

RELIGIO-PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

VOL. XXVIII. CHICAGO, MAY 15, 1880. NO. 11

CONTENTS.

- FIRST PAGE.—Items from the East.—Communication from Mrs. E. L. Saxon. Free Schools.
- SECOND PAGE.—Materialization of Permanent Fabric. History of the Prehistoric Ages. Another View. To Col. Ingersoll, The Voice of "Skt." Spirit in the Pulpit.
- THIRD PAGE.—Woman and the Household. Something of Importance. Book Reviews. Partial List of Magazines for May. New Music.
- FOURTH PAGE.—Mosaic Work in Modern Preaching. Decision of the Committee on the Merits of the Various Anniversary Reports. M. Renan on Job and Solomon's Song. Professor Swing. Laborers in the Spiritualist Vineyard, and Other Items of Interest. Brooklyn (N. Y.) Spiritualist Fraternity.
- FIFTH PAGE.—W. C. Culp New United Shows. A Challenge from Spiritualists. One Thousand Dollars Offered for a Materialization by Alfred James. Special Notices. Obituaries. Miscellaneous Advertisements.
- SIXTH PAGE.—Samantha's Advice to Betsy Bobbett. Hell. Letter from Brooklyn, N. Y. Letter from a New England Home. Letter from A. P. H. Views of Henry Moon. Draw the Lines—Who Are Our Friends? Who Killed Cock Robin. Plain Talk by a Lecturer and Medium. Notes and Extracts.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Materialization—Have Materialized Articles Been Retained? Follies of Spiritualists. Marriage of Two Young Liberals. Mediums Directory. Miscellaneous Advertisements.

ITEMS FROM THE EAST.

Communication from Mrs. E. L. 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." I am in precisely this condition, and begin by saying that I sit writing by the front window overlooking the town, the fountain and beautiful lakes that lie before Mrs. Peole'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 asperula 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 flowers without her knowledge.

I only saw the JOURNAL of the 24th ult., after I got her yesterday. I read with interest 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 mounted 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 believe.

Individually I like to meet with Spiritualists, 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 Ingersoll'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, we and wrath. Through the instrumentality of its hideous doctrines in relation to Christ's atoning blood, the inquisition was organized and gutted its insane fury, and the faggot biased 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 call text after text, to prove that God intends woman always to remain in bondage to man, and that female prostitution can never be abolished in the land, because it existed 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 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 as prisoners. Yet christians will (I am glad to say) 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 way, but in spite of me I could not get it, so I 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 death, they were attended on the scaffold by a clergyman, where they announced to the gaping crowd that they were converted, had been bathed in the blood of Jesus, and were going at once to his bosom, leaping in a bound, from hell 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 religion, and six years observation of what 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 becomes of him after death, and what makes men beat here, is all I think that is worth much."

"We come in the world naked and bare, We pass through the world in a robe of care, So 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 Spiritualist, 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 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 feticide, meets her murdered child; there can be no atonement. Political trickery, frauds on the government, bank frauds, etc., are comments on christianity, for the men trained in Sunday schools—respectable, nice men—who 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 denunciations from the pulpits.

A steady, honest investigation of the great fact that we do live after death, and that those sentenced to us by death, see our acts, 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 elevating man than all the atoning blood that was ever shed on earth. Whosoever christianity goes among the heathen, it always carries three awful things with it, lying, drunkenness and syphilis.

Christians hate 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 set with temperance workers to-day. Some of the best sustainers of the church, are all supporters of the liquor traffic.

Women are now allowed to vote on school 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 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 itself,

when its acts so far belie its principles, and if 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 weighing cheese for the cats, the whole of which is devoured by the "just weigher."

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. Crum'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.

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 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 Belvidere 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, 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 phenomenon 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, man 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. I thought some man had probably once occupied 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 of the iron car track. It was on Carondelet 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 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 atmosphere 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. I 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." Spiritualism has taken away the fear of death, demonstrated that 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 be able to "brutise the serpent head of ignorance" that causes lust, disease and crime.

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* 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 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 support 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."

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 as compared with the revelations of science in the *Socis* of nature; and that to abridge the rights, privileges and opportunities of a child for developing 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 schools," is the height of injustice." But we will pay the expenses of jails, poor-houses, 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 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 believe that accession was for the highest good!

