the citizen. "Those are faces of some persons you will no doubt recognize when printed plain." "Well, when can I obtain a proof of the picture?" "Oh, by to-morrow." "No; I intended to have a proof while I wait, as I do not intend there shall be any hazy in this matter." After waiting about two hours, the proof was taken, toned, and placed on a card. It was then that he recognized in the most distinct manner the faces of his sister and child, who had died some time previous. Not wishing to be made the victim of an optical delusion, he put the card in his pocket, and, going home, showed it to his wife, without saying a word. She immediately recognized the faces on the print, and her husband then told her how it was taken. It was shown to friends of the family, who also recognized them.

Louie M. Lowe, of Washington, D. C., makes the following excellent suggestions in reference to a cabinet for form materialization:

"I would suggest that the cabinet for form materialization should be a double one, with a partition either of mosquito or wire netting, or a very coarse lattice of wood—the medium entering at one door, and being made perfectly comfortable by either resting upon a couch, or being seated in an easy chair, while the spirits emerge from the door of the other half of the cabinet. To such a test condition there could be no valid objection upon the part of any honest medium, and I know from positive personal experience that such conditions in no way impair, or detract from the manifestations. I bid you God speed in your good work."

A writer in the London Spiritualist says: "I once knew a woman of the highest integrity, but singularly free from superstition; indeed, she was a painfully unimaginative person in all respects. This woman told me that she had distinctly seen hovering over the room door the face of an old friend, of whom she was not at the time thinking, and who was, so far as she knew, quite well. A letter shortly came announcing the death of this friend, and adding that she had in her last moments repeatedly desired to see 'Mary Anne,' the christian name of the narrator of these circumstances."

Dodging the Spirit and Fighting the Letter. We find the following paragraph in the Alliance of this city, for May 3d:

The London Spiritualist says that President Lincoln attended a seance at Boston, and lay at length on the piano, and let the spirits give him a ride. And the Spiritualist organ of this city copies the item with apparent approval. Inasmuch as President Lincoln never was in Boston in the flesh, this musical ride must have been taken since his death.

For a journal that affects to be liberal and candid par excellence, this specimen of Pecksniffian dodging will suffice to exhibit the somewhat questionable nature of its self-complacent claims. A London paper, referring to the well-known phenomenon of the movement of objects by some unknown or abnormal force, reports that once in Boston, President Lincoln lay at length upon a piano-forte while it was moved. Here the word Boston is probably a mistake for Washington, inasmuch as Lincoln, while president, never visited the former city; or it may be that his biographer would find it difficult to verify the occurrence. It rests perhaps principally on the testimony of Mrs. Young, the well-known medium, in whose presence the piano movements are said to occur.

But the truth-seeking reader will at once perceive, that, so far as the captiousness of the Alliance is concerned, the essence of the inquiry is, not whether the phenomenon took place in Boston, or whether, indeed, Lincoln was the subject of it, but whether independent movements of objects are a well-established fact in Spiritualism. Now the editor of the Alliance must be well aware (if he has kept his eyes open the last twenty-five years), that there is an amount of testimony, wholly inexplicable by any theory of fraud, in favor of the phenomenon named.

Here, for the last three years or more, we have been giving proofs of this and similar indications of an occult force, with the names of respectable witnesses without number. We have instanced the well-known phenomena through Mrs. Simpson and others. We have proved, as far as concurring human testimony from all quarters of the globe can prove anything, that the great fact of psychography, or independent writing, is now a fact of science, fixed, indisputable, and not to be ignored; and yet the candid Alliance has found it convenient to ignore all these great, pregnant, and most significant phenomena, and finally to pick us up on what is obviously a mere error of the pen, or a slip of the memory,—the use of the word Boston instead of Washington! And it is by dodges like this that our contemporary would set aside our stupendous facts, and try to give the impression that they are all founded in delusion or in mendacity!

A cause that has to sustain itself by subtleties so paltry, carries with it the elements of its own ultimate subversion and decay.

Will the Alliance explain to us how it is that if some nineteen centuries ago the man Jesus could tell the woman of Samaria "all the things that ever she did," it is incredible that a similar power should be manifested by modern clairvoyants? Will it explain to us how it is that if the man Jesus, after the dissolution of his material body, could present himself in his human form, in a room with closed doors, to his disciples—it is so very improbable that spirits should have the power in our own day of exercising such a mastery over atoms or molecules as to enable them to present temporary simulacra of their appearance while in the flesh? Will the Alliance explain why it is, that if spirit-writing could be presented to one of the ancient prophets (see Ezekiel 2:9) it is so very inconceivable that it should be given in the presence of Slade, Watkins, and Mrs. Simpson?

But we need not multiply instances of the perfect analogy between many of the phenomena given in the Hebrew and Christian record, and those which are so thoroughly well authenticated in our own day. The Alliance may sneer at the religion "with such facts for a basis," but if it does not realize it now a few more years of fast prevailing skepticism in regard to spiritual realities may force upon it the realization, that the only adequate force that can meet such assaults as those of Ingersoll and modern "scientific" opponents generally upon all spiritual belief, is in this same despised Spiritualism, which, misjudged, misinterpreted and befogged as it has been (not in itself, but in the imaginations of men) is yet the very source and well-spring of all religious hope, and of all the spiritual truth that has come down to us, whether by tradition, by so-called "revelation," or by the physical and psycho-physiological facts and experiences of life.

We hope that the Alliance, instead of carping at misprints or slips of memory, will set itself to handling the well-authenticated facts which we offer, and which, after thirty-one years of investigation, opposition and discussion, have lost not one jot or tittle of their significance, their importance and their unassailable authentication. In spite of all the frauds by which it has been clouded, and all the bitter opposition by which it has been maligned, Spiritualism at this day stands higher and brighter than ever before in the estimation of those who have sincerely and patiently investigated its marvelous facts. The sneers of the whole secular and religious press are impotent to arrest it in its ever onward and upward course. Some of the most scientific and philosophical minds of Germany are hailing it as the grandest revelation of the ages; and in England, France and America it has entered largely into the best minds,

and is silently preparing for itself a future, when all forms of pure religion shall recognize in it their reason for being; and shall look to it as their guarantee and their conservator, and as the very salt, without which universal life and universal nature would lose their savor.

