Ernth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Siks a Hearing.

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JOHN C. BUNDY, EDITOR AND PUBLISHER.

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ITEMS FROM THE EAST.

Communication from Mrs. E. I. Saxon.

To the Editor of the Religio-Philosophical Journal. The young theologian about to preach his first sermon before an audience, burst forth, "Dear friends, I am so full, I have so much to say, I don't know where to begin," am in precisely this condition, and be-WILLD window overlooking the town, the fountain and beautiful lakelet that lies before Mrs. Poole's lovely home. Spring held her lap of bloom with careless fingers, and let them fall here with prodigal hand. The ground is blue and gold with wild violets and dandelions. The blooming quince and asperis mingle scarlet and snow among the fir trees. and beyond the little lake, amid the forest trees, I see the hospitable owner busy about his farm duties, framing in all the thrifty cherry trees, which rise like pyramids of

snowy bloom. Your weekly contributor, the little lady of the mansion, I have just seen working her golden butter, and by and by she will join me, and engage in her literary work, as if the butter had been worked and left for her by the same fairy that scattered the flow-

ers without her knowledge.

I only saw the JCURNAL of the 24th ult., after I got here yesterday. I read with in-terest the letter of Mr. Davis, and, in fact, all the rest of the paper, but his letter and that of Mr. Bowen interested me most, for, from recent occurrences, it strikes me that Orthodoxy is drawing its lines closer, instead of broadening them. Certainly this is so in individual cases, and whenever a churchman is a-monied man, he wields a wide influence in whatever direction his feelings lead him. Man is so entirely a social animal, that he cannot forbear trying to herd with others, and isolation is very painful. Mr. Davis mentions the names of several well known battle-scarred warriors in the ranks of Spiritualism, as striving to organize around some central principle, with some fixed purpose, and co-operating for that end.

This is well, and can be fully comprehended, but that Drs. Brittan, Buchanan or Partridge will ever enroll themselves under any creed of belief, or "christian sentimentalism," is hard to understand or be-

Individually I like to meet with Spirit ualists, but unless there is some mental fellowship and good feeling, no mere belief would render them companions: therefore some of my nearest and dearest friends are christians; if believers, however, in the spiritual philosophy, it would render them far more dear to me, because we are already friends on other grounds.

Looking from my stand-point, I would prefer seeing every Spiritualist standing square on Robert Ingersol's platform of materialism, than see them drifting back into creedal narrowness. Religion means to "rebind," or "bind again," and using that term, "christian religion," now, I say that for nearly nineteen hundred years, it has crawled along, darkening the fair face of God's earth with tragedies that filled the world with blood, wee and wrath. Through the instrumentality of its hideous doctrines in relation to Christ's atoning blood, the inquisition was organized and glutted its insane fury, and the faggot blazed around the martyrs, and men were hung, drawn and quartered. In consequence of the old Bible fables, witches were burned, women held in bondage, and northern and southern ministers alike cited Abraham, Isaac and Jacob to prove slavery was right and God-ordained. By the same sophistry, they culi text after text, to prove that God intends woman always to remain in bondage to man, and that female prostitution can nev-er be abolished in the land, because it ex-isted in Bible times; therefore nothing can be accomplished if we go on forever making crimes in the same old blundering way. To do so would be like the Mississippi, which caves in on one side, and fills up on

other—only changing its channel, but never diminishing its volume.

Nothing serves so well as square facts to clinch an argument. Take your paper and pencil, and enter any jail or State prison; ask each of the criminals, "What is your ask each of the criminals, "What is your religious belief?" They will not tell you "that they are members of this, or that church," but that "they believe that Jesus Christ was God's son, and died for them, and that if they die without repenting and believing on him, they will go to hell." You will search your prison in vain to find therein a man who has been taught that a good moral life is all that is needed, and that no living or dead thing can atone for him. No, sir, men taught that don't go into prison asprisoners. Yet christians will (Talmadge did a few Sundays ago) preach that a good moral man, without belief in Jesus's atoning blood, will be obliged to go to hell. I think that belief is something that cannot be forced. I know I have tried my very best to get that idea impressed into me in some to get that idea impressed into me in some way, but in spite of me I could not get it, will have to go along with Paine, Voltaire, Hume and Volney and other sensible and respectable people, that are keeping Harriet Martineau's company.

In my investigations I have invariably found condemned criminals studying the Bible and if sentenced to dot the box tree.

Bible, and if sentenced to death, they were attended on the scaffold by a clergyman. where they anounced to the gaping crowd that they were converted, had been bathed in the blood of Jesus, and were going at once to his boson, leaping in a bound, from heaven and handless.

hemp to heaven and happiness.

Once in a prison and after going around in every part of it with pencil and paper, I paused in a corridor to look at a Catholic altar, and ask some questions of the turnkey and clerk who accompanied me. "Now," I said, "gentlemen, its your turn next.

What is your creed and religious belief?"
"Mine," said the turnkey bluntly, "I am infidel to every thing under the sun called goes on in this place, has made me so. I have been a sailor and seen all sorts of things in the way of religion; a good deal in other parts, too, and I don't believe that any one knows anything of what be-comes of him after death, and what makes men best here, is all I think that is worth

"We come in the world naked and bare.
We pass through the world in woub'e and care,
Go out of the world nobody knows where;
So do well here, and chance it there." "Let us hear from you," I said, turning to

the clerk. "I am a deist. I don't know of a man that would burn up his own children, or do any other such cruel thing, and I think if there is a God he is better than the Bible paints him. I think that if christians took

care of these poor unfortunates, and got them out of such evil states, and spent more time in making decent conditions for this world, the soul will be well cared for by him who created it." I told the turnkey that I was a Spiritual-

ist, and he was the first one who told me of the haunted cell in the station, of which I will write you in future.

My impression is that the effects of teaching the doctrine of the atonement, have gone far toward the demoralization of our nation. It has tended to weaken the moral estimate, and puts a premium on crime.
This is a bold statement, but we as Spiritualists contend that there is no salvation by blood, no atonement, and we must bear our punishment for untold ages. We teach that the mother who is guilty of feeticide, meets her murdered child; there can be no atonement. Political trickery, frauds on the government, bank frauds, etc., are com-ments on christianity, for the men trained in Sunday schools—respectable, nice menwho believe in the atoning blood of Christ, are the ones who do these things; it is not "the infidel," for if it were, the land would resound with the warnings and denunci-

ations from the pulpits.

A steady, honest investigation of the great fact that we do live after death, and that those sanctified to us by death, see our sets, teaching us to know and study the laws relating to the neighbor and the family and the elevation of woman on a high material plane, will go farther toward ele-vating man than all the atoning blood that was ever shed on earth. Wherever chris-tianity goes among the heathen, it always carries three awful things with it, lying, drunkeness and syphilis.

Christians bate Spiritualists with undying hatred; their system of cruelly ostracizing the children of the latter, as well as the parents, is in some instances worthy of the dark ages. So, too, they have fought the emancipation of woman on Bible ground, and to day that book, as it is interpreted by the priesthood generally, and the priests themselves, are the brazen barriers to human progress. For years the ministry fought temperance reforms, and many refuse to act with temperance workers to-day. Some of the best sustainers of the church

are all supporters of the liquer traffic. Women are now allowed to yote on school questions in New York, and instead of the questions in New York, and instead of the ministry seeing to it that they do it as a moral necessity, at New Rochelle they begged them on Sunday not to vote on Monday. In Albany the women did register, and in fair numbers considering they had to run the gauntlet of sneers and comments of a mob. The Heaveld sneeringly ments of a mob. The Herald sneeringly said, "Many were refused registration," as if the women did the refusing.

No government founded on the principles that ours is, can long sustain limit,

when its acts so far belie its principles, and if God does roam about and meddle in chrisif God does roam about and meddle in christian affairs, as it is asserted, his ideas of justice are precious meagre, if he does not see the rank injustice that "smells to high heaven," and would make angels weep, and yet does nothing to stop it. Instead of our emblem of justice being a beautiful grand woman, holding in her outstretched hand—and with bandaged eyes—the evenly balanced scale, our justice should be illustrated by a male monkey holding the scales, and weighling cheese for the cats the whole and weighing cheese for the cats, the whole of which is devoured by the "just weigh-

er."
Mrs. Dunaway in the New Northwest, of Portland, Oregon, gives a sample of christianity in its fair dealing spirit. Hon. J. G. Owen, of San Jose, California, an able and honored editor, was to deliver an address in Mr. Cruzan's pulpit, and the minister had announced it. Some of the uncommonly righteous objected, on the ground that Mr. Owen claimed "to possess a remedy for certain well known causes of crime and misery," One would judge by this, that the "pillars" didn't want crime and misery decreased. decreased.

I was refused the court room in Belvidere, New Jersey, on my requesting it to deliver an address on "The Progress, Culture and Mission of Woman." I boarded at the seminary with my children. Everyone knows the Misses Bush are Spiritualists. The sheriff and a Mr. Mackey assumed to decide that "Woman's Rights was not popular in Belvidere." Mr. Mackey is a christian, and was educated at Brunton College: he illustrated his training by bat. College; he illustrated his training by hating his neighbors. It illustrates my argument, and will in future serve "to prompt a moral and adorn a tale." Suppose now that I should be idiot enough to declare publicly that Belyidere persecuted me, "because I was a Southern woman," when two men alone assumed the authority to act, and that, too, from christian prejudice against the Spiritualists! No other people

there had a thing to do with it.

Dr. Brittan, in his lecture in Brooklyn, is reported as saying. "Spiritualists who deny the Jewish and christian accounts of the presence of Spiritual beings, run wild with credulity in reference to a phenomena incompatible with "the law of nature." What is the law of nature? We have not grasped a millionth part of the stores in her treasure house. Like fish in a bowl, we have in the past been bound by superstition, as hard and cruel as is the crystal that holds the fish in their small world. Science once declared, and now declares, that for a table to rise in the air and float without contact is against the law of gravitation, and therefore it is impossible,—it would be a break in one of the known laws of nature! Dr. Brittan knows that such has occurred. In the future, stripped of fear, no inquisition or torture to dread, no shibboleth to utter, no impassable ford to cross, man will dare invade the domain of science, and bring new truths to light, of which those of the past are but faint fore-shadowing; and, anon, men will indeed become as gods, knowing good from evil.

I was interested in the accounts in the last two papers, concerning the pictures seen on window panes. Mr. P., the Swedish Consul in New Orleans at that time, asked me to go with him on one occasion to see a human face on a window pane, in a building used as an engine house. My impression was, and still is, that many of those pictures are made by sunlight. thought some man had probably once oc-cupied a seat at a desk in front of that window. On our return, I saw on entering Mr. P.'s office, what I took for a reflection of the street car track in the glass door, but on opening it against the wall, we found that there was a fair photograph on the same of the square paving stones and the dash lines the square paving atones and the dash lines of the irop car track. It was on Carrondalet street, if I remember correctly. Mrs. L., afterwards showed me a large white china cup, with a perfect picture of a tree on the inside of it: It had stood on a table in a sick room, near an open window. During a thunder storm in summer the lightning a thunder storm in summer the lightning struck a tree directly opposite the window; it shocked the sick lady lying in the bed,

and photographed the tree in the cup. A relative of mine once had an experience in one of the awful tornadoes of the West He says that the electrical action of the at mosphere causes them, and that when he was blown by one the sensation was like a hot blast; it lifted great earth-bedded stones—as if torn up by gigantic hands-and carried them along in the air.

A letter from a friend says that since Joseph Cook has advised "reading up on Spiritualism," her paper is often borrowed. hope if those who believe in the atonement by blood, see this, they will remember it has taken nineteen hundred years to get where we can dare to imitate Jesus, and it is high time to quit preaching Jesus and practicing Moses; to stop quarreling about whether Jesus was God or not, and do as he told them to do.

The truth does "make you free," Spirit-ualism has taken away the fear of death ualism has taken away the fear of death, demonstrated what Jesus taught, assumed the glorious certainty of immortality and progression, and properly understood will strip the mind of prejudice and render life a glorious task-time, all working for human good, and bring, indeed, the long foretold "millennial dawn." Then, let women rise and stand erect, and learn that they may teach their children until they shall indeed he able to "hruise the aerrent hand of ignative be able to "brnise the serpent head of ignet rance" that causes lust, disease and orime.

I will see you in Chicago at the Woman's Mass Meeting in June. May every woman that can come, be there, and give her best thought, and her highest inspiration in the cause of truth and human freedom.

Metuchen, N. J., April 27.

Free Schools.

BY C. W. COOK.

A recent number of the Advance publish-A recent number of the Advance published an important article entitled, "Parochial Schools." After observing the promptness with which the Catholics are establishing and supporting these, the writer says:

"The time is not far distant when a large proportion if not the majority of Roman

"The time is not far distant when a large proportion, if not the majority, of Roman Catholic children, will be furnished with the means of education in the Parochial Schools. Then will arise a demand, either for emancipation from the requirement of taxation for the apport of public schools, or for a division and allotment of their share of the fund thus produced...This demand will be successful in spite of opposition, for it will be founded on the eternal principle of justice."

nal principle of justice. For one, I confess that I was not prepared to see such ground taken by so Protestant a sheet as the Advance. (It is held by many that Catholicism desires the destruction of our common school system; that she teaches that "Ignorance is the mother of devotion;" that she desires the masses to be ignorant; hence she opposes the public school system, because it disseminates too much knowledge. Is it possible that Protestantism is going to occupy this same ground? Has she not sufficient inherent truth in her creeds and dogmas to bear the light of trained intellect and awakened reason?) I had supposed that Protestantism favors intellectual light and liberty; that she is so confident of her strength as to. favor, and ask the most scrutinizing search and study of her tenets are compared with the revealments of science in the selds of nature; and that to abridge the rights, priv-ileges and opportunities of a child for de-veloping the germs of its being, she would consider the height of injustice. But listen

to the Advance: "To compel a man who is spending his money for the education of his children in the manner which he believes to be for the highest good,—to compel such a man to submit to burdensome taxation for the maintenance of a system of education which he believes to be erroneous and dangerous, is the height of injustice.

There now! close the doors of our public schools! Divert their fund to sectarian purposes, and above all, don't you dare to make education compulsory! Because, "To compel a man who believes that child labor," or lounging about the streets, saloons, and slums of cities conduces to the "highest good," "to compel those who believe that ignorance is for the highest good," "to compel such to submit to burdensome taxation for the maintenance of a system of." free for the maintenance of a system of free schools, "Is the height of injustice." But we will pay the expenses of jalls, poorhouses, penitentiaries and criminal prosecutions which this class engenders, without a murmur. We will willingly pay the billions which our late civil war cost,—a war which a system of free schools in the South would have made impossible, just to show our love of instice for the parachial our love of justice for the parochial system which did exist there, nor will we drop one tear over the half-million graves of the war, all because those people believed that secession was for the highest good!

Is it not perfectly evident that the belter of this man or that man does not at all ar fect this question? The facts are, that in a government like ours—a government of the people, by the people, and for the people, it is absolutely necessary that the people themselves be enlightened; and it is emi-nently just that such enlightenment shall be provided for by a system of taxation which imposes relatively equal burdens of taxation upon all, since all slike derive the benefits of our free institutions, and since these institutions themselves are upheld and perinstitutions themselves are upheld and per-petuated by the enlightenment of the mass-es more than by any other one thing. It is equally just that a vigitant eye be kept upon these funds, to the end that they be applied to the purposes for which they were raised and not diverted to mere sectarian propagandism—in short to parochial schools. This whole outers in favor of parochial This whole outery in favor of parochia schools is a deadly thrust at our free school system, it comes from the enemies of Republicanism, the enemies of free thought the enemies of free speech, the enemies of free religion, the enemies of free govern ment, the enemies of freedom.

But, says the Advance again, "It is use less to assert that intellectual training wil make men more moral, or that it will add to the security of the State. History teaches

the contrary. This in face of the fact-fresh in every man's memory—that want of intellectual training among the masses in the Southern training among the masses in the Southern States, was what rendered the late disastrous attempt to overthrow this government possible. When, in all the history of the world, did intellectual training of the masses overthrow a government? But how often alas, how often has their sectarian training overthrown governments! even from the barbarities which the Jews inflicted upon the innocessit Canagnities down to the horthe innocent Cananites, down to the hor-rors between Christian and Mohammedan in the late Russo-Turkish war.

Then, too, our five subcole train the mor-al as well as the intelligation nature. For

it is conceded on all hands that those great moral truths which are universally accepted, should be inculcated. This can be done aside from any ism. That it is done is evidenced from the fact that an exceedingly small per cent. of our criminals come from the public schools, while a very large per cent. of them do come, if not from the paro-chial schools, from those who are thoroughly imbued with the isms which it is proposed to inculcate therein. But we get the gist of the article in the Advance, in the follow-

ing: "The Roman Catholic church is right in its theory of churchly education for the young. If the clergy are to influence the community otherwise than by their lives and their official ministrations; if they are to retain their hold upon the masses, they must fashlon the minds of the rising generation?

eration.' Cardinal McCloskey or the Pope himself would scarcely have written different from that. It is a bold, bad assertion. So then, justice requires that the rising generation be given over into the hands of the clergy, does it? This would soon give the government also into their hands, and we should have a union of Church and State with all the sad consequences which history tells for our warning. Does the Advance desire this? Will the Advance allow me to tell it, and the clergy generally, that if the free school system be maintained and continually improved in the future as it has been in the past, cultured intellects, pure virtuous lives, and the plain simple truth will alone enable the clergy "to retain their hold upon the masses." Is it because they lack these things that they claim the training of our children? Truth needs no such "dark ways" to render it gladly acceptable to the untram-meled mind. No! gentlemen, the youth of free America are not to be handed over to your tender mercies. Their minds are to be strengthened by culture, and left free to search for and accept truth "wherever found, on shristian ar on heathen eround."

As an endeaver to sugar-cost this nameous compound in the Advance, the writer

BAYS: "Our public school system should never be wholly abandoned. But it has far outgrown its legitimate sphere." (Ye gods! then save us from the legitimate sphere of parochial schools supported by a public fund!) "It has well nigh paralyzed the influence of the Church in certain directions." Thank God for that! All past history shows only too plainly how this influence has ever hampered mental growth. Says the Advance again: "The time has come when our Protestant churches must resume the responsibilities which they have resigned....By the side of every church should stand the parochial school house. Then the unjust system of school-taxation which now disgraces our civilization would soon become a thing of the past." (Italics mine.)

Notwithstanding the above appears in a leading paper of one of the most liberal branches of the Protestant church, I cannot believe it will be endorsed by a majority of Protestants. It savors too strongly of the Catholic plan, which, indeed, the writer of it pronounces wiser than the Protestant. Take away the support of our free schools, and you destroy the schools themselves. Destroy the free schools, and you destroy the government of which they are the chief bulwark. Again, I cannot yet bring myself to believe that a majority of Protestants will lend their aid and influence to do this thing. Can it be that the rapid decay of their dogmas will arouse them to this desperate, this hopeless measure to retain them? Will they not rather seek after and apply truth to human culture! Musta blind zeal for old inspirations, old myths, and old dogmas result in another union of Church and State, to preserve them? Rather, will not a wise love of truth, of humanity, of all inspiration, induce us to perpetuate our free institutions, give physical, mental and spiritual culture to our youth, and leave them untrammeled by this or that dogma of sectarianism, and free to lovingly reverently explore every department of God's great temple, and wisely employ what they shall obtain therein to the upbuilding of a divine humanity on earth?

