

Grnth Mears no Mash, Bows at no Human Shrine, Seeks neither Place nor Applause: She onin Asks a Mearing.

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#### Pleading to the Indictment.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of April 24th, I find a letter from MR. A. J. DAVIS, containing a parapraph which has proved to be of a somewhat sensational character as may be inferred from the comments it has already elicited. My reference is to the following passage:

passage: "Leading minds in Spiritualish fit New York and elsewhere seem deeply impressed that it is time to size 'form' to that which for so long has been 'void.' Who these leading gentlemen are, has not fully come to my knowledge. But I learn. definition, that Prof. S. H. Britian, Prof. Kiddie, Prof. Bithanan, Judge (Cross, Charles Partridge, Henry J. Newton, and others hoved by kindred convictions, have been and are now at work whether a "Constitution By Law" at work by kindred convictions, have been and are now at work perfecting a 'Constitution, By-Laws,' etc, which may goasibly serve to bring order, out of chaos. You re-member that, some two years ago, I called attention in your columns to the desirableness of an organization, with more than one phase, over each form of which a certain named well-qualified gentieman might with great propriety bo called upon to preside. For I donbt, when they once begin to organize, whether one common areas and one will eating the there will eating the target when they doe begin to organize, whether one common ratine and one rationalistic farpose will satisfy the large majority of non-progressives which begin to enter under the wings of Christian Spiritualism. The drift of all thoughtful Spiritualists—especially the influential lead-ers before mentioned—is undisguisedly toward exist-ing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will, therefore, now and always find me outside of the party lines." That the persons above named, and others, have been discussing the subject of organization, and that they have actually framed a Constitution and By-Laws-which may or may not become the organic law of a defucto Association-is substantially true. That there is anything particularly "sentimental" in this movement-anything of a romantic nature, or involving-as the term may be understood to imply-an excessive exercise, or morbid development of the sensibilities of human nature, is nowhere else apparent save in the foregoing para-' In reaching his conclusions our graph. friend rests on the testimony of some one who is not introduced to the reader. It is well; the witness may preserve his incogni to. Let us be gracious and waive the cross examination, while we learn from experience that scientific, philosophers and apostles of Nature, as well as other people, may profitably scrutinize the sources of their information. The assumption that the movement proves and illustrates the fact that "The drift of all thoughtful Spiritualists -especially the influential leaders before mentioned-is undisguisedly toward existing sentimental Christianism," will derive no possible support from a critical examination of the facts. We never for a moment suspected that any one, even with the duplex lens of microscopic clairvoyance, aided by the dou-ble reflectors of a lively imagination, would ever discover a vestige of "Christianism", in the work of the organizers. Christianism" ther named nor remotely referred to in their Constitution. Let no bysterical brother be alarmed because the new Society has one Cross. To allay all unnecessary apprehen-sion we are ready to affirm that he has noth-ing whatever to do with the atonement. and that no one is expected to be crucified I In all that has been put on paper by the Committee on Organization there is not so much as the most distant allusion to the Church: to the necessity for its continued existence, or for the observance of any reexistence, or for the observance of any re-ligious rite or ceremony. No one is requir-ed to accept the peculiar views and dog-matic opinions of another. Not even by implication does the proposed Constitution limit the freedom of the individual, nor in any way interfere with either his faith, philosophy or worship. It offers no thirty-nine articles, nor any other number, expres-tive of the religious convictions of its mem. nine articles, nor any other number, expres-sive of the religious convictions of its mem-bers. It will, therefore, be found to tolerate a larger liberty than is enjoyed within the Episcopal jurisdiction, of which an irrever-ent member once said he preferred it to any other Church because it never meddled with either politics or religion!

rived from the freedom of the Constitution of the new Society, are not yet exhausted. The candidate for admission to memberahip may be Pagan, Jew, Christian, or Mussulman. He may have one thousand gods or not even one, as may be determined by the inclination of his mind. His theology may embrace seven heavens or seventy thousand; all the hells of Dante, Milton and Swedenborg, or none at all beyond the present life. Moreover, he may believe in Mr. Kersey Graves's "Sixteen Crucified Savimultiplied by as many more as he may ors.' be able to find in history or evolve from his own brains. Whoever wants a larger liberty than this will not be expected to join the Association. It would be a pity to have any soul of great latent powers and lofty aims cramped and belittled to all eternity for lack of space in which to exercise and grow up to the heavenly standard of his possibilities. Genius must have room for the proper inflation of its ideas if we unroof the world. At the same time it must be confessed, that arbitrary regraints are often inspiring to those who have the pow-er of adequate resistance. Trumbull ob-served this fact and put the idea thus in two lines of his McFingal:

But the sources of consolation, to be de'

"For genius swells more strong and clear When close confined-like bottled feer."

Let us be serious when we may. The qualifications for membership in the new organization, which are really required, may be thus briefly expressed: An honest purpose in seeking admission and fellow-ship; habits of life and a general deportment which command respect; and a sincere desire to obtain the truth and promote the welfare of mankind.

We have some unhappy people among us for whom we are suitably sorry. The men-tion of the religious idea in their hearing inspires a kind of frenzy or delirium. scarcely need remind the reader that the Plarmonial Philosopher is not one of this class. He believes in "the beautiful religion of Nature," and he is too cool to ever become delirious. Nevertheless, 'there' are several poor victims of the mania that op-poses all religion. It may soothe these and relieve other monomaniacs—people tor-mented by morbid apprehensions of the loss of their own precious independence-to be assured that the prima facis evidence is that the organizers are all Atheists, inasmuch as they have no God in their Constitution. Now we solemnly affirm this to be -pring pe to troubled souls; to allay the nervous ir-ritability of venerable ladies of both sexes. and to insure the safety of our institutions? We think it is all that can be required, and we here offer the Poet's benediction: "Rest, rest perturbed spirits." The paragraph I have had occasion to review, regarded as a criticism, is certainly very mild in terms and gentle enough in spirit; but it is of mischievous tendency as appears from the use which has already been made of it. I am not disposed to at tribute any such intention to Bro. Davis. But the truth is, his words are taken as a text by acrimonious critics; by brawling scolds, whose disease has become chronic and, it may be, by flerce demoniacs. We are rudely assailed as enemies of religious liberty, guilty of a studied attempt to demoralize Spiritualism by founding a new sect in theology and religion-the very thing the writer has been contending against for forty years. Some of these belligerents threaten us with perpetual war. 'They are determined to give us no peace unless we seek it by personal humiliation and repentance, or purchase the same at the cost of our honest convictions. What these malignants virtually demand is submission to their authority. We shall probably remain impenitent. We can not accept the guid-ance of those valient knights whose chief ance of those valent knights whose chief occupation is battling with wind-mills, and wrestling fearfully with the phantoms evolved from their own disordered brains. Some people seem delighted when they can find "a bone to pick;" it enables them to show their teeth. If we have furnished one for the time, those may gnaw the same who like the occupation. This bone is prob-ably larger than some; at the same time it may be leaner and less nutritious than that imaginary bone for which—on a memorable occasion-

While the divine realities of all the past are reproduced in our time, it is no less true that the unclean phases and distorted features of the world's moral history and spiritual experience, are being repeated in our presence. The gates of heaven stand ajar while hell yawns at our feet. There is a realm of the infernal that interpenetrates our sphere and especially belongs to this world of conflicting interests and selfish passions. Cerberus keeps his kennel and barks at every well-behaved traveler. He stretches himself at length before the gates of the Limbus Fatnorum and demands his bone in the shape of everlasting contention. The disorderly forces of the world are ever recruited from beneath: Uprising from the pit-ghastly and terrible, begrimed with smoke from infernal fires-they come!

"Contention bold, with iron lungs. And Slander with her hundred tongues,"

Well, let Cerberus the dog growl, and bark, and gnaw the same old bone of contention; for such, in sooth, is the constitution of the creature and the manner of his life. "Evil subsists in conscient strife and hate;

This is its final fate Left to itself it shall at last expire Like fire that meeteth fire."

S. B. BRITTAN.

# New York, May 14, 1880.

### Christian Spiritualism.

The first object of an honorable writer is to express the truth and to convey it in lan-guage that will not be misunderstood in consequence of its-indefinite or variable meaning. The expression, "Christian Spir-itualism," is one of the most objectionable forms of loose phraseology, and one which I would carefully avoid, but for the fact that Chas already become current and has given rise to so much misconception as to necessitate an explanation.

The word Christian is commonly applied to the churches and creeds - which deify Christ, and to all followers of orthodox theology. In that sense it represents a system essentially superstitious, hostlie to human progress, and identified in its career of eight een centuries with an appaling amount of despotism, cruelty and bloodshed. Such a system, though it may be and has been ame-liorated by Spiritualism, is essentially false, and therefore doomed to destruction, which is even new swiftly approaching. But this system claims to be founded on

the teachings of Jesus Christ, and professes with gross inconsistency to recognize them as Christianity. It is certainly a reasonable view, to regard the teachings of Jesus Christ as the proper embodiment and foundation of Christianity, and as these are radically antagonistic to the career, the principles and practices of Christian churches, the question arises which is the more correct application of the term Christian, to apply it to the teachings of Jesus, or to the institutions and practices of his followers. The former is the true original Christianity, the latter is an apostacy or perversion. To dis-tinguish them apart I would call the former primitive Christianity, and the latter Church Christianity, or as some concisely express it, "Churchianity." Primitive Christianity is a noble form of Spiritual religion, presented by the grandest of inspired mediums, and is the same religion which is coming from heaven to-day in the utmost freedom and beauty through innumerable mediums. It may perhaps be asked by some, why use the term "Chris-tian" at all, if it lead to such confusion by its opposite meanings? reply that the religion of Jesus cannot with propriety be ignored when we are ad-vocating the same principles of which he was the great teacher and martyr. The ethics which I derive from the science of man, which Philosophy sanctions, and which are inculcated by the mediums, whose in-spiration cames from the highest sources— the ethics of keaven—the ethics which Jesus as one of the fortiest spirits, is to-day im-pressing upon again the addition of the repressing upon sensitive souls, cannot be regarded now as something new, developed by modera spiritual communication. It is the same religion which was illustrated in the life of Jesus, and which, although it has stood above humanity as an ideal seldom realized in life, has been in the simple lan-guare of the New Testament for so many centuries an inspiration to all who in Europe were struggling to realize a divine life on earth. The name Christianity has been identified with this ideal heavenly religion although it has also been usurped by those who have degraded it. who have degraded it. It seems to me, therefore, too late now to change the language, since the religion of unlimited love to man and God will probab-ly always continue to be called Christianity, and will always be taught by those spirits who are highest in the sphere of love and will therefore urvive the destruction of the false Christianity of the church. The objection that we ought not specially to recognize Jesus, but should be more Catholic in recognizing with equal honor all great and holy spirits, is more apt to come I think, from those who are not specially in-clined to give much honor to any of the il-lustrious fathers in wisdom and religion. In giving reverence and love to Jesus, to which heis entitled, I do not diminish my rev-erence for others who were in some respects his superiors, being more profound in phi-losophy and learning. Appolonius of Tyama, Buddha and Krishna, but while T reverence each of these for the wisdom, worth and grandeur of his nature, and rec-ognize them as standing in the same il-It seems to me, therefore, too late now to

lustrious constellation with Jesus, I am especially attracted to him as the truest, loveliest and best of all the exponents of divine religions

But to whomsoever we are attracted as a great exemplar and teacher among the great fathers of humanity, the influence up-on our own souls will be benignant. No one goes further than myself in believing in the power of modern progress or modern intelligence as competent to the solution of the mysteries of life, but I am very sure that we cannot go too often or too freely to commune with those who are so many centuries older and further advanced than our selves.

With these explanations, I trust I may protect myself from misconception in the use of the word Christian, and prevent Spir itualists from being misled by the loose reports to which indefinite physicology has given rise.

Correspondents of the JOURNAL .have spoken of a tendency to christianize Spirit ualism, as one of the evil tendencies of the times, and thereby it would be an evil, if any were trying to give the spiritual movement the character or sentiment of orthodox Christianity, but as I know of no prominent Spiritualists who have any such pur pose, such remarks are unwarranted and misleading. They have spoken also of a non-progressive christian/sentimentalism or sentimental christianism as a characteristic of leading Spiritualists. Such suggestions are based on fancy rather than fact

There is a desire to see Spiritualists ele-vated to a higher plane of life-to see them embody in their lives a practical religion like that of the great Nazarene. To advance to such a consummation would be real progres-it would be elevation. The "non-progressives" are those who are in-different to such elevation of life, and would confine their Spiritualism to interesting marvelous phenomena and listening to spiritual rhapsodies or vague speculations. spiritual mapsonies or vague speculations. The real progressives are those who hall with delight the return of spirit friends in materialized forms and in every other method of communication, and who would struggle to realize in earth-life the harmony, friendship and cooperation of the heavenly spheres, while cultivating Spiritualism as an experimental and ever progressive actian experimental and ever progressive sci-JOSEPH RODES BUCHANAN.

Livingston Place, New York.

### The Cruelty of Christianity.

gibbets instead of reforming men! Christian nations vieing with each other, not in making the earth fruitful and its inhabitants happy, but in constructing armaments to destroy property and slay men! A chris-tian Jew, leader of the most christian gov-ernment, carrying on war with the poor natives of the wilderness, just to keep England's eyes turned from his mismanagement at home, that he may be at the Queen's right hand a little longer! Christianity held her chattel slaves, Moses and Paul ap-proving, while such poor deluded infidels as the Boston abolitionists opposed, and this christian nation would have yeld them yet, had not a political consideration determined it otherwise. Gentle loving Chris-tianity forsooth! Rather grasping, grind-ing, starving, slaving Christianity! A poyerty struck people, a gold struck govern-ment! Christianity thou art cruel, thy pretentions are rotten, heathenism is in thine

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JOHN H. P. GUILD. Washington, D. C. A Snap Judgment.

In your issue of the 8th instant I find It am an object of animadversion and what are supposed to be my peculiar vigwa, the subject of adverse criticism by a Washington correspondent. I learn from your editorial paragraph that my critic is Judge Coombs. The honor of the gentleman's acquaintance, like the order of knighthood, has never been conferred upon me, and I can only interpret the gentleman's spirit by his words. We are not accustomed to look for flippant comments and exparts representation from judges. We naturally expect them to be just, candid and thoughtful men; to see all sides of the same subject and to judge dispassionately. But we may no longer anticipate such treat-ment at the hands of the judicial personage whose impetuous temper prompts him to

summon us to judgment without so much as waiting for the verdict of the jury. Had the name of the undersigned and the repeated references to the Editor at Large been expunded from your correspondent's epistle before its publication, I should scarcely have suspected that any views of mine were under discussion in that letter, so utterly does the writer misapprehend the nature of my position. I have never disputed the occurrence of, what are called materializations. On the contrary, I cordially accept

. "Old mother Hubbard Went to the cupboard."

Yet on such food do envious busybodie and mischleveus meddlers with other peo ple's affairs, contrive to subsist. It is not strange that they grow lean in spirit and wolfish in disposition. The pit opens in the path of all spiteful souls, and images with path of all spiteful souls, and images with glaring eyes and gory locks haunt the pres-ence of the man who "hateth his brother." There are men of perverted minds, whose hearts are fu'l of bitterness; men of base feeling, vulgar manners, rude speech and malicious purposes, who sow discord and stir up strife. A Christian Apostle refers to them when he says, "Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is un-der their lips, whose mouth is full of curs-ing and bitterness." (Rom. III: 13, 14.) Such men set and moral obligations of life; but they are disturbers of the peace of society. A man may be a saint and bestung society. A man may be a saint and bestung by a scorpion. Even a gadfly may pester a lion; while, out of the faithless bosom, a serpent may lift his venofilous head and strike,-

"At everything that glistens fair and white."

Commenting on Arnold's "Light of Asia," the bright Boston Baptist Watchman says that the fine things in it may puzzle some, who will be led to think that God has inpired the prophets of other religions, and that they may be about as good as Chris tianity after all; but that it is by their fruits ye shall know their, and summarily pro-nounces Buddhiam a failure because in its stronghold, the Burmese capital, a human sacrifice was offered for the king. I ask, adged by this criterion, is not Christianity also a failure? Alas! what a holocaust of humanity have christians offered to do God service-persecutions and massacres raging the flercest where the name of the church reigned the most supreme! The gospel of Jesus teaches love and forbearance, but how much of it is to be found among the defenders of the faith? Not enough to anoint a mosquito bite! The baibarism of selfthness, when supported by law joined to the superstitions of ignorance, preached by the fearful, overrules all teaching of meekness and crushes all sentiments of truth, and it don't make any difference whether Might swears by Moses, Buddha, Confucius, Mahomet or Christ, it is bound to sustain itself by the destruction of the right; and the king of Dahomey is as mor ally good and as humanely considerate as is the Pope of Rome or the Premier of Britain, Slaughter and woe, ignorance and hunger of their subjects or some other scamp's subjects, is what they all live by... What is Christianity, anyway ? The max

ims of the Nazarene as presented in the Sermon on the Mount, are not his authorship, but are the work of more ancient heathen philosophers. The atonement the ory did not commence with Calvary but mingles with the old mysticisms. Chris-tianity is a compound of Jewish theorracy, Grecian metaphysics, and supplemented with a Gothic devil and a Norse hell. Jewish theocracy has a God that is infinitely wrathful and delights in bloodshed. Grecian metaphysics is subtle in its distinctions and polished in expression. The devil and hell come in as aids to frighten folks into sub come in as aids to frighten folks into sub-mission, yet there can be no devil so devil-ish as the old Jew God, and no hell so hell-ish as that government supposes. Meek-ness, gentleness, helpfulness is not itaname, but the reverse. The investigation of truth is forbidden with an anathema, and the sweet works of kindness are declared to be as nothing unless in faith against all rea-son. Whatever those who have assumed the name of Christ have chosen from out a variety of theologies and doctored up in theis own imaginations, is called Christianity. Whatever original thinkers have discover-ed and invented, Christianity has opposed until their truth have triumphed, and then Christianity has stolen them to robe her de-formity.

formity. What has Christianity done? By their fruits shall ye know them. It has perpet-uated the idea of vindictiveness. The Pres-byterian says that punishment is not prim-arily inflicted to prevent crime, but because justice demands a penalty. What an ogre is christian justice, building prisons and

the facts. I have not time and space, here and now, to enter into any exposition of my philosophy of the phenomena, even if your correspondent were in a mood to consider the subject in a calm and thoughtful manner, which, certainly, one is not authorized-to infer from what he has written.