The Life Beyond.

Silently, but certainly, the life beyond is fast coming to be realized as a potent fact; and, sooner or later, its force will be felt as a great factor in civilization. The agencies that are at work demonstrating the truth of a life beyond the grave, are wide-spread; and, fortunately for the welfare of society, they seldom fail to furnish convincing proof that nearly all preconceived opinions concerning that life, especially such as are expressed in religious dogmas, are fallacious. Returning spirits teach that happiness here and hereafter is dependant on the practice of virtue; that there can be no sudden transition of a bad man into a good one; that a good character needs no priestly endorsement to save its possessor from a burning hell; that growth is the law everywhere; and, just as certain as the sweep of the centuries, must man evolve from his low condition into a higher.

It is a cheerful outlook, this. The great world rolls on from age to age, pouring into the spiritual realm myriads of spirits, in every conceivable moral condition. Each of these awakes in the new life to find himself, substantially, what he was yesterday. The life he enters upon is subject to conditions such as he has known heretofore. Good and evil are before him. The loosening of the mortal tie gives more light, a better knowledge of the law of cause and effect; hope is born, and evolution toward the ideal god sets in, and the man who believed the dogma and thought himself lost, chooses to fall into line and wills to submit to the divine order that moves forever on from lower to higher.

And this is that horrible doctrine of Spiritualism against which priestcraft rants, and which the daily newspaper ridicules. For believing and advocating such theories Spiritualists are held up to the scorn of the world. If our returning dead came with a different story; if they taught that character, no matter how noble and pure, went for nothing without faith in the dogma, that the vilest criminal could enter the society of angels and dwell with them forever if he but followed the priestly counsel; nay, more, that he could wash his bloody hands and enter heaven ere his murdered victim could be prepared for burial, if he but believed in Jesus; that little unoffending and unbaptized children should be cast into an endless hell—if, we say, our returning dead taught such sentiments, then indeed would Spiritualism be less obnoxious to press and pulpit.

But can we not afford to wait? Is not our position one of such strength that it becomes us to be generous? In but little more than a quarter of a century, millions have been converted to our doctrines, and yet there never has been an organized effort to convert a single man. Spiritualism has entered the churches to such an extent that dogma is to-day actually smitten with death.—Where is the Presbyterian, or Methodist, or Episcopalian who believes his creed? There is an increased conviction that life does not end at the grave, and a waning faith in the words of men.

To the divine gift of mediumship, so lustrous in these latter days, are we indebted for the truths that are silently reforming all religious thoughts, and certain to result in an entire restatement of religious opinion. The truth comes to us out of the heavens. It is uniform and convincing.—We are learning wisdom, learning to distinguish the true from the false. The warnings uttered against fraudulent mediumship, enhance the value of that which is genuine, and this is on the increase. Destroy the tares and the wheat revives and grows.

The Spirit of a Suicide—His Deplorable Condition.

J. Burns gives the following in the Medium and Daybreak:

On Friday week, March 7th, having arrived home two days previously, I attended the seance sitting at the Spiritual Institution. "Daisy" the little spirit who gives descriptions of spiritual phenomena to visitors, had controlled her medium for some time, when, all at once, she caused the medium to shrink back with horror at something which appeared to her on the floor. It was a spirit the influence of which she dreaded, and she begged it to go away. Then becoming more collected, she said it only came to gain light, when another spirit, "The Nun," controlled, and caused the medium to fall upon her knees, and pray fervently for the uplifting of the spirit. We were then told the spirit was that of a poor man who had hung himself, and left his family unprotected, and the whole of his concern was for those he had thus neglected. I was strongly impressed that it was the West Auckland suicide, and was informed that my impression was correct.

Mr. King several times felt the influence of the spirit during the next few weeks, and offered up prayers for him. He was reported at a subsequent seance as improving in his conditions. On Friday, March 31, the medium, in the midst of her work, under the influence of "Daisy," dropped from her chair on to the floor, as if in a fainting condition. I went up to her and addressed the spirit under whose influence she was. It was the suicide; he was still in a very deplorable state, but could control the medium, and beg for our prayers, and that the spirit who had helped him before, and taken the rope from his neck, would come again. His deep regret was for his family, but "The Nun" had promised him that friends would be raised up to take care of them. I told him if he would return from the medium,

"The Nun" would no doubt come to his aid. She did so, and again prayed for the darkened one most fervently, apparently much to his benefit. The fearful sensation of hanging had clung to him till "The Nun" relieved him, and he in piteous accent begged that the horrid rope might not again gall his neck.

Reader, do not think of suicide; do the best you can, not the worst. The accumulation of evil is only increased by the addition of fresh guilt to the soul. A knowledge of spiritual science, and a means of healing the wounds in the inner nature of one another, would be of unspeakable benefit to men in their trials and difficulties of life. Spirit-communion is also a grand agency for raising those in despair who have gone to the other world without due preparation. The good which may come to this poor lost soul may in itself repay for all my labors in going to Bishop Auckland. Our work is not to be estimated by outward effect alone, for when we are true spiritual workers we subserve greater purposes on the invisible side of life than on the physical plane.

I would in conclusion, ask our friends in West Auckland to supply, as far as they may be able, the needs of the survivors, and the blessing of him that was ready to perish will fall upon them.

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

Spiritualism in Edinburgh, Scotland, is said to be on the increase.

Mrs. R. Shepard is lecturing at Binghamton, New York. She remains there until the first of June.

L. F. Griffith writes to us, but as he fails to give his postoffice address, we cannot attend to his requests.

Samuel Sipe, of Zimmermansville, Ohio, speaks in high terms of the lecture that Bro. J. M. Peebles delivered there.