W. Besser writes as follows from Leipzig, Germany:

Magnetizer Hansen has caused a great tir in Vienna and other parts of the country. We possess in Leipzig a second Hanson in the person of a young man, Emil Friedel, a traveling agent, who experiments with great success and in some respects surpasses Hansen. Magnetism is the key to a correct understanding of Spiritualism. Since the commencement of January, I have begun the printing of the second volume of our beloved Davis's Great Harmonia (The Seer), of which we are just reading the proof. of sheet fourteen. A splendid work, The Teacher, with its grand chapter: Who is God, What is God and Where is God? Prof. Zoellner works on energetically and well armed against the black ravens.

Mrs.M.C. Gaie, a prominent lecturer, writes as fellows, from Flint, Michigan:

"I find the JOURNAL in many homes that go into. It is performing its mission favorably along by the side of our other periodicals. It is causing the minds to investigate more deeply than they would if it were not for its manner of criticism. Go on in the good work, the harvest is ripe and the isA \$500 Challenge to J. H. Mendenhall.

BY WILLIAM EMMETTE COLEMAN.

In the Journal of April 17th, I find an article by J. H. Mendenhall, critical of certain ramarks on the "Materialization of Spirit," copied in the JOURNAL from the London Spiritualist. When Mr. Mendenhall asserted that the writer of the remarks in question "manifested but a limited knowledge of facts in phenomenal Spiritualism, and undertook to "show him the egregious ness of the error into which he had thought lessly fallen," he was not aware that the person he was thus declaring a spiritual ignoramous was W. H. Harrison, the editor of the Spiritualist, a gentleman of scientific and scholastic attainments, and one who has had, for a number of years, the most ex-tensive acquaintance with all phases of spiritual phenomena, including constant atten-dance upon, and careful observation of, a very large number of materializing scances with all the best materializers resident in or visiting London. The experience of Mr. Mendenball is but a trifle compared with that of Mr. Harrison; and after a long and patient investigation for a term of years, into all phases of materialization, Mr. Harrison very truthfully tells us that there is not a single instance known in which any fabric or substance can be produced which can be demonstrated to be not of terrestrial manufacture or growth. He is well aware of the numerous locks of hair and pieces of cloth, etc., in the possession of various persons, claiming to be of spiritual origin; but, as he asserts, in none of these cases is any proof producible that the articles are anything but strictly human or earthly pro-

In this country, also, various persons hold locks, of hair, pieces of cloth, etc., which they reverently cherish as veritable spirit materializations; and this upon the very slenderest grounds, with no substantial proof being given of their supramundane origin. Some of these locks of hair, certainly never grew upon the heads of any human being; they are mostly clippings from the wiga (usually made of horse hair and other coarse material) worn by the pretended mediums and their confederates while personating the spirits; while the specimens of cloth are pieces cut from the garments, etc., worn by these same conscienceless tricksters while engaged in the despicable business of spirit-impersonation—or it may be possible that in some cases genuine materialized forms may have allowed visitants or friends to take specimens of the cloth or hair worn by them; such clothing and hair being, however, not true materializations, but are articles of human growth and production used by them to assist in the work of manifestation.

Mr. Mendenhall speaks of certain fabrics materialized in full lamp-light from apparent nothingness. Even granting this to occur precisely as he narrates it, that would not prove that the articles first came into being by and through the will of the spirit Not at all. These fabrics could have been of earthly manufacture procured by the spirits for the purpose, and may have been surrounded by the spirits with an aura rendering them invisible to material eyes, which aura being gradually dissipated through the will power of the spirits, the articles become visible by degrees to those present. We have been often told of material substance being brought from a distance into rooms by spirit power, invisible for the time being, but rendered visible by the means just indicated. Florent recently and the present indicated. means just indicated. Flowers, vegetables, rings, articles of clothing, etc., have, it is claimed, been thus transferred from invisibility to visibility in closed rooms. If these things be true, then the same principles would apply in the cases of the fabrics and hair referred to by Mr. Mendenhall.

Again, when it is known that Mr. Mendenhall is not a rigid scientific and analytical investigator of spirit phenomena, but one who is prone to take appearances for facts, who looks simply upon the surface of things, one in fellowship with the system of thought advocated so vigorously and recklessly by the octogenarian sage of Vauciuse and the rampageous, shoulder hitting Philadelphia Wind and Water editor—when we remember that Mr. Mendenhall endorses the genuineness of the phenomena exhibited at the Terre Haute den of iniquity, and wildly talks about "persecution of mediums,"—we can scarcely be blamed if we feel some degree of doubt regarding the exact and precise nature of the occurrences happening in the narrator's presence at the time of the supposed materialization.

However, if it can be demonstrated that the fabrics, etc., are really of spiritual origin, never woven in earthly looms nor grown upon human or other material bodies, no one will rejoice more than I; for I wish all the demonstrative evidence that can be gathered in proof of the existence and power of spirit individuality. So to place the matter upon a substantial basis, I feel warranted in authorizing the sum of \$500 to be given Mr. Mendenhall, if in the presence of a committee consisting of A. J. Davis, Hudson Tuttle, Dr. Eugene Crowell and Mrs. Maria M. King, a square inch of cloth is manufactured by a materialized form, which the said committee shall unanimously declare to be not of material manufacture, but of supramandane and spiritual

origin. And yet again, as Mr. Mendenhall has seen proper to speak of the "great clamor and zeal now manifested for censuring and persecuting long-tried and proven medi-ums," the same sum of \$500 is offered for proof in one single case of the persecution of a "long-tried and proven medium" by Spiritualists, the same committee—consisting of some of the best representatives of the various phases of Spiritualism in America to-day, Davis, harmonial; Crowell, christian; Tuttle, scientific, and King, philosophic-to decide as to the reality of said persecution. This whole senseless cry of persecution of mediums is really too silly and inconsequential to merit even the alightest attention; its promulgation, in sorrow and pity be it said, only serves to infallibly indicate the unfortunate and deplorable mental condition of the shortsighted and grossly deluded mortals giving it utterance. Howbeit, we have one consolation to cheer them, they will have an eternity of time in spirit-life in which to outgrow their earthly follies, in which to learn to see themselves as others see them—to their great mortification and shame we know, but they will have only themselves to blame. When they do awake to a full realization of their stupendons folly and mental obliquity, how their heads will hang in shame, how they will want to fice to the uttermost parts of the spirit-realm, there to repeat in sack-cloth and ashes for their misspent lives. Heaven help all such, is my earnest prayer, to speedily recover the normal exercises of their native common sense and reason, now temporarily obscured by fanaticism, credulity, superstition and bigotry.

Presidio San Francisco, Cal.

Human Materialization.

"Oh! that this too solid fiesh would melt!"

To the Editor of the Religio-Philosophical Journal:

On Friday, April 16th, I was invited to make one of a party of four, to witness a private materializing seance at the house, No. 939 Mission street, by Mrs. Crindle, medium. This lady's materializations have been the occasion of considerable comment in this city, and although we were aware that doubts had been expressed in regard to their genuineness, our party, on this occasion, agreed to lay aside all prejudice, either for or against, and to be guided by the evidence, all hoping that the manifestations might be true, rumors and reports to the contrary notwithstanding. The seance rooms consisted of front and back parlors, connected by folding doors,—the windows of both rooms being closely covered to exclude the light, the inner or back parlor being that devoted to private seances.

Before our séance commenced I entered the scance room alone with a lamp, in order to satisfy my mind that the doors were secured, etc., but had been in the room but a moment when Mrs. Crindle entered with the remainder of our party. Mrs. C. ob-served that the doors were all sealed, and, taking the lamp in hand, led us around the room. I noticed that the doors, of which there were two, were locked, and the keyholes on our side of the same were closed with sealing wax. The other side of these doors we did not see. It was stated that one led into the hall and the other into Mrs. C.'s private chamber. I noticed near the latter door, standing up in the corner, a tin horn, four or five feet in length, the mouthpiece of which was covered with the indentations of apparently human teeth. This horn was subsequently used by "Gruff," the speaking voice. Mrs. C. would allow no further time for examination, and placed the chairs for us herself, with our backs towards the doors above mentioned. Her chair was placed on the right of the line, my place on the other end, but being desirous of seeing and hearing as much as possible, I brought my chair around to the ther side of Mrs. C. and within five feet of her. This change did not appear to please her. She remarked that I would get hit by the spirits, that it would interfere with the manifestations, etc. These objections I answered and retained my seat. The curtains on the connecting doors were now dropped, the lamps having been previously removed, and the room was in total darkness. In a few minutes, the instruments which had been placed at the feet of the medium, began to play, the guitar tapped my head several times, and appeared to be floating in the air. Wishing to be certain about this, I lightly touched it with my hand and running my arm out at full length in Mrs. C.'s direction, touched her extended arm and hand grasping the instrument by the small end. Instantly the instruments dropped to the floor, and the music ceas-

The voice called "Gruff" was then heard through the horn, asking questions and giving answers as usual. The instruments re again sounded, but did not come about my head as before. After a bit I noticed a form temporarily obscure the crack in the outside door (leading to the hall), through which a straggling ray of light entered. Mrs. C. asked, "Is that you Inez?" After replying, the "Ghost" moved around behind us, occasionally patting our heads and shoulders. Soon getting more familiar, shook hands with us, allowed us to pass our hands over her arms, shoulders and walst. I noticed that the hands were rough and the arms bony, not at all like what I had conceived of a spirit, and when she bent over to converse, which she did in whispers, it became evident that the "spirit" possessed an offensive breath! These and other matters so unlike what we picture of heavenly things, convinced me that the "spir-it" was yet in earthly garb, who had taken advantage of the drawsh are or other of the enter this room through one or other of the doors behind us. Not till then had I any idea of striking a light or making any exposition, but the fraud was so palpable and disgusting, that I felt strongly impressed to disclose it to my friends. I stated that I was not convinced and requested that the "spirit" would give us some test of its spiritual nature, when Mrs. C. spoke up, saying that I had no right to ask such things, and if she had known that I was such a skeptic as to ask such questions she would not have permitted me to enter, etc. The "ghost" did not agree with her in this, and quite an argument ensued between them in regard to me, the "ghost" averring that I would be less critical on seeing more of their phenomena, etc. She, "the spirit," then approached me, telling me that I should be present at the evening seance. They were much stronger—I would be better convinced, etc, Meanwhile I got a good ready and asked her to give me her hand once more asked her to give me her hand once more. This she did, and quickly sliding my hand up until I had a good grip around her wrist, I lit my match, and rose up. There was no dematerializing or vanishing away, and after the first wrench to get away, finding it futile she stood quietly. The woman was rather small in size, about thirty or thirtyfive years of age. As near as I could judge, dressed, or rather undressed, in her white skirt, chemise and in stocking feet. Over her head was thrown a piece of transparent stuff, to represent a veil.

Mrs. Crindle jumped to her feet the moment the light was struck and made a strenuous attempt to blow it out; failing in this, she ran to the door and called McCellen and Dr. Clark to come in. The latter only responded putting his head in the door, but seeing the inutility of attempting to cover up the fraud, made no further sdvance, nor opened his head to say a word. Meanwhile I held the impostor firmly by the wrist, in full view of all present, making my remarks on the enormity of the the fraud, etc. No excuse was offered, no explanation was attempted; it would have been useless to have made either. The imposture was too apparent. They all looked like convicted frauds.

It did not occur to me to do anything more. I had never before seen the woman, and therefore did not recognize her; other parties in the room, did however. I contented myself in closely noticing her form, figure and face, and think I could recognize her again. Throwing aside her arm, I passed out, calling upon the others to follow. While passing out, I observed Mrs. Crindle throw her arms over the "spirit" and crowd her back into the corner for concealment. Two of our party did not come out. I learned afterwards that Mrs. C. intercepted them and begged them to remain a few minutes. Then going into a "trance".

she earnestly entreated that they should say nothing about it. The "controlling spirit" said also that she would not permit Mrs. Crindle to charge anything for the scance.

Crindle to charge anything for the scance. I have furnished the above account of the leading incidents of our scance at Mrs. Crindle's, not for the purpose of imputing any slur on Spiritualism, for what is true cannot be injured by error. It is our duty to weed out falsehood and imposture, retaining only the good and the true.

The scances of this lady are still continued, while she flourishes on the coin of the credulous "like a green bay tree.". This she and her confederates will probably continue to do, as long as she can find dupes to fill her rooms, or until the eye of the law rests upon her fraudulent action.

JAMES G. WHITNEY. San Francisco, Cal.

History of the Prehistoric Ages.

A book true to the title of this work would be of immense value. The composers, if we can credit its contents, must possess special advantages to enable them to make it true to its name. A band of spirits who "lived about 46,000 years ago" are the authors, and they were assisted by "six bands of spirits, all above and beyond" them, who gave them information on subjects beyond the knowledge of the four hundred and sixty centenarians; though it would seem as if they might have known enough to write a work on the prehistoric ages without the necessity of consulting spirits belonging to still more ancient times. This book contains a multitude of statements as might be expected in reference to matters of which we know nothing, and it is only by examining those portions of the book about which we know something, that we can judge of the value of its statements in reference to matters of which we want of which we can judge of the value of its statements in reference to matters of which we want of which we can judge of the value of its statements in reference to matters of which we want of which we can judge of the value of its statements in reference to matters of which we want of which we can judge of the value of its statements in reference to matters of which we want of which we can judge of the value of its statements in reference to matters of which we want of which we can judge of the value of its statements in reference to matters of which we want of which we w

ters of which we are entirely ignorant. We have a statement on the first page that is to say the least very extraordinary: "Now the truth is, that the world is countless millions of years old, and that man was born or stepped forth as an inhabitant more than one hundred and fifty million years We do not know of course how long man has been on the globe, as we cannot tell how old the white headed gentleman is, who walks down the street; but if any one said he was 1,500 years old, we should know that he was mistaken; and no geologist would hesitate to say that the man who claims for humanity an age of 150 million years is egregiously mistaken. In fact these ancient spirits seem to have discovered their mistake before they finished the work, and on page 385 they tell us that there is a difference of opinion among spirits as to the length of time that man has been on the earth, "the lowest estimate being 1,500,000 years and the highest five millions." They also tell us that the Atlantians "estimate the time at two millions and nearly a querter" which in their opinion is nearly a quarter," which in their opinion is 'very nearly, if not quite correct." But what confidence can we put in a band of ancient spirits who make such blunders as this? Possibly if they had been only fortysix hundred years old they would have come nearer the truth. Extreme age may have blunted their mental faculties.

On the tenth page we have "the sands of the Siberian desert encroaching upon the fertile valley of the Nile." I suppose the writer meant the Saharan desert, but men who are not more than forty-five years of age would hardly make such a mistake as that, and spirits forty-six thousand years old can hardly be excused for such an error. On the seventeenth page we are informed that the sun "is a habitable globe, peopled with human beings." Spectrum analysis, however, has demonstrated that the sun is so hot that iron, nickel, copper, zinc and other substances exist in its atmosphere in the state of vapor, while flames of incandescent hydrogen have been seen by various observers in some cases rising in its atmosphere to a height of 50,000 miles. For human beings to live on such a heated body as the sun, they must have constitutions resembling those of sinners in an Orthodox

On the seventy-fourth page we are told that when limestone is rich in fossils, "it become when buried an excellent fertilizer on soils that are too acid, while, upon the other hand, the silurian limestone is worthless for this purpose." The fact is that there are no limestones more highly fossiliferous than many of the silurian limestones, and they are used when burned for fertilizing soils in ten thousand places.

On page eighty-eighth we read, "The limestones of the New Red Sandstone were the same thousand places."

On page eighty-eighth we read, "The limestones of the New Red Sandstone were an advance over those previously deposited, gypsum being now for the first time in the world's history deposited." And yet all the gypsum beds of New York State are in the Onondaga Salt Group, in the Upper Silurian formation, laid down millions of years before the beds of the New Red Sandstone were deposited.

We are informed (page 202) that "free-masonry, as it is called in the present day, had its birth on Atlantis at least 50,000 years ago." Freemasonry, it is well known, is quite modern. Chamber's Encyclopedia, article Mason, says, "Modern freemasonry is an innocent mystification...of British origin and dates from the seventeenth century. Its real founders were Elias Ashmole, and some of his literary friends. "Instead then of having its birth 50,000 years ago, it is not even 250 years old.

To expose all the errors of this pretentious book would require a large volume. As a history of prehistoric times, it is utterly worthless. The composers of the work are probably honest men, but thoroughly infatuated, and the spirits are in all probability the fancies of their own minds. The title page states that it was "translated" by Dr. Cooper. In what language then was it originally written? If in some celestial tongue, how did Dr. Cooper obtain such a knowledge of the language as enabled him to translate it?

The paper on which the book is printed is excellent, the typography is good, but the binding is poor, the proof-reader was very careless, and the writers have made such gross errors in reference to matters with which we are acquainted, that we can place no confidence in their statements about other matters. Whoever buys the book for information will lose both his time and his money.

WILLIAM DENTON.

ANOTHER VIEW.

The book recently published in this city, entitled, "History of the Prehistoric Ages," written by the ancient historic band of spirits through the hand of Leonard Herbert Nason, of Chicago, Ill., and translated by James Cooper, M. D., of Bellefontaine, O., is one of the most remarkable books of the present age.

It is perspicuous in style, in easy flowing

History of the Prehistoric Ages, written 'hrough ; said of L. H. Hangs and translated by James Cooper, M.

sentences; comprehending much in the smallest compass in which ideas can well be expressed; and the reader will find it difficult to stop short of reading the volume through when he has once commenced it. The claims set up by the author are startling, and have caused some who have heard his statements to pronounce him crazy, and have expressed great sympathy for him on this account; but he who reads the book carefully will soon find that it is not the product of an insane mind.

Prof. Tyndali never said anything more beautiful in his philosophy of light and heat than some things found in this book. Speaking of the carboniferous age before man appeared on the earth, the writer—whoever he may be—says, page 82:

—whoever he may be—says, page 32:

"The sunlight that shimmered down through the misty atmosphere of that interesting period of the earth's history, was absorbed, concentrated, by the leaves of the trees and plants, the needles of the plnes and fronds of the ferns, stored away in the form of carbon, and man now illuminates his dwellings, factories and cities at night with the light that shown only during the day millions of years before the first footsteps of the first man pressed the soil of

"Nothing is ever really destroyed or lost. The antiins colors are nothing more nor less than the colors of the flowers that bloomed in that far off period. They faded out and were apparently destroyed by fire and decay, but they had absorbed from the sun the necessary rays to perfect their colors, concentrate them, and though they disappeared from view and were locked up for untold ages in the dark bosom of the coal strata, yet when the chemist brings his science to bear upon them they are released, and the dyer utilizes them, and the human family beautify their persons by dressing in garments colored by them."

ments colored by them."