I must be excused for declining a formal controversy with any man whose object even seems to be an assault upon the Individual and not the elucidation of the truth. I find no fault with Bro. Nichols who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misinterpret the speaker's views on a controverted topic about which the popular mind is in such a nebulous state

During a period of thirty-three years the undersigned has written much in defense of Spiritualism and in opposition to the views of its enemies everywhere. It will surprise people who have read any considerable por-tion of what I have written, that Judge Coombs should represent me as disposed to "dogmatically slictate to Spiritualists. what they are to believe and disbelieve." On this subject your correspondent not only speaks without information, and in arrogant tone, but he flatly contradicts facts of common observation and falsifies the whole record of my public life. I am no dogmatist. I never attempt to proselyte any one, by any means, except the logical discussion of facts and principles; nor have I so much as asked your correspondent, or any other man 'for his indorsement of my views. Judge Coombs his indorsement of my views. Judge Coombs insists that I am illogical, and in a rather supercilious spirit admonishes me to give place to my "successor." Perhaps I shall become more consistent and logical after. I shall have enjoyed the benefit of a full course of instruction under my present teacher. I am not disposed to undervalue the learned counsellor's advice, merely be-cause he demands no retainer; but for the present the Editor-at-Large must respect-fully decline to "abdicate his post." S. B. B.

## S. B. B.

The whole christian world has become in-crusted with dogma and formalism. Great, importance is attached to beliefs and creeds, and the essentials of Christianity, including its vital center, are almost forgotten. The church is overloaded with superstation and nonsensical beliefs and sacred falsehoods. What is the cure for all thus? The law of checks and balances has its office here and it has begun its operation through the skep-ticism of the scientists.—Dr. Holland.

That tree which has known only gentle breezes is never very deeply rooted ; but the. oak which has had to wreatle with the wind for very existence finds its vigor in the same life struggle. Not equality, but emulation, is the key-note to universal progress.-Anon.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### Spiritual Phenomena Among Savages.

[From the London (Eng.) Spiritualist.]

As by contact with the white man, savage races are gradually, with a few exceptions being civilized off the face of the earth steps should be taken by Spiritualists in foreign lands to withess and record whatever psychical phenomena may be preva-lent among their dark brethren, before the latter are altogether exterminated. Such phenomena may differ in degree, if not in kind, from those now prevalent in our midst; in some instances also the physical section of the manifestations may be more powerful than among civilized man, because of the more healthy and complete animal de-velopment of savages. Moreover, as black men in their native wilds have not the fear of the opinion of the Royal Society or of our Mrs. Grundy before their eyes, the spir-itual manifestations in their midst are sometimes allowed to multiply and 'devel ope so freely as to endow the observers with an unusual amount of experience as to their nature. For instance, Canon Calloway, of Natal, in a paper read in the autumn of 1872 before the Anthropological Institute, told how the son of the steward of the Zulu ting was suffering from a curious disease. After the disorder began, he loved no one, and retired into secluded places; he first had a sensation of something creeping.up from his fingers and toes and settling in his shoulders like a great weight. The shoulders are the place where the Itongo, or controlling spirit, is supposed to have some special residence. He had horrible dreams at residence. He had horrible dreams at night, and was troubled by internal voices, which told him many untruths, and tried to induce him to slaughter cattle. But the Zulus around him were not half so ignor-ant of the case as the Royal College of Phys-icans is about similar maladies. Canon Cal-

loway says: "His friends looking on these symptoms as indicating the disease which precedes the power to divine, treated him with great gentleness and deference. The two questions they had to determine between were these: 1. Whether they should call in a doctor who should so treat him that the power of divining might be fully developed in him; or 2, whether they should call in a doctor to lay the spirits, and restore him to his usual health. They concluded to callin a doctor to lay the spirits, notwithstanding having been warned by another, that by doing so they might cause hig death.

having been warned by another, that by doing so they might cause his death. "A spirit is laid in this way. Emetics of a certain kind are given, which they suppose have the power of expelling from the system some matter which causes the disease. That which is rejected is taken, mixed with sundry medicines, and buried in an antheap some distance from the kraal. They adopted this plan; and the man was at once convulsed, and remained in convulsions for many days. They called his wife. She insisted that they should dig up the medicine, and went herself and destroyed the charm by opening the place where it was buried.

"Thus things remain at present. What the future will be we cannot say. He may die of the disease; or become insane; this, however, is said by the natives not to be common. Or he may become a diviner. Or if he would submit himself to proper care and treatment, may be restored to perfect health."

The sprogress of "the disease which precedes the power to divine," or as we Spiritualists would term it "undeveloped mediumship," is thus described by the Zulus: "The person is heard singing at night. The songs are often good; always new; so new and so good that the whole krasl will cometimes arises and icid in them. Or hole

"The person is heard singing at night. The songs are often good; always new; so new and so good that the whole kraal will sometimes arise and join in them. Or he is observed to come home early in the morning, having been wandering about the country all night, bringing with him certain plants, which he tells them the spirits have pointed out to hom and revealed their medi-

tent alone, and closely concealed. In a short time, cords, net, and all, would be thrown out without a knot untied, and he would appear in a state of profuse perspiration. During the time he was in the tent it was surrounded by the Indians at a little distance, who kept up a great tumult, beating sticks, kettles, anything to make a noise, for, by that means, they induced the spirits to come to the aid of the medicine man; others say, to keep the evil spirits off while the good spirits got him disentangled. This is a feat that, on the testimony of the halfbreeds, several of their medicine men have performed."

Another Santeux Indian was a drunkard of the name of Co-se kan ch kway-kaw-po, signifying "The man who, standing up, his head reaches the heaven or sky." He fusted for eight days, at which the great spirit was so pleased that he told him that in the future life should rule over the tract of country bounded by Lake Winnipeg on the East, and the Lakes Manitoba and Winnepegoos, on the West; about 200 miles long by from 25 to 58 wide. The old man firmly believed in his destiny, so bore the ills of this life uncomplainingly. The psychology of savage races is a field

of research at present almost entirely unexlored, and the duty devolves upon Spirit ualists who can gain facilities for observa tion, to utilize, the opportunity before it is too late. Savages represent mankind in its childhood, and although we have no written records of the thoughts of prehistoric man, those of the savages of to day may give us some idea how the first religions were evolved among our early forefathers. Geological, archaeological and other branches of research, present no evidence that man has lescended from a higher stage of civilization. Taking the written history of our own country, the further we go back the more uncivilized were we, and the barbaric state of the inhabitants of these Islands when the Romans first landed here, is a matter of record. The bone implements, flint arrow-heads and stone hammers of earlier times, indicate no fabled golden age, but days when unclean savages prowled over the face of the land. There is no prob ability that a predistoric telephone will ever be brought to light by excavations in the ancient palaces of Assyria or Egypt, or that a phonograph will be dog out by Sir John Lubbock at Arbor Lowe. Something, how. ever, of the general state of man in his earlier stages of development, may be in-ferred from the babits, thoughts, and Spiritualism of modern savages and modern barbarians. Future spiritualistic meetings deading with the psychology and religion of such ancestors, will recognize no imaginary race of prehistoric men who were all sweet-ness and light, but the records of their preceedings are more likely to set forth that of .

Filthy people, Filtheaded, wide-mouthed they spake, How they sit round their fires and jabber. And shriek o'er the fish they bake.

# A Model Republic.

The world will know what this means, when the social relationship existing among men will be founded upon and maintained by moral, instead of physical, force; when each individual's conduct springs from integrity of purpose. This potent, moral strength united with virtuous impulses, sanctioned by a conscientiousness of right intentions, by which men will be enabled to comprehend the necessity of the existence of that rule of social intercourse embraced in the precept which originated with Confucius, and sanctioned by Christ, "Do unto others as you would wish them to do unto you."

This condition of man would be the ideal of human perfection, and if never attained on this earth, will be ultimately in higher spheres, where doubtless the social relationship will be quite as necessary and more extensive than it is here.

### ITEMS FROM THE SOUTH.

# Letter from Dr. Samuel Watson.

To the Editor of the Religio-Philosophical Journal: Though you have not heard from me in a long time, I have not forgotten you. I

a long time, I have not forgotten you. I will give you some jottings of my movements during my silence. Since my return from your State, I have been on a missionary tour to Arkansas, commencing at Van Buren, one of the oldest towns in the State, in the Northwest, bordering on the Indian Nation. Though there are but few avowed Spiritualista here, I found the people received me with open arms, tendering the use of the Methodist church on Saturday night, Sunday afternoon, Monday and Tuesday nights, and as much longer as I saw proper to occupy t. The audiences were large all the time, and seemed to be profoundly interested. A petition signed by a large number of the most influential citizens, was presented for me to continue there and lecture all the week, but other engagements would not permit. These people are ready to receive the glorious truths of Spiritualism. It was said that a large portion of the memhers of the church, were Spiritualists, though no lecturer on Spiritualism had ever been there.

been there. I would say to itinerant lecturers that here is a field ripe for the harvest, where they will receive you cordially, treat you kindly, and pay the expense cheerfuly.

kindly, and pay the expense cheerfuly. At Atkins, the Baptist people tendered their church to me, upon the condition that the editor of the Baptist paper at Little Rock, should have an opportunity to reply to me. This was just what I wanted. There was a great deal of excitement in regard to the discussion over the country. The question was:

tion was: " "Do the scriptures teach that persons who have lived here and died, have returned after death and communicated with mortals."

There is really but one side to this question. The church was packed, doors and windows filled, and it was said therewere as many outside as were in the house. Our discussion was very pleasant and courteous. My friend admitted almost every point, only that those who had appeared as recorded in the Old and New Testament were not men but angels. We are to discuss this question again in the capital sometime next winter. At Little Rock I lectured in the United

At Little Rock I lectured in the United States court room. This is a respectable place, having been used by the Episcopalians as a church for a year or two.

Our audiences were large and increased at every hour. A prominent lawyer who has long been a resident of the city, said that the intellect of Little Rock was out to hear me. This is rather a hard place for Spiritualism. Several prominent lecturers have visited here, but no one ever had lectured on the subject before. One incident I will mention: There is a Baptist minister now living there, who formerly resided here, having charge of the Baptist publica-tion establishment. I invited him to witness the materialization of Washington in my library on the 22nd of Feb., 1817, and the Friday night preceding. He came and op-ened each night with prayer. He had told my friend with whom I had the discussion. about it, but said that Washington was not as tall as he was in life. This was presented publicity at my lecture as an objection to the materialization of the father of his country. I replied that might be. I could not tell, as I had not measured either. It was a little singular, however, that out of the fifty whom I had invited (all present) among whom were four judges an attorney general ladies, none of whom were Spiritualists, that I had never heard of that objection before, from any one of them.

I will state that at the scance subsequent-ly held, that a prominent physician of this CIUV. who sat next me, and who is six feet one inch high, stood up beside the materialized form, of what we believed to be Washington, looking as much like hls portraits, as is seen in other liknesses of persons, with continental uniform from his hat to his feet. This doctor said that while standing up by his side, "He is taller than I an." So much for captious objections. . T'is said "a drowning man will catch at a.straw. From here I went to Searcy, where I had lectured last fall. Though there has been no lecturer or manifestations here, the people are ripe for the new era now dawning upon our earth. An immense audience attended each lecture, and lithink much good was accomplished. A Methodist preacher was shocked at the idea that I did not believe in a personal God, yet a Baptist minis-ter asked me at the lecture publicly if 1 believed in a personal devilt and when I answered him in the negative, he said neith-er did he, and that he was glad I did not. "The world moves," and some (even preach-ers) are getting out of the old ruts of theology. Since my return home, I have been set ting things in order so as to devote my time more fully to the dissemination of the truth. I am preparing my book on the "Phenomena, Philosophy and Religion of. Spiritualism." I have read with much interest the two articles by Prof. Denslow on Organization. He brings forward some very forcible reasons why we should organize soon. My sentiments have been given to the public several years since on that We never will-we never canaubject. wield the influence we might upon the publie mind, until we do organize. What inducement is held out to those who are supported in their organizations in the churches to sever their connection with their associates? Thousands all over our country would flock to our standard, if the way was open for them to do so, and be sustained. We want a broad liberal basis of organization, with no creed, dogina, or conditions of membership; the fatherhood of God and the brotherhood of man, communion between the two worlds, and acting justly, loving, merciful and doing good to our fellowmen to be be our religion, which is enough to save the world. I am rejoiced to see the movement that is being made in that direction in New York. The leading Spiritualists there and in Brook. lyn, are doing a noble work for the pro-mulgation of our glorious philosophy. I do hope something permanently good for Spir-itualism will grow out of what has been inaugerated there. I know the men engaged in this noble-work, and think they are the right men for such an important undertaking as the one they have commenced. I hope to see them this summer and learn more of their modus command operandi. I have accepted an invitation from the chairman of the committee on speakers, to attend the Lake Pleasant camp meeting next August. This will give me an oppor-tunity of learning more of the feeling in New England as well as in New York, on the subject of organization. I expect to be in Nashville next week, at the centen-nial celebration of that city,

Memphis is very healthy now J We are working like beavers to keep off "yellowjack," and hope we will not have to seek refuge again by fleeing to a more salubrious clime. Memphis, Tenn., May 9th, 1880.

ipnis, Tenn., May vin, 1880.

## Follies of Spiritualists. BY J. MUBRAY CASE.

24 NUMBER THREE.

To the Editor of the Beligio-Philosophical Journal :

In my last article on this subject I spoke of the follies of writers and speakers, in assuming some distinguished personage of the past as spirit authors of their productions. Since that article was written, a letter appeared in the JOURNAL of April 24th, from the pen of Maria M. King, a medium and author of note, in which she uses the following language:

"I have learned many lessons during the years I have been in the exercise of mediumship, and one has had the effect to cauged me to deprecate the use of great names to father and give character to communications from spirits. I have learned that great men and small men are so obscured by the medium through whom they neust reveal themselves to mortal men, that their identity must be uncertain under the most favorable dircumstances. It is of no consequence who it is that tells a troth of which the world stands in need. I wish my writings to stand upon their own merits, and not upon those of John Adams, or any other spirit, great or small; therefore I have said nothing of late years whe inspired my writings."

writings." This is strong corroborative evidence that what I write is true. Mrs. King is inspired to write, but she does not know from whom the inspiration comes; neither does any medium who ever wrote or spoke under the influence of spirits. Some may, and doubtless do, think they know their respective authors, and I do not wish to charge all who have written and spoken inspired thoughts, and assumed a spirit author, with deliberate deception; yet they do not know that the spirit assumed is the author, and it is a folly to so represent. The heathen make their gods of wood

The heathen make their gods of wood and stone in order to have an objective being to whom they may offer prayers. The assumed names of spirit authors are the wooden and stone gods of Spiritualists. They are the objective imaginary authors of thoughts which come to us as a divine influx from higher spheres of wisdom. These thoughts exist as living entities and flow out upon us, not from one spirit or a thousand spirits, but as the sun gives out his rays of light, so the light of the higher spheres penetrates the mental darkness of our world, and he who has a window to the soul, may receive it.

One of the most dangerous follies of many mediumistic persons, is to imagine that they have some "great mission" which they are called upon by the spirits to perform. There is a class of pretended trance mediums who live by "telling fortunes," or anything else you want them to communicate except the truth, who have been instrumental in doing great harm. I have visited many of them, and am almost invariably informed that I have a "great mission," and that I should enter upon it at once. But my own idea of the matter is, that the greatest mission I have, is to provide for my family and to do what good I can without doing them and myself an injury. I have no disposition to become an apostle under the delusive notion that I shall soon accomplish some wonderful reformation; yet there are many who, having been informed by some of these fraudulent mediums of the "great mission" awaiting them, become in a measure insane, and leaving their families and children for the spirits to MAY 29, 1880.

. It would have been a dangerous folly for the christian churches to have abandoned their faith, that, though erroneous, gave them comfort and consolation, and rushed into all the extremes of Spiritualists. The evils, resulting therefrom cannot be estimated: The whole christian church is advancing toward the teachings of pure Spiritualism, and when we get rid of all our foolish follies the church will have come up to the true standard and there will be formed one universal church of humanity with no creed but supreme have to God and universal brotherhood of all men.

The time is not distant when the lictions, false teachings, frauds and follies of fearly Spiritualism will pass away, and all the living fact will be scientifically demonstrated.

Columbus, O., April 25th.

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## The Indians.

I presume no one will deny that they are human beings. Being human, no matter how low in the scale of development, they are susceptible of infinite progress. They need if they do not deserve, kindness rather than curses, and wise guidance rather than brutal murder. The strong ought to aid the weak rather than brutal murder. If we are, indeed, a superior race, instead of enslaving, robbing, and murdering our weaker brethren, we will enlighten, elevate and free them. I know that by some, we shall be pointed to the scenes of cruelty enacted by these

I know that by some, we shall be pointed to the scenes of cruelty enacted by these dusky children, to their fiendish midnight howlings around the helpless captive at the stake, to their brutal murder of defenceless women and innocent children, and to their worse than hellish treatment of innocence and virtue when captives in their power. But all these barbarities, and more, our own proud race has heaped upon' theis devoted heads. There is this difference' We have been actuated by a thirst for gold-they, by a love of home and fireside; we, by a lust of power-they, by an effort to preserve existence. It would require volumes to recount the wrongs' of this unhappy people, since with confiding hearts, windering eyes, and uususpecting sould they beheld the first whites which the "billowy breeze" bore to their shores. From the half-fear-halfworship which they gave to the Spanish in the South, to the "Welcome English!" which was accorded to Raleigh and is party, they have received exile from their native land, cruelty indescribable, and almost annihilation from the face of the earth. One insult only, their native dignity of character forbade. The white man's power might rob them of their lands and drive them from their homes, his bullet might send their wives and children to spirit-land and leave them, like Logan, lone and desolate, death might plerce their hearts, but the fetters of slavery could not gail their free limbs nor its lash scar their noble forms. No! their spirit was too grand to submit to this degradation. If naught else, then death itself would bring a kind relief.

And what have they opposed to all this? Alas! the same in kind as the white man begin to teach them when, in order to force them to discover treasures of gold which they knew not of, he bound them to heaps of burning logs. The means which they have employed to preserve their homes have only differed in degree from those which their invaders have employed to usurp them. In cunning, chicanery, inesse and prowess of arms, the Indian is no match for the white man. Hence, so long as he relies on these to gain him-justice he will be defeated.

