

RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Birth Meets no Ash, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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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 paragraph 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:

"Leading minds in Spiritualism in New York and elsewhere seem deeply impressed that it is time to give 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, definitely, that Prof. S. H. Britton, Prof. Kiddie, Prof. Buchanan, Judge Cross, Charles Partidge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a 'Constitution, By-Laws, etc. which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirability of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rational purpose 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 leaders before mentioned—is undeniably toward existing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will, therefore, now and always find me 'outside' of the party lines."

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 *de facto* 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 paragraph. In reaching his conclusions our friend rests on the testimony of some one who is not introduced to the reader. It is well; the witness may preserve his incognito. 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 undeniably 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 double reflectors of a lively imagination, would ever discover a vestige of "Christianism" in the work of the organizers. Christ is neither named nor remotely referred to in their Constitution. Let no hysterical brother be alarmed because the new Society has one Cross. To allay all unnecessary apprehension we are ready to affirm that he has nothing whatever to do with the atonement, and that no one is expected to be crucified! 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 religious rite or ceremony. No one is required to accept the peculiar views and dogmatic 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, expressive of the religious convictions of its members. It will, therefore, be found to tolerate a larger liberty than is enjoyed within the Episcopal jurisdiction, of which an irreverent member once said he preferred it to any other Church because it never meddled with either politics or religion!

But the sources of consolation, to be derived from the freedom of the Constitution of the new Society, are not yet exhausted. The candidate for admission to membership may be Pagan, Jew, Christian, or Musliman. 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 Saviors," multiplied by as many more as he may 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 restraints are often inspiring to those who have the power of adequate resistance. Trumbull observed this fact and put the idea thus in two lines of his McFingal:

"For genius swells more strong and clear
When close confined—like bottled beer."

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 fellowship; 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 mention of the religious idea in their hearing inspires a kind of frenzy or delirium. I scarcely need remind the reader that the Harmonial 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 opposes all religion. It may soothe these and relieve other monomaniacs—people tormented by morbid apprehensions of the loss of their own precious independence—to be assured that the *prima facie* evidence is that the organizers are all Atheists, inasmuch as they have no God in their Constitution. Now we solemnly affirm this to be the fact. Is not this enough to bring peace to troubled souls; to allay the nervous irritability 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 attribute 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 fierce 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 impotent. We can not accept the guidance of those valiant knights whose chief occupation is battling with wind-mills, and wrestling fearfully with the phantoms evolved from their own diseased 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 probably larger than some; at the same time it may be leaner and less nutritious than that imaginary bone for which—on a memorable occasion—

"Old mother Hubbard
Went to the cupboard."

Yet on such food do envious busybodies, and mischievous meddlers with other people'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 glaring eyes and gory locks haunt the presence of the man who "hateth his brother." There are men of perverted minds, whose hearts are full 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 under their lips; whose mouth is full of cursing and bitterness." (Rom. III. 13, 14.) Such men are not only regardless of the social amenities and moral obligations of life; but they are disturbers of the peace of society. A man may be a saint and bestung by a scorpion. Even a giddy may pester a lion; while, out of the faithless bosom, a serpent may lift his venomous head and strike.

"At everything that glitters fair and white."

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 Fatuorum* 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 built, with iron lungs,
And Slander with her jaundiced tongue."

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.

"Eyes envious in ceaseless strife and hate;
This is its final fate:
Left to itself it shall at last expire
Like fire that quencheth fire."

S. D. BRITTON.

New York, May 14, 1880.

Christian Spiritualism.

The first object of an honorable writer is to express the truth and to convey it in language that will not be misunderstood in consequence of its indefinite or variable meaning. The expression, "Christian Spiritualism," is one of the most objectionable forms of loose phraseology, and one which I would carefully avoid, but for the fact that it has 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, hostile to human progress, and identified in its career of eighteen centuries with an appalling amount of despotism, cruelty and bloodshed. Such a system, though it may be and has been ameliorated by Spiritualism, is essentially false, and therefore doomed to destruction, which is even now 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 apostasy or perversion. To distinguish 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 "Christian" at all, if it lead to such confusion by its opposite meanings?

I reply that the religion of Jesus cannot with propriety be ignored when we are advocating 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 inspiration comes from the highest sources—the ethics of heaven—the ethics which Jesus as one of the loftiest spirits, is to-day impressing upon sensitive souls, cannot be regarded now as something new, developed by modern 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 language 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.