Wm. C. Hurd writes to this office, but fails to give his postoffice address; when he does we will attend to his request.

Bishop A. Beale lectures at Sheboygan Falls, Wisconsin, having attracted great interest. He is engaged to lecture there during May.

The Rev. A. J. Fishback and Mr. M. C. Vanderook will hold a "two days" meeting at Kendallville, Indiana, on Saturday and Sunday, the 24th and 25th of May.

E. V. Wilson, who has been so long sick, hovering midway between the two worlds, has returned home. He expects to recover his usual health soon, and be able to battle for Spiritualism in the future as he has in the past.

Mrs. Mary Dana Shindler will leave her Southern home in Nacogdoches, Texas, for New York city, the last of May. She will pass the summer North. The many friends of this gifted lady will be most happy to welcome her.

"N" writing from Kansas City, speaks of one Edwin Keen, and his reputed half brother, having been playing upon the credulity of the good Spiritualists of that place. As usual, they made money, and went to other sections to find more dupes.

The Liberals of Kansas contemplate holding a camp-meeting at Bismarck Grove, near Lawrence, some time during the summer. They expect to secure the services of Col. Robt. G. Ingersoll, B. F. Underwood, Dr. Monroe, and other distinguished speakers are expected to be present and address the people.

Dr. C. P. Sanford is still laboring in Kansas, and has farther engagements. He expects to go to Iowa City, Iowa, soon, and would like to make engagements on the route north. Address Minneapolis, Kansas. His wife, formerly Mrs. Addie E. Frye, an excellent test medium and business clairvoyant will accompany him.

Dr. Shaw, the popular pastor of the largest Presbyterian church in Rochester, and one of the largest in the country, says that women shall pray at his prayer-meetings, and he would like to see any one trying to stop them. And the women of his church doubling up their little fists and shaking their pretty heads, emphatically agree with him.

Spiritual Notes, of London, speaks as follows of J. Wm. Fletcher, a Boston medium: "J. William Fletcher has, we observe, been referred to in the provincial press as the favorite medium of London, and certainly, if we may judge from the manifest success which accompanies every name of his work on behalf of Spiritualism, there cannot be a doubt that the description is in every way a just one."

The Lacon (Ill.) Journal says: "The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, subscription three dollars, will be sent to new subscribers three months for fifty cents. It is by far the ablest expositor of modern Spiritualism published, and commends itself to all classes by its fairness, its independence, and its determined warfare on frauds and impostors. It is said man's belief in spiritual phenomena is gauged by his intelligence. To some it is given, possibly, to see and know the secrets of the future before death intervenes; to the most of us this is denied, yet to all the subject has a mysterious fascination, and spiritual literature is growing in demand every day."

Dr. Monck, the successful materializing medium of London, England, is in very poor health, and is now sojourning in Switzerland, in hope that he may soon recover. It appears from the Medium and Daybreak, that the first symptoms of his weakness and prostration appeared some two years ago, and were induced by the outrageous persecution he was subjected to by malignant foes, and the rabble of Huddersfield. His marvelous materializations afterwards, so graphically described by a clergyman of the Church of England, and attested to by so many names of weight and influence, were a magnificent answer to the denunciations of the ignorant and the calumny and spite of the evil-minded."



Voices from the People.

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"WHAT IS TRUTH?"

A Sunday with the Telephone.

It is said that what seems so real in dreams is our wish in some waking state; But I speak of it now, just to show why or how A strange vision came to me of late. I had recently seen, in a late magazine, An account of the new telephone; How correct it could speak, English, Latin or Greek, Sing, whistle, cry, fiddle or groan. And 'twas said that ere long a sermon or song Preached or sung anywhere 'ere the seas, Would come over on wires and be heard round our fires, And save us our traveling fees. With this piece I had read, running wild in my head, I reclined in my soft cushioned bow, Sadly wishing that Beecher, or other live preacher, Could send 'er the wires something new. But the sermon proved long, and the dreamy "sing song" Of the good father's quaint, quavering tone, Lulled my senses to sleep, and in slumbering deep I dreamed him a new telephone. Countless wires from his mouth, ran east, north and south To all climates and islands and zones; And each wire had a key (so the thing looked to me) To turn on its wonderful tones. Being strongly inclined, by a skeptical mind All doctrines and faiths to review, I had oft wished to read every system and creed, And if I possible find which was true. In my dream 'twas the day when the world met to pray, And the sermons, the prayers and the songs, Could be heard at my ease, by just touching the keys. In all the earth's chattering tongues. And it seemed for the hour, the miraculous power That in days Pentecost was given, Translated each word, of the languages heard From all nations and tribes under heaven. Never man was so blest, I could now all things test, No more need to ponder or read; For by touching the wires the electrical fires Will preach any doctrine or creed. I began on the East; quick a learned Buddhist priest Preached from Bramah's improved revised text; Then Bramah's divine gave his "Hino upon Hino" From "original documents" next. From the mosques and divans of Islam's wild clans Came the creeds of each varying school, Till bewildered with joy, as a child with its toy, I touched some wrong spring of the tool, When to like the tones of a hundred cyclones The voice of all Christendom raved, And by shorthand account I found the amount Over five hundred ways to be saved. Some claimed 'twas by creeds and others by deeds That salvation was offered to man; But each preacher agreed his own faultless creed Was the only infallible plan. Their texts they all took from the same inspired book, But learned doctors of Hebrew and Greek, By some twist of the tense made a different sense, And forever mean year, day or week. And the Bible, some said, we've long trusted and read, Needs mending; 'twas plain to be seen; Its annals surprising, need greatly reviving, Cried a loud voice from "old Aberdeen." From Bramin to pope the preaching's main scope, Was some way from perdition to tell; So I listened to hear some voice loud and clear Give a true exposition of hell, And amid the wild jar came Canon Farar With a voice like the claron's ring, And from our own shore joined many a score, Like Beecher and Thomas and Swing; Then burst in the roar of the orthodox corps Like a muttering storm in the air, And while fiercely they weak on their brothers their Greek. I awoke from my trance in despair; For how can frail man, whose days are a span, All the thoughts of the ages compare. And the lesson I thought, my strange vision has taught, Was to put faith in heaven alone, To follow the right by the soul's inner light, And have some ideas of my own.