The teaching of this book is not in harmony with the Bible in reference to the origin of man and the periods required for the formation or preparation of the earth to make it possible for life to exist upon it. It is, however, in harmony with the teachings of the christian scriptures in reference to the angel and Spirit-world, the immortality of the soul and our existence in a

When the matter is once settled and the fact proven beyond a doubt that his hand was controlled to write in characters and in a language unknown to himself, and that Dr. Cooper, of Ohio, did actually translate these strange letters and language into the beautiful English in which we now have the book, then it must become a matter of great interest to the scientific and the religious world.

A. MILLER, M. D.

To Col. Ingersoll.

Robert, I am impressed with a message to you. I have read some of your writings and see that you are a benevolent man, and very much in earnest. Many of your sayings are excellent, but many of them give me nair

We christian people did not make the Bible, nor the churches, nor the sects, nor the system under which we were born and in which we have been educated. We naturally believe as we are taught in childhood, until we are instructed in something better. We ought not to be reproached as if we had invented the system taught us in infancy. If the Bible is all bad, we certainly want to know it, but show it to us kindly, and compassionately, for you have a compassionate disposition. If it is partly good and partly bad, assist us to discriminate the bad from the good, and be discriminating yourself, for you have a very keen and penetrating mind. But do it gently and fairly.

You are a most effective platform speak-

You are a most effective platform speaker, and in a political campaign, can make a very telling attack on the party you oppose. And in politics it is unhappily too common to bring sweeping and indiscriminate charges against an opponent and to caricature, or misrepresent; sometimes consciously, sometimes unconsciously, the views of antagonists. Do not carry over the methods of political partisanship into the religions arena. Remember all christians are your brethren, and are entitled to polite and gentlemanly treatment at your hands, and by this means only can you succeed in your benevolent wish to change our opinions.

We have been educated to think the Bible a revelation from God. Are we to blame for that? Can we change our belief in a moment? Can we change our belief in a moment? Ought you to be angry with us and use words of ridicule and contempt and anger? Is it kind? Is it polite? Is it gentlemanly? We have been educated to think God as revealed in the Bible, a perfect being; it is not a mere speculation; it is a feeling. We cannot help feeling deeply on this question; it excites our reverence, our affection, our loyalty, our love. Is not man by his very constitution a religious being, a worshiping being? You say we make our God. No, he is made for us by our mother when she teaches us to say, "Our Father which art in heaven!" He is made for us by the Bible which tells us "God is Lord!"

We do not make our God. You might, perhaps, say we inherit him. There is some truth in that. You may also say that we all of us more or less modify, subjectively, the idea of God handed down to us by tradition. This is and must be true. It is only by the analogy of our own minds that we can possibly conceive of God. God is the infinity of our ideal perfect man. Man—ideal man—is the miniature of the infinite God. But however we become possessed of the idea of God, it is to us very sacred and very dear. Now to hear a rude word spoken of a dear friend, a child, a wife or husband, or father, or mother, is painful. To man you speak of our earthly father or mother as you speak sometimes of God, would give us acute pain. Believe, my brother, that it is equally painful to hear you speak of our heavenly Father with irreverence.

You somewhere describe it as your mis-

sion, to putanother "o" in the word God.
That may be so understood as to describe a
high and noble aim in which all christians would wish to aid. Our conceptions
of divine goodness are very low; our idea
of the divine character very imperfect.
Aid us kindly to correct them, but do not
ask us to blot out that dear name God, and
put an "o" in its place.

Take a pencil and mark out every verse in the Bible that you think open to criticism on ethical and moral grounds—would there not be a good solid volume left? Would you efface the Lord's prayer? Would you erase the sermon on the Mount? Would you find any fault with the dying prayer of Jesus?

Bridgeport, Ct.

The Germans call a graveyard "God's acre" where generations are scattered like seeds; and that which is sown in corruption shall be raised hereafter in incorruption,—Longfoliou,

The Voice of "Ski."

To the Editor of the Beligio Philosophical Journal:
Those of your readers who have heard the voice of the spirit who calls himself Skiwaukes—"Ski," for short—need not be told of its wonderful quality, and almost infinite capacity for the expression of sentiment and feeling; but those who have not had the inestimable privilege, may be interested, perhaps, in hearing something about it.

We have enjoyed the great good fortune of having a visit from Ski's medium, Mrs. Hollis-Billing, on her journey from England—where she has been for some two years—to the great West, and during this visit some of us have for the first time listened to the voice of a veritable spirit from the other world. As on a similar occasion, related in an old book, when a spirit-voice was heard by mortals, "Our hearts burned within us," and springs of feeling were touched which had never before been reached.

Can you imagine a voice in which are blended the innocence of childhood, the vigor of manhood and the wisdom of old age; in which the softest and gentlest ac-cents of true friendship and sympathy are tempered with a courage and firmness un known in our sin-sick world; in which high aspiration and inspiration are poured forth in the simplest and most natural tones, with no touch of pretension, or shadow of vanity or pride; in which are conveyed ideas of the loftiest and most far-reaching character as well as those of the most personal and intimate nature; in which the most reverent sentiments are uttered with the same naturalness and simple sweetness as those of the most ordinary and every day character; in which even the humorous and playful are combined with the severest didactic teachings, and all these variations expressed, not merely in the words which the spirit

uses, but in the very tones themselves?

Some doubting Thomases ask for evidences of spirit presence. For such, I can not imagine a more convincing test than to listen to "Ski's" voice; that is, if they can open the ears of their understanding and allow the intonations of that voice to fall upon them without prejudice;

But aside from the power contained in the voice itself to express the varying emo-tions and sentiments intended, "Ski" possesses a power of spiritual vision and insight into the workings of the human heart possessed by no other intelligence whom I have ever met, whether in or out of the body. He pierces to the heart of the matter, and lays bare the inmost secrets with an ease and readiness which shows him a mas-ter-mind. "With charity for all, with malice toward none," he raises the down-trodden, cheers the desponding, encourages the doubting, and inspires the apathetic. His words have a meaning and force which go directly to their object, and yet leave no wound in the tenderest and most suffering heart. No one who hears the voice and words of Ski will ever complain that he is a proud spirit, or a vain spirit, or an ambitious spirit, or a deceiving spirit;—conviction will enter the mind that here, at least, is one who, in all respects, realizes the ideal of human truth combined with sympathy and loving kindness. If there are any beings in exist-ence who rightly command the love and veneration of mortals, as well as their worship and reverence, Ski may be properly classed among them. Yet no doubt he would say, like one of old: "See thou do it

not: I am thy fellow-servant."

Mrs. Hollis-Billing has left us for your city, en route to other western cities. While here, though her stay was short, she gave great satisfaction to the friends who called upon her, and to whom she became endeared by her sweet and gentle spirit and refined and lady-like bearing. I hope sincere inquirers will seek her presence wherever she goes, as they will receive that peace which this world can "neither give nor take away."

"SELYS" (and your) friend,

Washington, D. C., April 22, 1880.

Spirit in the Pulpit.

An immense audience gathered at the Congregational church on Sunday evening, to hear Rev. Mr. Cruzan's lecture on Spiritualism. Mr. C. is one of a rapidly increasing number of rising pulpit orators who dare to keep up with the spirit of the times. That the people are on the alert for some new departure in theology, that shall demon strate the truth of alleged Bible mysteries, and prove beyond cavil that man, who is born to die, shall live again, was attested by the attention of the auditors, who listened earnestly for scientific proof of the immortality of the human spirit.

Mr. Cruzan frankly confessed in the be-ginning of the lecture that he had made statements a year ago regarding spiritual manifestations that recent developments had proved to him where erroneous, and is was due to his audience and to himself at an honest man to say so. He perfaced his discourse with the scriptural account of Moses and Elias as they appeared to Jesus and the multitude ages after their depart-ure from the earth, followed by the narrative of the deaf and dumb spirit that had been cast out of a child by the same masterly will. His account of the scientific experiments that had been made in Germany was exceedingly interesting and was doubtless new to the large majority of his hearers. The prescher did not claim originality for his discourse—a wise precautionary measure under all the circumstances—but he stood behind the late investigations of the famous lecturer, Rev. Joseph Cook, and accepted him as authority, which the most intractable of his deacons would hardly dispute. We have ourself witnessed as wonderful phenomena as any described by the speaker, and have received many meesages, all of remarkable intelligence, purity of sentiment and beauty of diction. Spiritualism as a fact, we acknowledge. As a religion, we have not accepted it, because we have not seen that its public leaders, with few exceptions, have been worthy of emulation in their teachings, lives or char-

Next Sunday evening Mr. Cruzan will continue the subject. Those who wish seats must go early.—The New Northwest,

It was remarked that no physician in Europe who had reached forty years of age, ever, to the end of his life, adopted Harvey's doctrine of the circulation of blood; and that his practice in London diminished extremely from the reproach drawn upon him by that great and signal discovery.—Hame, V., S7.

O grief thou art classed among the depressing passions. And true it is that thou humblest to the dust; but also thou exaltest to the clouds. Thou shakest as with ague; but also thou steadiest like the frost. Thou sickenest the heart, but also thou healest its infirmities.—De Quisey's

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

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

The world is strong with a mighty hope Of a good time yet to be, And carefully casts the horoscope Of her future destiny:

Or ner nuture destiny;
Poet and prophet, priest and sage,
Are watching with anxious eyes,
To see the light of a coming age
On the waiting world arise.
Oh! weary and long seems the time to some,
Who under life's burdens bow,

For while they wait for the time to come, They forget the good time now. Yes! a good time now for we cannot say What the morrow may bring to view, We are only sure of the time to day, And the course we must pursue. No better time was ever sought

By a brave heart under the sun, Than the present hour with its noblest thought. And the duty to be done. 'Tis enough for the earnest soul to see

There is work to be done, and how, For he knows that the good time yet to be, Depends on the good time now. There is never a broken link in the chain.

And never a careless flaw, Cause and effect and loss and gain Move true to a changeless law. Now is the time to sow the seed For the harvest of future years— Now is the time for a noble deed, When the need for the work appears. You must earn the bread of your liberty By the toil and sweat of your brow, And hasten the good time set to be, By improving the good time now.

Tis as bright a sun that shines to day
As will gild the coming time, And truth has a mighty word to say, Through their oracles sublime. There are voices in-earth and sea and sky That tell of the good time here,
And visions that come to faith's clear eye,
The weary in heart to cheer, The glorious fruit on life's goodly tree,

Is ripening on every bough, And the wise in spirit rejoice to see

The light of the good time now. The world rests not with a careless case On the wisdom of the past, From Moses to Plato and Socrates It is onward, advancing fast. The words of Jesus John and Paul, Stand out from the lettered page, But the living present contains them all In the spirit that moves the age. Great, earnest souls, by the truth made free,

No longer in blindness bow, The good time coming, the yet to be, Has begun in the good time now. Then up, nor wait for the promised hour, The good time now, is best, The soul that uses its gift of power. Shall be in the present, blest;

Whatever the future may have in store, With a will there's ever a way, And none need burden themselves with more Than the duties of to-day. Then up with a spirit brave and free, And put your hand to the plough, And hasten the good time yet to be.

By improving the good time now.

[Lizzic Doten.

In trying to quote from the above grand and impassioned poem, I could not refrain from yielding to the desire to give it entire to the readers of the Journal. To many it may be a new source of strength and inspiration, and those who are familiar with the glowing words of one of our profoundest sybils, will surely be glad to read them again

There will be a mass meeting for all wo-men who want to vote, to be held at Chica-go, Illinois, at Farwell Hall, on Wednesday, June 2nd, 1880. Some of the best speakers in the United States will be present. This meeting is called by the National Woman Suffrage Association, of which Susan B. Anthony is President, and Mrs. Matilda Joslyn Gage Chairman Executive Commit-

dramatized "Josiah Allen's Wife," making a capital comedy, is played in Cal-ifornia, and Mrs. E. B. Duffy, editor of the Vineland Times, N. J., has just finished a play entitled "Zeke Bigelow, a New England Farmer," which is said to be very humorous and successful.

The National Citizen gives one of numerous instances which occur in W. T., and which would make the most conservative woman throb with indignation. The case is this: A young lady made a declaratory statement in regard to a pre-emption claim. She after-ward married, and continued to reside upon the property which she had improved from the first. Under her new name she proved up her pre-emption claim and paid her money, without however, being able to get the property at ail. The Land Office decides that though she has complied with all the terms of the law, she cannot take title, because she is a married woman! The Land Office now want an act of Congress passed legalizing the conveyance of the patent to the wronged young woman, or enabling it to return the price received for the land. This robbery is legal, and is only one of many unjust laws in regard to the rights of woman, which suffragists ask shall be changed.

Prof. Swing is described as saying in one of his lectures: "There is an ideal government and religion yet to be reached; there is also an ideal woman infinitely sweet and sweetly infinite, gradually coming into our lives and homes

An exhibition of paintings by several young women pupils of the late Wm. Hunt, of Boston, has pictures by Miss Cranch, daughter of C. P. Cranch, the artist and poet, and Miss Hale, daughter of Rev. E. E. Hale, which are highly praised.

Miss Kate Sanborn, daughter of the President of Dartmouth College, among her lectures has an interesting one upon "The Spinster Authors of England," including Queen Bess, the three Janes—Jane Austin, Jane Porter and Jane Taylor—Maria Edgeworth, Joanna Baillie, Mary Berry, Caroline Herschel, Miss Mulock and Frances Power Cobbe.

The passing away from this life of Mrs. Lydia Dickinson, widow of Senator Dickinson, of Binghamton, N. Y., full of years and loving respect, has recalled the early history of this happy pair who were wedded lovers for nearly half a century. At the time of their early marriage, he was uneducated but desirous of learning. She accordingly but desirous of learning. She accordingly became his teacher, and submitted to every privation for the sake of his devoting his days to study. Her eminent virtues, as well as womanly culture and wifely devotion, enchained his affection to the last. She al-ways cheered his devotion to principle, and sided him to be true to his noblest self, and in return was the pride of his life. A week before he died, the statesman penned these

TO LYDIA. We started hand in hand to trend The chequered, changeful path of life, And with each other, trusting, thread The battle-fields of worldly strife.

No change of life, no change of scene, No fevered dreams, nor cankering cares, No hopes which are, or e'er have been, Nor wrinkled brow, nor silver halrs,

Have ever changed that vow of youth, Or blotted out from memory's page, But warm as love, and pure as truth, It ripens with the frost of age.

"Something of Importance."

PROF. KIDDLE CRITICIZES A. J. DAVIS.

To the Editor of the Religio-Philosophical Journal:

The gifted seer of this spiritualistic age, in your issue of last week, undertakes to in your issue of last week, undertakes to give an account of "something of importance," which he says he has been told "is transpiring" in New York. This important something he intimates is an attempt to "give form" to spiritualistic effort and teaching; and he mentions my name among those of the "leading gentlemen" who are concerned in the movement. In this con-

nection he says: "The drift of all thought-ful Spiritualists—especially the influential leaders before mentioned—is undisguisedly toward existing sentimental christianism, and adds: "You will now and always find me outside of the party lines." These remarks are scarcely coherent, when taken in connection with his previous allusion to the "non-progressives who begin to enter under the wings of christian Spiritualism."

What is this drift which he has observed in all thoughtful Spiritualists? If in all thoughtful Spiritualists, why not in A. J. Davis? Is he not thoughtful? Is he not a Spiritualist? Which does he disown, thoughtfulness or Spiritualism?

Perhaps, he means that all thoughtful Spiritualists are beginning to acknowledge the unity of the teachings of the angels in Christ's time, and those which modern inspiration brings. Still, I do not wish to suggest interpretation; but I wish the statement were a little more coherent.

Mr. Davis might have written from actual knowledge, instead of rushing into print on mere rumor, if he had so pleased; and I must say it would seem to me more in consonance with the harmonial teachings of "love and wisdom."

The movement referred to is entirely incipient and preliminary. As to leadership, which Mr. Davis seems to fear, he need not be anxious. The names he mentions constitute a sufficient guaranty that no usurpa-tion is attempted and no extreme views, progressive or non-progressive, are entertained. For myself, I say nothing, being prepared to follow wherever the truth leads, and under any standard bearer.

Let me ask, cannot Spiritualists unite as such, without carping over side ussues? Have they not enough of the harmonial philosophy to "agree to disagree" on all other issues They certainly do not need to learn that no man, be he seer or not, has arrived at the acme of wisdom?

Mr. Davis is right in keeping "outside of the party lines;" but must be keep aloof from the drift of all thoughtful workers in the cause with which he is idintified? Let us have unity, even in diversity; for "in union there is strength," and I verily believe that the time is at hand when Spiritualists will find they need all the strength that unity and harmony will bring; for the non-spiritmuch strength there is in the movement to induce them to combine their forces against it. Verb. sap. suf.

HENRY KIDDLE. New York, April 26th, 1880.

BOOK REVIEWS.

SAKYA BUDDHA, a Versified, Annotated Narrative of his Life and Teachings; with an Excursus, Containing Citations from the Dhammapode, or Buddhist Canon. By E. D. Root, an American Buddhist. Price, \$1.00. For sale by the Religio-Philosophical Publishing House, Chi-

This book is written by a man full of enthusiasm, who has given his subject much thought and study. A closing paragraph in his preface would indicate that the "American Buddhist" was also a Spiritualist: "Deep-versed by true missionary zeal to blazon far and wide the incomparable law of the gentle Lord Buddha, and knowing beyond a shadow of uncertainty accompanied by an overwhelming cogency of evidence, that my earth-flown friends, hovering near the fringe of supernal spheres,

are swaying and shaping my career."

The versified narrative of Buddha's life and teachings fills seventy pages with com-mon-place poetry, which had better be prose. yet which gives a correct narration, from the best authorities. A stanza will illustrate its qualities:

"He oft was heard bemoaning That sin enthralled the mind; No blood for crimes atoning He shed to save mankind; But voiced in lucid manner, If passions were subdued, The soul would reach Nirvans,

Where woe-walls ne'er intrude." The annotations give (in fifty pages) valuable information from Alabustu, Max Muller, Beule, Bigandet and others, and show faithful care for historical accuracy. The excursus, of twenty-eight pages, is filled with extracts from the Dhammapoda, held as the real sayings of the great Hindoo saint and reformer by hundreds of millions in Asia, -words of rare beauty and power, teaching a fine spiritual culture, pure morals, self-poise, and sweet tenderness.

BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology, and in Relation to Modern Physiology. By Henry S. Drayton, A.M., and James McNeili. Blustrated. Extra Cloth. One vol., 12 mo., pp. 324, \$1.50. New York: S. B. Wells & Co., Publishers, 737 Broadway. For sale by Jamsen, McClurg & Co., Chicago, Ili.

This is a popular re-hash of Fewlers & Wells's stereotype works on phrenology, whose wilderness of words and sterility of investigation, or to resort to a medical metaphor whose diarrhea of books and constipation of thought, has put an end to the progress of an imperfect science, by dis-couraging all really scientific exploration and tests in a region which if not yet taken possession of by bedlamites and penny-ped-dlers, is one in which further progress is paralyzed by the din of its smatterers. Not one valuable contribution to phrenological research has been made since Gall, Spurzhelm and Combe ended their honest and valuable labors......The potent objections to it in its present incomplete stage as re-cognized by leading anatomists and meta-physicians of Europe remains still unan-swered. The French anatomists, however, are beginning of late years to renew the respect which was won for the infant sci-ence by its early explorers. It is to be hop-ed that books founded on the exterior ob-

servations of skulls will not discourage by their superdiciality the progress which so much needs to be made in a comprehensive study of the functions of the brain.