It seems to me, therefore, too late now to change the language, since the religion of unlimited love to man and God will probably 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 survive 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 inclined to give much honor to any of the illustrious fathers in wisdom and religion.

In giving reverence and love to Jesus, to which he is entitled, I do not diminish my reverence for others who were in some respects his superiors, being more profound in philosophy and learning. I could name especially Pythagoras, Hermes, Apollonius of Tyana, Buddha and Krishna, but while I reverence each of these for the wisdom, worth and grandeur of his nature, and recognize them as standing in the same il-

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

But to whomsoever we are attracted as a great exemplar and teacher, among the great fathers of humanity, the influence upon 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 ourselves.

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

Correspondents of the JOURNAL have spoken of a tendency to christianize Spiritualism, 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 purpose, such remarks are unwarranted and misleading. They have spoken also of a non-progressive christianism or sentimentalism as a characteristic of leading Spiritualists. Such suggestions are based on fancy rather than fact.

There is a desire to see Spiritualists elevated 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 progress—it would be elevation. The "non-progressives" are those who are indifferent to such elevation of life, and would confine their Spiritualism to interesting marvelous phenomena and listening to spiritual rhapsodies or vague speculations. The real progressives are those who hail 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 co-operation of the heavenly spheres, while cultivating Spiritualism as an experimental and ever progressive science.

JOSEPH RODES BUCHANAN.
Livingston Place, New York.

The Cruelty of Christianity.

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 inspired the prophets of other religions, and that they may be about as good as Christianity after all; but that it is by their fruits ye shall know them; and summarily pronounces Buddhism a failure because in its stronghold, the Burmese capital, a human sacrifice was offered for the king. I ask, judged 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 fiercest 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 admit a mosquito bite! The barbarism of selfishness, 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 morally 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 maxims 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 theory did not commence with Calvary but mingles with the old mysticisms. Christianity is a compound of Jewish theocracy, 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 submission, yet there can be no devil so devilish as the old Jew God, and no hell so hellish as that government supposes. Meekness, gentleness, helpfulness is not its name, 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 reason. Whatever those who have assumed the name of Christ have chosen from out a variety of theologies and doctored up in their own imaginations, is called Christianity. Whatever original thinkers have discovered and invented, Christianity has opposed until their truth have triumphed, and then Christianity has stolen them to robe her deformity.

What has Christianity done? By their fruits shall ye know them. It has perpetuated the law of vindictiveness. The Presbyterian says that punishment is not primarily inflicted to prevent crime, but because justice demands a penalty. What an ogre is christian justice, building prisons and

gibbets instead of reforming men! Christian nations vying with each other, not in making the earth fruitful and its inhabitants happy, but in constructing armaments to destroy property and slay men! A Christian Jew, leader of the most christian government, 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 approving, while such poor deluded infidels as the Boston abolitionists opposed, and this christian nation would have held them yet, had not a political consideration determined it otherwise. Gentle loving Christianity, forsooth! Rather grasping, grinding, starving, slaying Christianity! A poverty struck people, a gold struck government! Christianity thou art cruel, thy pretensions are rotten, heathenism is in thine own house!

JOHN H. P. GUILD.

Washington, D. C.

A Snap Judgment.

In your issue of the 8th instant I find I am an object of animadversion and what are supposed to be my peculiar views, 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 *ex parte* 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 treatment 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 expunged 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 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 portion of what I have written, that Judge Coombs should represent me as disposed to "dogmatically dictate 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 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 because he demands no retainer; but for the present the Editor-at-Large must respectfully decline to "abdicate his post."

S. B. B.

The whole christian world has become incrustated 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 overladen with superstition and nonsensical beliefs and sacred falsehoods. What is the cure for all this? The law of checks and balances has its office here and it has begun its operation through the skepticism 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 wrestle 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.—Aron.

Spiritual Phenomena Among Savages.

[From the London (Eng.) Spiritistist.]

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 witness and record whatever psychical phenomena may be prevalent 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 men, because of the more healthy and complete animal development 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 spiritual manifestations in their midst are sometimes allowed to multiply and develop 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 King was suffering from a curious disease. After the disorder began, he loved no one, and retired into secluding 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 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 ignorant of the case as the Royal College of Physicians is about similar maladies. Canon Calloway 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 call in a doctor to lay the spirits, notwithstanding 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 ant-heap 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 progress 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 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 him and revealed their medicinal 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 a 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 acclamation."

"Here again 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 intuition arises within them or one of them that the cattle are in such a place; and the faith in the truth of the intuition 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 dogs will the yelp of some well-known hound when he has 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."