THE HEALING MIRACLE.

A Man Suffering from Paralysis Made to Walk in Fifteen Minutes.

The last steamer from Australia brought to this city the famous Dr. Henry Slade, of New York, who has for three years past stirred up Europe with his wonderful spiritual manifestations. Shortly after leaving Sydney he became paralyzed, and remained so during the voyage, in spite of the noble efforts made by the physicians on board the boat to restore him. His right arm and leg had become useless. In this condition he was taken to the Baldwin Hotel, and a messenger was immediately dispatched for Dr. J. D. McCannan, psychopathic physician, at No. 230 Stockton street, who cures entirely by "laying on of hands," and who, as a healer, cannot be excelled. On entering the room where Slade was, he took him by the hand, and making a few downward passes from the brain to his arms and down the limbs, he told him to "get up and walk." Dr. Slade did so, to the astonishment and delight of all present. The news went like wildfire over the hotel, and for a day the excitement in the hotel was great—everybody speaking of the miracle that had been performed. We have on other occasions chronicled many of Dr. McCannan's marvelous cures without medicine, and this last one is not the least. Dr. Slade has so far recovered as to be able to meet engagements at his parlors, No. 216 Powell street.—The Morning Call, San Francisco, Cal.

J. F. Morris writes: The manner in which the JOURNAL is dealing with mountebanks and frauds, finds many friends here in Santa Barbara. "Lay on, MacDuff" and spare not, until the last impostor is disposed of. Our society numbers many, and is in a healthy growing condition, with Warren Chase as lecturer. Our Lyceum is growing in numbers as well as interest.

Interesting Incidents.

To-day, April 24th, is the birth-day of my darling daughter Belle, who passed on to spirit-life July 19th, 1876. She was an ardent Spiritualist, and though sick about a year, was always cheerful and happy. She was the presence of her spirit-friends near her while dying, and sweetly fell asleep after bidding us an affectionate farewell, and promising to be with us often, and to assist us in every possible manner, which promise she has faithfully performed. I will relate a little incident that occurred on her sixteenth birth-day, one year ago. I remember upon that day I was very busy, being hurried with my household duties, but in the midst of them I was seized with a strong desire to go and look into her trunk, and read some of the letters she wrote to me a short time before her birth into spirit-life while visiting her sister Emma, who has since also crossed the mystic river. I tried to overcome the desire, thinking it would hinder me, for I was already behind time with my work; but while I was resolving not to go, I went and opened the trunk, and also a box in which her letters had been placed by myself. Upon the top of the package of letters lay one I did not recognize as having previously noticed, so I took it up with some surprise and perceived it had been written by Belle. Cornerwise upon the envelope she had written these words: "To be opened by me on the 16th birth-day, and not before." Just then it flashed upon my mind that it then was her birth-day, and her twentieth one, too. I opened it and perused its contents. It was a short history of her life, and was written upon her seventeenth birth-day.

It contained many good resolutions and hopes for the future, and coming as it did, I regarded it as a precious message from her, but the strangest part of it is, where had she kept it concealed from me for twenty-one months after she left the form. I had several times looked her letters over, reading some of them, but had never noticed that one before, and I don't think she intended that I should until the right time came. I am not a conscious medium, but have several times had remarkable dreams and impressions, which have terminated somewhat similar to the one I have mentioned. My husband is a trance medium, but as his health is quite delicate, he cannot solicit communications from the Spirit-world, but when conditions are favorable he has some wonderful tests and revelations. I will relate one that I think will particularly interest you, though coming rather late.

Upon the night of the 16th of March, 1877, after our beloved Brother Jones was so cruelly assassinated, Mr. Field entered the trance condition and visited the Spirit-world with his spirit-wife, Belle, and other loved ones. He went with them to a lovely grove of green trees, where a vast assemblage of persons, including many he had known on earth. They were making great preparations to welcome some beloved one they were expecting. Multitudes of happy children were wearing garlands of roses, lilies and other beautiful flowers, and the air was filled with the sweet perfume of their fragrant blossoms. He also saw many ingenious devices for the amusement of the little ones, who seemed to be highly delighted with the idea of seeing their expected visitor, as if he had in some way benefited them in their enjoyment of life. After Mr. Field returned to his normal condition, he related his vision to me, and wondered what it all meant. I told him it reminded me of Brother Wm. White's reception into spirit-life as given by himself, and printed in the Banner of Light.

We were living then where we now are, among the Sierra Nevada mountains of California, forty miles from Red Bluff P. O., and as the weather was stormy and the roads bad, it was three weeks before we received the JOURNAL that brought the sad intelligence of Brother Jones' removal from earth-life. We had not seen the paper, and I was thinking something unusual had transpired about that time. When we read of the awful event it was all made plain to us. We could then see why the children were so anxious to welcome him with garlands of sweet flowers, in remembrance of the array of facts that had transpired each month so bright and fresh for the instruction and amusement of so many little ones. In a short time the spirits told him that the vision he had witnessed was really Brother Jones' reception by the children, for the benefit he had conferred upon the little ones by the publication of his "Hino upon Hino." We then knew that if his labors of love were not always appreciated here, that he had won never-fading laurels and glorious reward in a world where his brave words and noble deeds would never be misjudged.

Take fresh courage, dear brother, and never grow weary in well doing. Lift up the clouds, and scatter the dense mists of old theology. Cause the golden rays of truth to shine upon the despairing hearts of the bereaved and sorrowing children of earth, and a rich reward will be yours; for you will receive the blessing of thousands of spirits made happy by the fulfillment of your heavenly mission. MARY A. FIELD, Red Bluff, Cal.