Partial List of Magazines for May Just Received.

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

The Young Scientist. (New York City, No. 11 Dey street.) This is a practical Journal of Home Arts for Amateurs.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece: The Twin Cousins; Out in a Shower: A Spring Snow-Storm; Jacob Abbott; Nonsense thyme: An Uninvited Guest: Nursery Tiles; A Leaf from Annetta's Diary: May Miracles; A Spring Song: Five Little Peppers: How went Bird's Nesting: In va Olden we went Bird's Nesting; In ye Olden Time; The Bedpost Doll; Our American Artists; The Army of the Spring; Jim's Troubles; Two Young Homesteaders; Two Years Old; The Kitty Keeping House; The Storks and their Friends; In a Minute; Concord Picnic Days; A Protest; Professor M. P. Paul; The Carnation Mouse; Tangles; Music. The stories are highly intertaining and most of them are finely illustrated.

The Western Magazine. (Western Magazine Co., Chicago, Ill.) Contents: Kansas; Mrs. Warden's Club; Columbus; A Terrible Secret: The Dead Bird; Editorial; Literary Notes; The Home; A Chat with Mrs. Methuselah; For the Children; Hygienic Notes; My Baby or My Dog? Comfort; Literary Marriages: Through the Day; A Chinese Banquet; belgium's Semi-Centennial; Calendar of Events.

The Ladies' Floral Cabinet. (Adams and Bishop, New York City.) This magazine is especially adapted to ladies, being devoted to Flowers, Window Gardening, Housekeeping, and many topics of fireside amusements.

Andrews' Bazar. (W. R. Andrews, New York.) This is published monthly and contains interesting articles upon Art, Literature Fashion and current topics of the day.

Art Amateur. (Montague Marks, No. 20 East 14th street, New York.) A monthly journal devoted to the cultivation of Art in the Household.

Andrew's American Queen. (W. R. Andrews, New York City.) Devoted to Art Literature, Music and Society.

Free Thought. (E. C. Haviland, No. 1 Little George street, Sidney, New South Wales.) For March.—Contents: Morality without the Bible; Francis W. Newman: The Antiquity of Mesmerism; Chas. Bright; Audi Atterem Partem: Ara Christianity and Spir. Alteram Partem: Are Christianity and Spiritualism Antagonist? "But Whistlin' on the Lord's Day I'll no Pairmet." Prize Essay Against Spiritualism; Science the Safeguard of Religion; Is the Practice of Spiritualism Desirable or Justifiable?

New Music.

First 20 Hours in Music, by Robert Chal-loner. Cincinnati, O.: Geo. D. Newhall & Co. This will attract the attention of teachers and amateurs in the study of music. To most teachers the first lessons to their pupils are a severer task than subsequent ones, and any agency that will lighten the task and shorten the labor will be a welcome boon. The book is neatly gotten up in a convenient form, and is sold at 75 cents per copy. To teachers, sample copies 50 cents each.

Part Seventh of the Second Volume of Mrs. Martha J. Lamb's "History of the City of New York" Opens with a brief but graphic introduction to the leading lawyers of the period, when New York first became the national capital. It embraces many subjects of varied and special interest.
One of the chief attractions of this num-

ber of the work is an account of the part taken by New York in the framing of the Constitution of the United States. An elaborate account of the great Federal celebration in New York is accompanied with a full page picture by Alfred Fredericks, illustrative of the gorgeous pageant, of which the ship Hamilton was the most conspicuous feature. The arrival of Washington and his inauguration upon the balcony of Federal Hall, in Wall street, completes one of the most important and attractive chap ters in the work thus far. Among the other illustrations is a fine

portrait of Gouverneur Morris, and a pic ture of the Walter Franklin mansion, near the site of Harpers' Publishing House, where the first President of the United States re-

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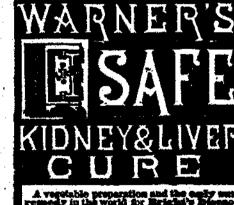
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CHICAGO, ILL., May 15, 1880.

Mosaic Work in Modern Preaching.

In the Christian Union of April 21st is a sermon by Henry Ward Beecher, which, as a piece of mosaic work, in which there is a happy accommodation of the principles of atheism with those of superstition, is worthy the study of all thoughtful minds. The sermon is from the text, "Love is the fulfilling of the law." He first regrets that there is but one word, love, to express widely different emotions from the "appetites and passions" up to the "sentiment of benevolence," which "differ by the whole length of the scale of the human faculties, from the base to the very top." Eisewhere he speaks of "men whose imaginations are set on fire of hell; to them there is solicitation in the air almost." In such phrases as these there is the old, unscientific, contemptible superstition which has saturated paganism of a hundred kinds as well as monkism and christian asceticism in the Jark ages, that all appetites that have to do with the maintainance of the individual, and the propagation of the race, are "low." The relation of the sexes is low, and those in whom the sense of this relation is healthily vigorous. "go with steps beating like drums to damnation." Mr. Beecher well knows that this whole theory of human nature is false, unscientific and prejudicial to any true study of the bases of sexual virtue.

But certain untimely incidents in his own career having effectually "muzzled" him on these points, he is compelled to endorse the old superstitions and leave the apprehension of a more wise and heating doctrine to some future age. He then says:

"Now, we are taught in the New Testament, undis-guisedly, that this central element of sympathy and sensitive good owill, or love toward all sentient beings, whether good or bad, universally unvarying, is the or-ganizing center of human character. It is the only center around which all the faculties of a man's nature can be made to work harmoniously."

And we are taught by the history of mankind and by daily observation that this is just wherein the New Testament is mistaken; the love of self is the mainspring of industry and therefore the sire of wealth and grandaire of civilization; the love of the other sex in which Mr. Beecher pretends to see only a force which leads one "with steps beating like muffled drums to damnation," is the mainspring of the family and of the domestic relations; the love of property which he says, with that taste for fictions which everywhere distinguishes the true servants of superstition, makes "men so avaricious that their very bones, if you would dissect down to them, would be found to have the color of gold in them," is the mainspring of agriculture, manufactures and commerce and is the central steam that generates the force that impels Plymouth church itself, including the eloquent pastor. It is the appetites and passions which Beecher stigmatizes as "low," that actually, in his own belief, form the centre around which man's faculties are made to work harmoniously; for Mr. Beecher, side by side with his deference to popular superstitions, accepts and frequently reiterates phrenological theories concerning the mind, which are wholly at war with those superstitions. The very first deduction of phrenological science is that the appetites and passions called "low," occupy two-thirds of the human brain and call for two-thirds of its expenditure of force; that they are shared in nearly the same proportion by man and the higher grades of animals; that civilization is the product of their irresistible influence, working over long periods of time, and that benevolence, like reason, worship, or the artistic tastes, is never more than a very pale and inefficient light, a mere ornamental luxury, peculiar to later periods and of very subordinate influence. In short, "benevolence," which Mr. Beecher declares to be the hub of life, is a mere rivet in the tire, a dent on the periphery, and any attempt to make a pivot out of it only belies nature and makes hypocrites out of honest men. Blind beetles and pismires, ants, bees and beavers, have been detected in acts of benevolence toward their follows, which

would put obristians generally to shame by the excess of the spirit of self-encrises they show over the kind and quantity of benevolence usually obtainable from christians. This is to be accounted for, however, by the fact that the degree of nerve force they have to expend on emotions of sympathy and charity, has never been exhausted in listening to charity sermons. This degree of nerve force, if thus held unspent in every animal and man, is sufficient to prompt it, on the mere sight of misery, to some instinctive effort to relief. But if it has been drained away from the brain and nervous system by listening to or reading ten-column sermons on "Love," it is utterly spent, and having enjoyed the false ecstasy of a solitary and unfruitful charity in listening to the sermon itself, it has no force left with which to act or feel at the actual presence of suffering. It needs no demonstration that any man who listens to two charity sermons every Sunday for a year, would not at the end of that period give a hotcross-bun to his grandmother to save her from starving.

But while Mr. Beecher blends enough of superstition and falsehood in his sermons to retain the support of such of his hearers as are still living in the sixteenth century, he gives them here and there a glimmer of the advances that are being made in physical science. Thus upon the question whether man appeared by the special creation of a single pair, or by evolution from the lower

animals he says: "It is sometimes said that we sprang from the lower "It is sometimes said that we sprang from the lower animals. I am more anxious to know where we are going to than I am to know what we came from. It is a matter of very little consequence whether we did or did not come from the lower animals; but it is undertaken to show, as a preparatory argument in this matter, that the animals being the radimentary forms which we have left behind us, in looking at them we see as it were, the hole of the pit out of which we were edigged in the lower stage of animal life; and they have some faint resemblances of men. The dog has love, and fear, and jeakousy, and pride, and intelligence, and so on; but there are differences that absolutely discriminate between the human race and everything below inate between the human race and everything below them in the number of the faculties or forces in the hu-man mind, in its infinite susceptibility and educability, and in the endless variations through relative combina-tions which are possible to it. Very likely there is some resemblance between animals and men; but all the tressure of animals compared with that of man is as a become remarked with beggar's penny in the hand of a pauper compared with the wealth of a Crossus. Animals are hardly worthy of a comparison with men. While they have one, two, three, four faculties, we have thirty at least. While their faculties are succeptible of but few combinations ours are susceptible of thousands.

In saying that man has thirty faculties at least, Mr. Beecher alludes to and accepts the phrenological basis. Of course there is much falsification in such pseudo-science; but we give it for its kind, not for its quality. Unfortunately that basis nowhere recognizes or admits of any introduction of new faculties in man that do not exist in animals, and in saying that animals are hardly worthy of a comparison with men'he ignores the fact that in some qualities men are hardly worthy of comparison with animals. Mr. Beecher could not compare with a cat in his knowledge of locality or ability to find his way, nor with an ant in recognizing his fellows, for an ant, says Sir John Lubbock, will recognize every member in a congregation of 200,000, while Beecher would find it difficult to do so in one of 5,000. But a little garbled science is better than the old myths of Zoroasteranism, the false ideas of a warfare between the lusts of the flesh and the purity of spirit, which have descended through the New Testament from the Hindoo, Persian and Chaldean paganism. For a time they may seem to blend in Mr. Beecher's talks with the discoveries of Gall, the atheistic notions of Comte, Haeckel and Spencer. in a net-work so fine that it is not easy to trace where the superstition is lost or the science begins. But in due time the science alone will be found to "wear and work" better than the blending of science with super-

Decision of the Committee on the Merits of the Various Anniversary Reports.

Our readers will recollect we offered \$5.00 cash for the best, and one year's subscription to the JOURNAL for the second best, report of the celebration of the late anniversary of Modern Spiritualism. We were gratified to notice the greatly improved character of the reports over those of previous years, and have no doubt but that with proper inducements they will continue to improve from year to year.

Two of the committee were in favor of Mr. W. E. Coleman's report for the first prize, but it not having been forwarded until after the time named in our offer, was barred out. The report of "Helen Mar" also suffered exclusion from the same cause. The decision of a majority of the committee awards the 1st premium to Miss Tillie H. Lees, of Cleveland; the 2nd premium to Mrs. Sara L. Van Horn, of New York.

THE HARMONIAL SOCIETY in Steck Hall, No. 11 East Fourteenth street, New York, 18 rapidly growing both in size, strength and earnestness. Mr. A. J. Davis announced last Sunday morning to a large audience that regular Sunday evening meetings would also be held until the commencement of vacation about the first of July. The evening session will consist of a service of music and of short addresses by different speakers. The management of the meetings will remain under A. J. & Mary F. Davis, who invariably participate in both morning and evening sessions. The singing of the Misses Conron at these Harmonial meetings, including the organ instrumentation by Mr. Farnsworth, is itself a powerful attraction.

An unenviable phase of Mrs. Crindle's materialization manifestations is related in another column. Mr. Whitney who furnishes the statement is vouched for by Mrs. Emma Hardinge-Britten and others, as a gentleman of good standing, with a reputa. tion for truth and fairness.

M. Roman on Job and Solomon's Song.

From one of Senior's "conversations" with the great Orientalist, M. Renan, who has done more to render the Bible intelligible to modern minds than all other living scholars, we learn the views of this profound interpreter and critic concerning both the Book of Job and the Song of Solemon. He believes that the Book of Job dates before the period of the captivity, viz., in the reign of Hezekiah, in the beginning of the eighth century before Christ, when the Jewish language was still spoken and when "the peculiar institutions which after the time of Josias, completely separated the Hebrews from the surrounding nations, either did not exist or were not known to the writer of Job." Any one familiar with the writings of Voltaire will see that M. Renan here endorses the view taken by the latter, of the date of that system of Mosaic law and theology which current orthodoxy assumes to have been coeval with Moses, but which Voltaire and after him Paine showed to have dated from the reign of king Josias, 860 years after Moses' death.

This critical opinion on the part of .M. Renan must also imply that he regards the account given in 2 Chron., ch. 34, vers. 14 to 33, of the finding of the "Book of the Law of the Lord given by Moses," during the repairs that were made in the temple in the reign of king Josias by Shaphan the Priest and Hilkiah the scribe, as being in reality the period of the invention of the five books usually ascribed to Moses. If so, then the opinion entertained by Voltaire and Paine, that the Jews as a nation continued to be idolators for eight centuries after the death of Moses, and indeed were only brought under the so-called law of Moses twentysix years before the destruction of the Jewish nation, must also be the opinion of M. Renan. And if so he must also regard as impostures the so-called "Books of Moses." to establish the authenticity of which as the works of Moses, the entire Jewish priesthood of the period of Josiah had to be slaughtered (vid. 2 Chron., ch. 34) and a new priesthood created that should be loyal to the new law concocted by Shaphan and Hitkiah, and if so, then the so called law of Moses, including all its cosmogony and history, dates not from the period nor from the pen of Moses, but from the reign of Josias, though scraps of earlier writing might, as M. Renan says, have been thrown into it. If these are his views they are more important than any thing Mr. Senior drew out of him concerning the Book of Job. He regards the Book of Job, however, as being "the work of a Bedouin Arab endowed with that sublime and gloomy monotheism, which to this day forms a far more prominent and perfect feature of the Mahommedan faith than of christianity." Job doubted and dething but a patient man. While his say ings are self-contradictory, yet the whole work teaches only that the presence of evil is an insoluble mystery, and that the world is not governed on the principle that right shall by any necessary law triumph over wrong, i. e., it is not in any proper sense under a "moral" government.

As to the Song of Solomon, Renan thinks the two christian interpretations, Protestant and Catholic, in both of which the speaker is Jesus, and in the former of which the Beloved one is the church, and in the latter the Virgin, are both "indescribably absurd." He believes with Ewald and Hitzig that it is a purely secular, but moral drama. M. Renan says: "It represents the resistance of a country-girl taken from her lover into the harem of Solomon, and her triumph and return to her lover. I believe the principal dramatis persons to be the Shulamite girl, the lover, and Solomon, with a chorus consisting sometimes of the women of the harem, sometimes of the inhabitants of Jerusalem, and sometimes of the villagers.

of Shulam. "In my book I have attempted to divide it into acts and scenes, and to assign his part to each character. It is without doubt most inartificial; the story is obscurely hinted at. The changes of scene are abrupt, and incapable of actual representation. Sometimes the actor tells what he is sup-

posed to be doing. "It seems to me that the poem is a libretto not intended to be read, but to be the framework of an entertainment consisting of song, dancing, declamation and recitation,-perhaps to be acted at a marriage. With all its defects, however, it is one of the most valuable specimens of Semitic poetry. Without it we should not have known that the stiff, austere, Jewish character was capable of tenderness. We should have had no picture of real love, founded on early intimacy, resisting the temptations of a court."

By the help of true scholars like M. Renan. it is possible that the Bible, which so long as it is ignorantly revered as the pretended archive of a revelation, must also be ignorantly assailed by uncritical hatred, may be rescued from both the reverence and the hatred which forbid its true worth being

Mrs. Emma Hardinge-Britten will remain in San Francisco until after the third Sunday in May. She will lecture at Salt Lake City on the 29rd, and at Madison, Nebraska, Sunday the 30th, beginning her engagement at Cleveland the first Sunday in June. She has not, we believe, as yet accepted any of the offers for July, and societies wishing her services can address her for the next week care of Mrs. Ada Foye, 128 Kearney street, ban Francisco; after that in care of the office of this paper. She will stop in Chicago for a day or two where she and her husband will be the guests of the editor. Professor Swing.

Brother Swing got so much credit for moving half an inch forward from the Westminster Catechism, that he failed to detect that his merit consisted in making the forward movement and not in the limitation he assigned to it. Lately as he comes to advertise his limitations, and to write up over the door of his new Central Hall, "No more forward movements will be made here on any pretext whatever," his mediocre arguments for standing still or going backward, seem so "crabbed" and timid that one could almost expect a sharp clap of thunder would make him, crablike, cast the very claws with which he fought his way out of Presbyterianism. In a late sermon, Mr. Swing gets off the following sweet morsels of false science as fallacious arguments for man's immortality:

"Brutes die at a regular age, man at unknown times; because nature permits brutes only to live, but to man the higher possibility of living well and beautifully. With the brute, existence is the end desired; with man, the end sought by the Creator is the quality of his existence. Brutes die indeed but man only can pronounce the word tomb.

The dogs which our policemen are killing with strychnine, the horses which are occasionally beaten or frightened to death, the animals of all kinds which form the prey of others, or voluntarily commit suicide will be very grateful to this shallow preten der for his announcement that "brutes die at a regular age." It deserves to be classed with Paul's botanical wisdom, "Thou fool that which thou sowest is not quickened except it die" Is it not a little singular that theologians, in attempting to prove immortality, should set to shricking as scientific facts these frivolous falsehoods? The age at which animals die is even less certain than that at which men die, and if one half the power of nerve which now goes in to pulpit misrepresentation, were applied to the scientific investigation of the causes of disease, it is highly probable that it is in a scientific sense unnecessary that any human being born with vitality enough to carry it through its teething, should die at any age short of seventy-five. Where does Mr. Swing get his new revelation that it is not possible to brutes to "live well and beautifully," or that to them it is existence only and not the quality of their existence that is the end desired? So far from this being true there is hardly a quality of human excellence in which some brute does not excel him. We commend to him Lindsey on Mind in the Lower Animals. The birds are so much more graceful and free of movement, that theologians have never been able to conceive of an angel state without borrowing from the birds their wings. Even Mr. Swing doubtless expects a much larger pair in due time than would suffice for an ordinary goose. The ant nied God's moral government and was any. Is so much the superior of man in his power of association that he knows every fellow in a community of 200,000, while no man can recognize more than a few hundreds of his fellows, and many cannot recognize any but the prosperous and those who can be of service to them. These preliminary breaches of science are committed in order to lead up to the climacteric statement that "Brutes die indeed, but man only can pronounce the word tomb." Unfortunately a parrot will pronounce the word "tomb" as accurately as Mr. Swing, and for ought that appears in this argument, knows as well as he what lies beyond it.