A paper by Dr. A. P. Reid, of Dalhousie University, Halifax, Nova Scotia, read before the Anthropological Institute, in April, 1873, narrated how a Santeux Indian could obtain the Davenport manifestations. The name of the gentleman was Caught-ak-kaw-bank, 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 found 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 Davenport 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-

tent alone, and closely concealed. In a short time, cords cut, 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 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 half-breeds, several of their medicine men have performed."

Another Santeux Indian was a drunkard of the name of Co-sekan-oh-way-kaw-po, signifying 'The man who, standing up, his head reaches the heaven or sky.' He fasted 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 Winnipegosis on the West; about 200 miles long by 25 to 55 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 unexplored, and the duty devolves upon Spiritualists who can gain facilities for observation, 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, archeological and other branches of research, present no evidence that man has descended 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 probability that a prehistoric religion will ever be brought to light by excavations in the ancient palaces of Assyria or Egypt, or that a photograph will be dug out by Sir John Lubbock at Arbor Low. Something, however, of the general state of man in his earlier stages of development, may be inferred from the habits, thoughts, and Spiritualism of modern savages and modern barbarians. Future spiritualistic meetings dealing with the psychology and religion of such ancestors, will recognize no imaginary race of prehistoric men who were all sweetness and light, but the records of their proceedings are more likely to set forth that of

Flat-headed, wide-mouthed, filthy people. How they sit round their fire 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.

It is more than likely that owing to the position this earth occupies in the great solar 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 development, would be brought into complete subjection to a universal affection for his neighbor. Instead of his moral sensibilities being blunted, as they now are by practicing deceit 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 away 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.

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 will give you some jottings of my movements during my absence. 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 Spiritualists here, I found the people receptive to 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 it. 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 members of the church, were Spiritualists, though no lecturer on Spiritualism had ever 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 cheerfully."

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:

"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 there were 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 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 publication establishment. I invited him to witness the materialization of Washington in my library on the 22nd of Feb., 1877, and the Friday night preceding. He came and opened 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 publicly 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 and many other critical gentlemen and 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 same subsequently held, that a prominent physician of this city, 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 his portrait, as is seen in other likenesses 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 am." So much for captious objections. "Tis 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 I think much good was accomplished. A Methodist preacher was shocked at the idea that I did not believe in a personal God, yet a Baptist minister asked me at the lecture publicly if I believed in a personal devil; and when I answered him in the negative, he said neither did he, and that he was glad I did not. "The world moves," and some (even preachers) are getting out of the old ruts of theology."

Since my return home, I have been setting 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. Denlow 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 subject. We never will—we never can—wield the influence we might upon the public 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, dogma, 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 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 Brooklyn, are doing a noble work for the promulgation of our glorious philosophy. I do hope something permanently good for Spiritualism will grow out of what has been inaugurated 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 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 opportunity 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 centennial celebration of that city."

LEANDER.

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

Follies of Spiritualists.

BY J. MURRAY CASE.

NUMBER THREE.

To the Editor of the Religio-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 cause 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 must reveal themselves to mortal men, that their identity must be uncertain under the most favorable circumstances. It is of no consequence to it that tells a truth 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 who inspired my 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 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 it."

"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 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 care for, start out to convert the world. In time they return wiser but poorer 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 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 Year's 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 near 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 "spook" will travel, but the boys say there was not a white-sheet ghost in the grave-yard that could begin to keep pace with this feeling good hunter."

Channcy Barnes was a self-constituted candidate for president for a great number of years. He attended the national 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 complied 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."

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 love to God and universal brotherhood of all men."

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

Columbus, O., April 25th.

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 crush them beneath the heel of might. 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 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 these 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, wandering eyes, and unsuspecting souls, they beheld the first whites which the "billowy breeze" bore to their shores. From the half-fear—half-worship which they gave to the Spanish in the South, to the "Welcome English" which was accorded to Raleigh and his 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 pierce their hearts, but the fetters of slavery could not gall their free limbs nor its lash scar their noble forms. No! their spirit was too grand to submit to this degradation. If caught 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, finesse 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 republicanism must take the place of savagism. Surging across this continent are now two great waves—the Caucasian from the east and the Mongolian from the west. They meet, not without friction. Between them, savagism 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 little 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 said, but it is inevitable."