Humanity is a vast family. The earth is its mother. Her family increases. They are demanding of her more and more sustenance. To supply this demand republic-anism must take the place of savageism. Surging across this continent are now two great waves-the Caucasian from the east from th west. meet, not without friction. Between them, savageism must and will be submerged. An area which will subsist five thousand who live by the chase, will subsist five millions who live by agriculture and the arts of civilization. As the wise old Sachem told his tribe, "The Indian must live on the lit-tle seeds." He must assist in turning the wilderness into fertile fields, the wild streams into the arteries and veins of commerce, and the grand freedom of his own, nature into the regulated liberty of law. He must do this or he must perish. It is sad, but it is inevitable. The best protection a government can give a people is to allow them to protect themselves. This is at last to be done on behalf of the Indian. They are to be made citizens. Will they avail themselves of the opportunity? That they are capable of the arts of civilization is evident from the fact that they are human. They consequently possess the same germs of faculties as does every human being, and are capable of in-finite unfoldment. This is no mere theory. It is sound philosophy. The numerous cultured farms, and flocks, and homes, and schools which their labor has established in various portions of our Union, substantiate it. During the late war, at Lawrence University, in Appleton, Wis., an Indian took the honors of his graduating class Why! so recently is it that our own ances-tors were savages that the "ear-marks" of their barbarism are still all too plainly visible in our boasted civilization. Tell me not that a people who have shown such, spirit in defending their homes, and in pre-ferring death to slavery, are incapable of civilization, and that we must destroy them! It is false! Such a doctrine would transform the wisest men into fiends destroying their less fortunate fellows; it would transform the Spirit-world into a vast arsenal stored with weapons of destruction for earth's wisest and best, who, as compared with the archangels, are grovelling savages indeed; and it would make of the universe an infinite charnel-house, with the Infinite himself rolling the omnipotent wheels of his Juggernant's car over his crushed and mangled victims. No! what the weak, the unfortunate, the miserable need, is loving and wise help from the strong, the forthn-ate and the happy. It is man-like, it is angelic, it is God-like to give them this. Let the wise and loving of their own people prepare the Indian for citizenship in a gov-ernment which grants to all equal rights before the law. Philanthropic whites will assist in the work. That the Indian possesses characteristics which will aid in developing a diviner hu-manity on earth, is evident from the fact that, in the wisdom of the Great Spirit, he himself rolling the omnipotent wheels of that, in the wisdom of the Great Spirit, he exists. The simple story of his wrongs is more eloquent than the tongue of an angel in his behalf. Would to God that the remin his behalf. Would to God that the rem-nant of this people, whose wrongs are only second to those which the barbarous Jews inflicted on the Cansanites, might pass their remaining days in peace. We say to them, then, Abandoh savageism, adopt civiliam, and become citizens of a government which guarantees to all the "inalienable rights of life, liberty, and the pursuit of happiness!

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cinal powers. Or he leaves his home, and wanders for an indefinite period on the mountains and in the open country; and comes back daubed with clay which he says he has obtained by living for some time in a pool with the rainbow, which the natives suppose to be an animal; and having his body festooned with snakes. After a time he declares himself to be diviner; and his friends put his powers to test by concealing things which he has to detect by his clairvoyant ability. If he succeeds his fame is spread abroad among the people, and they are called to be witnesses of his power. They send him away into the bush, and hide all kinds of things in all kinds of places. He returns, and if he finds them, or the majority of them, he is declared to be a diviner by acelamation."

Mere scalh is an example how little Zulu boys, like Theosophists, try to develop the powers of their own spirits:

"It is said that when boys are herding cattle they often leave them to join others in a game of play. Hence it often happens when they return towards evening several of the herd are missing; they sometimes search here, there, and everywhere they can think of to no purpose. They then agree to sit down and abstract themselves from external things. Whilst thus abstracted an intimation arises within them or one of them that the cattle are in such a place; and the faith in the itruth of the intimation is so strong, and the impulse to go to the place so irresistible, that the subject of it arises and runs off full speed to the place and finds the cattle. It is said that it is not every boy that has the power; some have it more than others; some never have it at all; others on the contrary have it so strong and clear that they are soon looked up to by their fellows who follow them with the same confidence as a pack of degs will the yelp of some well-known hound when he has taken up the scent."

taken up the scent." Direct voice manifestations are known among the Zulus, also the carriage of solid objects from place to place by spirits. - The voice manifestations are obtained in the light; the sitters squat on the floor of the hut, and either evolve psychic force or promote harmony by beating the ground with the palms of their hands.

the palms of their hands. A paper. by Dr. A. P. Reid, of Dalhousie University, Halifax, Nova Scota, read befor the Anthropological Institute, in April, 1873, narrated how a Santeux Indian could obtain the Davenport manifestations. The name of the gentleman was Caugh-ske-kawbunk, signifying "The rays of light before the sun appears on the horizon." He bore the character among his brethren of being "a great, old rascal," but Dr. Reid soys: "He was to the great spirit as twilight to

nothing amiss with him. Dr. Reid says: "He was to the great spirit as twilight to daylight,—in fact, a 'medicine man.' He had fasted a long period; I did not find out how long.. He was extremely modest, and said but little of what he could do; but from the half-breeds I learnt that he had accomplished a greater feat than the Bayenport brothers of a few years ago, though similar in kind. He might be tied up with cords in any way, and then rolled up in a thirty-fathom net, placed in the medicine.

It is more than likely that owing to the position this earth occupies in the great olar system, it will be impossible for man to reach, while here, a condition of refinement sufficient to put this rule in practice. Before this could take place, perhaps the physical structure of the planet would require greater density, or man's organization so changed that his intellectual faculties would enable him to comprehend the uses of his surroundings and the purposes for which they are adapted; his mind so connected with first principles, interior truths, that it would be impossible for him to think one thing and speak or do another; that his present selfish nature, by spiritual develop-ment, would be brought into complete subjection to a universal affection for his neigh bor. Instead of his moral sensibilities being blunted, as they now are by practicing de-ceit and falsehood, the external communications with each other would indicate their innate love of truth, justice and purity.

Men are conscious of their weakness and inability to even approximate towards obedience to the great law of love as the ruling power, selfishness being the prominent feature in this age of the world, the highly refined organism, whose perceptions are sensitive, and whose ideal enables him to comprehend what the human race ought to be and will be, can only look to other and higher conditions for a realization of his hopes and wishes.

While perfect obedience to this divine law is a moral impossibility now, man may learn, even while in this crude condition, that his own happiness is advanced by assisting to promote the interest of others.

The moralist must be contented with the present situation of human affairs on this earth, for, however depressing the thought may be, it is a great truth that generation after generation will pass sway without there being hardly a perceptible change in man's physical, mental or moral condition. The Model Republic is in the far distance.

THE SEEN AND THE UNSEEN.

Nations have their periods of birth, days of childhood, youth, mature age, decline and fall. This is entirely necessary; in fact it is the practical operation of the great natural law of progress. The disappearance of a nation's existence and birth of another, is but turning over a new leaf in the history of the human race. Each one leaves its mark, some important event takes place during its life and then its mission is ended.

All causes have their origin in the great invisible, spiritual world; the effects are seen in the material. We make but little progress when we attempt to ascertain the reasons for events that have great significance in our political, social, mental or moral relations.

If we had laid before us a complete history of the world from the time man made his first appearance, until the present, with a map of all the important events that have occurred showing the bearings one had upon another, we would see nothing but effects; ages might be consumed in a useless effort to ascertain the causes.

LEANDER.

care for, start out to convert the world. In time they return wiser but poores men, having learned by experience that this is a cold, selfish, practical, world, that won't move at their bidding... When a man imagines he hassome "great

When a man imagines he has some "great mission," it is conclusive evidence that he is deluded. When God calls an instrument to accomplish some great work, the work will be begun before the instrument is aware of his mission, and he cannot shun the labor if he would; but we have few indeed that are thus called.

I have in my mind many examples of men and women who have been deluded by what the spirits (?) told them. The spirits informed a Dutchman here in Columbus, that if he would hold his hand out of the window New Years night, they would place therein a large sum of money. The foolish fellow did so, and froze his fingers until they came off at the joints. Another man was informed that the Spaniards, in an early day, deposited gold and silver near here, and was directed to prepare a cabinet and with it visit a grave-yard hear Columbus, when his spirit guide would appear and direct him where to find the treasure. In the silent hours of the night he proceeded to the lonely spot, set up his cabinet and awaited the spirit's coming. The boys, by some means, had learned of his design; and under the guise of the spirits of the dead Spaniards, made an attack on the cabinet with stones. It is not known precisely what degree of rapidity a "spock" will travel, but the boys say there was not a white-sheet ghost in the graveyard that could begin to keep pace with this fleeing gold hunter.

Chauncey Barnes was a self-constituted candidate for president for a great number of years. He attended the inational conventions regularly in full anticipation of being nominated. In one of these conventions he made a speech in which he stated that the spirits of George Washington and all the old patriots were there demanding his. nomination, and predicted great calamities to the nation unless their demand was compiled with.

These follies may be denominated as mild forms of insanity, and they are generally brought about through the influence of some fraudulent medium, who has information to sell to suit the wishes and vanities of all classes of people.

Besides these follies of the weak, there are follies of the strong. It is a folly to make an attack upon the beautiful teachings of Christ. It is a folly to condemn the prophetic writings and beautiful moral precepts of the Bible, because there are foolish things recorded therein. It is a folly to sustain such men as Bennett and condemn all christianity. The teachings of Christ are more nearly in conformity to Spiritualism than the materialism of .Underwood or Ingersoll, and certainly as grand and beautiful. It is, therefore, a folly to sustain the false teachings of these men and condemn the truths of ancient inspiration. It is folly to tear down without building up. It leaves us subject to every chilling wind that blows, without a mantle of protection.

### MAY 29, 1880.

# RELIGIO-PHILOSOPHICAL JOURNAL.



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### RELIGIO-PHILOSOPHICAL JOURNAL.

# Seligio-Philosophical Journal

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92 and 9	LOCATIO	west corner of	LaSalle
	CHIGAGO, ILL., 1	May 29, 1880.	
Science	Caught in the rance.		Igno-
ter from Joseph ( which n	ation, of May 13 Leipzig, of April Cook's attitude to hight just as we	l 16th, a rev ward Spirite ll have bee	iew of alism, n, and

probably was, written in New York. A writer in Leipzig, however short his stay there, does not involuntarily, in Beaking of things in these United States, say "in our country." The writer though professing to be "of the same church as Mr. Cook." writes about christianity in terms and phrases utterly unintelligible to any christian, and it is quite evident that the church to which he really belongs; is one whose vestry is a dissecting room, and whose cross is a scalpel. The fact that he feels competent to sit in judgment on Mr. Cook's investigation of "Spiritism," proves that he regards himself as a competent investigator thereof. And he thus defines a competent investigator:

"The investigator." "The investigator of the phenomena of spiritism should have long experience with all the subile and generally unnoticed forms of nervous disease; he should understand the physiology of the senses and the count-less sources of their tilusion; he should take pains to study up conjurers' tricks, all of which, save a few per-formed by their inventors who live off their secret, have now found their way into the market; he should be a physicist, especially an electrician and a physiologist, with the apparatus of these sciences at his disposal."

The sole person to whom this description applies is Dr. George M. Beard. The terms in which he would define his experience of nervous disease are those used in this paragraph, and in his proper capacity as a doctor of nervous diseases we do not doubt his ideas are a great advance upon those of the medical profession generally, and that he is rendering valuable service to mankind. He has written extensively upon, and therefore ought to know something about, "the physiology of the senses and the countless sources of their illusion." We have no doubt he has studied up "conjurers' tricks" for the publishing a critique on Joseph Cook's Spiritualism, written in New York as a letter from Leipzig, in order that it may seen to come to us more heavily freighted with German scientific erudition than it actually is, looks like it. Dr. Beard is moreover a "physicist, especially an electrician," and with the apparatus of these sciences at his disposal. (If we are mistaken in supposing Beard to have written the article we will gladly make the correction.). Having thus defined the qualifications essential to an "investigator of Spiritism" so broadly as to make them a faithful photograph of his own countenance, we naturally expect the writer to tell us what great. definite, certain, overwhelming and profoundly inexpugnable things an investigator of his particular pattern can do, when he brings all the glitter of his hundred eyes to bear upon Spiritualism, and concentrates on the poor moth-like myth the burning lenses of his consuming intellect. Surely there can be nothing left of it. Surely he has done all this! Surely he will now tell us so! But, before doing so, he deigns to remark how submissive the medium must be to the process of investigation, thus:

scorpions, devil-fish and other triffes under his clothing, but for "magnets thrust under his skin." Truly this learned Pundit of Yankee Brahmanism is bringing us into the arcana, the deep things of science, the holy of holies! We can almost see the cherubim sitting between his horns. Unscientific men might look beneath the clothing merely. But this paragon of science would not be content until he had punched the skin for hidden magnets and applied his electrometer to the bones for occult currents! Doubtless Dr. Beard has found "magnets under the skin" of mediums, in thousands of instances, and knows that they can fift planos, and sink merchant vessels, without the least inconvenience to the medium who carries them around. He has a magnet under his own skin which attracts us towards him with irresistible fascination. It is his vast scientific profundity.

What the "other pain" would be, which the medium must submit to, besides having his skin everywhere pinched and punched for concealed magnets, Dr. Beard does not tell us, but we assume that it will not extend to mutilation of any member or limb essential in self-defence, for that would be criminal, and we would be glad to appease "science" without human sacrifice if we can.

But assuming that the medium has been maltreated to the extent demanded by science let us now see what the result will be. Surely the world will be illumined! Surely science will not back down! Listen to Sir Oracle Beard :

SIT OFACIO BORTI: "Again, if mediums were willing, science is hardly ready yet. Truly scientific men are interested solely and only in questions which admit of some definite and certain solution. Their first question when asked to contemplate a frew theme is whether the technical-methods at their disposal are so developed, and knowl-edge from other men's labors ripened to such a point, that positive and conclusive regults may be reasonably expected. Spiritual phenomena are so capricions, un-controllable, and complex that, despite the popular and social interest they excite, science must choose for the present the attitude of ignorance until it can fully and finally master the subject." Now that is what Virotil would call a

Now that is what Virgil would call, a mountain making a volcanic rumpus to give birth to a mouse. Shakespere would style it a lame and impotent conclusion; a scriptural writer would have described it under the metaphorof"possessed swine" rushing down a steep place into the sea. And Gov. Bill Allen, of Ohio, would reckon it "a d-d barren ideality." It is more than all of these. It is more than a Dundreary-ism or a Bunsbyism. It is a scientific Beardism, a pointless point, a joke that was not intended or perceived-a vacuum in the lively pursuit of a vacuity. It is selling out to the Spiritualists, as completely as Joseph Cook sold out, with the difference that Cook had a stock on hand, such as it was, while in the present case there is nothing to inventory but a confession of judgment against Beard, and a sheriff's return of 'nothing found."

Our learned pundit admits there are spiritual phenomena, which he describes as "capricious, uncontrollable and complex," and that concerning these phenomena, "science (mind you, it is not merely medical science, physical and material science, botanical or astronomical science, nor the men who are learned in these respective sciences. but science itself, 4. e. knowledge,) presents the attitude of ignorance."

Of course the words "presents the attitude

told in the interest of "science." Yet it displays courage. But for an investigator to make a profession of assailing all co-investigators of that, concerning which he says he knows nothing, except that it presents phenomena which he cannot account for, is metther-candid, learned, scientific, nor instructive. We may doubt if he is even sane.

### The Index-Francis E Abbott.

The Index Association was started ten years ago with a capital stock of \$100,000, all subscribed and payable in installments of 10 per cent. annually for ten years. Owing to the failure of the subscribers to redeem their pledges, the Association is unable longer to retain the services of Mr. Abbott or continue the publication of The Index, and on the 1st of July the paper will be turned over to the Free Religious Association. Mr. William J. Potter will become its editor and will receive assistance from such able contributors as Felix Adler, M. J. Savage and others, probably retaining, however, several of the present editorial contributors. Mr. Potter is said to be well fitted for the position, and we hope under the new regime The Index will receive such an accession of financial strength as will give it sufficient impetus to reach the success its merits deserve.

In retiring from the editorial chair Mr. Abbott has the satisfaction of carrying with him a clean, consistent, honorable record, of which any man might he-justly proud; and with it the profound respect and esteem of every reputable contemporary, however widely most of them may differ with him on theological subjects. Mr. Abbott is a man of scholarly attainments, an original and bold thinker, a man of genius whose work will be more fully appreciated in years to come. As a metaphysical writer he has no superior in America, if an equal, and his masterly philosophical essays have attracted the admiration of the most noted philosophers of Europe. He is better adapted for purely intellectual work than for the editorial chair, and we have no doubt it is with a sense of relief that he finds himself able to retire honorably from the position which he has so concientiously filled for the past ten years.

In The Index of May 13th, Mr. Abbott publishes a powerful and touching open letter to his subscribers, announcing the situation of affairs and his early retirement. The following extract we especially commend to Liberalists:

"When liberal 'movements' shall .be clear-sighted enough and bold enough to take up the now neglected duties of the cause they profess to promote, clean their foully tarnished scutcheons, and plant them selves on ground that enlightened friends o mankind can thoroughly respect. I trust shall then be able to rejoin them; but stoop not to follow the libertinism, greed and fraud that are now guiding org anized liberalism to perdition, nor yet to acquiesce in any mistaken ignoring of mis-chiefs so obvious and fatal. These mischiefs must be unitedly, publicly and relentlessly confronted and fought down in liberalism itself, or there is no future for any organiz-ed liberal movement at all. The public con-science will yet grind them to powder; but woe to liberalism if it takes no part in their righteous and terrible grist!"

### Sideros and its Inhabitants.

This is the title of a work on which Prof. Denton has been for some time engaged, and which will first appear in the columns of the JOURNAL, before being put into book form. We shall begin the publication within the next month. The following description of the interesting series of papers written by one who has read the manuscript, will more fully setworth the character of the undertaking:

"Sideros is the history of a world that once revolved around the sun in the track now occupied by the November meteors, from its flery beginning to its death, disruption and fall. It is not the wild fancy of a dream, er, it does not depend upon the unsupported statement of a single medium or psychometer, but is supported by the independent testimony of many well known and intelligent sensitives, and it harmonizes with a multitude of facts in astronomy, geology and general science. Here we see life advance through lower organic forms till it appears in humanity, the highest embodiment of the divine. Humanity advances through savagery and civilization to complete enlightenment; outgrows war, slayery, intemperance in every form and passes from isolated antagonism to universal brotherhood, though in a world much less fitted than ours for the highest human development. Though naturally skeptical its people grew into a general belief in the existence of the human spirit after death, enjoyed the presence of their deceased friends and listened to the words of counsel that dropped from their lips. The world at last grew old; deep crevices seamed its face; its high lands became uninhabitable from the absence of water and tenuity of its air, and man ended his career upon it as he began it in our world-a cave-dweller. It broke at length into fragments, some of the largest falling upon the earth and causing that strange time in the world's history known as the glacial period, while smaller portions occasionally pass through our atmosphere between the 10th and 14th of November, and are known as the November meteors. The history of Sideros sheds much light upon many of the most important problems that the thinkers of our planet are now considering, while its interesting nature recommends it to all classes of readers."