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

E. V. Wilson will lecture at Chariton.Ia.. on the evenings of the 14th, 15th and 16th, instead of at Decatur, Ill.

J. A. Snodgrass writes: "We defeated the Doctors' Bill here in Iowa, but it required hard work. The chairman refused to bring it up in the lower house."

Giles B. Stebbins's new book, "After Dog. matic Theology, What?" contains in small compass a compact mass of facts and arguments needed by every inquiring mind.

Mrs. Farrie Chamberlain, the clairvoyant and clairaudient medium, of Lime Springs, ·Iowa, has removed to Spring Valley, Minnesota, where her field of labor will be more extensive.

E. V. Wilson spent several days last week at his home in Lombard resting, after a most successful course of lectures and public tests of spirit presence. He called at our office and appears to be steadily regaining his strength and health.

The poem delivered by Judge E. S. Holbrook, at the reunion of the Mexican War volunteers in this city, September 11th, 1879. has been published by the association in pamphlet form. It is highly interesting throughout.

Dr. J. M. Peebles lectures during the Sundays of May in Springfield, Mass. He has just concluded a series of six lectures upon "Foreign Travels," in Greenfield, Mass. He lectures the week day evenings of next week in Northampton, Mass.

Dr. J. K. Bailey spoke at Knox, In d. April 22nd; at Donelson, Ind., 24th. He expects to spend a few weeks in Ohio, and may be addressed until further notice, at Milan, Ohio. He contemplates a trip Eastward during the season. Those desiring lectures from the Doctor will do well to address him soon.

We know our readers will share with us in the pleasure afforded by the announcement that Lizzie Doten has so far recovered her health as to warrant her in again listening to the solicitation of her friends to once more resume the lecture field. Here eloquence and sound logic will insure a full house and successful season wherever she is engaged.

Breeklyn (N. Y.) Spiritual Frateralty.

large and intelligent audience convened to-night. Col. Wm. Hemstreet. who had been announced to lecture, was unable to fill his appointment, which was very much regretted, as his lectures are very able and philosophical, but a press of arduous duties in his profession interfered; but as his lecture will do to keep and to read and re-read, we can rely upon it as one of our reserve forces at a future date. As there was not time to secure a lecturer to take his place, we invited Capt. J. W. Dye, of our city, to relate some of his marvelous experiences. Capt. D. is an old time Spiritualist of forty years standing. He is some-thing of a medium, and is both clairvoyant and clairaudient. He said that he supposed he was a medium from his birth, and that when a small lad his grandmother called him to her death-bed and in bidding him good-bye, told him to remember that she was not going away, but would always be near him, and would always know what he was doing, either good or evil. He said that this admonition made a deep impression on his mind, and shaped his religious belief in all after time.

When fourteen years old, while in the field with a drove of cattle, he saw a schoolmate who had recently died, walking by his side, heard her voice, and he then became entranced, and when he came to himself he found he was at home, and the cattle that he was to drive there, in the field, and that he had from that time until now been able to hear spirit voices and see spirits.

The Captain was for many years connected with inland navigation in the western part of the State. He related several in-teresting incidents where a hand was placed upon his shoulder and a voice warned him of great danger. Among others of this kind, he related one of an accident to the boiler of a propeller, of which he was then the captain. The boat, boiler and machin-ery were all new. One morning he felt the well known hand on his shoulder and the voice said, "Get out of the boat immediate-He was led to the boiler and showed three stay bolts, and was told that they would be blown out. He warned the fireman in charge, but he was incredulous, as the whole machinery was new, and he doubted the information, and was killed by the bursting of those bolts at 3 P. M. the same

At another time, on another steamboat, one morning his wife said: "I and our daughter Gussie will go with you down the lake to-day." He said that he felt the hand, and the voice said they must not go. He told his wife what he heard, and she remain. ed at home. He went down to the boat and found some forty boys who were employed on the Erie canal, and who were going back with their horses on the boat. He drove every one off the boat, warned the engineer and those connected with its propelling power, but they did not heed the same and the boiler burst, and they were killed and the horses were blown into the lake. Every one of the lads to whom he seemingly had been so harsh, had they remained, they would all have been killed. He said that all his life he had had such warnings; he never doubted this voice, for it always was truthful and of great value

"At a circle in the country," he said, "I had been informed that if I would come to New York, the spirit of an Indian maiden would materialize, and told precisely how she rould be clothed. This was in October: the following June I was in New York and visited Dr. Slade. At this sitting a slate was taken up by an unseen power, and car-ried across the table. I held the slate, and with my other hand held those of Dr. Siade, the slate being in my hand and held under the table. Several of my spirit friends wrote communications in their own handwriting. While thus holding the slate a spirit arm would come up, and its hand would take hold of my coat collar and pull it. Other persons present saw this done several times. This was in the afternoon with the sunlight streaming in at the window. A thumb and finger pinched my hand, and this was to me as satisfactory as the full-form materializations. At this seance a marble top table was moved about the room, a chair lifted up in the air in the broad clear light of day, and no human hands were near them and no devices or jugglery to produce this startling phenome.

"It was arranged that I could attend a scance for materialization in the evening. When I came I brought a small button-hole bouquet. I said that I would give this to the first spirit that appeared. I had no more than said this when a female hand and arm materialized and took it from me. Later in the evening this was presented to a gentleman from Rochester, who was a materialist, by his spirit wife, who requested that it might be given to her father, and was not seed during the evening until the spirit explained that it was her hand that took the bouquet from mine and gave it to her husband. "May Queen," the Indian maiden, materialized and appeared clothed precisely as she had promised me she would, and this promise made in October was fulfilled in Jone. My mother materialized, and at my request floated above the curtain.

"There was no cabinet at any of the seances with Dr. Slade-simply a piece of black cambric hung over a cord.

"My eldest daughter also materialized, and I could see clearly and distinctly every freckle on her face, and her curling hair was life-like and startling. A medium in the country, who always saw my second daughter with a bright triangular and lum. inous light about her head, also materialized, and she came with this same luminous light about her head.

"At Mrs. Compton's circles in Havana, New York, some years ago I placed Mrs. C. under the strictest test conditions. A committee of ladies disrobed her, and she entered the cabinet with not a particle of white on her person. I placed her in a sack, previously taking outher ear-rings and putting white cotton thread through her ears, and tying the threads to the chair, and scaling the knots with wax, impressing thereon my private seal. I also got fifty yards of annealled wire, and tied her in several places with what sailors know as a sleep little. That there is the several places with what sailors know as a sleep little. clove Nitch. I had five of these knots, and if any strain was made on them, the stronger they would become; they were also sealed with wax, and stamped with my private seal. In less than ten minutes a spirit Katie Brush, walked out beautifully clothed in white, sat on my lap and placed her hand on my head; an Indian chief, tall and commanding, came also. I should judge that he was at least seven feet tall. He gave an Indian war whoop that could have been heard a mile. He weighed forty pounds more than the medium. At the close of the seance the medium weighed eight pounds less than when she entered the cabinet. This cabinet was enclosed with solid lath and plastered walls, with the

door in front. The medium was dematerialized. We entered the cabinet and after all these test conditions, she was not there; no clothing, no dummy, no confederates and no chance for exit except the door in front of us. I have seen her walk out transformed, or I might say transfigured. To have manifestations of this character your circle

must be harmonious. "At another scance with Dr. Slade, with simply a table spread thrown over a chair, several friends materialized, and I request ed my daughter who died in child birth and who appeared with her babe in her arms, to dematerialize, and I requested her to commence the operation at the feet, which she did, her face being the last to disappear.

"The forms that appeared at Dr. Slade's, I could see through them, and they looked like the blue haze that you see on the mountain tops, too ethereal for this sublunary sphere. This daughter appeared first as she was when a bride, dressed in the beautiful wedding garments worn on that eventful day of her life, and when she came with her babe, she was clothed beautifully in white. I could see a thumb and finger over her head, weaving beautiful garments. In the very air we breath are the elements to produce all these wonders, when under spirit laws and forces, and controlled by spiritual beings who are thus able to spiritualize matter.

"At this seance at Dr. Slade's we heard the noise of escaping steam, and the fire-man who was killed on the boat by the stay bolts being driven out of the boiler, materialized and gave all the incidents of the accident, and was fully recognized by me. This circle with Dr. Slade was on the evening of his departure for Europe."

Capt. Dye is a well known business man, formerly living in the western part of the state; he is a brother of Rev. Mr. Dye, editor of the New York Observer, one of the leading orthodox journals of New York city. He was listened to with deep interest, and he speaks in an easy conversational way that held his hearers to the close. This synopsis is necessarily crude and imperfect, and hardly does justice to the clear state-ment of facts given in a concise manner that carried conviction to all who listened to him. At our next experience meeting Capt. Dye has promised to give us a few more leaflets in his life's history.

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Dr. Eugene Crowell, whose name is held in great respect and veneration by Spirit-ualists all over the civilized world, was present with us this evening. He made us a generous contribution at our organization, and his sympathies have been ever warmly manifested in the work of our Fraternity. On being invited to the platform he said: "It is now nine years since I have spoken on a Spiritual platform, and as the hour is late I shall not detain you but a few moments. I have been deeply interested in the personal experience as related by Capt. Dye this evening, for it is on such personal ex-periences that our faith rests. I will give a few facts in my own experience never before published. A brother-in-law and his wife sailed for St. Petersburg a few years ago, and while residing there, I reyears ago, and while residing there, i re-ceived frequent messages from my Spirit friends, anticipating intelligence subse-quently confirmed by letter. At a sitting through Dr. K., I was told that my rela-tives had left St. Petersburg, and that they were on their way to Liverpool, and that in seven days. I would receive a letter confirmseven days, I would receive a letter confirming the statement made. The last intelligence received from them direct did not predict any change of residence. The Spirit said that my friends were on a steamer bound to Liverpool, and that I would receive a letter postmarked at that city. On the evening of the sixth day after the communication was given, a letter was re-ceived by me, mailed as above stated, with the information that they had left Russia quite unexpectedly. At a seance, information was given that a young lady was a pas-senger on one of my ships from the Pacific coast, and that we would, in a certain number of days, receive confirmation of the statement. As this young lady had not ex-pected to visit the Atlantic coast, while we did not doubt the truth of the statement of the spirit, we felt considerable interest to see it verified; all of which was confirmed in due course of mail."

Dr. Crowell related other interesting facts. and we hope that at some of our subsequent meetings, he may be willing to relate a few more of his many experiences received through some of the best mediums in

the country. Miss Mary L. Gridley made a few remarks confirming some of the statements of Capt. Dye. L. Lozler presided very acceptably at the organ. A very harmonious and fraternal spirit prevailed, which is eminently characteristic of all our meetings. A good many strangers were present to night, and our meetings increase in interest and importance each week.

S. B. Nichols. 46 Waverly avenue, Brooklyn, N. Y.

B. F. Underwood will be at Meafort, On tario, May 12th, 13th and 14th.

Prof. Van Buren Denslow's articles on Organization are attracting much attention. The third paper on the subject is crowded

out this week, but will appear in our next. Prof. Wm. Denton will commence a course of lectures at Strawberry Point, Iowa, on the 13th inst., and at Duluth, Minnesota June 1st. Those in the Northwest wishing to engage the services of this eminent lecturer, during the summer, can

address him at Duluth, Minn. "History of the Prehistoric Ages, written by the Ancient Historic Band of Spirits. through the hand of L. H. Na son, and translated by James Cooper, M. D.," is the strik ing title of a book which receives some attention in another column. For sale at the

office of this paper; price \$3, postage free. "The Principles of Nature" by Mrs. Maria M. King, in three volumes, is, we are happy to announce, now on our shelves. The volumes may be purchased separately, for, though taken together they form a complete whole, yet either is readily understood without the others. See advertisement. In ordering a single volume, please mention the one wanted.

Mediums by assiduous attention to their profession, become forebanded, but it is seldom that one can boast of being fourhusbanded; Chicago has had one of that sort, but after next Sunday, will have her no more torthe present, as Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond, it is said, is about to go to England, having suddenly changed her mind after the departure from the city of the veteran lecturer, Major Thomas Gales Forster.

The Brooklyn Spiritual Fraternity seems to be increasing the Interest of its meetings, which have always been full of interest; last week Dr. Eugene Crowell was present and spoke, the first time he has done so in nineteen years.

N. B. McKinney writes:

N. B. McKinney writes:

"The liberalists and Spiritualists of Van Buren and adjoining counties held their quarterly convention in Miller's Opera House, Bangor, Mich., May ist and 2nd. The good cause seems to be steadily and surely gaining ground. Large and enthusiastic assemblies met the speakers at each session of the convention. The different meetings were very ably addressed by J. H. Burnham, of Saginaw City; Mrs. Woodruff, of South Haven; Mr. Wooster, of Decatur, Michigan, and Mrs. L. H. Cowles, of Clyde, Ohio. Mr. Wooster read a poem and gave a short address upon the recent death of our short address upon the recent death of our esteemed brother, Dr. McCulloch, of Holland, Mich. Mrs. Olie Childs Denstow sang some of her sweetest songs, which were very appropriate for the occasion.

ACHALLENGE FROM SPIRITUALISTS.

One Thousand Dollars Offered For a Materialization by Alfred James, Medium.

[Brooklyn Esgle.]

Some time ago the Brooklyn Spiritualists were profoundly excited over the exposure of Alfred James, the materializing medium. and the publication of facts as stated by Mr. William R. Tice, of this city. Mr. James gave several entertainments which were declared to be genuine by people who thought it impossible for them to be deceived, and this led to a general desire on the part of Spiritualists to see this medium. Mr. Tice went to Philadelphia, where Mr. James resides, and after numerous seances made up his mind to detect the medium if possible, to either prove James a wonderful success or a humbug. His report to the Brooklyn society was an adverse one, and he exhibited at Everett Hall the "toggery" which he, assisted by others, had taken from him. The articles were false hair. gauze vails, hosiery and flimsy silk. The collection was by no means a showy or at-tractive one, and the fame of the medium lessened rapidly after its exhibition. Still there were some who believed in Mr. James, despite the statement and proofs of fraud offered by this investigator, and recently a writer in the Banner of Light, the Spiritualists' organ, affirmed his faith in James, and gave an account of a visit to him. This person, Thomas R. Hazard, makes some assertions directly contradictory to the report of Mr. Tice, and that gentleman and his brother, Thos. S. Tice, now offer the following challenge to "Thos. R. Hazard and any or all believers in the materializations through Alfred James, of Philadelphia."

Mr. Thos. R. Hazard having stated in the Banner of Light, of may 1, 1880, in concluding an account of a scance given by Alfred James, that he believes said James to be a genuine medium for materialization, we make the following offer, to stand open for two months from date. We will deposit \$1,000; said Hazard, or friends of James, to deposit a like amount, and if any clothed materialized spirit form comes out into the room under conditions named below, then the money is to belong to him or them and they are to do as they like with it. If, on the contrary, no materialized form appear, the money we have put up we will claim, and the money forfeited we will give to some charitable object or society to be selected by us. Said money we do not wish to handle, but wish to name the holder to whom it shall be given for said purpose. The conditions are these: Each party to name three gentlemen and the six to name the seventh, whose decision shall be final. All the preliminaries are to be left to this committee, and if Mr. Hazard or his friends are admitted we claim the right to be represented with a like number. The cabinet must have two apartments separated by a wire netting, which must not be disturbed. A door must be on either side of the cabinet, so that Mr. James can enter and be locked in one of the apartments from a rear room. (The cabinet is to be so placed as to allow it.) The other door will open into the circle room for the spirit form to emerge from. The medium to be dressed in a tight flesh colored suit, and to bear nothing else on or about his person.

WM. R. TICE, THOS S. TICE.

The W. C. Coup New United Shows.

This most excellent combination is now exhibiting at the lake front, and will remain there, giving two exhibitions daily, until May 15th. The following are among the numerous attractions:

Wonderful Broncho Horses; Fryer's New Pony Circus; Stone's Indian Show; Ritchell's Flying Machine; Colvin's Zoological Gardens: Japanese Art Gallery; Imperial Japanese Circus, and Melville's Australian Circus.

Mr. Coup has obliterated the old style of circus literature, in which glaring headlines and extravagant phrases were thought to be necessary to attract attention, and in place of which he would ask the careful perusal of the following complimentary notice:

AN INDORSEMENT FROM "HARPER'S WEEKLY."

The wonderful troupe of trained Broncho horses continue to draw crowded houses every afternoon and evening, and the interest they have created seems to be undi-minished. Nothing in the shape of trained animals shown in this country, or Europe, either for that matter in any way approaches them. The feats and tricks performed by these truly marvelous animals are astonishing and approach the miraculous exceeding all those ever attempted by any other horses. One of the leaps made by the champion leaping horse of the world is over a six-foot gate and four horses, equal to a distance of a fifteen-foot jump, and when the height of the six feet is considered in addition, some idea may be formed of the wonderful power of the Broncho.

Business Antices.

Mrs. D. JOHNSTON, Artist, 712 Astor street, Milwaukse, Wis. Water Color Portraits aspecialty

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

FARMERS GET FOOLED when they buy Butter Powders and colored salts, and big bottles of cheap rowders and colored saits, and big bottles of cheap coloring stuff, if they expect to get as good a Butter Color, as the Perfected Butter Color made by Wells, Richardson & Co., Burlington, Vt. The others have tried to imitate the excellence of this, the original color, but have wholly failed. Farmers should use only the "Perfected." Sold by Druggists and Merchants generally.

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[Voice of the people.]

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Russed to Spirit-Tife.

Passed to spirit-life at Greenhorn, Colorado, April 18:h, 1520, Jesse T. Huggins, son of John B. and Sarah P. Huggins, aged 17 years and 6 months.

He was a young man of excellent character, and unusual intelligence, and a firm believer in spirit communion. His departure will be mourned by a large circle of friends. The funeral was largely a lended, and some very timely and appropriate remarks were made by his father on the occasion.

After a lingering lilness of several weeks Dr. Tucs Mc Cultocasuccumbed to the ravages of typhoid-pneumonia on Thursday April 29th.

The doctor was born in the highlands of Scotland, and attained the age of 35 years. In spite of mountains of superalitious prejudice his superior talents won for him a remunerative practice. He had a wonderful memory for some things, and was perhaps the finest conversationality in Western Michigan, as everyone will remember who came in contact with him. This city thus loses another one of her ablest physicians.—Holland City Name.

Spirltualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove. Willott's Station, on the Bound Brook railroad route to New York, 18 miles from Philadelphia, commences on the 18th of July next, and continuing to the 18th of August.

For particulars as to charges for tenta, boarding etc., apply personally or by letter, at an early day, to Mr Francis J. K. Her. General Superioten lant, No. 615 Spring Garden etreet, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speckers of both sexes, eminent for telest on the public platform will be engaged.

JOSEPH WOOD.

A Mass Meeting for all Women Who Want to Vote.

A Misse Meeting for all women who want to vote will be held at Farwell Hall, 143 Madison St., between Clark and La Salle atreets, Chicago, Ril., Wednesday, June 2nd, 1830, at 10 A. M., 280 and 82. M.
Every woman in the United States who sees or hears of Every woman in the United States who sees or hears of this call is most enricity invited to be present at this meet-ing. If this is impossible, she is urged to send a letteror postal, with her name and wish expressed in her briefest and strongest manner, addressed to

postal, with her name and wish expressed in her briefest and strongest manner, addressed to

President N. W. S. A.