Personal Experiences and Observations. The unrecorded experiences of the great army of Spiritualists throughout our country, if gathered together would make many printed volumes, and its array of facts and incidents would be a treasure in every condition of human life, morally and socially, is unparalleled in human history. My own experiences and observations during a quarter of a century, have not been placed on record, and believing it is the sacred duty of every human being to be true to the truth, I have been impelled to write for publication some of the many experiences that came to me. Like thousands of other people, I was attracted to the phenomena, believing it to be either fraud or self-deception. The first medium I visited, was a writing-medium; at the séance were some twenty persons, all strangers to me except my wife. She received a communication purporting to come from a sister who had passed to the world beyond a few months previous, and who signed her name in full. In this communication my wife was told that she was a medium, and we were directed to sit at home regularly for development. At this first circle I received a short communication in substance as follows: "Dear brother, I am here and glad to meet you; but there are so many other spirits who desire to communicate, that I cannot write as I desire, but will come again soon. Your spirit sister Mary."

An "Absolute Test" Materialization Seance.

BY CHARLES BLACKBURN.

The London Spiritualist contains the following: In most of my letters to you I have advocated the adoption of a few simple tests, viz., the dark room, in which tables, chairs, guitars, musical boxes, handbells, and other articles are knocked about; also spirit hands protruded. This class is most convincing to the inexperienced, and to those scientists who declare such things to be impossible except by trickery. A few séances of this kind have the tendency to awaken the mind to believe in the reality of some new power or force, because any of the sitters can hold both hands of the medium, and make sure she or he does nothing whatever. Thus he becomes prepared for a much higher phase, viz., that of reading, "materialization," a séance, in which a little light is admitted, sufficient to enable the sitters to see each other in the room, distinctly; and it is necessary to observe certain conditions, or we cannot get a materialization at all. 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vision, far more beautiful than language can express, remained stamped upon my memory. It is an unending comfort to me in my loneliness.

That is a beautiful revelation. If we had read that in a book that had been handed down to us, stamped with the sacred seal of authority and the churches, how the people would have welcomed it! But why should we receive it to-day? Is God dead? Are there no revelations to this nineteenth century? You know Thomas wanted to put his fingers into the prints of the nails, and he had the chance. There are ten thousand Thomases in this town. Hasn't a man a right to ask for proofs to-day? Why should not the infinite spirit give his children light in this nineteenth century? Are we to go back two thousand years to learn geography? A man who should try to palm off upon us a map of the world, that was made two thousand years ago, and tell us it was a true map, would be looked at. Why isn't religion just as much subject to law as science? Why haven't we as good a chance to know what is true in religion, to-day, as we ever had? I claim that we have. It is our business. Whatever comes, carefully scrutinize it, but don't throw it away because it differs from what we were taught in our childhood. There are grand truths here that need investigation. If we investigate them I am satisfied as to the result. I never knew a man to investigate this subject of Spiritualism without becoming satisfied that this body is not all there is of us. He finds there is a spirit. That spirit retains its memory, and its love, and has the power, under favorable conditions, to communicate with us. It seems to be just in proportion as the spirit's hold upon the body is loosened that the spiritual vision is opened. There are many persons who are never clairvoyant in life, but at death are frequently able to distinguish what they could not see under ordinary conditions in life. How foolish to fear death! I feel, on the contrary, that I am about being born again. That is it; we must all be born again whether we like it or not. We are to be born to a newness of life. We all know how frequently dying persons will see scenes and listen to sounds that their friends in the body cannot see. The friends frequently say, "He is losing his senses," when the fact is he is just gaining his senses. It is the friends who have not got them. The dying one has new ears just coming into use; he hears what the rest cannot. When they come to be born again, they will have these senses also. When we once embrace these ideas, away goes the dread of death with all its terrors. Death has been represented as a skeleton, waiting with a dart to transfuse the helpless victim. What use has been made of these ideas to fetter human souls. A man said to me, "Ah, you've got to die!" "Yes," I replied; "I know it, I am glad of it. I am not afraid to die. Isn't the next world ruled by the same God as this? or has He given it into the hands of the devil. Who rules the next world? Our Father and our everlasting Mother. They rule—He and She—they rule both this world and the next. People seem to think they will find things altogether different. "Ah! you'll catch it there!" they say. But, I say, you'll catch it here if there's anything to be caught. The same laws run through both worlds, and both have the same ruler and the same grand principles. We are simply ourselves there just as we are here. If we were not, there would be no life for us. What if I were to wake up somebody else? If I were to wake up Tom Jones it would not in the least injure me, and I would be nobody else in the next condition of being. We carry with us everything that has accrued to us from the moment of life to the moment of death. Does the Infinite Mother who has given us this blessed sun, and showered down untold blessings upon us from the moment of birth, turn a fury and devour her offspring? Not a bit of it. People have no more reason to fear death than to fear life. You will die no more than you do every night. You die every night when you go to sleep. We grow weary and say, "Let me rest." The spirit wants to leave this weary body. When we understand the philosophy of death all horror of it is gone. Then this shrouding in black dresses, and black veils, and all the horrible, black, abominable things will be done away. We want something to represent life—life—everlasting life. We want a chance to develop into more perfect men and women. That is the chance that lies before us all. "Ah, but hell hell hell!" is the cry. "To those on the left hand will be said, 'Depart ye cursed to the place prepared for the devil and his angels.' And to those on the right, 'Come ye blessed, inherit the mansions prepared for you.'" But is there no horrible hell for the wicked, and no blessed place for the righteous? No, because there are no righteous, and no devils. First, the righteous have to live on this planet. Take the goats and sheep and put them together, bringing nearest to each other those goats and sheep that are nearest alike, and you can't tell the difference. Just so with people. Take the righteous and the wicked and graduate them—bring them together in a similar manner, and where is your distinction between the best wicked man and the worst righteous man? Where are we going to put them? If nobody went to heaven but the good, heaven would be as empty as an Orthodox church. If nobody went to hell but the bad, hell would be empty. If a man says he never lied, I say he lies; when he says so. Call a man up and cross-question him; if he answers questions his wife, and you will find out what he is. Then take the worst man and bring his mother along. She says, "John was always good at heart." It is so with everybody. There never was a man but had a spark of good in him. There is going to be a time when that spark will be fanned into life. I do not say, continue in wickedness. It doesn't pay. The tendency of the universe is toward the good and pure. If people do wrong they have to suffer the consequences. You can't run away from under the sky. Results will follow causes.