Is it not perfectly evident that the belief of this man or that man does not at all affect 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 eminently just that such enlightenment shall be provided for by a system of taxation which imposes relatively equal burdens of taxation upon all, since all alike derive the benefits of our free institutions, and since these institutions themselves are upheld and perpetuated by the enlightenment of the masses more than by any other one thing. It is equally just that a vigilant 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 propaganda—in short to parochial schools. This whole outcry in favor of parochial 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 government, the enemies of freedom.

But, says the *Advance* again, "It is useless to assert that intellectual training will 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 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 overthrow governments! even from the barbarities which the Jews inflicted upon the innocent Christians, down to the crosses between Christian and Mohammedan in the late Russo-Turkish war.

Thus, too, our free schools train the moral as well as the intellectual 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 parochial 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 following:

"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 fashion the minds of the rising generation."

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 untrammelled 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 christian or on heathen ground."

As an endeavor to sugar-coat this nauseous compound in the *Advance*, the writer says:

"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? Must a 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 inspirations, induce us to perpetuate our free institutions, give physical, mental and spiritual culture to our youth, and leave them untrammelled 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 stir in Vienna and other parts of the country. We possess in Leipzig a second Hansson 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. Gale, a prominent lecturer, writes as follows, from Flint, Michigan:

"I find the JOURNAL in many homes that I 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 laborers are few."

MATERIALIZATION OF PERMANENT FABRICS.

A \$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 remarks 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 egregiousness of the error into which he had thoughtlessly fallen," he was not aware that the person he was thus declaring a spiritual ignoramus 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 extensive acquaintance with all phases of spiritual phenomena, including constant attendance upon, and careful observation of, a very large number of materializing seances with all the best materializers resident in or visiting London. The experience of Mr. Mendenhall 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 productions. 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 slender 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 wigs (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 visitors 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 materialization. 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. 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 Vaneuse and the rampaging, 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 supramundane 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 mediums," 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, harmonical; Crowell, christian; Tuttle, scientific, and King, philosophic—decide as to the reality of said persecution. This whole scheme of persecution of mediums is really too silly and inconsequential to merit even the slightest 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 stupendous folly and mental obliquity, how their heads will hang in shame, how they will want to see to the uttermost parts of the spirit-realm, there to repent in sack-cloth and ashes for their mispent lives. Heaven help all such, in my earnest prayer, to speedily re-

cover 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 flesh 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. 238 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 seance commenced I entered the seance 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. observed 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 key-holes 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 mouth-piece of which was covered with the indentations of apparently human teeth. This horn was subsequently used by "Graff," 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 other 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 ceased. The voice called "Graff" was then heard through the horn, asking questions and giving answers as usual. The instruments were 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 waist. 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 "spirit" was yet in earthly garb, who had taken advantage of the dim of the instruments to enter the 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. This she did, and quickly sliding my hand up until I had a good grip around her wrist, I hit 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 thirty-five 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; falling in this, she ran to the door and called McCullen and Dr. Clark to come in. The latter only responded putting his head in the door, but seeing the inutilty of attempting to cover up the fraud, made no further advance, 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 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 arms, she 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 "france"

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 seance. I have furnished the above account of the leading incidents of our seance 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 seances 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 eyes of the law rest upon her fraudulentation. 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 composer, 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 centenaries; 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 are entirely ignorant. 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 ago." 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 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 forty-six hundred years old they would have come nearer the truth. Extraordinary 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 hell. On the seventy-fourth page we are told that when limestone is rich in fossils, "it becomes 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 thousands of 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 262) that "freemasonry, 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 Encyclopaedia, 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 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. Tyndal 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—whenever he may be—says, page 82: "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 pines 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 earth." "Nothing is ever really destroyed or lost. The azurine 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 dyes utilized them, and the human family beautify their persons by dressing in garments 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 future state. 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 pain. 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 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 religious 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? Ought you to be angry with us and use words of ridicule, to tempt 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 worshipping 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 mission, to put another "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? CHARLES BEECHER. 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.—Longfellow.

The Voice of "Ski."

To the Editor of the Religio-Philosophical Journal:

Those of your readers who have heard the voice of the spirit who calls himself "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 accents of true friendship and sympathy are tempered with a courage and firmness unknown 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 emotions 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 master-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 existence 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." "Ski's" (and your) friend, CHAS. W. CLAWSON. 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 demonstrate 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 beginning of the lecture that he had made statements a year ago regarding spiritual manifestations that recent developments had proved to him were erroneous, and is was due to his audience and to himself, as an honest man, to say so. He perfected his discourse with the scriptural account of Moses and Elias as they appeared to Jesus and the multitude ages after their departure 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 preacher 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 disciples would hardly dispute. We have ourselves witnessed as wonderful phenomena as any described by the speaker, and have received many messages, 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 character. 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.—Hume, V. 37.