Prolongation of Life.

Dr. William Schmoele.of Bonn Universi. ty, Doctor of Philosophy and Medicine and Professor of Pathology, has written a treatise entitled "Makrobistic and Eubanik, two scientific methods for the prolongation and embellishment of human life." We have not yet been favored with an opportunity of reading the treatise, but a review in the London Telegraph, attributes to the German physician a theory that human life can be prolonged into immortality by a con. tipually increasing use of lemons, after arriving at forty years of age. The prescription is two lemons per diem for a lady, and three for a gentleman, between the ages of forty and fifty, increasing the dose once every ten years, by one lemon a day as long as the person shall live. ' As the Doctor's work extends to the embellishment as well as the prolongation of human life, we cannot determine how far the Telegraph's allusion to his work may do it justice. It has tong been claimed, however, that the extraordinary age of one hundred and twenty years. attained by Count Waldeck, was promoted by the inordinate and extraordinary extent to which he devoured horseradish soaked in lemon juice as an antidote to the tendencies of the liver toward sluggishness, which are supposed to be the inseparable accompaniments of age. It is possible that the German physiologist may not rely so exclusively on "lemons" as the exir vite as the humorist of the London Telegraph assumes. As the prolongation of human life in a sci entific and physical sense involves no other problem than the simple one of so maintaining the vigor of the digestive apparatus the most subtle and important functions of which are those performed by the liver, that the supply of nutrition in the blood shall at all times exceed the waste of force and mat ter in the tissue, and as lemons have long been known to be the most efficient regulator of the liver, it is probable that Dr. Schmoele's theory has several grains of sense in it. That it can be extended so as to save funeral expenses altogether, and to cut off all existing heirs from the prospect of ever succeeding to the inheritances of their ancestor's, is a proposition which may await further proof Every person interested in the lemon trade will recommend to his friends an exhaustive trial of the experiment. The Democratic party is anxiously look. ing around for a candidate rich. enough to deserve its suffrages. Tilden, English and Jewett are among its Plutocrats. The Republican party does not need so large a private treasury since it has the public treasury. Still an inexhaustible ability to buy up all opposition is not such a fault in a candidate of either party as to throw its 'wirepullers into a fever. We suggest that as W. H. Vanderbilt is now the owner of \$51,000,000 of the national debt and expects soon to increase the investment to \$100,000.-000, the nation is becoming too much indebted to him in solid shekels to think about the mere little sentimental debts it owes to the "Sphynx on horseback, the "Sage (?) of Gramercy (grant in mercy that he be a sage" and the "Plumed Knight." Let a committee be appointed to confer with Vanderbilt and find out how many years of the Presidency he would ask to cancel our debt to him. Or, after the Roman fashion, let the ceal our real character."

office be put up at auction, and let the financier who will cancel most debt as the consideration take the bauble. Then the moneywill go into the treasury which now goes in to the conventions.

"Is She a Test Medium?"

This question is asked by a correspondent concerning Mrs. R. C. Simpton; evidently the writer has not been a reader of the spiritual papers. Mrs. Simpson is pre-eminently a test medium. The independent slate writing and other physical phenomena are exhibted in full daylight and under test conditions that will satisfy any candid investigator. The mental phenomena are usually of such a character, also, as to be tests. The Editor of the JOURNAL will pay \$500 to any person who can duplicate by sleightof hand, without detection, the independent slate writing which, at times, is done in Mks. Simpson's presence.

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

Bishop A. Beals spoke at Allegan, Mich., last Sunday. He\_lectures at Watson, Sunday, May 27th. He will attend the State Quarterly Meeting at Charlotte.

A late issue of the Medium and Daybreak contains fine portraits of Mr. and Mrs. Hudson Tuttle, accompanied with a two page sketch of these untiring workers.

S. R. Wells & Co., have removed their business to the new and elegant building on the corner of 8th street and Broadway Their address now is as follows : 753 Broadway, New York.

Dr. John Hall, of New York City, says that the members of his cwurch, whose church edifice cost about \$1,000,000, have during the past five years, given more than its cost to outside benevolent objects.

Mrs. N. P. Fox is engaged as the speaker for June by the Second Society of New York city. Mr. Weldon writes that the Conference which has been started in\_connection with the society is increasing in interest.

The Catholics are complaining of the distribution of Protestant Bibles in the City of Rome. In all the principal thoroughfares men are hired to walk up and down and present those passing by with Bibles for a few sold i.

The Liberalists of Michigan will hold a State Convention and Camp Meeting at Lansing from June 19th to July 5th, inclusive. In the hands of an able executive committee the affair will no doubt be an eminent success.

We have lately received fine cabinet photographs of Hon. P. P. Good, Mrs. M. C. Gale, inspirational speaker, and Mr. J. G. Jackson, which we have placed in our office collection. We shall be glad to announce the re, celpt of many more from our numerous mediums and writers.

The Chicage and Northwestern Railway will sell round tripplickets at excursion rates from all of its stations to Chicago and return, for the National Republican Convention, to be held in Chicago, June 2nd, Tickets will be sold May 30th to June 1st. inclusive; good to return till June 5th. Mrs. Clara A. Robinson, the healing medium, whose name is familiar to our readers as the lady through whom spirits have given messages lately published in this paper, has removed to 2,836 Michigan avenue, near 28th street, where she will be glad to see her friends, either socially or professionally.

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"The medium to be investigation, thus: "The medium to be investigated must submit to every required condition, and complecently allow himself to be suspected of every trickery and deceit. He must consent, if need be, to be stripped for medical examina-tion, to *is if he has magnetic thrust under his skin* or in-struments concealed elsewhere about his person; his clothing must be examined for secret pockets, and it, and even his boots and stockings, for aly devices for quick divestment, etc He must come to the laboratory, and perhaps suffer other indignities and even pain."

Nothing can be more fair and judicious! It applies equally to all questions that may be under investigation. If the English people are doubtful whethen Gladstone is possessed of the qualifications of a statesman, let him be searched, for "magnets thrust under his skin."; They have as much to do with proving Gladstone not a statesman as with proving anything. What would magnets under the skin, if it were possible to get them there, accomplish towards tipping a table, writing inside a folded slate, or anything else under heaven?

If Dr. Beard's nervous patients doubt whether his medical knowledge is adequate to their successful treatment, let them pull off his boots and stockings and look care-

of," are circumlocution." What the learned Doctor and Pundit affirms is that, while, in all other departments of investigation, knowledge or science is one thing, and ignorance or nescience is another, in the phenomena of "Spiritism," even after "hunting beneath the medium's skin for concealed magnets," the net result is that science is ignorance and knowing is not knowing.

Dr. Beard has announced himself as a professional investigator of "Spiritism" from a skeptical standpoint for six years. He denies the capacity of any one not a doctor of nervous disease to investigate it. He admits the occurrence of the phenomena, but denies the capacity, to observe, of all other witnesses except himself, who assert their occurrence. He gravely assures us that all observers who, like himself, have seen these phenomena, are the victims of nervous disease. That which in himself is scientific, in others is lunacy. He extends the charge of nervous disease to Mr. Cook, in these words:

"Mr. Cook shows well-known traces of a past neu-ological crisis in the tendency to strengthen his most questioned statements by asserting 'absolute certainty,' 'universal consent,' clting 'the whole scientific world,' 'answering the materialism of ages by this single fact,'

Yet the writer, whom we suppose to be Dr. Beard, admits in this article the occurrence of phenomena which he cannot explain, and which science cannot explain, as implicitly as Mr. Cook. If such an admission is evidence of past nervous ailment in-Cook what is it in Beard, especially when there is superadded certain lingo about searching naked mediums for "concealed magnets thrust under the skin," a sentence which, if written with reasonable reflection, would consign its writer, whoever he may be, to Bedlam, at the hands of any intelligent jury whether of physicians or nonexperts.

The fact is that the several "years of Beard's investigation of Spiritualism, have brought absolutely no fruits except the pay he has received for his articles. He knows the phenomena to exist and has not even a theory for accounting for them,

A recent California writer alleged that the writing within folded slates, is really done on a piece of muslin, which looks like the slate surface, and that, when the slates are closed, the supposed scratching of the pencil is the noise made by the muslin in passing over the slate under the operation of a secret spring. Upon opening the slates the writing appears on the muslin, which observers mistake for the slate. Here is a fully, not merely for batteries, Gatling guns, 1, square and muscular, though ridiculous, lie



The Evans-Underwood debate at Scranton, Iowa, of which carefully prepared syn, optical reports are published in the Joy nal of that city, has been conducted with marked candor and with ample learning on both sides, if we may judge from these reports. They indicate that here and there a disposition is growing to subject the fundamental affirmations and negations concerning religion to temperate discussion with the view of coming at a fuller comprehension of the bases on which they rest. We like debate. It is the method of philosophy. Its successful conduct involves a severer form of self-humiliation than that usually practiced by ascetics or saints. Its masters require an abstinence more difficult than to abstain from food, viz- abstinence from belief until evidence has come. . This is that species of mortification essential to sound learning, which, according to the wise and beautiful legend of our Hindoo cousins, excludes its possessor in the first instance from the Brahminical priesthood. But persevered in for a thousand years it is rewarded by the possession of a power so formidable that even Heaven and the gods depend for their existence on its lenity, and could be annihilated by its frown.

-Debate is useful, as are nautical observations at sea. It helps to give us our latitude and longitude and indicate the distance we are making. But as the faiths are not es. tablished upon evidence so they do not disappear by argument. Leckey, in his "History of Rationalism in Europe," assures us that unto the very close of the belief in. witchcraft in Europe, the arguments made for if showed a profundity of learning and an acquaintance at least with precedent and authority greater than was shown by the few trivial arguments that were made against it. Men left the faith in witchcraft as Crusoe left his desolate island, with thanksgiving, not because it could not withstand the swell of the tides and the beating of the waves, but because it was not a pleasant place to live. As he sailed away it disappeared below the horizon; and now the mariner that seeks it cannot find it, not because a catastrophe has occurred, but because the world in its beneficent 'activities does not care to remember it. So it is with religious errors. When we sail away from them, and occupy ourselves with useful activities, we forget where they ever were and cannot revisit them if we would.

Petitions are being extensively signed throughout Northumberland, Durham, Lancashire and Yorkshire, England, by those asking for the immediate release of Mr. Frank Owen Matthews, an ex-Episcopalianclergyman, who, for practicing clairvoyant tests and charging for the same, was on the 2d inst.)sent to prison for three months by the Keightley magistrates.

L. E. Goodwin, Esq., a prominent lawyer of Kendallville, Ind, writes:

"I thank you for your fidelity to Spirit-ualism, to the truth, to humanity as evinced by your management of the JOURNAL, and most humbly pray God and his angels to assist you in weeding out, and turning under every noxious plant that hitherto hath defiled the Garden of the God's, Spiritualism."

The Salvation Army have found in Philadelphia a heartler welcome than they received in New York. The ranks have been recruited to about fifty, who are about even. ly divided as to sex. They wear a uniform, march through the streets with banners flying, and sing. They are also carrying on their work at Newark, N. J., and have enrolled seventy converts. A large hall has been hired for five months.

During religious services in the jail at Carson, Nev., and after the clergyman had addressed the prisoners on the text "Honesty is the best policy," a thiet named Jones asked if he could make a few remarks. Permission being given, he said: "The expression that 'honesty is the best policy' was first thrown out on a thieving world by Ben, Franklin, an old humbug. I don't agree with Ben. Franklin that thonesty should be a policy dodge. If a man's honest, he's honest anyhow; and if he just simply keeps correct from policy he's a bad egg at heart, and only waiting to get the confidence of the community and rob them of thousands. A man who is honest from policy would steal if he had the nerve and the chance. We fellows in here had too much nerve, and weire too candid to con-

# MAY 29, 1880,

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# RELIGIO-PHILOSOPHICAL JOURNAL.

Mr. M. H. Fletcher, superintendent of the Cutter & Walker Manufacturing Company, of Lowell, Mass, sends the editor a unique and elegant pair of sllk suspenders, with his name and that of the paper embroidered on each strap. As an exhibition of the beautiful work done under Brother Fletcher's supervision; the gift is worthy of all praise. We thank the donor for his thoughtful kindness; may we continue to so conduct the JOURNAL that the esteem of Bro. Fletcher and all other Spiritualists who; with him, " believe in the true forever and the false never," may never be suspended.

The Literary World (Boston), for May 22nd, is an "Emerson Number," being extended to 24 pages, 12 of which are devoted to descriptive sketches and critical papers upon Ralph Waldo Emerson; with a sprinkling of poems, and a two-page Bibliography. Among the contributors are Walt Whitman, Geo. Wm. Curtis, Rev. Dr. Bartol, Prof. Hedge, F. B. Sanborn, J. G. Whittier, Lucy Larcom, Margaret J. Preston, Rose Terry-Cooke and E. P. Whipple, and there are some pleasant sentiments from Max Muller and Dean Stanley. There are alsotwo illustrations. The whole collection is a striking and brilliant tribute.

Mr. and Mrs. Henry J. Newton of New York celebrated the thirtieth anniversary of their wedding on the evening of the sth, at their elegant home on 43rd street. Many well known Spiritualists and prominent citizens were present. . Dr. Brittan read a fine and appropriate address prepared for the occasion; Mrs. Brigham improvised a beautiful poem entitled, "Thirty years Married;" other friends added to the pleasures of the evening with music and recitations. 'Among the handreds of happy homes in which we have had the pleasure of being a guest, we know of none where there is more happiness and affection than in that of our esteemed friends, Mr. and Mrs. Newton. May they stay with us to celebrate their sixtieth macriage day.

Capt. H. H. Brown spoke at Stamford, Conn., May 9th; at Sandfordville and Clinton Hollow, N. Y., May 11th and 12th. He will be there again early in July, and would like other engagements in Eastern or Northeastern New York or Vermont at that time. He spoke in Willimantle and North Windham, Conn., the 10th; at Hartford, the 23d. Will speak at Brooklyn, Conn., the 27th; at East Hartford, the 28th; at Willimantic, the 30th. He will speak at West Duxbury, Mass., June 6th, and would like week day engagements at that time in that section. He will be at New Boston, Mass., June 22d and 23d, and would like to make engagements in Western Massachusetts for week-days and also for Sunday, June 20th. Address him/at Willimantic, Conn.

### Dr. A. B. Spinney.

We are in receipt of an extended history of Dr. Spinney's late illness and the causes inducing the same; we regret that lack of space forbids our laying it before our readers without abridgement. We publish enough however, to give a clear and satisfactory knowledge of the causes leading to his sickness and the real nature of the disease. For many years Dr. Spinney has been an unusually active man, and has at different times found it necessary to take measures to recuperate his health. There has never been, however, any insanity or predisposition thereto in Dr. Spinney's family, as far back as the record can be traced; and certainly there - is no insane tendency about him, as will readily be admitted by all experts. The immediate inciting cause of his illness was a severe cold contracted during the Battle Creek Convention, by sitting- on the Opera House stage for hours in a strong, cold draft of air; his system already overtaxed could not resist this additional burden, he succumbed to a violent attack of cerebral meningitis. The following brief statement of his physicians covers the ground completely, and corrects the erroneous reports that have gained publicity: DETROIT, Mich., May 10, 1880. For the purpose of correcting any mis-statementa or false reports, we, the under-signed physicians, who saw Dr. Andrew B. Spinney, of 204 Woodward avenue, during his recent illness, would state that from a careful examination of his case during the same, and a knowledge of his previous habits and diseased conditions, that his disease was Acute Cerebral Meningitis.

potent for good. Many thousand times my suffering body and weary brain have made me, like one of old, cry out, 'To die is gain,' yet only cowards would shrink the battle or rathlessly shufile off this life.

"With quicker spiritual visions and deep heart-felt emotions, I saw more clear than ever before that the harvest is great, but the laborers few. Many times I have consecra-ted my life, fortune, reputation and all up-on the altar of humanity, but never more completely and unreservedly than during the hours of meditation and self-examination during this recovery. Yes! friends, I am and shall be with you in all the coming future, not in the capacity as the past, but to lecture, write and teach man, woman and child how to live better lives - physical, mental, social and moral lives, under, the sunlight of immorbality freed from bigotry, superstition and dogmas. On and after July, I shall devote my time to office and surgical practice, Sabbaths and week day even-ings, 1 will, if desired, give lectures near De-troit upon scientific or liberal subjects.

No Eternal Torment-Baptist Punishment, Plymouth Church and the Maplist Theological Seminary, Rochester, N. Y.