What of Jesus? He reaped just what he sowed. What did he die for? Because he had to, Jesus was just as good as he could be, and so with all the rest. The only way to save yourself is to cease to do evil and learn to do well. Sin destroys, but it doesn't destroy us. Men lie, but they tell more truths than lies. Thieves have to be honest among themselves or there would be no communication between them. The good part of man is bigger than his bad part. People enter upon the next life just as they leave it here. It depends upon their conduct as to what they are.

The Independent Age, of Alliance, Ohio, says: "Dr. J. M. Peebles, well-known to our readers, is in the southwestern part of the State, organizing independent christian churches. He will be in Dayton, Cincinnati and Springfield during this month."

PATRIARCH AND NOVICE.

The Wise Andrew Jackson Davis Calmly Criticizes Mr. Kiddle's Youthful Rashness.

In a cottage on one of the quietest streets of Orange, N. J., Mr. Andrew Jackson Davis, the patriarch of American Spiritualism, talked with a World reporter yesterday about the novitiate of Superintendent Kiddle. A generation ago Mr. Davis announced to a circle of friends that a new and astounding phase of spiritual power was to be revealed through him. He was then eighteen years old, and a poor shoemaker's son. He dictated his Revelations, and since then has been a most voluminous writer, composing work upon work in the development of his Harmonical Philosophy, and to-day, if he is not known all over the world, he has a larger visiting-list in other worlds than in ours. Mr. Davis is tall, slender, almost gaunt, and perfectly straight in his carriage. His clothes are of the strictest clerical cut, but he wears a soft silk kerchief about his neck. His hair is long and his beard is full. A soft black hat completes his out-of-door costume. Of Spiritualism he speaks as if it were a matter of science—a thing beyond peradventure. Looking in a mild way through a pair of very bright, gold-rimmed spectacles, he spoke freely of Mr. Kiddle and his new departure:

"There is nothing at all remarkable in the fact that Mr. Kiddle has come out in the way we have seen, nor is it strange to see the excitement created when one in his position comes out for such a belief. The world at large cannot judge him by the ordinary methods, yet it will attempt to do so, and Mr. Kiddle will suffer. I do not know him, but I have read the book, and should from that judge him to be in his office a man of methodical habits, of culture and ability; but when he went home he laid aside his office habits. From nine to five each day he was the alert manager and superintendent, watchful and keen in his views of viewing matters, but from eight to ten in the evening, in company with his son and daughter as mediums, he was impressive and passive, ready to take and susceptible to the full extent of his religious nature, for he looked upon these revelations as in a measure a religious rite. He did not bring to bear upon his evening work the same wary circumspection which had marked him during the day, if he had done so he would never have published the book he has given to the world; but it is only proper when the book is to be judged that we should know exactly the frame of mind in which he prepared and published it. I am told that he is a member of a Christian church, and I should have supposed as much, but I venture to assert that there has always been in his mind a lingering doubt as to the fact of a life hereafter. He recognized the doctrine of Christianity as excellent rules of life, but whether there was a life beyond the grave, was a gap which he has bridged through the assistance of the members of his family as mediums for spiritual communication. Once convinced that he was receiving these communications, he felt it his duty to give them to the world. It was a religious duty with him, and he is filled with the feelings which make martyrs of men."

"Is this work of value to Spiritualists, or does it contain anything new?" "No; it is an elementary work, and shows that Mr. Kiddle is not 'posted' on the progress made in the spiritual circles for twenty-five years past. Careful experiments have given the class of communications which Mr. Kiddle offers, their only value as proofs so far as they go, that there is a world outside of our own. It is a lower phase of mediumship. There are hundreds of publications now before the world of a similar character, much of it not worth the paper on which it is printed. Had Mr. Kiddle been conversant with the literature of Spiritualism, I do not think he would have issued the work. It may have an effect on the general public, not in what it will teach them, nor in the conviction it will carry, but in the attention it will call to the subject. When Judge Edmonds came out and declared himself a believer the cry was great, and the excitement and attention paid to the new philosophy probably drew thirty thousand to believe in it. Therein is the value of Mr. Kiddle's book; it is ill-constructed in many ways, wanting editing, as you would say, but it has a value as an elementary work, and for those who, like its author, know but little of what has been done in developing the science and philosophy of Spiritualism, it is of much value."

"Do you consider the communications genuine?" "I cannot tell. Mr. Kiddle falls very far back on his credulity when he assumes to vouch for them. It is just this way. You come into my room and say you are Oliver Johnson, and converse with me. A party of friends in the room, or a party of screens ask me with whom I am conversing. I answer, 'Oliver Johnson.' That is all the assurance there is about it. Mr. Kiddle or his daughter has no assurance that Shakespeare or Byron wrote what is ascribed to them, except that the messages are so signed. We must judge them by what we know of the men. If what they write can reasonably be ascribed to them, they may have written it, but the probability is that they did not. Mr. Kiddle took all that was given him in a religious simplicity, while the public look at it with a cold, critical, intellectual eye and declare it a falsity. Mr. Kiddle cannot, and were he posted in what has been done in Spiritualism would not vouch for their genuineness. He has secured all there is of value in that sort of communication when he has convinced himself that there is a spirit communicating. But in his weakness and freshness he goes a step farther, a step which leads him upon unfeasible ground when he undertakes, as I might say, to stand surety for Shakespeare and Washington and the others. He may receive communications from a friend who has gone on, and be assured that the message is from such an one, but he does not know Shakespeare, and cannot guarantee anything signed by that name."