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 steelest like the frost. Thou sickenest the heart, but also thou healest its infirmities.—De Quincey's Confessions.

Woman and the Household.

BY HENRY 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;

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.

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 chaste logic law.

There is a bright sun that shines to-day As will glid the coming time, And truth has a mighty word to say, Through their own advancing time.

The world rests not with a careless ease On the wisdom of the past, From Moses to Plato and Socrates It is onward, advancing fast.

Then up, now wait for the promised hour, The good time now, is best, The soul that uses its gift of power, Shall be in its own best.

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.

There will be a mass meeting for all women who want to vote, to be held at Chicago, Illinois, at Farwell Hall, on Wednesday, June 2nd, 1880.

A dramatized "Josiah Allen's Wife," making a capital comedy, is played in California, and Mrs. E. B. Duffy, editor of the "Yankee," N. Y., 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.

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 Spinner 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.

And with each other, trusting, thread The battle-fields of worldly strife. No change of life, no change of scene, No fevered dreams, nor enkerking cares, No hopes which are, or e'er have been, Nor wrinkled brow, nor silver hairs,

"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 give an account of "something of importance," which he says he has been told "is transpiring" in New York.

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.

The movement referred to is entirely inchoate 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 usurpation is attempted and no extreme views, progressive or non-progressive, are entertained.

Let me ask, cannot Spiritualists unite as such, without carrying over side issues? Have they not enough of the harmonical 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 he keep aloof from the drift of all thoughtful workers in the cause with which he is identified? 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-spiritualistic world have not yet realized how much strength there is in the movement to induce them to combine their forces against it.

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

BOOK REVIEWS.

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

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 awaiting and shaping my career."

The annotated give (in fifty pages) valuable information from Alabastus, Max Muller, Boule, Bigelow, and others, and show faithful care for historical accuracy. The excursus, of twenty-eight pages, is filled with extracts from the Dhammapadam, 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 Physiology, and in Relation to Modern Physiology. By Henry S. Drayton, A. M., and James McNeill, M. D. Extra Cloth. One vol. 12 mo., pp. 324. \$1.50. New York: E. B. Wells & Co., Publishers, 737 Broadway. For sale by Jansen, McCutg & Co., Chicago, Ill.

This is a popular re-hash of Fowers & Wells's stereotypic works on phrenology, whose wilderness of words and sterility of investigation, or to resort to a medical metaphor whose diarrhoea of books and constipation of thought, has put an end to the progress of an imperfect science, by discouraging all really scientific exploration and tests in a region which if not yet taken possession of by bedlamites and peany-peddlers, 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, Spurzheim and Combe entered their honest and valuable labors. . . . The potent objections to it in its present stage as recognized by leading anatomists and metaphysicians of Europe remains still unanswered. The French anatomists, however, are beginning of late years to renew the respect which was won for the infant science by its early explorers. It is to be hoped that books founded on the exterior ob-

servations of skulls will not discourage by their superficiality 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 Desert 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: Frontpiece; The Twin Cousins; Out in a Shower; A Spring Snow-Storm; Jacob Abbott; Nonsense Rhyme; An Uninvited Guest; Nursery Tales; A Leaf from Annetta's Diary; My Miracles; A Spring Song; Five Little Peppers; How 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 interesting 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. Mathusalem; For the Children; Hygienic Notes; My Baby; My Dog; Comfort; Literary Marriage; 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 fides amusement.

Andrew's 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. Hayland, No. 1 Little George street, Sidney, New South Wales.) For March. Contents: "I identify myself with the Bible; Francis W. Newman; The Antiquity of Mesmerism; Chas. Bright; Audi Alteram Partem: Are Christianity and Spiritualism Antagonist? "But Whistlin' on the Lord's Day I'll no Pairme." 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 number 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 chapters in the work thus far.

Among the other illustrations is a fine portrait of Gouverneur Morris, and a picture of the Walter Franklin mansion, near the site of Harpers' Publishing House, where the first President of the United States resided.

This great work appears in monthly numbers, at 50 cents each, and will form when completed, in the words of a contemporary, "a most valuable chronicle"—"a splendid record of a great city," etc.

Persons wishing to act as agents should apply to the publishers, A. S. BARNES & Co., 111 & 113 William st., New York.