We extract from the Rochester Democrat and Chronicle, of May 17th, is report of a remarkable sermon by the minister of a leading Congregational church in that city, and a word of Baptist orthodoxy:

"The announcement which the Rev. Mr. Adams made yesterday morning-that he intended to preach in the evening on eternal punishment, and would advance views which his congregation might not agree with—brought a very large assembly to-gether at Plymouth church. The gentleman announced as his text the words found in Romans, 12:9-'Let love be without dis-simulation. Abnor that which is evil; cleave to that which is good.' The following is an abstract of the sermon: 'We must start with the law of God, which applies first to man in his dealings with man-Love thy neighbor as thyself.' If a man love not his brother how can he love God? The love of God for us is of the same kind as that of man for man. Suppose we say, then, that God loves the world, and is holy, just, and God loves the world, and is holy, just, and good, and then declare that he practices certain cruelties which are inconsistent with earthly ideas of love and justice, we deify cruelty. But this is wrong: for God says in his word, 'Abhor that which is evil.' This is the basis of mỹ discourse this even-ing I propose to study the state of Chris-tianity at the present time, with reference to this doctrine of eternal punishment. Is the church of today in a state of decathe church of to day in a staty of deca-dence? The opposite assertion is eloquent ly made time and again, but many think it a mere whistling to keep up the courage-that there is more rose-water than arithmetic about these declarations. There is nothing really anti-scriptural or shocking in the assertion that the church is decay. ing. Decay can only happen to that which is unsound. It follows that decadence is only riddance of error; such, in my opinion, is the state of things at the present time. A well-known authority says that never was there such a wide spread and general denial of God and his revelation. This decay-of the church can be accounted for on either of two suppositions: First, that the world hates truth, or second, that there is unsoundness in the bosom of the church. I believe that the church is honey-combed with skepticism. Many are saying, peace, peace, when there is no peace. The most sagacious say that a revolution is pending, which threatens the church. Were the church pure it would be unassailable, but it has presented a deity to the world who is not good and just, and has forbidden any investigation into the subject. It has taught that God keeps millions of his creatures in perpetual torture for his own enjoyment. Let us discuss this question from the stand-point of Bible love and justice. If a man were to keep a fellow-being alive a year for the sole purpose of torture we would cry aloud at his cruelty; yet we hear it said of God that he will eternally keep the majority of the human race in torment. We say that he fore-ordained men for torture-and that he is infinitely good. Men will say, then give us wickedness instead of God. A constitutional principle of the mind standsin the way of accepting such a being. Men may fear him, but they cannot love him. The opinion of John Stuart Mill is rapidly gaining ground-that such a God is a mere chinera of a disordered imagination; he is an infinite enemy, not an infinite friend. Rather than accept him, many are forced into the awful darkness of Atheism. "Is it not conceivable that souls unfit for, the kingdom of righteougness may be permitted to lapse out of being ?-- for life is the gift of God. I remember, three or four, years ago, I asserted in conversation with a prominent Presbyterian divine that I did not believe God could annihilate a soul. He brought all the force of his logic to bear on the point that it was a possibility. I ask now, why don't he do it, if it will end the torment of many. Put together all the de-ism, pantheism and atheism of the day, and they are merely the natural revolt against the unnatural belief in eternal punishment. Leslie Stephens says, if this be the end of Christianity, better atheism by . Such a radical reformation must take place within radical reformation must take place within the church, that no one shall dare to accuse the goodness of God. The time has come for personal conviction and not mere priest-ly teaching. It seems but natural, that, if the wail of the lost is to eternally ascend from the bottomles pit he who has learned to love his neighbor as himself must in sympathy, like unto Christ's go down in spirit into the depths of sorrow, and find no heaven anywhere. When a man gets over spirit into the depths of sorrow, and find no heaven anywhere. When a man gets over on the other side can he look with delight on the punishment of the enemies of God, as Jonathan Edwards asserted. It is hard to break from the trammels of old beliefs-but we are dishonoring God with our tradi-tions. The doctrine is fostering the dark-ness of the world. It raises up, for us to worship and adore, a great Moloch, and the Father is lost in the tyrant. I stand upon the New Testament and the Old, believing them the word of God. After a careful, painstaking study of the passages on which this doctrine is asserted to rest, I have come to the conclusion that the belief has solled the pure garment of our faith. It is a merci-less doctrine of the past ages, and the world. painstaking study of the passages on which this doctrine is asserted to rest. I have come to the conclusion that the belief has solled the pure garment of our faith. It is a merci-less doctrine of the past ages, and the world will sometize find it to be a doctrine of the devil. But A is urged that God is just Justice—shiften and yet we impute it to for a doctrine of the torture in our prisons anymore, because we hold it cruel, and yet we impute it to for an injustice-to punish eternally. All heaven would be on its knees in tears to petition God to cease to be just long enough to annihilate the poor, suffering creatures. I will close with a sentence from Canon Farrar's writings: Here I declare and call God to witness, that if the popular idea of hell were true, I should

be willing to renounce an immortality of Spiritualists Camp Meeting in Penn- News Agents, for the Sale of the Religiohappiness, if thereby I could save a single soul. I can conceive of no happy immortality, while millions of my fellow crea-tures, some of whom I had dearly loved, were at the same time, writhing in agony, and without hope.""

These are brave and noble utterances. The same week an examination of students and a theological discussion took place at the Baptist Seminary, which is reported as follows: -

"Dr. Bushnell's theory of atonement- was criticised at length by a member of the class; he pointed out its fundamental error to be that it made the work of Christ merely reformatory, instead of propitiatory. An-other gentleman discussed the theory of Grotius, that the atonement is only a means of more effectually carrying on the divine government. This theory makes the aim of punishment the reformation of the transgressor, whereas punishment is often re-tribution only. The true, or so called ethical view was then presented. In substance, this view is that there is a demand in the human heart as it progresses in holiness, and most of all in the divine nature, that sin be punished. This demand of God's nature is passionless and unchangeable, and was satisfied by the sufferings of Christ."

The minister follows the light, but this poor student of Baptist dogmatism would punish the innocent Jesus to satisfy God's justice. A fearful and terrible God!

### Business Motices.

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### "Became sound and well."

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SPIRITUALISTS AND REFORMERS west of the supplied with their books and papers by address-ing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars malled postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

# sylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshannay Falls Grove: Willett's Station, on the Bound Blook raitoal route to New York, 19 miles from Philadephia, commences on the 16th of Julynest, and confinuing to the 16th of August. For particulars as to charges for tents, hearding etc., apply personally or by letter, at all carry day, to Mr Francis J. Kiffer, General Superints at lant. No. 613 Spring Garden treet, Philadelphia, or when its session, to him at Oakford 1, O., Buck county, Penn. Spakers of both wire, eminent for talect on the public platform will be ingested. Bit 12 JOSEPH WO2D.

JOSEPH WOOD. Meeting of Spiritualists and Liberal-

### ists of Michigan.

The Second Quarterly Meeting of the Michigan State As-sociation of Spiritualists and Liberalists will be held at Samp-son Hall, Charlotte, Katon Co., Commencing on Friday evening June tith, and cheing on Sunday evening June th, Hev. Chas. A. Andrus, Flushing: Hev& H. Burnham, Saginaw City, and Bishop A. Beais, Jamestowit, N. Y., have been en-exced as speakers, Uther speakers are also invited to be present.

Bishop A. Reals the inspirational singer will furnish music Balatop A. Beals the inspirational larger will furnish music for the occasion. Local committee of arrangements: J. M. Hasleff, Mrs. Samuel Coulter and Mrs. J. C. Hashon, eff Charlot S. As invitation is extended to all interested in the cause to attend.

. L.S. BURDICK, President, Mass J. R. LANE, Secretary.

\*\*\*\*

### Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minness-ta will hold their Third Annual Caup, Meeting at Seneca Park, near Bonair, Howard Co. Iowa, commencing June Soth, and ending Jaip ith or 5th. Dr. J. M. Peebles and Prof. B. Nites have been engaged as speakers. Mrs. H. N. Van Densen, psychometric and business medium, and Gee. P. Colly, Caliroyant and test medium, will be in attendance, and a general faritation is extended to all who feel interested to attend and take part to the exercisis. On Friday evening there will be an independence Sociable with music for danc-ing, and if desired, good music will be farnished for dancing every day fram 6 to 9 or 10 r. w. Let all who can bring tents and bedding. Wood and hay will be farnished for dancing every day fram 6 to 9 or 10 r. w. Let all who can bring tents and G. W. Wood and hay will be farnished for be all dridge, of Creeco, W. Nash and W. Stork, of Line Strings, and G. W. Webster of Konair, Honair is fon the Chicago, Milwanger and L. Faul, M. H. Let all who can be for things, and G. W. Webster of Konair, Honair is fon the Chicago. Milwanger and the farming the farming tents and the farming the farming tents and the stork, of Line Strings, and G. W. Webster of Konair, Honair is fon the Chicago. Milwanger and A. Faul V. H. Letters of finguity may be directed to G. W. WEBSTER, Honair, Howard County, 10ws. 251012

### Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Hochester Spiritualist Association, a Quarterly Convention of Spirit-naliats of Western New York, will be held at Old Fellow's Temple, West Main stirret, Rochester, Satorday and Sanday, June 5th and 6th, commending at 10 oclock and holding three sensions each day. Mrs. Coller and Mrs. Taylor are en-ganed, and Mrs. Fox and G. W. Taylor are invited, and a nounter of others are expected. A condial lavitation is extended to all to attend, and it is beped this fraternal call from Rochester will meet with a hearty response from the surrounding country. J. W. SKAVER

# Northern Wisconsin Spiritual Confer-

Felock. J. O. Barrett, Mrs. S. E. Blabop, Dr. S. W. Steirens, J. Kenyou, Dr. A. B. Beverance, and Dr. A. B. Itandall are in-

meeting. The friends will enter all free to the best of their ability. Efforts are being tr is to secure a first-class slate test medium.

CORA B. PHICLIPS Seers. Papers please copy.

Passed to spirit life, May 10th; 1880, LINNA LRAVELL, wife of Dr. Leavell. ?

Mrs. Leavell leaves a bushand and three lovely children to mourn her leas. She crossed the river caimly, and in the full faith that she could under favorable conditions return from the Summer-Land and communicate with her dear hashand and children in earth life. She has been a firm believer in Spiritualism for twenty years. L. H. R. Nevada, 120., May 19th, 1880.

HON. ALGERT KNIGHT passed to spirit-life at his residence at St. Peter, Minn., May 3rd, at the age of 57 years.

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J. W. SKAVER G. W. TAYLOR, MRS. WM ROE, ence. . Again, we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand three-day conventions in Omro, June 18th, 19th 20th, 1881. Our last meeting weather and success in spite of the elements: let's make this aveiling really one by all attending and showing our interest by the cause of Spiritualism. E. V. Wilson a suggest able will give a scance Saturday avening and mother Sunday sciernoon at half past two o'clock.

Kenyon, Dr. A. B. Severance, and Dr. A. B. Itandall are in-vised to participate. Every Spirituatias is requested to send the Secretary the hame of every Fron Thinker, that they may be notified of the

Lassed to Spirit-Life.

Mr. Knight was torn in Boonville, N. Y., and was educat-ed at Union College, and for the past twenty years, he had

The delirium, hallucination, partial un-consciousness, etc., were results of conges-tion of the brain and membraness

The proximate cause was excessive intellectual exertions. \_

The exciting cause was a severe cold, con-tracted at Battle Creek, Saturday morning, March 27, followed by chills and fevers; cumpinating in Meningitis, Tuesday, March

His rapid and successful recovery was due to unremitting care and careful nurs-ing, and skillful medical treatment, com-

ing, and skillful medical treatment, com-bined with a vigorous constitution and temperate habits. L. M. AENOLD, M. D., Detroit, Mich. E. E. ELLIS, M. D., Dretroit, Mich. WM. CUNNINGHAM, M. D., Bay City, Mich. J. V. SPENCER, M. D., Battle Creek, Mich. W. A. POLGLASZ, M. D., Detroit, Mich. F. X. SPRANGER, M. D., Detroit, Mich.

Dr. Spinney's letter to us concludes as fol-

#### lows:

1

"The work that I have done in the cause of Spiritualism and Liberalism has been one factor with all others, to tear down and exhaust nature faster than it could repair itself.

"Instead of shaking my firm belief founded on scientific proof of future life, it has acted in this last, as in all very severe illnesses. for many years like a panacea fo quiet, re-store, and make peaceful my hour of greatest suffering and anguish; knowing there is ny death to the mind's active energies, and that the loss of this imperfect organism is ex-changed for one less material, 'yet not less' Reader, the price of my book, The Truths of. Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help usin our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Directly to me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

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### Meeting of Spiritualists in Michigan.

А

The Harmonial Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 18th, 18th and 28th of June. Able speakers from shroad will be in attendance to address the socia. By Onders of Committee.

Mass Meeting for all Women Who Want to Vote,

A Mass Meeting for all women who want to vote will be held at Farwall Hall, 168 Madison Bi., between Clark and La Salis streate, Chicago, 111., Wednesslay, June 2nd, 1893 at 10 4. K. 2 50 and 3 r. K. Every woman in the United States who sees or hears of this call-is most warnestly invited to be present at this meet-ing. If this is the possible, the is urged in send a letter or postal, with her mumeand with expressed in her briefest and strongest manner, addressed to Every set of the set of the server of the set briefest and

ed at Union College, and for the past twenty years, be has resided at 51. Peter, holding the inflood mayor four years. He was a delegate to the national republican convention at Cincinsati, in 15%, and was for a long time a member of the State Board of emigration, and at the time of his death was trustee-of the insame asylum of the State. He was a public apprinted, high minuted and large hearted imag, and withsi-was an ardent believer in incident Spiritualism, as well as his wife, who ded a fow years before him. So firm was his belief that the anticipation of death was a great joy to him ; in fact, on his death bed, he of the spike about it jokingir, and sene-tines with great hilarity like one about to visit a new and de-lightful country, and was a hou to be away.

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# RELIGIO-PHILOSOPHICAL JOURNAL.

MAY 29. 1880.

#### The Duty of Spiritualists.

### BY HUGO PREYER.

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

# Work for Humanity.

BY MART DANA SHINDLER.

Oh, my brother! Oh, my sister! ' Pause awhile, and ponder well; Listen to earth's suff ring children, Hear, the mournful tale they tell-Then, with prayers, and tears, an i pleadings, Strive to mitigate their war. 'Let your righteous human feelings Into one broad current dow-How to cleance and purify. Flow to cleanse and purify, Like a river rushing by, And bearing on its bosom wide Full many a wreck from time's dark tide.

Oh, my brother! Oh, my sister! We must all be born again, For the old ideas are failing, And the new birth comes with pain. Let us nerve ourselves to bear it, Bear the polson, sword, or fire, And with firm and proud endeavor, Build the new.born structure higher. All around us ruins lie; Let us use them cautiously, While, with many a new-found gem We build the New Jerusalem.

Oh, my brother! Oh, my sister! Bee the dawn of a brighter day! Now, while Hope afar off beckons, Let us labor while we may-Labor for the new evangel, Labor for God's helpless poor; Do the best we can, for surely, Holy angels could no more. Fearing neither pain nor loss, Taking up/each heavy cross, Ob, greates glory cannot be Than working for humanity.

### Letter of an Inquirer .- The Call for -Help-The Auswer.

MR. E. V. WILSON, Dear Priend: I was at one of your lectures in Tomab, and wished I could have attended the one the following Sunday, but my purse was too small. I have always longed to at-tend a scance and try and learn something of a departed father, mother and sisters, but no chance has ever been mine. At the lecture in Tomsh, I hungered for a conversation. How I eagerhow I hungered for a conversation. How I easer-ly looked for you to tell me something which I so much wish to know; but it seems that it is not my time yet. How often I have wished I could see my mother, father, sisters and coveren, and talk with them; but it seems that the wore I want to do so, the farther I stray from such a pleasure, or fate puts it farther from me. While at your lecture I longed to ask you a few questions to re-rest to my future welfare and hundings. How lecture I longed to ask you a few questions in re-gard to my future welfare and happiness. How I wish some good medium would organize a circle in Tomah. I would attend every one. I live at Warren's Mill, Monroe Co., only twelve miles from Tomah. I presume yob could not tell me anything while so far away, but if I ever hear an-other lecture I shall certainly ask a few questions concerning my spirit friends and my future wel-fare. I believe that if you can tell the past you can also tell the future. What I now want to know is this: I was discharged from the army for know is this: I was discharged from the army for disability. I have been trying to get a pension, but fear that I will not. Now, can you tell me whether I will be successful or not. That I think a good test. I took the JOURNAL until after the death of Bro. Jones. I liked it, and missed his good sensible advice. Now, I hope you will take the trouble to answer

this, even if you cannot give me any encourage-ment, for I like to hear from a brother and I con-sider you as such. J. W. B. Warren's Mill, Wis.

REPLY BY E. V. WILSON. The above letter is a fair specimen of many received by me daily. It is the cry of a hungry soul-indeed, it is the cry of millions. I remem-ber this man. I saw him, but observed no spirit relative with him. There was no need of his remaining away from my meetings on Sunday. My instructions to my door keeper are now, and always

### From Washington to Detroit-Notes and Comments.

To the Editor of the Religio-Philosophical Journal :

I must write a sort of hurrygraph-a sketch of a month's travel of which time falls me to say more. Nearly a month ago I left Washington for Phila-delphia, stopped over a Sunday, made one of a large audience that listened with evident satisfac-tion to the words of Cephia B. Lynn, said a few words at the close and want to a conference of tion to the words of Cephils B. Lynn, said a few words at the close and went to a conference of Spiritualists in the afternoon. The First Society, by the care of its faithful officers and the wise presidency of Mr. Champion, is in good condition. I enjoyed the pleasant society of Mr. Champion and his graceful and gifted wife in several calls at their home, and went with them an evening to hear W. H. Champion and the venerable Dr. Furn-ess discourse on William E. Champion, telling us much of value and interest touching that saintly reached and interest touching that saintly man. Dr. Furness preached fify years to the Unitarian Society in whose church the Channing meeting was held and gave his farewell discourse meeting was held and gave his farewell discontee five years ago, choosing, as he told me, "to go while people said: "Why does he go?" rather than to wait unfil they said: "Why don't be go?" "He has ever been a generous, brave and liberal man, faithful to truth as he saw it, even when unpopu-lar, and his old age is sweetly beautiful. "From the dis of the generated by L want to the

Front the din of the great city beautiful. Front the din of the great city I went to the quiet country, spending three days at a Quaker farm house, amidst the bloom of orchards and the fresh beauty of spring. On Sunday a good audifresh beauty of spring. On Sunday a good audi-ence met at the Longwood meeting house of the Progressive friends, near Kennett Square. In the simple cemetery across the road from the meet-ing house are the mortal remains of Bayard Tay-lor, buried amidst kin and friends whom he great-ly loved, and I saw in the distance the trees around "Cedarcroft," his country home. Coming back to Philadelphia I saw, at Mrs. Champion's, a fine crayon portrait of W. E. Chan-ning, life size, especially remarkable, as those who knew him said, for its beauty and depth of expres-sion; which was erecuted not long ago by a girl

sion; which was executed not long ago by a girl thirieen years old who had never seen him, had thirteen years old who had never seen bim, had no teaching in art, but said she was helped by the man in spirit-life whose portrait she was making? A swift run scross New Jersey brought me to New York in less than three hours, for a week's stay at a home on Thirty-Seventh street, in a re-gion that was out of the city in the days whon I used to be the start of the city in the days whon I used to go there as a Yankee country boy to visit my city cousins. I spent a day in Brooklyn, had a pleasant and valuable interview with Dr. Crow-ell in his quiet study on the upper floor of his a pleasant and valuable interview with Dr. Crow-ell in his quiet study on the upper floor of his simple home, and an evening in the conference of S. B. Nichols, where I met a goodly company of intelligent and thoughtful Spiritualists and in-quirers seeking the truth and alming to lift away the errors that cloud it. Go Sunday I resolved to "get religion," and so went to all the meetings my time would allow, in good orthodox fashion. The morning found me on Elefanth street at Suck's Hall, a taxiful and quiet place filled with a choice audience of some two hundred persons to hear Andrew Jackson Davis. On the platform with him was Mrs. Davis, whose pleasant voice was heard in the reading of hymns and prose se-lections. Mr Davis filled an hour on "The Heav-enly Guest,"-philosophical, critical, with rich gleams of spiritual insight, and flashes of humor, and concluded by calling the spiritual movement the heavenly guest of the age. In the afternoon I found my way to Everett Hall, in Brooklyn, to hear firs. Hyzer speak to a good audience with her accustomed eave and to meet a hearty greet-ing from C. R. Miller, who brings latd Spiritual-ism a living zeal and warm enthusiasm like that of a Methodist class-leader. In the evening I reach-ed Republican Hall, made one of a large audience that listened to Mrs. N. T. Brigham, as many have with interest for years, and spoke briedy at the close. Surely if I was not reasonably good that night it was not for want of effort on my part! Tuesday afternoon I went up to Harlem, six miles. I knew it, years ago, as aqualat old suburb, away from the clty; now it is a city all the way, the Third Avenue street cars and the Elevated Rallroad overhead reach beyond it, and a hundred and fifty thousand people pass daily up and down