"Am I to understand that Shakespeare has been personated by an evil spirit?" "In a measure, yes. All human beings pass on and live in the world of spirits. It is a belief in which to be a convert brings assurance of one thing, that there is no such thing as annihilation; that you are sure to 'turn up,' so to speak, and that a human soul is never lost. It is this firmly seated conviction which accounts for much that is peculiar in the lives of Spiritualists. It permits and urges more freedom of action. The fear of consequences is in a measure removed, and some remarkable results have followed. When Mr. Kiddle became convinced that he had the entrance to the spirit-world his doubts should have been removed, but the propagandizing feeling overcame him, and he saw that it was his duty to publish as he did."

"What will be his probable treatment at the hands of the world?" "I am afraid that Mr. Kiddle has a very hard row to hoe. He has experience before him of which as yet he has not the slightest conception. He is to be a martyr—or a wonderful exception. Yet there is a great change coming on. In the west especially there is much more freedom than heretofore, but in the eastern states, outside of Boston, the same intolerance exists, and the best apology for a Spiritualist is a suggestion of softening of the brain. The immediate movement upon him was no more than Mr. Kiddle should have expected. As yet the secular press only have called public attention to the case, but when the religious press comes on it will come the bitterest demand for his removal. It would be just to allow Mr. Kiddle, the superintendent, to be judged by the critical ways of the world, and allow Mr. Kiddle the simple child kneeling at the feet of his daughter, to pass on his way without harsh comment or unfair discrimination. But it is hardly likely. Judge Edmonds and Professor Robert Hare, of Philadelphia, lost much by their avowal of faith in Spiritualism. Professor Crookes, of England, had more tact, and avowed nothing, but presented facts as they appeared to him, and then stopped. Had Mr. Kiddle done the same thing he would have achieved a name and place for himself instead of presenting to the Spiritualists an elementary collection of unimportant matter, and to the world a book which can only provoke unsatisfactory discussion."

"Has not Professor Crookes suffered prostration?" "Not as he would have had he come out boldly. You remember how near Professor Adler came to losing his place at Cornell by this same sort of pressure? He found enough to do to make the best of this world, leaving the, to him, doubtful question of the next world to look out for itself."

"Then you anticipate little good from Professor Kiddle's book?" "Except in the way I have mentioned of provoking discussion. In itself it is nothing. Even if we suppose all the messages to be genuine there is little value in them. There are often messages of great value. Though advanced Spiritualists look upon all this knocking of tables and breaking of windows, cabinet work and other buffoonery as of no value, and rather an impediment, yet there are messages of value and practical everyday use. I know a merchant on the Long Wharf, Boston, who finds a guide to his business affairs each day by consulting spirit friends and associates. But there is something more important than all this. It is the effect which a devout recognition of Spiritualism has in making a man a better citizen and a better inhabitant of this world. Fully understood, it has this effect; in its rudimentary stages it comes in physical manifestations or in the receipt of messages which may or may not be genuine, and do not appear to have much value in either case."

Testing Mediums.

To the Editor of the Religio-Philosophical Journal: I think that all who have had spirit-life demonstrated to them, should desire to help one other soul, at least, to the same knowledge, and conversely, that Spiritualists as a body should deem it their highest duty, to help bring this matter before the world free from hindrances or unjust prejudices. But how stands the great popular verdict, now that nearly thirty years have gone since the Fox rappings? In every country where the newspapers freely circulate, and where the average of intelligence is the highest, there is an overwhelming general feeling of contempt for the alleged spiritual phenomena, and a disgrace attaches even to their open investigation. Let a man holding office to-day, avow himself as satisfied that spirits return, and he will be hounded like a culprit. See Kiddle's case, etc.; newspapers devoted to this subject, are, with exceptions, very poorly supported. Millions are converts, mainly secretly through family circles, and yet make no public sign; do not support the papers; prefer even not to have them in their houses, on account of this great and growing repugnance, which extends often to the hurrying of secular interests. Intelligent observers will generally agree that this statement is true, and it strikes me forcibly, that it is about time to inquire into the cause of these results. It cannot arise from any especial mind training, for all beliefs and disbeliefs, ignorance and learning, meet on this neutral ground. Common sense also shows us that while priests and clergymen may oppose Spiritualism for some narrow or selfish reasons, yet the wisest know full well, that there is in our hands a "right for life," with the entire material world, and would be glad to have spirit phenomena help them out. It is as childish to imagine any considerable body of men with a mania for annihilation, or that men through education are made morbidly anxious to prove themselves out of the outcome of a few atoms temporarily aggregated. I am satisfied that it is not a trouble of the head, but of the stomach. Nausea, complete and overwhelming, explains it, caused by a lot of men and women acting as public mediums, and using their spiritual gifts as a source of profit, mainly, and supplementing them by lying when it would appear to pay. And every one of these wretches when detected, has done more to keep mankind away from the blessed truths of spirit return, than a hundred life times of honest work would compensate for. In addition, they have propagated indirectly the swarm of expositors and impostors, which daily increasing, has already made the world Spiritualism almost inadmissible in society conversation."