BENSON'S CAPCINE POROUS PLASTER has received the greatest number of unquestionable testimonials endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plasters and all other external remedies.

WHY I WAS EXCOMMUNICATED FROM THE First Presbyterian Church of Minneapolis, Minn. By Prof. H. BAERNARD. This interesting and invaluable little pamphlet deserves a wide circulation. Price 50c., postage 2c. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

LETTERS TO ALL OUR Rubber Hand Printing Stamps. Circulars free. G. A. HARRIS & BRO., Cleveland, O. FRANK BAKER, S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELORS, ROOMS 15 and 16, TIMES BUILDING, CHICAGO.

AGENTS WANTED TO Sell THE NEW BOOK, FARMING FOR PROFIT. TELLS HOW TO Cultivate all the Farm Crops in the Best Manner; Shows How to Grow Potatoes, Cabbages, etc.; Gives the Latest and Most Profitable Methods of Farming; Shows How to Raise Poultry, Swine, etc.; Gives the Latest and Most Profitable Methods of Farming; Shows How to Raise Poultry, Swine, etc.; Gives the Latest and Most Profitable Methods of Farming; Shows How to Raise Poultry, Swine, etc.

THE GREAT CHURCH LIGHT FRANK'S PATENT REFLECTORS Give the most powerful, the easiest, the cheapest and the best light known for Churches, Schools, Show Windows, Taverns, Banks, Offices, Picture Galleries, Halls, Depots, etc. New and elegant designs. Send for circular and estimate. A liberal discount to churches and the trade. I. P. PHINX, 55 FEARL ST., NEW YORK. 83 23 15000

MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the fowls and Cattle fed with this powder, lay more eggs, and the eggs are larger, and the fowls and Cattle are in better health, and the fowls lay more eggs, and the eggs are larger, and the fowls are in better health, and the fowls lay more eggs, and the eggs are larger, and the fowls are in better health.

PIANOS AND ORGANS. PIANOS \$150 TO \$400 (with Stool, Cover and Book.) All strictly First-class and sold at Wholesale Factory prices. These Pianos made one of the finest displays of musical instruments ever seen, and were unanimously recognized for the highest quality. The square Grand contains Mathews's new patent Duplex Overstrung Scale, the greatest improvement in the history of Piano making. Uprights are the finest in America. Catalogue of 42 pages—single free.

KIDNEY WORT. The Only Remedy THAT ACTS AT THE SAME TIME ON THE LIVER, THE BOWELS, and the KIDNEYS. This combined action gives it wonderful power to cure all diseases.

Why Are We Sick? Because we allow these great organs to become clogged or torpid, and poisonous humors are therefore forced into the blood that should be expelled naturally.

KIDNEY WORT WILL CURE BILIOUSNESS, PILES, CONSTIPATION, KIDNEY COMPLAINTS, URINARY DISEASES, FEMALE WEAKNESSES, ALL GRAVES OF NEURALGIC AFFECTIONS, and all other diseases of the LIVER, BOWELS, and KIDNEYS.

SCATTERED LEAVES FROM The Summer-Land, A POEM: BY R. T. YOUNG. This Poem consists of Four Parts, with an Appendix containing a few of the many Scripture texts bearing upon the subject. Price, 50 cents; postage 5 cents.

Babbitt's Chart of Health. Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a year long, to be hung up in homes, schools and lecture-rooms. The following are some of its leading features: Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Live; How to Eat; What to Eat; How to Sleep; How to Bathe, etc.

Incidents in My Life. SECOND SERIES. We have in stock several hundred copies of this work, BY D. D. HOME, the Medium. They are a joy to be procured outside of the regular trade, and we intend to give our readers the benefit of our bargain.

Heroines of Free Thought. BY SARA A. UNDERWOOD. A record of the most daring heroines of Free Thought, being sketches of a few central female figures in the history of Radical Religion.

Warner's Safe. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

MRS. J. E. POTTER, TRANCE MEDIUM, 136 Castle Street, Boston, Mass. 27 17 18

MRS. FANNIE M. BROWN, Medical, Business and Test Medium, can be consulted daily, except Sunday, from 9 a. m. to 12 m., and from 1 to 3 p. m., Main Street, Williamsburg Court, Boston, Mass.

DR. J. R. NEWTON CURES ALL Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his healing power, readily and by personal treatment. Requirements: age, sex, and description of the case, sent in a P. O. Order for \$5.00 or more, according to means. In many cases one letter is sufficient, but a perfect cure is not effected at once, the treatment will be continued by magnetized letters at \$1.00 each. Post-office address, Station G, New York City.