Care 476 West Lake 61. Chicago, 181.

Letters or postals certain to reach Chicago on June 2nd, can be addressed Farwell Hail.

Now let us receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Farwell Hail in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Mominating Convention, to present our demand for their insertion of the following plank:

Received. That the fight of suffrage inheres in the citizen of the United States and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the Mational Constitution.

Let us meet together and by overwhelming force of numbers show our currentness and our determination to secure for ourselves the acknowledged right of self government.

Strake R. Anymony.

Vice-Pres. at Large, N. W. S. A.

(haltman Executive Cost., M. V. S. A.

All papers friendly to woman's demands are requested to copy this call. Women are everywhere urged to give it wide circumstance.

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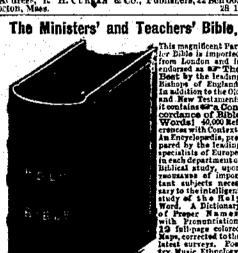
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SPIRITUALISTS. NOTICE.

The "Souvenie," 1639-is now ready, and is free to those, who at once send their names and those of spiritual friends Letters with many names prefefred to portal cards. Contains among much other reading matter of fact and trans cendental philosophy, the keye in both proce and verse, to "Joseph John's Voyage of Life" on the "Mystic River of Time." Publication postponed one month-hence delay in

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ternal and Dogmatic.

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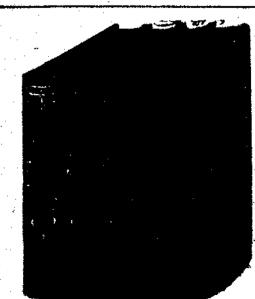
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Semanths's Advice to Beisey Bobbett.

BY MEMA TUTTLE.

"Oh, said she, staggering against the wall, "My last gazelie is a dyin', my hopes a witherin', ketch hold of me, Josiah Allen's wife!" Baid I, ketch hold of yourself, Betsey Bobbett! My opinions and Betsey Bobbett's.

I often wish that I might give Samantha Allen's sound advice. To weak-kneed folk who make mistakes,

Doing so many things "not nice," And then in falsetto deepair,
Shriek, "Save me! hold me! I am weak!"
Although I might reach out my hand,
My words would be if I should speak,
"Ketch hold of yourself, Betsey!"

Indeed I know how sweet a boon Protection is, and sympathy. But when demanded by a mind

Which shirks responsibility And rambles wheresoe'er it wills, Through nettle patches known of old, Crying for help to cure the stlogs, Samantha's quaint words should be told, "Ketch hold of yourself, Betsey!"

To bring the lesson closer home, We who believe in angel guides
Rebave as if we thought to make
Them do a nurse's work besides.
We toddle here and toddle there,
Sure they will catch us if we fall,
Too owlish blind to consequence To run about the world at all— "Ketch hold of yourself, Betsey!"

Hell*

"Me miserable; which way shall I fly? Which way I fly is hell; myself am hell!"

Oh! could I fly on morning's wings to some cold mountain dell. Some frigid isle in arctic seas, or shaded hermit

cell, Some lighthouse 'midst the cooling waves, some rea-bathed citadel, Beyond the press and telegraph, or chiming Sabbath bell,

Where for one brief and blessed hour, my soul in peace could dwell,
Where thoughts of heavenly love might drown
this ceaseless, direful yell
About the length, depth, breadth, and heat, and

latitude of hell. But, oh! where can such refuge be, who now, also! can tell? "The four winds of the heavens" seem charged

with a sulphureous smell-Turn where we will, north, cast, or west, 'tis all the same, 'tie hell.

The pulpit of the orthodox, the Jew, and liberal,
The columns of the daily press, skeptic and infidel,
Seem moved by some "world wave" of thought as

by a magic spell, To preach, print, prove, deny, or doubt, some theory of hell. Some hopeful D.D.'s think this din is Satan's funeral knell.

And sing, resigned, with tearless eyes, "thy will be done," tis well; Others deem Beccher, Thomas, Swing, but spirits dark and fell Clad in angelic garbs of light, striving our fears to

quell, Leading us on by subtle witcs, down the broad road to hell. If the strong towers of Jericho, unharmed by shot or shell, en priests, with ram's ho are the big

trumpets fell, May we not hope when thousands blow, and untold millions yell, To see the sudden overthrow, even of the gates of S. L. Terrell.

Fox Lake, Wis. *Written during the universal excitement upon the

Letter From Lyman C. Howe.

The following letter, though not intended for publication, reveals so much of the depths of our good brother's heart that we feel our readers ought to share it with us: Brother Howe has indeed had heavy burdens to carry. When we see such noble self sacrificing souls struggling with the cares of the world, we wish we had a good paying silver mine, or were rich, that we might make their burdens lighter by increasing the weight of their pocket-books.

Mrs. Howe is again improving after a severe relapse last Saturday, which reduced her suddenly to almost the helplessness of infancy. I had a call for next Sunday at Rochester, but do not think it prudent to leave her in uncertain hands till she is much stronger. This ordeal is a heavy tax upon me, both physically and pecuniarly, and upsets all my plans—delays everything; but the discipline is good for my soul, and the work for her in her suffering, brings sweet blossoms for every pain. I am so sympathetic that I take all her symptome, and I think I thus play the "vicarious," and give her much relief. The atonement, after all, is not so far from expressing natural law. To feel that another is blossed by our suffering makes the pain easy and even pleasant to bear. It is not probable easy and even pleasant to bear. It is not probable that I shall be released before the middle of May. Our daughter is well and at school. Thanks for your kindly notice in the JOURNAL. Bro. Davie's letter in last JOURNAL is bracing and full of the divine breath. Such words of justification and encouragement from such a mind, must be a sweet tonic to your weary nerves and brain. Your example of self shreegition not only gives. You the ample of self-abnegation not only gives you the lever of power, but it inspires the same feeling and tendency in others. Example that has soul behind it, bears like the Wand of Destiny on the minor motors of the world; but example that has no soul, but is the shadow of selfah policy for personal and temporal ends, makes but a weak and sickly impress, and accomplishes little more than revelation of the character that hides behind From the first of your strong, brave and sometimes offensive assaults upon the shams and errors that forced themselves upon your attention, I have felt the heroic spirit of honesty and self-forgetfulness animating every pare of the brave Journal, and while differing in some things from your views and methods. I have ever felt an hon-eat pride and screne gladness in the dauntless noble purposes and profound work of this great and timely intervention of the Spirit-world through the loyal mediumship of the Raticico-Philosophical Journal and its able, dignified and cultured management in your hands. I endeavor to look upon all sides of every question, and accept the right and true wherever I find it. "Honor to whom Honor is due." In commending the Jour. MAL I do not disparage any other paper or periodical working for our common cause:

LYMAN C. HOWE. Fredonia, N. Y., April 28, 1880.

Fredonia, N. Y., April 28, 1880.

P. S.—After reading the foregoing to my dear wife, who patiently waits and worships on her hed, and lears her awest soni to the bending akies and drinks in the songful speech of heavenly silence, and thinks of the good and true, she said, "I would like to add my amen to all you say of the royal spirit and noble work of the dear old Journal; it is an honor to our cause and to the race, and we may well be proud of it. Bless Bro. Bundy and his angel counseliors! This is not to fintter or weaken with valu words the independent spirit of the aditor, but the spontaneous expression of of the editor, but the spontaneous expression of sarnest appreciation due because it is just. Par-don the traspass.

King Edward I, after he had conquered Wales, knowing the power of poetry and song to keep live actional feeling, cruelly ordered all the Welsh heeds to be put to death.—Alume, A. D. 1986.

Letter from Breeklyn, N. Y.

To the Mitter of the Beliefe-Philos To the Minor of the Ampie-Pancesshiel Journal:

Herewith I send you a very fair (but incomplete)
extract of an address delivered by Andrew Jackson Davis before the Harmonial Society, Sunday,
April 25th, which I clipped from the New York
from of yesterday. I was present and heard the
whole of this able and masterly address. The Sun
has an immense circulation, and the following will
prove no doubt an eye opener to very many of its
readers:

THE TRANSFORMATION OF A SOUL, AS DESCRIBED BY ANDREW JACKSON DAVIS.

"The laws of life beyond the event of death" were considered by Andrew Jackson Davis yesterday before a large audience in Stack's Music Hall. The apeaker said that the change that takes place at death is not in our surroundings, but in ourselves; it is from the realm of sense to the realm of principle. The most wondrous transformation that could be conceived of cannot approach the change that will come over us at death. He had seen what was called an apotheosis of George Washing-ton in Laura Keene's old theatre, and he had heard that extraordinary scenes in transformation had taken place in Niblo's Garden; but not such changes, nor yet such a change as comes over the earth between a black midnight and broad daylight, can convey the notion of the change that is to come to every man at death. The soul could remain here, and yet New York City would look like an entirely different place to it. It would seem as though the heavens were taken off like a roof. But when men attempt to bring this divine spirituality into the world, and form it into religious creeds, then it becomes, as in Beecher's and Talmadge's churches, mere paroxyame—only the sethetics of temporary delight, an emotional religion, that brings its penalties with it. We need not change our position geographically after death to be in our proper sphere. The spiritual world is all about us, and after death we shall be a part of it. Plato saw that an idea precedes every created thing. But the trouble with the world in not light, can convey the notion of the change that is of it. Fisto saw that an idea proceeds every created thing. But the trouble with the world in not understanding this is that it wants to materialize everything before it can be believed. The Spiritualists, so-called, attempt to satisfy this demand by bringing materialized forms from dark cabinets, and, of course, the result is a failure, because the whole action has a downward, demoralizing tendency. The state hereafter may be likened to the ocean and ourselves to rivulets running into What is the trouble that this is not seen by multitudes, and that everything looks black after death? Simply because they stop at the shore of the ocean, and are eating claus and drinking beer. Want of principle leads men to shake off heer. Want of principle leads men to shake off the ills of this world and try to run the gate of death. How do they know that they will be bet-ter off in the next world than in this? A man jumps from the pier into the East River, and discovers immediately the Gehenual abyss of the folly of his act. He sees that, either in twentyfour hours' time, or in a week at remotest, help was at hand for him. The speaker told how poor he had been. He had lived for a long time in this he had been. He had lived for a long time in this city on \$5 a week. He pulled from his pocket a letter from a lawyer in Michigan, telling him that he had just fallen heir to \$500, given him by a woman for carrying on his work and publishing his philosophy. The suicide, he added, finds himself face to face with an eternal Judge on a throne, viz., Principle; and, in profound and saintly silence; the suicide is judged. Adverse circumstances can never drive a man to suicide; he drives himself to the act." himself to the act."

Brother Davis, philosopher-like, does not lament his fate at being poor, but quite to the contrary. He spoke more particularly of interventions and of special providences, and prefaced his remarks by saying that he held a letter in his hand from a gentleman who desired him to take a trip around the world, his friend gladly paying all expenses. He, however, sought a retired place, and going into the superior condition, he was visited by his spirit guide who fold him that he had missionary work —not in India, but on the Island of Manhattan. He could not see how this was to be accomplished, as he had not the means at hand to commence the work, but his guide assured him that he would receive assistance, so he gave up his trip, and commenced last October his ministration of labor His efforts Editor, have proved eminently successful. The society is out of debt, and an increased interest in the meetings are being made manifest. This is the seventh mouth, with two months before the vacation during the heated ferm. Bro. Davis also mentioned the fact of his having received one hundred dollars in gold presented him by the society, the proceeds of a musical entertainment. gotten up for that express purpose. So the good work goes bravely on. Although I am a medium, nevertheless I am not able to prophety all the good and majesty of power that is sure to grow out of this new era. One think is certain that it is the beginning of a grand dispensation, an educa-tion and emancipation! God and good spirits

prosper the cause. Our good brother, Prof. J. R. Buchanan, is also holding Sunday services for the development of religion and philosophy at Cartie's Hall, 23 East religion and philosophy at Cartie's Hall, 25 East 14th street, N. Y., every Sunday morning at 11 o'clock. The spiritual societies in the two cities are well attended and in a prosperous condition. We read with interest the letter of Mr. W. C. Bowen in the last number of the Journau. I quite agree with him when he says "Christianity looks backward while Spiritualism looks forward. "I can no more conceive of christian Spiritualism than of a Hindoo or a Mohammedan Spiritualism."

Brother Bowen has hit the nail on the head, Spir-

itualists, get his article and read it.

Before closing this hastily written letter, I wish
to call the attention of all liberal minds to the fact that an "act to regulate the licensing of physicians and surgeons," has been sent to the Legislature by the State Medical Society. This bill provides that no one shall practice medicine unless property registered in the office of the Clerk of the County and their diploms approved by the faculty of some college in the State. The same old story, Mr. Editor, class legislation! The base and bold conservators have come to grief in several of the States, and it is to be hoped that their pusiantment efforts will also prove abortize in the old Towns of the States. mous efforts will also prove abortive in the old Empire State.

DUMONT C. DARE, M. D.

Letter from a New England Home.

To the Editor of the Religio-Philosophical Journal: Among other New England homes your excellent Journal is a weekly visitor in ours. It is unnecessary for me to speak in its praise, for it speaks for itself—speaks the words of a true philosophical Spiritualism. It may interest your readers to know that we have in Stafford, Coun. a beautiful hall or church building free from debt. By the efforts of a few of the ladies, we have recently enclosed the grounds by a fence; carpeted the aisles, and shade trees are to be set next week. For twelve or fifteen years we have had speakers more or less of the time, the most successful of whom have been Frank Baxter, Cephas B. Lynn and J. M. Peebles, the last having just closed a Sunday engagement, besides giving a course of eight lectures upon his travels around the world, The interest increased in these until the last even-

The interest increased in these until the last evening when many where obliged to stand.

Our next speaker, Mr. Lynn, is a favorite with us all, especially the young people. Dr. Peebles, at the close of the meeting last Sunday, spoke highly of Mr. Lynn's intellectual capabilities, adding, "He is a far better speaker than I am—fill the house for him the first Sunday." And I feel to say this of Mr. Peebles, he speaks well of his fellow-workers, manifesting none of that jealousy that sometimes reveals its disagreeable features. Take this instance: The other morning he stepped into our house where one of the family was reading the Religio-Philosophical, Journal, when ing the RELIGIO PHILOSOPHICAL JOURNAL, when he exclaimed, "You see Brother Tuttle has given me 'Hall Columbia' this week! We differ on the Darwinian theory, the treatment of the Indians, and other trivial matters, indulging in a little fra-ternal sparring now and then. Hudson and Em-ma are genu and jewells in our ranks, and yet I do enjoy ruiling Hudson's feathers." Then came a ringing laugh, with the words, "Well I must load my gun again." Buch discussions and criticisms as Bro. Peobles and Tuttle carry on are interesting and profitable; but the coarse, bitter style that one of our newspapers manifests each week, is shameful in the extreme, exhibiting a great deal more of matter than mind, more of a gross materialism than a refined and elevating Spiritual-

ERLLA WESTON, Secretary. Stafford, Conn.

Letter from A. F. H.

To the Editor of the Religio-Philosophical Journal: Your editorial of a late lause encourages our feeble endeavor; but were the following lines to stand upon literary or poetic merit, we should know better than to offer them. Common facts and polemical themes are not likely to start "flocks of white-winged phantasies" to flutter in the blue ether, but we hope their metrical arrange-ment, which has afforded some diversion to moments of leieure, will not impair their logical value. Of course we submit to your judgment. Is force refined,* less real so to lose its entity?

If not, then force improved to mind must stand eternally! As constant elemental action to refinement tends, Organic growth and dissolution work out higher

Exhaustices toll without behoof is not of Nature's

Her law, progression, can but mean eternity of galu. Perfection has no falling that admits a fault to lurk, Nor has annihilation place in Nature's mighty

Infinitude is Nature's state, persistent so is force; And works of change are of the same, eternal in their course.

Progression is result of change that works the better out-Immutable tho' be the laws that bring the chauge about. So change, reverse from being loss, is progress

never mute-A branch of that eternal tree that bears immortal fruit. matter, substance, spirit and force are names

of different states Of one stupendous whole, so thro' them evolution Eternal action may refine—refining must produce A chauge, and why not change to thought of cul-minating use?

miniming user Fo quicken force a sensitive to all objective things Which shape themselves in joyous thought that evolution brings, Is evidence that mind is not of mortal birth to

But born of vast immensity, it heir to all was made. With lavish means for happiness—with charms enchanting wrought.

Intrinsic worth there could be none without the

power of thought. What higher end can Nature work than realizing

In process to accomplish which she wakes to consciousness!

Materialists, having rejected theological absurdities on which the religious faith in immortality is based, rest on the sweeping denial of spiritual existence, while the very act of denial proves the fact. Mr. W. Reade says, "Life is bottled sunshine, and Death the silent-looted butler who draws out the cork." If sunshine be a power, how is the uncorking to annihilate it? What is spirit but force, and what is force but unseen power? Falling bodies obey the force of unseen gravitation. Heat bursts the bonds of cohesion by molecular action. Electricity is invisible, and who ever saw the mind? These black, crooked marks are its materialization, and words are marks are its materialization, and words are eignale of its manifestation; and so with the "tiny raps" which are as positive in proof of a disembodied intelligent power as any evidence we get of mind or force existence. All forces are invisible and only discernible through their action on matter. Though the cause of every effect must exist in Nature and he accounted for through the existin Nature and be accounted for through the action of; natural forces, it proves nothing against the "divine agency" which must be the embodiment of all forces and not the creator of them, for inasmuch as beginning implies the end, it would invalidate the argument for immortality which is a direct corollary from the persistency of force. It is impossible to conceive that nothing may have the power of thought—we know that mind is a distinct power which controls the body, therefore it must be of substance. We can conceive that force may refine through organic action to a conscious state and hold its persistency; and this view proves immortality from the materialistic stand-point. This hypothesis, as yet, is the only consistent explanation of immortal life. analogy of mind with force in power, invisibility, and persistence, is presumptive of sameness or identity. In allotropism we have abundant proof that elements change their properties from state to state, and the law of progression implies the same in all things. Although this theory may never find its verification, we should like to know what can be said against it; and if you can toler ate the crudeness of its expression, we think it can be defended.

*The word refined merely signifies the unknown pro-cess by which substance takes the power of thought.