You are advocating tests for mediums, but not half earnestly enough. Put on more steam. Men loving honesty are sure to sustain you. Why, every true medium ought to insist on never giving a public seance, without having absolute protection from enemies in and out of the flesh, who by introducing implements of fraud surreptitiously, have almost ruined some honest mediums. Vide Hazard's efforts in behalf of the Bliss family, Holmes, etc., and yet he cries out against interference with the mediums. Doubtless as an acute observer and trained business man, he can quickly detect fraud when present, but our duty lies with the presentation of the facts to unbelievers who seek for light, not convinced minds, who seek through these phenomena for pleasure or personal profit. Hundreds of thousands read of, and believe in, the Bliss exposure, who will never even hear of Hazard's expurgation, and the Blisses by neglecting very thorough examinations of their surroundings, have, innocently, if you please, but none the less thoroughly, hurt the cause of Spiritualism more than a thousand life times of effort on their part can counterbalance. See the "Williams" alleged exposé in Holland. It certainly seems as if he was a true medium victimized

by some enemy. Still we know that he has been the cause of great scandal and injury, I might go on and enumerate scores of names. To remedy these troubles and protect the mediums who are honest, I advocate that public mediums be held accountable for any apparent fraud; that they must protect themselves, and that if they fail to do so, they be branded "unworthy" and be disowned by all honest Spiritualists. It may be asked, "How can they do it?" I answer, by never holding a public seance for the higher class of manifestations, as flower producing, materializing, etc., until a proper committee shall have completely disrobed their bodies and re clothed them in other and examined garments, and shall also so place their bodies as to render outside confederacy and machinery unavailable. Then if fraud appears it will be so resolutely attributed to spirits, and while naturally exciting the observer to try again rather than turn away in disgust, would be an exculpation of the medium.

It is fair to say that, if under such conditions, Mrs. Simpson proves an effective medium for the production of flowers, she might also perform the same office for clothes, masks, or false whiskers, and they would be equally with the flowers, manifestations of spirit power. But suppose that this strict surveillance prevents many grand and astonishing results now obtained? I reply, well and good; let them be relegated to the private seances for the pleasure of those who are believers, and let the public seances be visibly and indisputably fraud proof, though only the simplest results are obtained, as their main object should be, the convincing of unbelievers. In early days public mediums were evangelists carrying glad tidings and stimulating family circles—doers of much good; gradually to be supplanted by the teacher of the believer, the writer and lecturer. But instead of diminishing, the number has increased from year to year and the novelty of the subject having worn off, the paying demand has not kept pace with the supply. Every year this disproportion increases. A man suddenly finds a spirit demonstrator in his wife or children. If a believer, he is sure that such entirely truthful (he has a notion that cheating on the sly is frequent) manifestations must carry conviction, and soon is inclined to think it a duty to exhibit them to the public, who is of course expected to pay expenses, medium included. Or, if an unbeliever, particularly if educated, becoming suddenly converted, he invests the messages with peculiar importance, especially as they are usually signed by such names as he pleasantly imagines would naturally seek communion with his cultured mind. But the poor public stomach will not stand it. Help, Cassius! Lay on, MacDuff! As a contrast to the sickly sensitiveness now fashionable against protecting mediums from being cheated and cheating as well, I wish that Dr. Brittan would give you a description of the way Meses and himself arranged the first seances given by Home in New York, where not only room and furniture were entirely controlled by the sitters, but they were carefully selected as people differing from each other in their methods of inferring and observation. While no silly, inefficient half measures, like tying, etc., were resorted to, the medium was made to conform fully to conditions which they esteemed fraud proof, and as a result all were convinced, including several who up to that time had taken no stock in what was called "revealed religion."

Orange, N. J.

S. P. WHITTING.

Testing Mediums.

To the Editor of the Religio-Philosophical Journal: DEAR SIR—I have read from time to time during the past year with great interest, the communications of different persons, regarding dark seances and materializations, and have thought you might like to hear the opinion of one medium who gives dark seances for the vocalization of spirit voices. In the first place I was, and still am, averse to seances where the full light is excluded, simply because I would have every honest medium shun any unnecessary condition which would favor deception, and I am sure that every man or woman who wishes to prove the truth of spirit communication to the world, will most cheerfully submit to any *patentes test condition* that will disabuse the skeptic's mind of the idea of mortal agency in the manifestations. It is true that you cannot satisfy every one. I have learned by experience that each member of a circle will probably have a different idea of what may be the best "test conditions," and I think where they (the test conditions) are to be given, it would be better to discuss their respective merits out of the medium's presence, since the discussion often wears him or her as the case may be, and may possibly, under some circumstances, cause such inharmonious as to interfere with the subsequent manifestations. We have been told to "try the spirits, whether they be good or evil," and since we know that "to err is human," why should we as mediums, not be willing also that Judge C. in a recent letter in your paper admits, but I am not willing to admit that *any good pure spirit* will ever, as the guide to a medium, ask him or her to do that which will bring odium upon the truth the Spirit-world wishes promulgated. I know that spirit voices can be heard when the lips and vocal organs which give utterance to them are invisible to the physical eye, and I know, too, that if we would reap a good harvest, we must siff the wheat from the tares, and I feel sure that the angel-world will smile in approval, and will bless, as will every true medium, the fearless efforts you put forth to get at the truth in its purity.

Mrs. LOUIE M. LOWE.  
Washington, D. C.

A. J. Davis and Mr. Kiddle. We do not wonder that such a veteran Spiritualist as Mr. Andrew Jackson Davis regards the performances of Mr. Kiddle, from the strictly Spiritualistic point of view, with ill-disguised indignation. Although, as we have repeatedly pointed out, the truth or falsehood of the doctrines of Spiritualism need not be and ought not to be discussed in connection with the fitness or unfitness of Mr. Kiddle to superintend public education in New York, it is useless to expect that plain people will dissociate the nonsense and twaddle of Mr. Kiddle's book from the doctrines of which he has suddenly constituted himself an oracle and an expounder. And, not content with bringing Spiritualism into contempt by absurd communications which he accepts and exalts as making up a kind of new gospel, Mr. Kiddle has actually gone out of his way to glorify his "own mediums," at the expense of all other mediums. "By having these two 'excellent mediums,'" he calmly observes, always accessible and beyond the slightest suspicion of collusion and imposture (to which other and paid mediums are always subject) the editor has possessed far better means of information than has been permitted to most others. We would say it would be in order for Mr. Davis, and for the "paid mediums" generally whom Mr. Kiddle thus cavalierly discredits, to inquire whether Mr. Kiddle has or has not made a gift of his book about Spiritualism to the publishers, or whether he intends to dedicate any moneys which he may receive for it to the propagation of his faith exclusively.—New York World.

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