Clairvoyant Healer. DR. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years course of difficult cases have been treated, nearly all cases of the United States, has his office at Room 58, on the same floor with the Religio-Philosophical Journal, and those consulting clairvoyant examinations and advice for the recovery of health, that can be relied upon, should not fail to consult him at once.

Would You Know Yourself? CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN Psychometrist and Clairvoyant. Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct indication of character, giving instructions for self-improvement. By telling what faculties to cultivate and what to repress, giving your profession, in a clear piece of paper, defining your position, and giving you a true and correct idea of your own mind, and of the mind of others, you are in a proper condition for marriage; hints and advice to those who are in unhappy married relations, how to make their part of life smoother, and how to avoid the causes of disease, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

ANNOUNCEMENT. THE "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'clock, at the First Unitarian Church, corner Monroe and LaSalle streets. All are invited.

Ayer's Ague Cure, FOR THE SPEEDY RELIEF OF Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons.

DR. J. C. AYER & CO., Lowell, Mass. Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE. 251 252 253 254 255

WARNER'S SAFE. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

WARNER'S SAFE. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

WARNER'S SAFE. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

WARNER'S SAFE. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

WARNER'S SAFE. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

WARNER'S SAFE. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

WARNER'S SAFE. A valuable preparation and the only one known in the world, for the cure of Biliousness, Colic, Headache, and all other ailments of the Liver and Bowels. Sold in Chicago by all Jobbers.

Religio-Philosophical Journal

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

Terms of Subscription in Advance. One copy one year, \$3.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION:

92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., May 15, 1890.

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.

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 healing doctrine to some future age.

Now, we are taught in the New Testament, unobscurely, that the central element of sympathy and sensitive good will, or love toward all sentient beings, whether good or bad, universally unvarying, is the organizing center of human character.

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 grandeur 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.

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 HARMONIAL SOCIETY in Stock Hall, No. 11 East Fourteenth street, New York, is rapidly growing both in size, strength and earnestness.

An unenviable phase of Mrs. Crindler's materialization manifestations is related in another column.

would put christians generally to shame by the excess of the spirit of self-sacrifice 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.

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.

"It is sometimes said that we sprang from the lower animals. I am more anxious to know where we are going than I am to know where 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 rudimentary 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 dugged in the lower stage of animal life, and they have some faint resemblances of men.

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.

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.

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 HARMONIAL SOCIETY in Stock Hall, No. 11 East Fourteenth street, New York, is rapidly growing both in size, strength and earnestness.

An unenviable phase of Mrs. Crindler's materialization manifestations is related in another column.

M. Renan on Job and Solomon's Song.

From one of Renan'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 Solomon.

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.

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."

"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.

"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.

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 known.

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 23rd, and at Madison, Nebraska, Sunday the 30th, beginning her engagement at Cleveland the first Sunday in June.

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.

"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.

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 pretender for his announcement that "brutes die at a regular age."

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

E. V. Wilson will lecture at Charlton, 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 Dogmatic Theology, What?" contains in small compass a compact mass of facts and arguments needed by every inquiring mind.

Mrs. Fannie 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.

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.

Dr. J. K. Bailey spoke at Knox, in d, April 23rd; at Donelson, Ind., 24th. He expects to spend a few weeks in Ohio, and may be addressed until further notice, at Milan, Ohio.

We know our readers will share with us in the pleasure afforded by the announcement that Lizette 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.

Brooklyn (N. Y.) Spiritual Fraternity.

A very 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.

When fourteen years old, while in the field with a drove of cattle, he saw a school-mate 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 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 interesting incidents where a hand was placed upon his shoulder and a voice warned him of great danger.

At another time, on another steambot, 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.

"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 would 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 carried across the table. I held the slate, and with my other hand held those of Dr. Slade, the slate being in my hand and held under the table.

"It was arranged that I could attend a séance 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.

"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 luminous 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.

"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 luminous 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 out her earrings and putting white cotton thread through her ears, and tying the threads to the chair, and sealing the knots with wax, impressing thereon my private seal. I also got fifty yards of annealed wire, and tied her in several places with what sailors know as a clove hitch. 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, upon my lap, and placed her hand on my head; an Italian 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 séance the medium weighed eight pounds less than when she entered the cabinet. This cabinet was enclosed with solid lath and plastered walls, with the