Henry Moon writes: As there seems to be much written in regard to the unity of Spirituslism and sectarisatism, I would say, if there is any unity between the two, I have it yet to learn; as well could we expect to see oil and water become united as one. It matters not to me whether Jonah swallowed the whale or not, as that does not disturb my faith. Every person must use his own reason in order to understand the greatest of all problems which pertains to life and immortal-ity. Many whom we are conversant with, who claim to be believers in the continuation of beyond the tomb, have become dilatory in their exertions to aid in disseminating these heavenly ruths, since they have become satisfied that the theological hell and devil are myths. We have paid for and sent to various individuals, all the leading spiritual papers, and thereby have induced many to become freed from sectarian bigotry. I do not speak of this in a boasting spirit, but to emind others of the fact that much good may be done in this way, as there are many who are thirst-ing for spiritual comfort, who, like myself, could not get even a crumb of spiritual food while in the not get even a crumb of spiritual food while in the church; therefore all who are willing to read and think for themselves, should have an opportunity. We know of many who have become happy, and feel grateful for different papers which we have sent them, and by their aid they have received evidence of life beyond the tomb. Every comforting word we may give to those in trouble or griefing the court over souls. Some will not inwill bring joy to our own souls. Some will not investigate, because there are so many impostors who claim to believe in the harmonial philosophy. Now, when we use our own reason, as all should do, we will shout the bad examples of others, and become patterns of love and purity ourselves, as each one must become individualized and selfeducated in the science of the soul's immortality. We well remember when a dark cloud shaded our spiritual horizon, and we became gloomy and wondered why our angel friends did not come to our aid. Soon after retiring for the night, I became entranced and beheld my spirit sister (Caroline) standing near my bed. She seemed smiling and cheerful, and had in her hand a cup, which and cheerful, and had in her hand a cup, which had the appearance of being the brightest silver. She then led me to a high rock from which a stream of pure water was flowing. She then held the cup under the stream and when filled she gave it to me to drink. I seemed so thirsty that I asked her if she could not give it to me oftener. She replied by saying, "Henry, I can't give it to you oftener than I receive it." By receiving the above vision I became more patient and more grateful for the intelligence which had previously been given me. Oh! the joy and strength which that vision gave, I cannot explain, and the greatest consolation to me is, that the stream from that rock still continues to flow. I would warn all those who continues to flow. I would warn all those who have enjoyed these blessings to be careful not to grisve the spirit, as it will bring forth darkness of

Wm. Bagley writes: So long as the Journal upholds the principles that it has for the time it has been under the control of its present editor. you may consider me a life-long subscriber; would not do without it at any price.

Mrs. Merris Shorman writes: May God and all the blest ones encourage and bless you for the noble stand you have taken, in defending the

J. G. Patter writes: The JOURNAL is conducted in a manner that meets with my cordial

During the reign of Charles II. many of the Scotch Presbyterians were so determined in their opposition to the royal tyranny that they suffered death rather than say, "God save the King."—

Draw the Lines-Who are our Friends!

To the Militor of the Meligio-Philosophical Journal. To the littler of the Religio-Palicosphical Journal.

We admire the thoughts of the many writers in your valuable paper. Who can read the cration delivered by Mrs. Britten at the funeral of Mr. Connor, and not rejoice? The writer \$4% met Mrs. B., then Mrs. Hardings, in Boston in 1800, twenty years ago, and in all of these long years she has been as firm as the Rock of Ages in her advocacy of Spiritualism; courting no favor from christians or materialists and ever opposing fraud, free lust and bypocrisy, we count her a true Spiritualist. Next come words of cheer from Bro. Davis—no Next come words of cheer from Bro. Davis—no christian Spiritualism in him. We quote from his

letter of April 19th; it contains no uncertain

sound:
"For I doubt, when they once begin to organize,
whether one common name and one rationalistic whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives who begin to enter under the wings of christian Spiritualism. The drift of all thoughtful Spiritualist—especially the influential leaders before mentioned—is undisquisedly toward existing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will, therefore, now and always find me "outside" of the party lines. The ways of wisdom, if we can only find them, will be ways of pleasantness." pleasantness."

We now know just where to find him. In a late number of your paper, Bro. G. B. Stebbins puts himself on record. No miscegenation for him. Spiritualism without the taint of atheism or chris-

Next we hear from W. C. Bowen, of Brooklyn, in no uncertain sound. "Christianity looks backward, while Spiritualism looks forward." Christianity shouts, "Believe or be damned," while Spiritualism says, "Believe is not a voluntary thing.

but involuntary, and necessarily the result of evidence addressed to the mind." Give us your hand, Bro. B.; you have drawn the line; we know right where to find you.

Those are fine words from the pen of Mrs. Jacob Martin, of Cairo, in praise of Col. Ingersoll, and worthy of her true woman's soul. And she might have added that a second Congressional Committee he south out to find the source of these fearful tee be sent out to find the source of these fearful cyclones that are devastating our country, and no doubt these wise (?) Solons would find the cause in Josh on his wooden throne in China-Town, San

Francisco. We know just where to find Col. Ingersoll and all who admire him.

We are delighted with the "Lamb's (Famile Allyn's) Anniversary Poem. It is worthy of the little "Lamb." She is not a fraud and the old "Lion" likes her.

Susie Johnson's letter from Minnesots is a good one, and we know the people of whom she writes but, dear Sister Johnson, the christian's judgment day will come and go for all of us before you will see an harmonious amalgamation of materialism, liberalism, atheism, christianity and Spiritualism; so come out, my sister, and atrike for the right Spiritualism.

The phantom odor of Brooklyn is in perfect har

The phantom odor of Brookiyn is in periocular-mony with other wonderful phenomena occurring in that city of great faith and many churches. N. M. Lyon's article, "A minister's ride over the heads of his audience," is an old story, but we be-lieve that it is well authenticated—at least better than Jonah's ride in the belly of the great fish. We rejoice to hear of the improvement in Dr. Spinney's health, and endorse every word Bro. Steb-bins has written. We know fully well what it is to be down in the valley and to feel the chill shadow stealing over us. Let every Spiritualist send forth

thoughts freighted with true and loyal sout mag-netism—fuli of warmth and love for the speedy restoration of our brother and helper, Dr. A. B Spinney. We see that the Brooklyn (N. Y.) [Fraternity, our grandchild, presided over by Bro. Nichols, thrives right well, and that the child of our first love, the Saturday Evening Conference, over which our heloved friend, Capt. Davis, presides, is wax-

ing strong—not in wrath, we trust, but in good will. The Fraternity has acted wisely in chang-ing its meeting from Saturday to Friday evening; there is room for both in Brooklyn and others too. Of my own course there can be no mistake. I am a Spiritualist, opposed to the creeds of chris-Truly the Religio-Philosophical Journal has been full of good things of late. Your course is being understood, and the people are beginning to find that you are the friend of every true medium and Spiritualism. Continue in the good work, expose frauds, sustain the true. "Stand for right, and above you will be more strong than with the world to back you in the wrong. Let your motto be: Spiritualism first, Spiritualism

Brodhead, Wis., April 28th, 1880.

Who Killed Cock Robin?

To the Editor of the Religio-Philosophical Journal:

Are you not a little severe on Brother Edwards What harm is there in his believing him self to be more capable of weighing evidence than men like the German scientists, Joseph Cook, Mr. Epes Sargent and others? Has not this dear little man always exhibited a spirit of superiority! Certainly he has; and not without some show of reason. From a lay preacher, without influence, noted chiefly for his during feats on his velocipede—and he rode up and down Michigan avenue like a very devil—he has lifted himself to one of the highest positions in the M. E. Church. I think, myself, that Arthur has acted a lit-

tle mean towards Spiritualism, but what else could we expect? And then, don't you see how well timed his late utterances were, just on the eve of the General Conference. You know there is to be an election of bishops, and Charlie Fowler, who published Cook's lecture entire in the Advocate and Journal, is a prominent candidate. When Arthur told his little lie and saw it in type, he lighted a fresh cigar, cocked his feet on his table and said, "Aha! I have got Dr. Fowler just where I once had Dr. Eddy. Bishops can't be made un-less I am consulted in the matter. Dr. Eddy in 1868 aspired to the office of Bishop. I cut him down with my little hatchet. Now I have felled

Don't you see the point? Of course you do. Now Arthur will quietly tell the brethren at the General Conference that Cook was sold; that there are no genuine spirit manifestations; and that it will never do to make a Bishop out of a man like Fowler who printed Cook's drivel.

Do you know the name of the enterprising col-lege that made a D. D. of Edwards? I don't. For years he was what is called a local preacher. His theological lore was all obtained while he was do-ing duty as a reporter for the Advocate. It made one's back ache to hear him preach in those days and I doubt if he has improved much since. He never could write. He has a certain literary gymnastic ability at pitching adjectives, that gives a sort of Choctawish turn to his sentences; but his best friends and greatest admirers regard him as a

writer of very small ability.

Enough. The General Conference is in session and Arthur is there to grind anew his little hatch et. And when the question is asked by sorrowful saints in Cincinnati, "Who Killed Cock Robin!" you will be able to tell them.

O. C. Chicago, Ill., May 1, 1880.

Platu Talk by a Lecturer and Medtum

To the Editor of the Religio-Philosophical Journal: Let only truth and justice be your motto, and is

our philosophy cannot stand on those terms, let it fall. If to be a Spiritualist I must foster fraud, countenance sensualism, endorse free lovelsm, support all manner of unscientific and negative trash and ribaldry called free thought, then I cannot be a Spiritualist. But, Bro. Bundr. I jew the case very differently. A man or won can remain as such in the fullest sense, and op retualism will only add to his or her real worth. How much there is unwarrantably tied to our angel-born philosophy, which has not even the semblance of the real. Shall we halt in despair? Shall we say the field is won for the enemy? No! a thousand times no!

Spiritualism needs no patching to keep its robes together, nor commentators to expected its teach-ings. We all have a right to live in obedience to our highest convictions, and if by so doing we are disliked, it must be borne, and for my part I am willing to endure in that direction.

Let the rabble whine,—be not frightened there-by. If fall we must (which we won't), let us fall homesty, rather then succeed on the "eraft of dis-honesty." This present tendency to "boom," the

Liberal League on the part of many of our Spiritnalists, in my opinion is only a sort of mental
mushroom. They will return to that which feeds
the whole man in due time. Not that I love the
Liberal League less, but Spiritualism more.

We must be patient with our brothers and sisters until we can wean them from their gods, and
once weened we can then go about destroying the
latter. I blame the people's gods more than the
former. Men and women must be free both in
mind and body in order to be honest, and can we
call him a free man who is bound to the abject call him a free man who is bound to the abject service of a vicious blood-drinking, virtue-hating Godf No! Stand to your post, then, brother, and let the owls hoot and night hawks scream, they are only after mice and rats, or gnats and worms. My sympathy is with every effort for human progress and its devotees.

May success crown your efforts, angels assist you in your work and strengthen you to hold out steadily and firmly for the right.

G. H. GRER. Holly, Mich.

Notes and Extracts.

Every passion leaves its own mark,

There is no getting to heaven by favor. To the unfitted soul would heaven be heaven? The rest of heaven is an activity that does not. exhaust.

To be true Spiritualists, the people must be educated in spiritual teachings.

Who will feel the tenderest participation in joy let him not look at happy children, but at the parents who rejoice to see them happy.

Our striving against nature is like holding a weathercock with one's hand; as soon as the force lataken off it yeers again with the wind. The conflict which we now see in Spiritualism will not be in vain; the spiritual element must irlumph, or Spiritualism would be thrown back

in its advance. The scientist finds very little in religion to en-

list his attention; in fact, all the avenues through which he investigates the phenomena of human life, or the revelations of nature, lead him into the world of materialism.

We ought always to deal justly, not only with those who are just to us, but likewise with those who endeavor to injure us; and, this, too, for fear, lest by rendering them evil for evil, we should fall into the same vice.—Hisroclas.

Im past ages, religion assumed the aggressive. She dictated terms to science, but now things have changed. No one power can now dictate terms to another. Spiritualism has come as the key to the arch, and she holds the minds of men in check

Christ glorified God on earth, not by speaking of him as being vindictive, cruel, wrathful and malicious, but as being an Infinite Spirit, and kind to all of his children; being more willing to bestow favors on his children than earthly parents are to give to their children.

Dr. Jamisch considers that the mediumistic Spiritualist materializations are not apparitions of the spirits of deceased men. He maintains that during life the soul possesses the power of appearing at remote places in visible and even palpable form, by means of a partial emergence from the

Wiem have a faculty of hiding their deformities from their fellow men, but in spirit life, all things stand revealed, and every person is known for their real value—they are measured by Infinite wisdom, and judged by laws written in their own souls, as unchangeable as the laws of the Medes and Persians.

The idea has somehow gained credence that after the first life has been lived we should know something of its secrets and possibilities; but also for human calculation, the life continued seems as full of mystery to epirits as to children playing with ministure castles, or repeating the songs their mothers sang to lull them to rest.

It was Sir Philip Sydney, who lived in the ago of Elizabeth, who, when lying mortally wounded upon the field of battle, was presented with a bottle of water; but observing a soldier near him in like miserable condition, he said, "this man's necessity at III greater than mine it and reserved to the said." cessity is still greater than mine," and resigned to him the bottle of water.—Hums, III., 387.

The body is the soul's prison-house, and shuts it up in the material world, away from its spirit-home; but only for a time, for death comes as a blessed deliverer, and sets free from bondage of the flesh, breaks off our chains, clears the mist from the eye, desiness from the ear, sadness from the heart, and sets every faculty gloriously free.

First, we would have a circle for giving the inquirer evidence of a spirit-power working in harmony with, but not controlled by, the minds of any of the sitters present. Secondly, evidence should be presented of the existence of laws and forces that appear to be immaterial to, or not cognitive that appears to be immaterial to, or not cognitive and the contract of lizable by, your senses; but where the evidences that are produced will cause the inquirer to reflect, and see the possibility of other laws and higher forms of being in a world that is invisible and intangible to his physical senses.

Now, in the true home we find that the persons who are brought together, live together because they are fond of each other, and because there is some deeper tie that binds them than the tie of earthly consanguinity, or similarity of occupation. Thus we find, simost always, that persons who are very vigorous and very obstinate agree with those that have little energy, and are very yielding and sensitive. We find that those of very large minds often agree very beautifully with those who have very little intellectual power and in their as-sociations they develop and harmonize each other. The mistake is in putting every one together who is of the same temperament. Opposite temperaments are required in order to produce a harmonious whole.—W. J. Colville.

No human soul can perish, or as the evangeli-cal world would put it, be lost. There is nothing lost in the whole universe; then how much less can it, with any degree of consistency, be argued that the highest specimen of created forms can be lost? All such terms as lost or saved, implying the future happiness of the few and misery of the many, have no place in the revelation of spiritual and divine truth, and, like the revolting and selfish doctrine of the "eternity of punishment" for the unbeliever and the wicked, are destined to disappear with the advancing stages of the new era, when wisdom, and not ignorance, shall inspire and love shall mould all oracular utterances in conformity with a more enlightened knowledge and a more manly and mature state of reception of pure and undefiled truth.

Bir. Eglington, the English medium now in Mer. Egilington, the English medium now in Germany, writes as follows to Spiritual Notes, London: I was sorry to leave Leipzig, as I had such a pleasant time there, not the least being my acquaintance and friendship with Prof. Zoeliner, who will soon publish his fourth volume with his experiments with me. Many hard-headed Professors have been converted, and, as previously Zoeliner stood alone, he is now backed by the most eminent names the university affords. Wherever I go new interest is aroused, and the cause rains the ininterest is aroused, and the cause gains the in-fluence of eminent names. For instance, when I came here, there was not one believer; now there are no less than three medicine doctors and five are no less than three medicine doctors and nye doctors of law who are converts, and a society is to be started for the propagation of the new faith. I leave for Dresden to morrow, but go on to Prague on Toursday. It is hard, very hard work breaking up new ground, but thank God the reward is a certain knowledge of the fact of immortality.

If any fresh body of religionists on earth wish to adopt a distinctive title, I would advise "Rational Protestant Independents," that is protesting against, and independent of, all the false, idolatrous personal worship new on the earth. This title has been adopted in the spirit-state by millions who have been raised from this earth to a higher state of existence, and away from the domination of the idolatrous spirit of Justian and Christianity. I am very averse to any body of persons meeting to pray, it is inconsistent with a perfect trust in the "Universal Power of Nature." I know that the "Universal Power of Nature." I know that every real desire we have instantly seconds to the spirit-life, and brings a response for good or evil, and that if we atter in prayer any words that are different to our real desires, we are contemptible hypocrites,—the desires of our daily life are our real prayers. I have spoken elsewhere of what is true worship which is an individual matter, and does not consist of forms and ceremonies, or gathering of large numbers of people.—Henry Masson.

NORA RAY,

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CHICAGO AND NORTHWESTERN. Ticket Office-42 Clark street, Sherman House, and at depots. COUNCIL BLUFFS AND ONAHA LINE. Depot corner Wells and Kinzle streets.

L LOSTO :	TOTALIANS.
10:30 a m. Pacific Express	3:40 p B
10:30 a m° 1810ax City and Yankton Kypress	1 *5:40p 1
v:15 p intiums in and Night Express	67:00 a n
9:15 p m Bioux City and Yankton Express	\$6:50 a n
10:30 a m Dubuque Exprese, via Clinton	*3:04 p n
9:15 p mfillubuqua Kapress, via Clinton	67:00 s n
3:45 p m * Sterling Express	l 11:00 в р
	Maria de la compación de la co
Pulman Hotel Cara are run through, between C	picago an
Omaha, on the train leaving Chicago at 10:30 a. m.	edio ora
road runs these calebrated cars west of Chicago.	٠.
FREEPORT LINE.	٠.
7:30 a m*[Maywood Passenger	47:45 & B
7:30 a m Maywood Passenger	*7:15 a n
9:15 a mª Freeport, Rockford & Dubuque	*8:10 p n
10:15 r. well Present Rockfood & Dubusne	40.00

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

Depot corner Canal and Kinzie streets.	
8:00 a m* Milwaukee Fast Mall	4:00 p)
9:50 a m Milwaukoe Special (Sundays)	4:00 p 1
10:00 a m. Milwaukee Express	*7:45 DI
5:00 p m. Milwaukee Express	*10:20 à 1
1:00 b mil winners Passenger (drift)	f 23:60 m s
A:10 b milwinger yier Express (daily)	l †6:45 🔉 :
MILWAUMER DIV'N LEAVES WELLS ST	e de po
11:50 a m* Lake Forest Passenger	2:20 p t
4:10 p m Kencaha Passenger	. ₩:00 â î
5:00 p m Winnetka Passenger	"7:15 p j
5:30 p m Wankegan Passenger	5:25 A
9:15 p m Lake Forest Passenger	*7:55 a
5:00 p m* Winnetka Passenger. 5:30 p m* Wantegan Passenger. 5:15 p m* Lake Forest Passenger. 11:00 p m* Highland Park Passenger.	1"10:60 :
WISCONSIN DIVISION.	
Depot corner Canal and Kinzie streets.	•
9-90 a minipanan Ray Evapour	
9:30 a m Green Bay Express 10:00 a m St. Paul and Minneapolis Express	42.00
8:30 p mª Woodstock Passenger	0.55
4:45 p m Fond du Lee Passenger	14.50
5:40 p.m. Deeplaines Passenger	47.91
8:30 p m* Barrington Passenger	*8-15-2
Out a mailt Paul and Minnaganile Ren stee	100000 2

9:00 p mt/St. Paul and Minneapolis Express... 10:00 a m* Lacrosse Express... 10:00 a m* Vinona and New Ulim. 5:00 p mt Winona and New Ulim. 5:00 p mt/Green Bay and Marquette Express... *Kxcept Sunday. †Except Saturday. ‡Dally. {Except CHICAGO, BOCK ISLAND AND PACIFIC.