Railroad overhead reach beyond it, and a hundred and fifty thousand people pass daily up and down these routes. I spoke there to a good 'audience and at eleven o'clock was in my room in New York, ready for rest and a journey west in the morning. I omitted to mention that in Philadel-phia I met Edward S. Wheeler, busy in a coin re-porter office in the week, yet ready to say a good word or to do useful work on Sundays, and in good heart and health. heart and health.

heart and health. I wanted to hear Dr. Buchanan, in New York, and to meet Mr. Kiddle and S. B. Bridan, but time falled. \* The Second Society of Spiritualists employs different speakers, and seems to be in good condition. Mr. Weldon, the main manager, is, I judge, a man of good intentions, but has made a grave mistake in employing Moses Hull, which and the provide the lower according to his a vulga and notorious free lover according to his own statement, who has never made any sign of repentance, but holds his tongue on that subject, like a moral coward, finding that it pays poorly to be a martyr and evidently wanting to get into favor again with the Spiritualists. Let him alone to go his own way: Wednesday morning I was whirled away from Wednesday morning i was whirled away from the city up the Hudson, and greatly enjoyed the shifting panorama of sky and cloud, of river, mountains, green fields, blooming orchards and lovely country homes as we sped swiftly along the river bank. Stopping at Rochester I went to Byron on Sunday, met J. W. Seaver, earnest and devoted as ever, visited Mrs. Tuttle, busy in her clairvoyant medical practice as she has been for more than thirty years and apoke to a gread commore than thirty years, and spoke to a good com-pany of substantial people. At Mr. Tuttle's farm house came the first spirit messages and intelligent responses, recognized as such, eighteen months before the Hydesville raps. I am writing at the home of a kinsman in this thriving and pleasant village among the hills. Every fortnight meetings are held here at the houses of the friends, who are addressed on these occasions by Mr. Gorton, a resident and a trance speaker, much esteemed in this region. On Sunday I am to be at Farmersville, among the grand gathering, and shall hope soon to be in Detroit

### Items From Philadelphia.

To the Editor of the Religio Philosophical Journal. The weekly visits of the JOURNAL add a mental pleasure to our household, that is now almost in-lispensible. The contributions to its columns are dispensible. The contributions to its columns are fresh and sparkling with gens of crystal truth. The type is large, and the paper heavy and strong, just what old folks like when their eyes begin to fall them. No personal quarrel or vile stable-boy lan-guage retailed as food for the grub-worms that always nibble at the roots of thriving vegetation. Is a word, the JOURNAL is just what we need, for after reading it we are not ashamed to pass it to our friends. I venture to say but few Spiritualists file away their papers, but use them as the churches do their tracts-circulate them for the good of mankind. But we want Spiritualism to givelaway.

do their tracts-circulate them for the good of mankind. But we want Spiritualism to givejaway, which, in its true meaning, is immortal life reveal-ed and demonstrated. This we claim Spiritualism did for us, hence we are ever ready to read and distribute its literature, and we are sometimes made to rejoice at the good results. Six months agagepeaking to a friend on the sub-ject of Spiritualism, a lady passing heard some re-marks which attracted her attention. Apologiz-ing, she made inquiry as to how she could get a knowledge of the subject and study its philosophy. Inquiring her name and residence, I offered her a few leading books which, I think, are best suited for beginners. She kindly accepted them. Meet-ing the same lady a few weeks ago she timidly said: sald

ing the same lady a few weeks ago she timidiy said: "I can no longer doubt the return of splitis; after reading the books you kindly loaned me, my mind became thoughtful on the matter. One afternoon while my husband was reading in the library, I was engaged in a little work in a chamb-er, and wondering whether, indeed, Spiritualism is true? If it is, thought I, why has not that dear mother whom I lost many years ago, come back to me? Just then a luminous ball, like fire, fitted across the room, and while I was wondering what it could be, the face of a dear friend who passed away long vers ago, seemed to be leaning on my-left shouldner I gave a shudder and all was over, but I know I was not deceived." This lady may never be an avowed Spiritualist, but the evidence she received will never permit her to deny its cardinal truths. Mrs. Saxon, one of your most welcome contrib-ntors, in a communication to the Journan, April 17th, refers to the difficulties spirits often have to find suitable mediums through whom they may reach their earth friends, and she clies the case of one who after nine years of unceasing efforts, gave tangible evidence to his dear wife that he still lives.' A similar case with which I am personally acquainted, may be interesting to the readers of the JOURNAL, though the laterval between the de-parture and the communication is not so long. It is as follows:

parture and the communication is not so long. It is as follows:

Nineteen years ago the McC. family left their native home in Australia and came to live in Philadelphia. The father and mother joined a chris-tian church and were ever faithful to their protian church and were ever faithful to their pro-fession; however, Spiritualism, that sweet sooth-ing angel encamped within their dwelling\_and-through the wife and mother who was developed as a medium, tame the gospel of light to the hearts of the household. A year ago "The flower encircled door of death" opened, and the father passed to "the bright Eden shore." Gloom set-tled over the bereaved home. Mrs. McC., though a medium, could receive neither sign nor token that her husband was ever near her. "Oh," said abe, " what would I not give to have a word from my husband. I fear that spiritualism, after all, is but a chimers that is as empty as a dream." Her sister, Mrs. P., one of the grandest physical med-lums in Australia, was communicated with, as Mr Mr. McC. often in life time expressed a great de-sire to see her; but not even there, had he given the least evidence of his presence. In Melbourn lives a young lady seventeen years old neared a med a great design the hom more the here.

In Melbourn lives a young lady seventeen years old, educated and refined, a medium, to whom Mrs. P. and huaband one day made a visit. The very first communication was a cordial greeting from Mr. McC., who passed away in Philadelphia, iden-tifying himself in a most satisfactory way, and then sending the following communication to his far away wife:

"My dear girl Polly, one whom I still love; I am a true friend. You must not think that a true friend. You must not think that because I have not manifested myself, that I am not present. have not manifested myself, that I am not present. Think it not; I am ever by your side doing my best to assist you. Remember I shall be the first to take you by the hand, when our heavenly Father calls you home. You often wonder why I cannot write? The power is there, but the mediumistic qualities are not. I have not much power to night, but I shall endeavor to come again. Is give you one of my old hand shakes in spirit. You must remember that I have not always this opportunity. God bless you, old girl! J. W. McC."

The slip of paper on which the medium wrote the above communication was sent to Mrs. McC, and she informs me that the signature is that of. and she informs me that the signature is that of, her husband. The endearing epithets, "girl," "Pol-ly," "old girl," etc., were always the affectionate way her husband addressed her, all of which was entirely unknown to any one in Australia. The test is complete, and Mrs. McC. is established in our angel philosophy. W. J. Colville from Roston, and late of England had quite a pleasant and social reception at the residence of Col. Kase, on the evening of May M. The Cotonel and his good lady are certainly among the most philanthropic to give our stranger medi-ums a quiet home-like retrest, from which they may come before the Philadelphis public. By such good men and means, mediums are aided to go forth on their angel mission, and bring tidings of great joy to a class of people that it would otherwise be impossible to reach. Mr. Colville gave a lecture in Academy Hall, May 12, to a full house. "This was the first time that a Philadelphis audience had the pleasure of hearing this medium." All that we would now say is, that Brother Colville is a phenomenon in medi-umship; his language is free, coherent and prehad quite a pleasant and social reception at the umship; his language is free, coherent and pre-cise; his answers to all kinds of questions, show a knowledge that must come from somewhere behind the throne. Prof. Carpenter is giving his psychological and mesmeric experiments, now in the third week, to crowded audiences, at the 11th street Opera House. Prof. Carpenter is a Spiritualist and is not afraid to say so, and in his wonderful experiments, he exhibits the power of fascination which may be used by the clergy, as well as himself, and thus he doubtless opens the eyes of some young converts, who some day will be grateful for the knowledge he imparted. In this way we may account for the case of the Rev. Carvosa, who prayed for the con-version of his son while plowing in the field, when unexpectedly he came to him with tears in his eyes, expressing deep penitence. I shall conclude Prof. Carpenter is giving his psychological and eyes, expressing deep penitence. I shall conclude with the words of a spirit, in the Harbinger of Light, December 1st, 1879, endorsing every word e sentiment: "It is one of the great duties of life to help one apother; let us then work together, friends; by so dolpg we shall help to bear one another's burdens. abolaer; is us then work together, friends; by so-doing we shall help to bear one another's burdens. Be/zealous in the cause. Faint not; neither be weary. Th race is well nigh run; push on, and a glorious crown shall be the reward, a crown not made with hands, but an everlasting crown, stud-ded with precious/swels, more brilliant than the rubies and diambnds of earth. The setting of your crown depends on yourself for its brightness; each good, unselfsh act is a jewel to its lustre; the brighter the life the more glorious the crown. "Abrough the whole of your tile is this crown being made; it surrounds each ous; to our eyes this coroned is always visible, surrounding the owner as with a halo of light. It is a part of your atmosphere or spiritual surs, following you wherever you tread. Sons and daughters, are ye obthe highest? Remem-ber your royal bright, be true to the other; then ye shall be prepared to take possession of your birth-right, even of a kingdom not made with hands, eter-nal in the heavens." Jonw A, Hooven. Philadelphia, Pa. Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal:

" Father King."

To the Editor of the Heligio-Philosophical Journal: I am prompted by an ardent desire for the ad-vancement of our beautiful philosophy, to make inquiry through the JOURNAL, as to the present whereabouts of "Father King" of spirit life. "Father King," it will be remembered, figured conspicuously in Athens County, Ohio, in 1984, talking audibly through a tin trumpet, in a circle wherein the Koons and Tippies were mediums. An account of his doings will be found in Buchan-an's Journal of Man, vol. 4, page 291, 1833, conied from the Cleveland Plaindesler of February, 1854. A member of the Tippie family came to Kansas in an early day, and settled in Linn County, and quite a lengthy account-of the wonderful things done by King, was written by Hon. E. Smith, of Mound City, and published in the JOURNAL some years ago.

I became acquainted with Erra Tipple in 1873, and until May 1878, I was quite familiar with the peculiar phenomena produced in his circles, and I was quite well acquainted (if you will allow the -term), with "Father King." Mr. Tipple came to my house, and in the pres-

ence of my family and one invited guest, and un-der the strictest test conditions that I was capable of arranging, we had a parlor lecture by the pre-Adamite man, spoken in fluent English through

the trumpet. In June, 1878, "Father King," for reasons given (as I've been told) to his medium, took his depart-ure from earth.

I remember he told meat one time that he had a medium in Florida, and another in France, and a medium in Florida, and another in France, and one evening when in circle at Tipple's, he told us he was to be in Florida at 100 clock P. M. that night, and left us at that bour. Now, if any reader of your valuable paper can give any information of his present field of, operations, or the address of his medium, he will confer a special favor jupon a number of your readers in this locality, as we wish to again have the pleasure and the profit of his heavenly wisdom.

to again have the pleasure and the prope of his heavenly wisdom. "That "Father King" is a veritable personage, having an individualized identity. I have no doubt, and Aumbers of the most inteflectual men and women of this district, entertain the same views, and it is worth a thousand miles travel to hear his between the thousand miles travel to hear his lectures, for they are full of wisdom, and lead the mind to the contemplation of the grandeur, vast-ness and completeness of nature in her manifold working, and her phenomenal evidence, of im-

mortal existence. The cause of Spiritualism is marching grandly forward in this locality. Many new converts with-in the past year have been brought out by actual demonstrated proof, and they are generally the thinkers, those who use their reason in making up reading of the plane stands are generally the a verdict. Old theology stands grim and surly, as her best minds pass by on the other side, and Spiritualists wait patiently for the rift in the clouds, to reveal the bright sun of truth, and prove by demonstration that man still lives. I wish the dear JOURNAL, and the science of life which it teaches a hearty God-speed. J. T. HAUGHET.

Paola, Kansas, 1880.

# From Whence Cometh our Dreams?

For more than twenly years I have been a scol-fer and an unbeliever in dreams, as being any thing more than the echo of our day thoughts. That God was directing our thoughts through the mazes and intricacles of our dreams, to my mind seemed to be only part and parcel of the many other supersitious ideas connected with him. For the past two years, I have heen a reader of spirit ualistic works, and have investigated some of their wonderful phenomens. Their beautiful the-ory in relation to communications with the other world through the mediumship of departed spirit friends, by dreams and other occult manifestaworld through the mediumship of departed spirit friends, by dreams and other occult manifesta-tions, comes nearer giving a reasonable solution of the question than any other. That God, who is "omnipotent," should be so limited and circum-ecribed in his endeavers to communicate with mankind, as to be compelled to resort to the un-satisfactory method of dreams to declare his will to mankind, is not only absurd, but to my mind is limiting his power and placing him but a little above man, who, we are informed. Is a creature begotten of his will. When we partially demon-strate the fact that these dream-thoughts are pro-duced in some instances by the efforts of our de-

begotten of his will. When we partially demon-strate the fact that these dream-thoughts are pro-duced in some instances by the efforts of our de-parted friends and retailves to communicate with-us, it is much satifier to arrive at some reasonable and natural conclusion, than it is to base them upon the all wise omnipotent God theory. I had a pleasant dream last night that, I sup-pose, influenced me to write this article. I have a cousin who resides in one of the principal cities of this union. In my dream I attended a recep-tion party given by him at his residence. When I arrived there, I found the reception parlor in care of some ladies with whom I waynut sousint. ed. I made my way to the family sitting 'room, where I found quite a number of elderly ladies. As soon as I entered this room, I was impressed with the thought that I would see my mother. The one I thought was her sat with her back towards me: As soon as I spoke, she, turbed and embraced me, uttering those words of love that only escape a mother's lips. The embrace, the words of love and affection were all so real that I awoke with a vivid impression that I had certainwith a vivid impression that I had certain: ly held communion with her. Whence comes our dreams? Are they simply the echo in the heart's corridors of our day dreams, or are they the impressions produced by an independent individual in another state of ex-Istence!

To the Editor of the Religio-Philosophical Journal; Much is written in behalf of the immortality of

To the Editor of the Religio-Philosophical Journat: Much is written in behalf of the immortality of the soul. Many new thoughts are generated; many strange and new manifestations, published; but in vain do I look for an article in the Journan, or. Banase of Light, setting forth the dutes of Spiritualists; the duties of those who profess to believe in the immortality of the soul, and in the wonderful spirit manifestations. Friends, you have certainly Observed that the Creator of the universe has made everything for a purpose; you have, no doubt, observed that every-thing performed in naturels executed with mathe, matical accuracy, and every object, as well as every power in nature, simple as it may seem to us, is a part, and a very necessary part, of one grand atu-pendoub whole. If you will consider the past, you will also realize that the manifestation's caused by our spirit friends, are directed by that all-power, and are also necessary to complete the work of the Creator. The question which now confronts us, " Are these manifestations to be witnessed by us, simply as we witness every other manifestation in nature? Are we only to recognize the greatness of that all power in them, or are we to pay special attention to them? - Are they brought to our notice for a special purpose? Those questions can only be answered by those who have ascertained the fact that man is a specied creation of the Creator, created in his image, possensing many of His at-tributes, and designed to assist Him in governing this universe, not only which in the flesh, but also when out of it. If we recognize the fact that we are created in the image of Deity, and are a part of the all-power in the universe, and that it is our duty to assist in

the image of Delty, and are a part of the all-power in the universe, and that it is our duty to assist in governing all, it will at once be evident that we must act in our every day life in conformity to the work which we have to do. Ought not, therefore, every true Spiritualisf, lead a pure, true, loving life, and prove by the same that he recognizes the fact that he is truly created in his Maker's image? Ought we not to listen to the voices which come from beyond, and ascertain what they wish us to do? I trust that some older Spiritualists will take up this subject and enlighten the people.

Mr. Preyer has read the JOURNAL very superficially if he has failed to see frequent articles on the "duties of Spiritualists;" scarcely an issue of the paper was ever printed but has had more or less upon the subject and the same may be said of our Boston contemporary.

# Notes and Extratts.

Matter alone has no aspirations. Heaven is order -hell is disorder. What does the Bible teach? Everything! The logical outcome of orthodoxy must be final moral chaos.

Jeaus came surrounded by angels singlog in the night air his praises.

A system of religion which creates in mankind selfshness is not a true religion.

Mohammed is enshringd today in all the brilliant imagery of the Orient.

A system of religion which creates in mankind selfishness is not a true religion.

Spheres in spirit-life are like grades in the ocial circle-differing only in refinement.

No man lives for himself alone, but every one contributes some share toward making the world and society what it is.

The current theology inculcates false views of God, thus depriving us of that instinctive relation which we bear to spirit.

Spiritual religion is a religion of facts and principles, and must be enduring, for facts never ose their potency,-nor principles their power.

Man must have a rational being to worship, cot a God of harbariam, for much of our record is mixture of old-time legends, with a little truth.

Two avenues only are recognized as the main thoroughfare by which man, the child, can ap-proach the Father, or fountain of intelligence. One is called reason, the other revelation.

**Conditions** in spirit-life are, in a large de-gree, the result of individual action; and they who beautify and adorn their spiritual natures, will; in the future, have little cause for complaint.

Man differs from all grades of life below him; there has been implanted within him desires for a continuance of what he now is. This desire is not found in the animal, vegetable or floral kingdoms.