Leave,		Arriv	e.
0:00 a m	Davenport and Peorla Express,	14:45	e m
2:30 p m+	Council Bluffs Fast Express	13:40	p m
	Kansas City, Leavenworth and Atchison		.
2:30 p m†	Faat Express	13:40	рm
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0:00pm+i	Council Bluffs Night Express	16: 20	8 m
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only. b Sundays only. CHICAGO, ALTON & ST. LOUIS, AND CHICAGO RANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison etreet bridge, and

12:30 p in Kanea City and Denver Fact Express, yla Jacksonville, Ill., and Lonialana, Mo. 9:00 a m* SpringRell, St. Louis and Southern Ex- press, yla Main Line. 9:00 p in Kaneas City Night Express. 9:00 a m* Peoria, Burlington and Keokuk Fast Express. 9:00 p int SpringReld, St. Louis and Toxas Fast Express, yla Eain Line 9:00 p int Pecin and Peoria Express. 12:30 p int Pecin and Peoria Express. 9:00 p int Pecin and Peoria Express. 9:00 m* Pekin and Peoria Express. 9:00 m* Chicago and Paducah E. R. Express.	Arrive. '8:40 p m
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	8:40 p m
Said a ma Tollat and Durloht Accommodation	
	9:10

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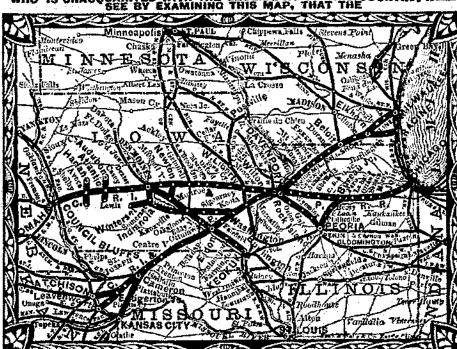
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Materialization.—Have Materialized Articles Been Retained?

BY J. H. MENDENHALL.

To the Editor of the Religio-Philosophical Journal: "How abourd it is to accept the theory of some Spiritualists, that a spirit can produce a tangible body of blood, bones and muscles by the mere force of will, and dematerialize them again in the twinkling of an eye. If it take God forty years to produce a man, can an Indian maiden do this in the twinkling of an eys? If any one says a spirit can come with bones, muscles and nerves, I say this is impossible."

The above language is quoted from a paper over the signature of S. B. Nichols, in the Religio-Philosophical Journal of April 17th, as being used in a lecture delivered by Prof. S. B. Brittan, before the Brooklyn Spir. itual Fraternity. The Professor is a man of wide notoriety as a journalist, and is said to be a man of broad liberal sentiment, and is spoken of as the chosen organ, "Editor atlarge," to expound through the secular press the teachings of Modern Spiritualism in its phenomenal phases and principles of philosophy. Now, I have no disposition to quarrel with Prof. Brittan about his opinions, so long as he holds them as his private property, but when he expresses them publicly, and in the most emphatic terms, as the teachings of Spiritualism, and that too, in the face of facts observed by thousands of intelligent Spiritualists, thus denying the fundamental basis for argument, the crowning evidence to our senses of the continued existence of man, I cannot and will not silence my pen, leaving the grand and heaven-born philosophy, Spirituslism, to become the target for the missels of such contemptible in the contemptibl temptible ignorance and priestly bigotry.

I would ask the Professor if he said this as a

Spiritualist. Did he expect a single Spiritualist among the thousands who have witnessed the full materialized forms through the medium ship of different persons, to believe him, or, was he siming his remarks for an insult both to reason and common sense? It would seem that Prof. Brittan, in becoming "Editor-atlarge," assumed dimensions entirely "too large;" so much so, indeed, that he has stepped completely out of the spiritual realm, and if he speak experimentally, it would be a question among Spiritualists as to whether he really was ever deeply imbued with it; at least, it furnishes grounds for thousands of observing investigators to ask in mind, if not otherwise, if he ever attended a "materializ-

ing scance" My dear Professor, allow me to ask you, by what authority do you pronounce the declara-tion of a solid "materialized form," an " impossibility?" Do you claim to understand all the truth, the laws and forces in the broad realms of infinitude? What do you know of the yet unexplained philosophy of materialization? What did you know of the simple, yet deeply meaning "rap" thirty three years ago? Would not the same course of logic pursued by you in this instance, have caused you to pronounce that little harbinger of immortality an "impossibility?" In short, is it not the same spirit of intolerance actuating you that has ever denied newly discovered truths in all countries and ages, and thus held the world in ignorance of its true and best interests? Now, my brother, allow me, for your benefit, and those (if any) who may be awayed from the truth by your influence, to present you with a few facts that have come under. but the observation of numerous others, not professors, however, but ladies and gentlemen of good sense, which may afford you grounds for thought, at least, if they do not thoroughly change your channel of thinking. First, as to solid materialized forms called "spirit materialization" (whether composed of "blood, bones and muscles," we do not argue here); said forms manifested all the phenomens and functions common to such organisms, I, with hundreds, can testify. On many occasions, when my wife was enjoying fair health, and at scances was placed under scientific test conditions, spirits have put on the materialized form; walked out among us: conversed audibly and freely; were recognized by every feature and element of recognition: have waitzed gracefully to instrumental music for twenty minutes at a time; have locked arms with us and walked around the room: sat upon our lap, with embracing arms about our neck, and planted the kiss of affection, as companion or a little child, upon the cheeks: ata fruit, and drank water; left with us looks of hair, cut from their temple, and pieces of apparel, which were woven, so to speak, out of invisible nothingness into visible, solid fabrics: all this was accomplished in the light of a full lamp blaze, and then, not in the "twinkling of an eye," but in a very few seconds, each materialized object disappeared from our view.

On one occasion, April 22nd, '77, two spirits appeared simultaneously; both were recognized, one a wife, the other a colored man. members of our band. A table of cakes, candies, raisins and oranges, had been prepared for the occasion. Spirit companion appeared in full tangible form, served an audience of some eight persons to the estables upon the table, and then seating herself in a chair by my side, she rocked herself familiarly, ate of the good things mentioned, and conversed freely during the festival, which lasted for some twenty minutes. Following this was the materialization of my wife's spirit mother, who repeated or duplicated all the phenomena of her predecessor, except rocking herself in a chair, but for that deficiency she gave food to the colored materialized spirit of the occasion, and he, too, ate; thus, two materialized forms simultaneously performed the functions of an organism composed of "bones, muscles, and nerves." Prof. Brittan can have a chance to explain the philosophy of the manifestations, if done by forms wholly "intangible," like a "cloud."

On another occasion, a daughter, who passed to spirit life sixteen years ago, an infant, now grown, but whose measure in height is five and one half inches less than that of my wife -medium-has kept time on a drum to martial music, almost to perfection, for twenty minutes at a time, pared, divided and ate fruit with us, stepped upon my hand, weighing at first apparently nothing, then assuming weight, increasing gradually from twenty to forty pounds, concluding her feats by cutting from her wearing apparel pieces, leaving the same with us, and which are now preserved

Another spirit materialized sufficiently solid to lecture audibly, sweep the floor with a broom, carry heavy articles across the room, est and drink, materialize solid objects—fab rics—out of things invisible, giving to the same, properties of matter, such as visibility, form dimension, color and weight, and then with a few manipulations, causing the same to vanish. I have clasped materialized hands in my own on many occasions when they were solid as mine, and watched them both by sight and touch, dissolve—as it were—into nothingness. All the above named phenomame have taken place in strong lamp-light under the mediumship of my wife, in the prosand atoms have been evolved out of invisibility to visibility, under which these things could have taken place? Certainly you do not, and if we are to judge from your assertions above quoted, we shall be compelled to conclude that your knowledge even of said law is extremely limited. It appears that you have some fears that an "Indian maiden" may aven your "fied." in producing a man whom excel your "God" in producing a man whom you say, it takes Him "Forty years" to fully develope. Why, my dear sir, do you not know that it took "God," millions of years to produce the first man upon our planet? But you say He can now perform the same feat in "forty years," and I would not be at all surprised upon a fair examination, to learn that the able Prof. Brittan himself had been evolved in less time than "forty" minutes. It takes God a whole year to produce ice or a temperature of boiling heat; in fact, he seldom succeeds in the latter, and yet, through a chemical process well known to man, said results can be pro-

duced in a very short time. Dr. John B. Dods disch ses, in his Electrical Psychology, that by application of electricity he can greatly increase the growth or devel opment of potatoes. Dr Peebles narrates in his experience with the mediums of India. instances where fruits-oranges, I believe-have been developed to perfection in a very few minutes. Of course this was the work of spirits operating under the laws of higher chemistry, and of which Prof. Brittan knows nothing, only to deny the facts. But I may be too fast; it may be that the Professor objects only to the aforesaid phenomena being produced by the "Force of will," as he uses those words in his declaration against facts. Then I would ask him, if from his peculiar spiritual stand-point, he can conceive that his "God" brought into existence worlds, or a planet with "man" upon it, without the exercise of will force; or, to come nearer home, atate. Professor, if you ever did anything vourself, unless it be to make a blunder similar to the one now under consideration, except by and through the means of your will force?

I invite you, my brother, it you are a Spiritualist at all, to state what positive evidence—if any—you have of the continued existence of man, save that obtained through the phenomenal facts of Spiritualism? If all the materializing phenomena you have ever witnessed, is no more than a "cloud," through which you can pass your hand without meeting with resistance, then what evidence have you that all your experience in spiritual phenomens, is not wholly subjective, and therefore as unreliable as is your statement to every truly investigating Spiritualist?

When will our would be leaders in Spiritualism learn to use their senses when considering Spiritual phenomena, as they would and do in the investigation of any and all the phe-nomena witnessed in the broad realm of nature? Hoping to hear from you, and that you will, through the columns of the RELIGIO PHILOsophical Journal, give us your best thoughts on the points herein contained, and no longer show yourself by your denial of phenomenal facts, the only proof positive to sense and reason combined, of a life in the "Beyond."

Follies of Spiritualists.

BY J. MURRAY CASE.

To the Editor of the Religic-Philosophical Journal: Several years ago I met in Washington the renowned Miss Dr. Walker. She was clad in bloomers, had on a neatly fitting frock coat, and upon her "shingled" head, artistically rested a "jockey hat." She sported a gold-headed cane, which she handled with the dexterity of a city dandy. Her step was quick and elastic, and her head bobbed from side to side, in perfect time with the patter of her pretty little boots. Her every action and movement was that of a fast young man. Coming into her society one feels like saying, "How are you, doctor? Take a cigar? Levs go in and have a glass of beer!"

The doctor has a right to wear "breeches." cuther hair short and part it where she pleases. if she only gets on a little "woman's toggle, enough to evade the law against women dressing in male attire. I don't believe, however, there is a patent nostrum that will make her whiskers grow. The doctor may have tried all of them, but thus far she has not succeeded in producing a mustache so much coveted by young sports. Nature never designed that a woman should be a man, nor a man a woman, and these efforts at transposition, especially on the part of the male sex who seek to appear as feminine as possible, is an evidence of a weak, unbalanced or disordered mind.

The most profound thinkers in the world are numbered smong Spiritualists, but there is a small proportion who are an "odd set." These are generally the most noisy. They are angular,—full of all manner of notions, ready to believe everything and condemn everybody that does not agree with them. They carry all their hobbies to extremes, and are perpetually forcing their eccentric notions upon the people who do not care to hear them. They take it for granted that the world owes them a support, and are generally as presump-tuous as a cow in a cabbage patch. You will find this class of Spiritualists always opposing those who expose fraud and deception. They are perpetually self-deceiving themselves, and when fraud is demonstrated beyond question, they invariably invent some excuse in justification. I have seen this class of Spiritualists 'talk to the spirits' for an hour when all the "raps" were produced by my own shirt collar. I have seen old rickety chairs and tables deliver satisfactory communications, which become the subjects of glowing articles to the papers. Women's corset strings sometimes make excellent "communicating spirits." Some one says, "I hear the spirits rapping on Jennie's chair." Jennie is envious of the honor, and she breathes lightly for "one rap," sighs gently for "two," and swells her little bosom when the corset strings sing out "three," and now a channel of communication is opened up between the "seen and unseen," when grandma, grandpa, uncles and aunts bring glad tidings from the other side.

The manifestations change. The spirits are requested to "tip the table." "Please tip the table towards Jennie. Now tip it—tip it, please!"—and Jennie presses down a little and those on the opposite side draw long breaths and raise their hands a little. The credulous remark, "It is going to tip; I feel it tipping!—there! there, it is going!"—and over it goes into Jennie's lap. Jennie becomes the heroine of a newspaper article, and another "great medium" has been developed.

In order to make a variety, some one must be developed as a "trance speaker." John Spooks gets the "jerks," which may or may not be genuine. The electric and magnetic currents produced by a circle of individuals sitting round a table will produce the "jerks" in some people and they can't help it. Every-body believes that John is going to be developed as a "irance speaker. John is negative, and the magnetic influence of a half dozen or more minds centred upon him, produces the desired result. John is placed under their cace of many persons of, at least, ordinary judgment. Brother Brittan, what does this all mean? Do you know of any law outside ens and the earth, yet he is conscious all this while. It is assumed that he is under the

control of a spirit, and the circle request the same to speak. John speaks. It is saked, "What spirit is this?" John answers, "George Washington," He don't like to do so, but he has been forced into a position from which he cannot retreat. He has assumed that a spirit was speaking through him, and certainly a spirit must know his own name. Under the psychological influence of the sitters, John has closed his eyes and assumed the "trance," and, of course, it won't do for him to know anything he has said. He talks Indian, Dutch. and English, just according to the psychological influence of others or his own will force, but nothing he says rises above his abilities, if properly drawn out in his normal condi-

Now, John has been forced to practice a little deception -"not of his own free will and accord," but through the psychological influence and credulty of the sitters. Neither is Jennis especially to be censured for making her corset strings represent her deceased grandmother, for like the boy that stole the lump of sugar, "she didn't mean to do it."

Thus these credulous, over-zealous people are making fraudulent mediums every day, and are ready to defend fraud under all circumstances. I believe I am safe in making the assertion that nine tenths of the fraud in Spiritualism may be traced back to the influences exerted upon sensitive people by this class of credulous Spiritualists. These are a few of the follies we need to eradicate before we can stop the production of fraudulent manifestations and purge Spiritualism of its excresences.

Marriage of Two Young Liberalists.

Columbus, O.

Mr. Henry B. Vandercook, brother to the late M. C. Vandercook, the inspiration-al singer, and Miss Ida Jamieson, daughter of W. F. Jamieson, have recently been legally joined in marriage, and have commenced what we sincerely hope may be a pleasant journey in the spring time of life and spring

time of the year. We make a brief extract from a private letter from the bridegroom concerning the event, and commend the example of the young couple to others who contemplate such a step. It is not entirely a romantic affair, and calls for such thought and candor as our young friends bestowed upon it. Were this consideration given the subject, we should have fewer divorce cases, and fewer wasted lives and broken hearts. Mr. Vand-

cook writes:

"One Sunday morning, after our work was done, Ida and I went to Mr. H—'s totalk about the matter of our marriage.

Mr. H—-'s people are Spiritualists, splendid folks, too, and love Ida as their own child. They took her when she was ten years old, educated her and cared for her as their own. No one yet knew our plans, so Mr. and Mrs. H., Ida and myself sat down together in council. We all made our speeches in deep thought and many tears. We weighed everything, we cross-questioned the same as in court, when it was only courting! They thought me worthy to take Ida, whom they so dearly loved, and so we were left alone to make further arrangements. My father and mother were then informed, and they thought it best for the good and happiness of all concerned. So we were married before a small company at Ida's home, by an old justice of the peace. We received congratulations from friends far and near, and I am happier than ever before; I have something to work for and live for. Ida is very different from many lassies. She is quiet and lady-like. She can do all kinds of housework in splendid atyle, cooks like an experienced woman, and is handy with the crochet needle as I am with the marble chisel. We have many household articles, and intend to add to them as we can. I have a table and all necessaries for writing, so all the time I get, when I am not at work, you will know where I am, and love to be. I wish you could see our large double inkstand. It unlocks the portals to the realm of thought, where the picture of Meditation above my desk, seems ever to dwell. We have begun our voyage with the first spring flowers, and I trust many, many springs may come before we wither the flowers, of our affection for each other."

We heartily wish Mr. and Mrs. Vandercook a long, happy, and useful life. EMMA TUTTLE.

Suspended Animation.

Franklinton, N. C., May 6th.—The following remarkable story was published in the local paper of this place this evening:

Mrs. Martha Smith, of Chatham, reports

Aremarkable case of suspended animation,

burded and resurrection of a person—a mar-

burial, and resurrection of a person-a married lady—of that county, who possessed a gold watch and finger-rings, which she of-ten expressed a desire to have buried with her whenever she was dead. Finally she was taken ill, and life seemed to gradually ebb away until her attending physician pronounced it extinct. At her burial her previously expressed desire was compiled with, and the second night after her interment a white man and negrowent to the grave and exhumed her for the purpose of obtaining her jewelry.

As they took the lid off the coffin, and began pulling off the ring from her finger, she raised up. At this both men took fright and ran away. Finally the negro went back. She asked him what he wanted. He told her he wanted her ring and the white may her watch. She requested to see the man her watch. She requested to see the white man, whom the negro soon found and brought to her. She requested him to go home with her. He did so, and when she reached the door she knocked. Her husband opened the door, but fainted when he saw her, thinking it was his dead wife's ghost. Mrs. Smith says the lady is now living, and bids fair to attain a good old age, and that she visits and is visited by her frequently.

A democratic manifesto has been published in Spain, demanding religious liberty. liberty of the press, of public meeting, as-sociation, and education, unusual suffrage, decentralization, obligatory military service for all, economy in the public service, re-spect for the rights of individuals, improved control over the finances, the assimilation of Cuba to the mother country, and the irremovability of the judges of the peninsuls. The document is signed by two hundred and seventy-nine former deputies and senators and twenty-one journalists.

HORSFORD'S AGID PROSPRATE IN MAGRIAL PROSPRATION.—Have used Horsford's Acid Phosphate considerably, and like its effects very much; especially in malarial prostration.

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"What pang is personnent with man? From the highest, as from the vilest thing, Of every day, he learns to wear himself, For the strong hours conquer him." * *

H. H. Worner & Ch. Brokeser, H. Y.:

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Liver Cure for "Bright's Disease," with which I
have been afflicted for the last two years, and it
has done wonders for may. I believe it in the only
cure known for that terrible disease, and it is with
pleasure that I write this testimony in its favor. You are at liberty to use this in any way you see proper, to benefit suffering humanity. Truly yours, JAS. S. PRESCOTT,

Shakera' Society, Cuyahoga Co., Cleveland, O.

DIRECTORY.

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dropped; all are invited to make use of this column, who appreciate its value.

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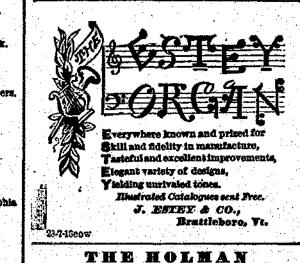
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