The ancients had an altar dedicated to the un

instructions to my door keeper are now, and slways has been, never turn honest, sober men or women away from my meetings, but pass them in; but if they chew tobacco, smalle, or use any kind of liquor, they are as well sple to pay ten or filteen cents for news from splitt-life, as they are to pay for alcoholic drinks or tobacco. It would take me a half-day, at least, to answer this hungry soul, provided I could come in rap-port with any of his spiritual friends or relatives. In my present state of health, I cannot do it; nev ortholess it pains me exceedingly to turn so many buring my Lwenty five years on the platform of

Spiritualism, I have donated in the form of se-ances, benefits and money, many thousands of dollars. Since the 26th of March, I have contributed \$75 besides the free list, and that, too, when I could illy afford it; and more especially when in every place I speak I find Spiritualists sustaiping papers, meetings, lectures and frauds, who have no interest now, and never had, in Spiritualism, save the dimes they have received or are receiv-

At Des Moines dùring April isst, Melville H. Fay and wife gave "a highly filustrated religious lecture" on Spiritualism, to a jult house at twenty-five and thirty-five cents admission, under name of Cuimmins and Braddon. This man Cum-mins is Melville H. Fay, one of the notorious frauds now imposing upon the public as spiritual mediums, and yet the Spiritualists of Des Moines are too poor to pay for honest mediumship or good lectures from such men as Baxter, Colville and Brown, or such wemen as Mrs. Watson or Mrs. Emma Hardinge-Britten. This man Cum-mins, alias Fay, with a half dozon other alians, was seen on the Saturday preceding his "highly il-lustrated religious lecture" on Sunday evening at the Opera House, April 11th, 1880, in the cemetery near the monument on which were inscribed the name and facts of the communication he produced at the Opera House on the 11th. On the 12th of name of Cummins and Braddon. . This man Cum. name and facts of the communication he produced at the Opera House on the 11th. On the 12th of May at six o'clock P. M., I met Fay and wife (f) at Anita, and he is really Cummins. As is their practice, they left Des Moines at three b'clock, A. M. Monday, the 12th of April, for the fact that the Fay combination has a real and and and here that the Fay combination has sgain and again been ex-posed by the RELIGIO PHILOSOPHICAL JOURNAL and the Emmer of Light, and yet leading Spiritual lata, too poor to engage good lecturera, flocked by the hundred to the meetings of these frauds, and the hundred to the meetings of these frauds, and they offered to guarantee good pay if they would stop over a day or two longer. Truly the Spirit-ualists are consistent in their opposition to you in your effort to purge Spiritualism of such im-postors as these, and in their support of them whenever they come along with their shows, tricks and frauds. I am in possession of facts and conversations had by sundraparties with, and in regard to the Fays, that excels anything yet pub-lished as obscene matter. And yet the call for help, such as the letter herewith sent you, comes help, such as the letter herewith sent you, comes up to us dally. Truly the hartest is great, the laborers few, and frauds are plenty, deception rife, and truth blushes and takes a back seat for want of honest support.

E. V. WILSON.

Daniel Gordon writes: Ever disseminate the immortal truth; never fear ridicule nor crouch in a corner for popularity-that is the wish of thousands of your unseen but firm friends.

J. W. Scally writes: I cannot close without saying to you, go on with your good work; the more I read the JOURNAL the better I like it. I know your course is right.

Mrs. M. E. Brouson writes: Having had the reading of your progressive paper for the past aix or seven years, we have come to consider it a part and parcel of our household necessities.

\*G. H. Coomer writes: I am highly pleased with the JOURNAL, and the able and impartial management of it. That you may live long to direct it and the good it is trying to accomplish, is my sincere prayer. You may consider me a life subscriber.

G. B. STEBBINS. Friendship, N. Y.

Odor Test.

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In childhood I lived much of the time with my grandmother. In a bureau drawer she kept a kind of grass for its delicious odor. Our family moved west; years flew by. In our far distant home we heard of grandma's death. She had gone to rest, while the never-ceasing years brought change, toil and trouble to me. Early in life I marsied and settled in Iowa. Just here'I will say that I was always skepilcal in regard to any doctrine, Spiritualism included; am not convinced without proo but I am ever ready to aid the sick, as my mother

and grandmother were before me. A lady called me to see her sick babe. She had sent for a medium. Said she, "You must stay to our scance. I want you to be convinced." The medium, a lady, came. I held the sick child while medium, a lady, came. I held the sick child while sitting in the circle. In a few moments the me-dium came and sat at my feet. The mother of the child said. "She acta queerly," said I, "Perhaps, because I am here." The medium replied, "Yes, you are going to get a test from an old, old friend, your grandmother." Still doubting, Yasked, "Can she give me the name of the grass she kept in her-bureau drawer." (I did not expect the odor, and had forgotten the name.) Without replying, the medium reached down to the floor as if picking up something, rubbed her! hands together, waved them about a second or two, and instantly the roofn was filled with a most delightful odor whick none of those present had ever known before. To me it was perfectly natural. Every one was sur-prised. It was mid-winter-not a flower or plant in the room. She then asked me if it was natural. and told me the name. I wish every trouble-tried mortal could know the balm, the enduring peace which that scance and test brought me. She told me many other things that have since been fully verified.

L. E. LUCS.

Thes. Woodlif, of Gold Hill, Colorado, yrites: Mr. Richard Bray, an engineer at the Belcher mine, Gold Hill, in this State, dreamed he saw one of his cabin partners, who lost his life by the fire in the Crown Point mine, 1800, and couvers-od with him about some money that the deceased had hid beneath the cabin floor. Next day, along with another partner, Mr. Bray took up the board in a certain corner, and found an oyster can with five twenty dollar gold pieces, just as the dream specified.

E. A. Sharpe, of Minneapolis, Ka., writes: There has been manifested a steady increasing in-terest in Spiritualism since our camp meeting last summer; notwithstanding some black goats have crept into the fock the cause is steadily advanc-ing. Last Sunday the Spiritualists of Pleasant Valley listened to an able lecture from Mrs. Dr. A. D. Howes, of Delphos, formerly of Iowa, who is now laboring among the people of this county. She is doing a grast work, performing many re-markable cures and dealing deadly blows to al-lopathy, drugging and fashionable suicide. She is the right woman in the right place. Extensive preparations are slready being mails for our camp meeting to be held at Delphos in Ausuat, where there are some earnest workers.

MATERIALIST.

### Strange Phenomenon.

On Sunday morning, March 7th, 1880, at seven o'clock, I was asleep in my bed, in room No. 55, on the third floor, in the Chemeketa Hotel, in on the third floor, in the Chemeketa Hotel, in Salem, Or. I awoke in consequence of a hand griping my right shoulder and shaking me to that extent that I felt the jar of the bed, and I became-wide awake. A large window was in my room facing eastward, and the room was very light. From above me, reaching down from the open space, appeared a well developed arm/of a lady, as if ent out from 'the body at the shoulder-blade, and the hand griped my shoulder. The beautiful white fingers appeared from a gray delaine cover-ing of the arm. There was no body to the srm. I gazed at the wonderful appearance for some time and did not speak, nor did I hear a voice. I know that it was not the arm of a living lady; and that no person was in the room, as I had facked my room door in the evening on retiring to bed. I felt an intense feeling of love toward the lady, and it seemed that it was reciprocal. I seemed to and it seemed that it was, reciprocal. I seemed to be in celestial atmosphere with exalted sensitions. Finally, after some time the arm and hand grad-ually faded into air. It was then that I felt a strong desire to know whose arm that was, or why it had awakened me, and for what purpose. I examined

wakened me, and for what poppose. I examined the lock of the door in my room and found it se-curely locked, with the key inside. I had been at a revival meeting in the M. E. Church the evening before, and my mind had not run on séances, nor materialised arms or bodius. I wrote down at once this strange phenomenon, and cannot solve the my term. and cannot solve its mystery. DAVID NEWSOME.

Salem, Oregon.

Jos. S. Burr writes in substance as follows from Leesburgh, Ohio: Perhaps no hall in Eastern Ohio is more used than ours. On the 29th of January we celebrated the one hundred and fortythird birthday of Thomas Paine in a becoming manner. The C. V. Times gave place to some seven columns of the proceedings. On the 31st of March we celebrated the anniversary of modern Spirit. we celebrated the anniversary of modern Spirit-ualism. The sudience was large and unusually attentive. We have been favored with the pres-ence of Mrs. Shepard, of Minnesota, a talented in-spirational trance speaker. I am an old maß and have been favored during my day and generation, with the privilege of hearing many of our most talented statesmen speak upon various national topics; have heard a great deal of preaching by first class christian ministers, and addresses, by literary and scientific men, yet I cannot call to my recollection any discourse from any source superior to the one delivered by Mrs. Shepard. I do not profess to be a Spiritualist, yet I cannot comprehend Mrs. Shepard's marvelous powers, unless I simit that she is inspired by some spirit-ual being residing beyond the common walks of mundane life.

known God. Now, they are not alone in their worship. Nearly all altars have. been erected to the worship of a God that was unknown-that is, not.understood.

If there is a unity of man with Deity, then this unity must necessarily continue between individ-uals, and if between individuals, then between spirits, else there is a break in the chain, and the whole fabric falls to the ground.

Divine light and effulgence is not shut up; no loors bar the progress of any that would enter into the store-house of nature's divine abode, there to unravel all the seeming mysteries of life. Step by step the ascent is gained, and thus it is that we come to know the grand law of life that governs all things.

In the 15th century it being an axiom that the Church abhors the shedding of blood, therefore the Bishops and Archbishops went into battle armed with clubs, and made no scruple to knock down an enemy, and beat and bruise him to death, though they held it unlawful to run him through with a sword.

Southern mocking birds well deserve the name. They initate not only the songs of other birds, but human whistlers as well. A lady of Macon, Ga. relates that her pet mocking bird often deceives all the inmates of her house by its clever initation of the postman's whistle. They go out to get the letters, and find Jack on a spray, near the fence, blowing his whistle and looking entire-ity innocent of any intention to hoar the family. ly inpocent of any intention to hoax the family.

Spiritualism in its fullness and complete. Birfituatiant in its milless and complete-ness is confined to no one school, but embraces all schools and all worlds, gathering from one to impart to another. Could you remove the 'vall and look into the life immortal, you would see a band of Workers inboring earnestly for the welfare of themselves and all connected with them, journeying to and fro, encouraging the weak and timid, and strengthening the strong. This is not the work of God, as an individual, but is the work of God being outwrought through the lives and by the assistance of ministering spirits.

True religion with the mask torn off, consists not in the mere professions and adoptions of creeds of faith; not in the attendance at churches; not in the envolument of names on the Church Re-cord; neither is the dead professions of faith in Jesus's mission; nor yet upon the emblazoned, epitaph of christian on the marble tomb stone or epitaph of christian on the marble tomb stone or polished granite monument, but in living a life free from transgression of the laws of God for the health and saivation of body and soul; and in dealing honestly, justly, and in love to all man-kind; in rising above the mere life and love of self, and living for the bilss of humanity and the glory of God.

glory of God. The first person who revealed to me any posi-tive evidence of a future life, was a poor, illiterate man; and only charged one dollar! Too cheap, too cheap! My spirit bounded heavenward with joy and gratitude! I gave the poor man twenty dollars, and of all exchanges in a life time, I thought it the most profitable. Many years I had been paying money to minialere, that I might learn something about a future life, but no light shone through them; while this poor, unlearned man, a babe in knowledge, had lifted the windows of heaven, and let the light stream in to the inner sanctuary. Truly did I feel that the weak things of the world, in the power of God and his angels, are stronger than all men wise in worldly wisdom. From that day the world looked brighter to me. The murmuring of the brooks, and the songs of the birds were more musical; there was a grand-er beauty in the hills, vales and mountains; God was a power to be seen and heard reversed for his goodness and mercy to all. Humanity looked better, nobler!-W. Church.

#### RELIGIO PHILOSOPHICAL JOURNAL. 'MAY 29, 1880. THE PHILOSOPHIC IDEAS; CHICAGO & NORTH-WESTERN Spiritual Aspect Nature Presents RAILWAY J. WILMSHURST. J. WILMSHURST. In the opening chapter, the problems to be ofted, involving the principles of Motion, LTR, and Helms. Ye based is thirty-its questions, which are discussed in the dama. The author starts out with the charmed lides of Pantheistic Determ—all is God, God is all. In developing big heas he bends everything to one principle—Love, I it has been said "Knowl-edge is power: more correctly. Being or Love is power: Knowledge isguidance; the two combined—Wisdom. Love translated into dally iffe, will make our every day a poem —in the morning, prose: at noon, blank verse; afternoon, rythmic: evening, times and guerrie verse. Motion is the first and Motion, the variety, constitute all existance. Love in motion, is harmony. Harmony is the development of love-love enfolded—progressed and ever progressing. Live wells learn well; teach well, and love well. Well case and well educate. Be tree philosophers, now and for a ever more. -) 18 THE (-Oldest, Best Constructed, Best ' Washing Machine that will Wash Cleaner, Quicker, with Less Labor and Wear and T Equipped, ROBBINS FAMILY WASHER AND BLEACHER, Pat'd Oct. 3, '71. RAILWAY OF THE GREAT WEST. THE ORIGINAL AND ONLY PERFECT SELF-OPERATING WASHER IN THE WORLD. No rubbing required. No more yellow clothes nor hard work on washing day. No more rubbing clothes fall of holes. Seeing is believing, and if you will try & once you will never again wash without it, nor use any other washing machine. It is the Bast in the Work, and will wash anything from a lace surtain to a horse blanket, and can not get out of order. It is to-day, and will long remain the Leading Railway of the West and North-West. Good Agents Wanted, both Hale and Female to whom Liberal Inducements are offered, Agents can make from \$10 to \$100 per week. 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Government is made up of two elements, coercion and concession, force and compro-mise, punishment and wardon, sovereignty and freedom, continuity and change: They and recedom, continuity and change: They antagonize, yet they concur. The perma-nency of the organization will depend large-ly upon the aptness with which these an-tagonistic functions are divided, according to the ability of the persons who exercise them, to exercise them for their own true interests which will be found in the large interests, which will be found in the long

run to be the interests of the whole. Religious organizations arise among men at least as early as the military, and long before either industrial, educational, charitable or philosophic organizations are pos-sible. This is because, like the military, they do not stop to persuade men but com-mand them, the only difference being that the military command is backed by visible force, while the religious command is be-lieved to be backed by invisible or supersti-tious force. Both are adapted to bring man out of the savage into the civilized state because they control the will without stopping to appeal to the judgment which is as yet, undeveloped. Religious organizations are also peculiarly adapted to control the mind in its infantile condition, because they disarm the egotism which would naturally rebel against being ruled by another human being no wiser than itself, by issuing every precept, not as a human opinion as to what is wise, but as the command of God as to is wise, out as the command of God as to what is right. It is not "thus saith Socrates or Plato," but "thus saith the Lord God Omnipotent, Ruler of hearin and earth." And though the actual placept may have been concoded between the three heads of been concocted between the three heads of Shaphan the priest, Hilkiah the scribe, and Josiah the king, (Vid. 2 Chron., ch. 34) and though these three combined might, in their individual capacities be unwilling to claim any equality with Socrates or Aristotle, yet when the joint concoction of their col-lective brains is published to the Jews with the sacred prefix " Now the Lord spoke unthe sacred prefix, "Now the Lord spoke un-to Moses and said" the precept disarms egotism by its holiness and carries with it an amount and a kind of divine sanction which it could never have had if issued in the names of Shaphan, Hilkiali and Josiah.

A great stride was made toward organiz-ing men on philosophic bases, when Jesus substituted the preaching of the gospel for the sacrifices of the Temples, and thus laid down the first planks of the bridge on which manking could pass over from superstitious mankind could pass over from superstitious worship to scientific investigation and elucidation, without giving up old organizations. Or if the real substitution of the philosophic method for the superstitious had previously been inaugurated in Judea by the wise Hillel, it was at least made effective by the popular, literary and poetic attractiveness of the teachings of Jesus, by his bold and demo-cratic denunciations of the religious classes of his period and by his messianic and mir-aculous assumptions. Romanism attempted again to substitute the altar for the platform, but as it had no living sacrifices to present, its pretended presentation of Jesus as a sacrifice, however figuratively set forth by paintings, statuary, sacramental wafers and crucifixes, was still not a visible fact, but an intellectual and sentimental idea, which could not be explained without a speech, and this speech or sermon saved the plat-form, in spite of the desire of Romanism that christianity should be wholly authoritative and not in the least degree reasonable, scientific or philosophic. From the time of Luther to the present, the altar and the ele-ment of sacrifice, which are the remains of the ancient sacrificial temple, have been dis-appearing, while the pulpit has expanded into the platform, and in the more advanced obviewe the minister has each off the churches the minister has shaken off the mental as well as physical robes of priest-hood, and has become a philosopher. This gradual but sweeping change is visible even in the architecture of the various christian denomination. In the conservative as in denominations. In the conservative as in the Catholic and high church Episcopal, one of the four sides of the interior of every church edifice is devoted to the altar, which is the type of the sacrificial idea in religion. But in the more disintegrated Protestant churches (for all Protestantism is the process of disintegration or crumbling away, that is going on in Romanism) such as the Congregational and Unitarian, every vertige of the altar has disappeared, and the plat-form, i. e., the appeal to the judgment has taken its place. Boubtless many of these appeals to the judgment assume that the judgment is still a very much be-clouded faculty, but what I am now discussing is the change of outward method, from the superstitious to the philosophic, which in Protestantism is great though not complete. The change in the quality of the pabulum that is distributed on the platform, from a more superstitious to a more philosophic article, is rapidly going on. Congregational and Unitarian, every vestige while philosophy made a great gain, in the substitution of argument (preaching), for sacrifice (blood) as a mental method, yet it is obvious that it has achieved no very great triumph in net results, so long as the preaching is but the verbal shadow of the blood, the perpetual feiteration in words of the value of the sacrificial principle. The recalling the memory of the bloodflow to the imagination, is not to be despised as an advance in method, and in the habits of thought which it presupposes, upon the act-ual exhibition of the sacrifice of blood, for sin, to the eye., The whole principle of propitiatory sacrifice also undergoes in Protpropitiatory sacrifice also undergoes in Prot-estantism and in modern Romanism an etherealization, whereby it is transformed into a type of attroism, or the physical em-blem of the consecration of one's own life to the welfare of humanity. It thus be-comes the bridge on which religion can pass over without a disruption of its organiza-tions from the superstitious idea of killing a lamb to atome for sin, to the scientific and humané idea of devoting our energies to the service of all men. The principle of eclecticism in the human mind is such, that out of a composite and many sided religion, which makes itself "all things to all men, in hope by all means to save some," each

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religious mind selects that which seems to him best, and hence his religion continues to be the highest view he is capable of entertaining, concerning the philosophy of all things, whatever it may seem to be to oth-ers. The fear that the human mind will ever be drawn from a religion which it is able to conceive of, as being better than any other to one which it is according of other, to one which it can conceive of as being worse, is pherile and groundless. The child clings to its rattle-box until it under-stands the doll and no longer. The doll pleases it until it is displaced by the poodle, or the fairy story; these suffice until it begins to appreciate the pony, the novel, or the emulation of the school room; these until it yearns to mingle in the real contest of life and achieve wealth and a name, and these, perhaps, in turn until it is felt that there should be some higher life and nobler wealth than these. There is no real backsliding in the soul's aims, however much the realities of life may compel us to change our methods by recognizing more truly the limits in our capacity, and the disappearance of so much of the supposed worth of things, as arose from their illusions or their novelty.

The slow evolution which has been going on in christianity for twenty centuries, while it has sometimes seemed to be complicated by needless impediments and coun-ter movements, has at least resulted in bringing man, so far as Hebrew influences are concerned, forth from the sacrificial and toward the scientific age. In so doing it finds its masks removed, the fables in which it originated disappearing from the popular faith, and a large part of its recorded his-tory, set down as destructive of civilization and promotive of ignorance, poverty, crime, craft, persecution, brutality and war. It finds charged up to it the destruction, through bigotry, of millions of volumes of ancient learning, and in reply it claims credit for the preservation of the few thoucreat for the preservation of the few thou-sands of volumes it allowed to escape. It confesses the squandering of millions of lives in the Crusades and other wars for the Cross, but claims to have sheltered the victime of baronial just and greed, and to have not established the defined and the defined the have protected the defenceless. It admits the centuries of terrific persecutions and wholesale slaughter . for witchcraft and heresy, but pleads that many a deathbed has been made dramatically triumphant by the glories of the future world, that were revealed just as the curtain fell. It has disinherited millions of widows and orphans of the accumulated wealth of their hus-bands and fathers, but in return it points to the colleges, hospitals, asylums and mis-sions it has endowed, with money that would otherwise have been employed in productive industries that had nothing whatever to do with promoting the glory of God.

On the whole we are not particularly proud of the impartially scanned record of christianity in any age. The Greek civiliza-tion which stood expressed through a religion in which nothing but poetic truth was claimed, which had no sacerdotal order and no religious organizations, was probably kinder, more humane, and far more promo-tive of pure and strong domestic loves and of high personal freedom and honor, than christianity in any of its forms has ever been, except certain forms of modern lib-eral christianity, so-called, which are in reality no christianity at all, and are far more Greek in their origin than Jewish. In Greece the life centered around the art-istic development of the body and the mind. It was joyous. It measured time from the periods in which the national games were celebrated. Its leading factor was pleasure, not problematic but positive, not theologic but actual, not after death but out of the abounding fulness of life. Modern civilizaclaimed, which had no sacerdotal order and abounding fulness of life. Modern civiliza-tion can hope to advance beyond it only in degree—hardly in kind.

To revive philosophy, therefore, is to bury monkism and revive Grecianism, in methods as well as in tone. I know of but one prin-ciple which can be borrowed in any degree models for th

hand, the faculty, resident and occasional or "star" and "stock" included, would bear a ratio to the congregation or audience less than that borne by the faculty of a college to its students, and more nearly proportion-ate to that of the acting staff of a theatre. to its audience. Twelve resident and thirty to its audience. Twelve resident and thirty pocasional lecturers, all of skill and reputa-tion, might do justice to a continuing audi-ence of from 1,500 to 3,000. The Chicago Philosophical Society is an unmatured school of philosophy, too simple and demo-oratic in its organization to be very per-manent or very strong. It is able to secure an average attendance of, perhaps, a hun-dred and fifty, relying solely on amateur lecturers, who are casually invited and conlecturers, who are casually invited and con-fined to one lecture. It is safe to say that it does not call out one twentieth of the persons resident within easy reach of its lectures, and fully in sympathy with its aims. In some instances this imperfect co-opera-tion results from want of acquaintance with its methods, and in others from a feelwith its methods, and in others from a feel-ing of its inadequacy to meet the diversity of wants most felt by philosophic minds. Still without speaking from an intimate and interior acquaintance with the Concord Summer School of Philosophy, which is open to most of the same defects we judge the Chicago Philosophical Society to have been as with a school in its scone as any in as useful and catholic in its scope as any in

A faculty of twelve resident and thirty occasional or star. lecturers, all paid for whatever service they render, should be buttressed around and fortified by a life membership of from two hundred and dfty membership of from two hundred and fifty to four hundred contributing and ruling members, standing in the same relation to the financial responsibility of the enter prise as church members do to the "material welfare of the spiritual zion." Exactly what should be the terms or basis of life membership, it might be premature and prejudicial to suggest further than that they should combine ample pecuatary conthey should combine ample pecuatory con-tributions with approved reputation, intel-lectual freedom and experience. Yet I would not vest in the life members a con-trol too absolute. Those who are members for a year, by the purchase of a season ticket, should have for that year a separate but equal voice in the proceedings affecting that year, like that possessed by one house of a legislature over another. But the con-trol of the college property and the selectrol of the college property and the selection of the resident faculty should inhere in the permanent membership, while both should have a voice equally in questions of temporary policy, instruction and enter-tainment. In the event of difference between the two, questions should be decided by the casting vote of the faculty, or of its head, according to whether it were a deliberative or an executive ques-tion. The brilliant and successful course of Sunday lectures devised by Messrs. Henry D. Lloyd and A. B. Mason, in Chicago a few years ago, had a life exactly proportionate to its versatility. For while religion will thrive on the repetition of the old, philosophy cannot be made to survive the continual presentation of something new. Fortunately the universe is so com-pactly crowded with new truths, that this distinction presents no reason why philosophy shall ever pall upon our appetites, except that to be found in human inertia and limitations. Again, the highly successful course of Sunday lectures by Mr. Applebee, exhibited on his part a fertility and range of resource that was marvellous. Had he been backed by a college of philosophy, capable of interspersing his exceedingly in-teresting lectures with continued series of discourses, to the number in all of four a week, he would have been called upon for simply human as opposed to super-human labor, and the course would have been still running. Permanent institutions must rest not on individual genius, but on associated effort.

# NORMAN McLEOD UNDER A CLOUD.

by the uncalled for statement in the Press and the presence of the police, and that her fath-

er's wishes were not carried out. General McLeod had intended to have a spiritualistic speaker at the funeral of his wife, who died about a year previously, but was defeated by the same party. He was determined to have his own funeral conducted to suit him-self, and made, as he thought, proper arrangements, but even in this, bigotry triumphed over the love a child should have for a father.

Mr. G. B. Solders was thoroughly in earnest to have General McLeod's wishes fulfilled, and only forborg when the members of the family signed a paper, taking the responsibility on themselves. This he informed me, and I presume will be more than willing to produce the paper.

Norman McLeod's great love for his noble father is now being exhibited. His zeal has lead him to make a tilt, which leaves him in a most pitiable condition, and I leave the public to brand him with the name he has earned. HUDSON TUTTLE.

## Berlin Heights, O.

STATEMENT BY THOMAS LEES.

To the Editor of the Religio-Philosophical Journal: Knowing something of the facts in the Mc-Leod case, as to whether the General was a Spiritualist, and wished his funeral services conducted according to its rites, I cheerfully certify to the statement made by Mr. Hudson Tuttle in his reply to Mr. Norman McLeod, and submit the following as proof:

### EXTRACTS FROM MY DIARY. .

"Wednesday, July 23, 1879. "Calledon by Mr. G. B. Solders, the execu-tor of General McLeod, to inform me of the General's death the night before, asking me to make arrangements time spiritual funeral in accordance with his views and desires. I telegraphed Hudson Tuttle to come and officiate, and engaged Lyceum Quartette to sing."

"Thursday, July 24th, 1879. "Received telegram from Mr. Tuttle, saying that he would come. Solders called to say that he did not think Norman McLeod would let Tuttle-speak, but told me to have everything ready in case he was not opposed."

"Friday, July 25th, 1879. "Mr. Tuttle called. I took him to the office of G. B. Solders, who read us his statement of the General's request for spiritual funeral, which he designed reading to the children, so as to shoulder the responsibility on them, if they refused to let Tuttle conduct the services. 1 o'clock p. M., I started to the funeral tat 80 Courtland street, with Mr. Tuttle. Twas met by Mr. Solders, who said they would not, at any price, have Tuttle officiate. I found two or three policemen patrolling the yard. On Mr. Solders introducing Mr. Tuttle to Mr. Hiram McLeod, a son of the deceased, Mr. McLeod said that he was sorry any trouble had arisen; Although not a Spiritualist, he for one wanted his father's wishes carried out."

That General McLeod was a Spiritualist, is known to every one who knew him; hundreds can be got to testify to this fact, some of these friends of twenty-five years' standing. would refer, in confirmation, to two or three of his neighbors: Capt. Samuel Turner, 201 Detroit street; L. J. Kohn, 184 Detroit street; Samuel Curtis, 24 Fulton street, and Charles

Pease, E. Rockport. My first personal acquaintance with the General dated from the summer of 1877, when he requested my presence by letter, for the express purpose of talking over spiritual mat-ters and Spiritualism, hoping then that I would see to the funeral services of whichever went first, him or his wife, she being plesent. The General, ever true to his convictions, sent for me immediately on his wife's death. i again quote from my diafy:

"I received a letter from Ganeral McLeod through the hands of his son Hiram, announ-cing the death of his wife, and asking me to arrange for a spiritual funeral, which I did, but was prevented from seeing him, so the General under the impression there was no speaker in the city, was persuaded by his fam-ily to call in a Methodist minister. Sometime after the funeral he realized how he had been deceived, and in order to prevent a similar occurrence at his own death, he left positive instructions with his attorney and executor, G. B. Solders."

Notices of the book having from time to time been kindly given by our spiritualistic journals, and an advertisement announcing it as "nearly ready," having stood in Mr. Burns's paper almost two years past, the public as well as Mrs. Horn's friends very reasonably inquire why this important production is thus kept from the fight? In reply she can only say, that she has used all means in her power to accomplish its publication, and fall-ing, she has endeavored to obtain her man-uscript of Mr. Burns without success, and as its spirit editors declarge that it is , too impor-tant a work to remain uppublished, her only recourse is to journey to England and there to compel the restitution of her property to compel the resultant through the courts of justice. In the cause of Spiritualism, HENRY J. HORN.

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ALL'ENDORSE IT.-The "Recorder," Americus, Sa, says: "Elerks, Senators, Representatives, Doc-tors, Lawyers, Citizen-Mn public and private life, are testifying by the thousands, and over their own signatures, that a remedy has been found for Bright's Disease of the Kidneys and for Diabetes; these are respectively known as Warner's Safe Kidney and Liver Gure and Warner's Safe Diabetes Cure 28-13-14.



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It is that of basing the organization on three classes of coadjutors, viz, executive on or official members corresponding to the priesthood or ministry in religion, except that their functions shall be divested of every element of superstition. Second, the interior, aristocratic body of life members whose means, wisdom and skill shall give direction, continuity, force and tone to the organization. Thirdly, the 'of polloi or general congregation of persons desiring to avail themselves of that Commerce of Ideas of which a Temple or College of Philosophy should be the centre.

Most scientific organizations do not get down to the people, because they so confine their work to investigation, and the elucida-tion of new investigations, in some one nar-row line, that neither the principles of any science nor its perfected details, are ever presented. Hence they are barren except to specialists. Men of business, and their fam-illes, know no more of Royal Geographical Societies, or Ethological or Paleontological Societies than horses know of Hebrew. They want only as much of the general principles and results of the study of any scholar in any department, as can be stated to them in an hour at farthest, once or twice a week. Hence a very trite and uninstructive sermon seems more instructive to them than a very able report upon any branch of science. The penalty awarded to scientific men for not bringing their ideas within reach of the people, is that of seeing them suppressed, starved out or crucified by the

popular contempt. A college of philosophy while guided by an interior corps or faculty of specialists competent to the work of investigation, and so far performing the function now per-formed by scientific associations, would also hold its faculty to the duty of elucidating their several departments of science in an attractive and skillful manner, and of presenting not merely or principally the details of progress, of interest only to specialists, but also and chiefly the general principles and net results which would be most inter-easing to those who had not made the sciences in question a special study.

Our present churches, considered as colleges of philosophy, have a faculty of one member, the minister, who is expected to smatter over every department of ignorance, in a manner to drop a sugar plum of some kind into the open mouth of everylistening auditor. Outside of and sustaining him is a corps of life members, known as the re-deemed, but who in a financial sense might more properly be spoken of as "the pledg-ed," since upon them falls the burden of seeing that the faculty is maintained. This seeing that the faculty is maintained. This number of tife members varies from thirty to three thousand. But they give tone to the feast and in the long run decree what the Lord shall be permitted to say, and what not, through the mouth of his anoint-ed. Outside of these are the congregation, generally twice or thrice as numerous as the membership, under a popular preacher, but sinking to one-half the membership under a tedious one. In a college of philosophy, on the other

#### The Truthful Statements of Tuttle and Lee Overshadow the Recreant Son of a Spiritual Sire.

To the Editor of the Religio-Philosophical Journal

My attention at this late date has just been called to a letter of Norman McLeos in the Cleveland (Ohio) Leader of April 17th, wherein he makes a gross attack on my honesty and veracity. I was reported in the Leader as saying at the anniversary: "I see before me the spirit of General Me

Leod, who wants me to protest against the orthodox services at his funesal, when his dying request was for spiritualistic services."

Norman McLeod takes exceptions and says in his letter in the Leader of the 11th:

" My father's last sickness and death having been at my house, I am in a position to assert most unequivocally that no such request was either made by him, or implied by anything he said or did. ... From the whole we must infer: (1) That my gifted fatherwho was ever a man of the strictest weracity -made no such untruthful communication to Mr. Tuttle. (2) As he could not have been the author of that communication, his spirit was not seen by Mr. Tuttle. (3) His spirit evident. ly not having been seen by Mr. Tuttle, either Mr. T. himself was imposed on, or he in turn, is an impostor, and a base calumniator of the revered and honored dead, to say nothing of the heart stricken family."

He makes an unqualified statement, in his zeal to destroy spiritual evidence, every word of which is utterly untruthful. The question is not whether I did, or did not see the spirit of General McLeod, but whether or not he desired a spiritual funeral service. Let me make a statement of the case. I received a telegram from Mr. Thomas Lees, acting for Mr. G. B. Solders, executor of the McLeod estate, re-questing my attendance at the funeral, as it was the General's request that a spiritualistic speaker be employed. I was in Chicago, and only by considerable sacrifice could I attend, but I knew General McLeod, having formed his acquaintance at the spiritual meetings, and I felt it would be neglect of duty not to do so. After an all night's fide I met Mr. [.ees and Mr. Solders in Cleveland, and was informed by them that certain members of the family had determined is set aside the last request of their father, and have an Evangelical minister. Mr. Solders informed me that he was determined to fulfill his obligations, and desired me to attend the funeral with him, although not ex-pected to take any part. I did so; and when Mr. Lees and I reached the residence of Norman McLeod, two policemen patrolled the premises to prevent an interruption.

Mr. Solders, as executor, paid me my expens-es and for my services, as he said General McLeod had provided.

McLeod had provided. While standing outside before the services, Hiram McLeod came to me and made spolo-gies in the presence of Mr. Solders and Mr. Lees, saying that, although he was not a Spir-flualist, he was in favor of his father's wishes being carried out," and after I returned home Mrs. Mary Beckwith, through a friend, Mr. Kohn, 184 Detroit street, W. S., sent warmly expressed regrets that I had been so insulted

To further show how Mr. Norman McLeod perverts the truth when he says that no request was made for spiritualistic rites, and that he ' is in a position to assert most unequivocally " is in a position to assert most unequivocally that no such request was either made by him, or implied by anything he said, or did," I would refer to Mr. Hiram McLeod, and Mrs. Mary Beckwith, son and daughter of the deceased, now resident in this city, both in the past two weeks having stated to me that the dying wishes of their father were thwarted, that he died a Spiritualist, and wished to be buried by them. With this statement which, if necessary, I

am willing to swear to, I teave the public to judge where the truth lies. Yours, for justice,

Cleveland, O. . THOS, LEES.

A New Work by the Author of "Strange Visitors."

To the Editor of the Beligio-Philosophical Journal: Wilf you permit in . your columns a brief statement as affecting Mrs. Horn, the author of "Strange Visitors," and its sequel, "The Next World?"

The first work having had a kindly reception both here and abroad, its spirit authors with the co-operation of Mrs. Horn, resolved to produce another of a similar character, embodying topics by spirits of a more remote period, as well as by many of eminence be-

longing to our own age. In accordance with this design the gifted medium entered upon her work with a fidelity and perseverance commensurate with the exalt-

and perseverance commensurate with the exalt-ed cause in which she is engaged. In due time a sequel to "Strange Visitors" was produced, and its spirit editors, Margaret Fuller and Judge Edmonds, desiring to have it appear first in England, an Atlantic voyage was undertaken by Mrs. Horn, which having been accompliabed, she entered into a contract with IMr. James Burns of 15 Southampton with Mr. James Burns of 15 Southampton Row, to have it published without delay, and it was mutually understood that six or eight weeks would be sufficient time for the same.

" The Next World " appears to be particularly adapted to the present requirements of the spiritualistic public; its contents being of a varied and deeply interesting character, and the mediumship of Mrs. Horn being wonder-fully succeptible of the thoughts from advanced fully succeptible of the thoughts from advanced and intellectual spirits; hence beside the de-tails of spirit-life, the book contains much profound philosophical thought. Among its contributors may be named Herodotus and Titian of the ancient, and of the moderns, Pius IX., Victor Emanuel and M. Thiers, (shortly after their decease); Bulwer Lytton, Hans •Christian Andersen, Harriet Martineau, Prince Albert, Wm. Howit, G. H. Lewes, Mr. Smith, (Assyrian scholar); George Thompson, Prin-cess Alice, Livingstone, Geo. Sand; also Hor-ace Greeley, DeQuincey, Secretary Seward, A. ace Greeley, DeQuincey, Secretary Seward, A. Lincoln, Forrest, Vanderbilt, Charlotte Cush-man, Fanny Fern and others.

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