The best protection a government can give a people is to allow them to protect themselves. This is at least 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 infinite 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 ancestors 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 preferring 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 Juggernaut'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 fortunate 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 government 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 humanity on earth, is evident from the fact 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 remnant of this people, whose wrongs are only second to those which the barbarous Jews inflicted on the Canaanites, might pass their remaining days in peace. We say to them, then, Abandon savagism, adopt civilization, and become citizens of a government which guarantees to all the "inalienable rights of life, liberty, and the pursuit of happiness!"

Religio-Philosophical Journal

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

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Science Caught in the Attitude of Ignorance.

The Nation, of May 13th, prints, as a letter from Leipzig, of April 10th, a review of Joseph Cook's attitude toward Spiritualism, which might just as well have been, and probably was, written in New York.

The investigator of the phenomena of spiritism should have long experience with all the subtle and generally unnoticed forms of nervous disease; he should understand the physiology of the senses and the countenance of their illusion; he should take pains to study up conjurers' tricks, all of which, save a few performed by their inventors who live off their secret, have now found their way into the market.

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 disease, 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.

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 inexplicable 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.

The medium to be investigated must submit to every required condition, and complacently allow himself to be suspected of every trickery and deceit. He must consent, if need be, to be stripped for medical examination, to see if he has magnets thrust under his skin or instruments concealed elsewhere about his person; his clothing must be examined for secret pockets, and it, and even his boots and stockings, for sly 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 whether 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 carefully, not merely for batteries, Galting guns,

scorpions, devil-fish and other trifles 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 lift pianos, 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:

"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 new theme is whether the technical methods at their disposal are so developed, and knowledge from other men's labors ripened to such a point, that positive and conclusive results may be reasonably expected. Spiritual phenomena are so capricious, uncontrollable, 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 Virgil would call, a mountain making a volcanic rumpus to give birth to a mouse. Shakespeare would style it a lame and impotent conclusion; a scriptural writer would have described it under the metaphor of "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 Dunderbergism 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 vacancy. 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, i. e. knowledge,) presents the attitude of ignorance."

Of course the words "presents the attitude 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 ornescience 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 neurological crisis in the tendency to strengthen his most questioned statements by asserting 'absolute certainty,' 'universal consent,' 'citing the whole scientific world,' 'answering the materialism of ages by this single fact,' etc."

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 non-experts.

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 square and muscular, though ridiculous, lie

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 neither 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 be 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 conscientiously 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 themselves on ground that enlightened friends of mankind can thoroughly respect, I trust I shall then be able to rejoin them; but I stoop not to follow the libertinism, greed and fraud that are now guiding organized liberalism to perdition, nor yet to acquiesce in any mistaken ignoring of mischiefs 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 organized liberal movement at all. The public conscience will yet grind them to powder; but woe to liberalism if it takes no part in their righteous and terrible grist!"

Debates.

The Evans-Underwood debate at Scranton, Iowa, of which carefully prepared synoptical reports are published in the Journal of that city, has been conducted with marked candor and with simple 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 established upon evidence so they do not disappear by argument. Lecky, 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 it 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.

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 with in the next month. The following description of the interesting series of papers written by one who has read the manuscript, will more fully set forth 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 fiery beginning to its death, disruption and fall. It is not the wild fancy of a dreamer, 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 sensitive, 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, slavery, 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 tenacity 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 Schmoels, of Bonn University, Doctor of Philosophy and Medicine and Professor of Pathology, has written a treatise entitled "Makrobiotic and Eubank, 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 continually 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 long 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 vita as the humorist of the London Telegraph assumes. As the prolongation of human life in a scientific 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 matter in the tissue, and as lemons have long been known to be the most efficient regulator of the liver, it is probable that Dr. Schmoels'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 looking 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 "Sphinx 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

office be put up at auction, and let the financier who will cancel most debt as the consideration take the bauble. Then the money will 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. K. C. Simpson; 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 exhibited 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 sleight-of-hand, without detection, the independent slate writing which, at times, is done in Mrs. 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 church, 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.

The Liberalists of Michigan will hold a State Convention and Camp Meeting at Lansing from June 10th 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 receipt of many more from our numerous mediums and writers.

The Chicago and Northwestern Railway will sell round trip tickets 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 2,838 Michigan avenue, near 28th street, where she will be glad to see her friends, either socially or professionally.

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-Episcopalian clergyman, 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. Godwin, Esq., a prominent lawyer of Kendallville, Ind., writes:

"I thank you for your fidelity to Spiritualism, 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 Gods, Spiritualism."

The Salvation Army have found in Philadelphia a heartier welcome than they received in New York. The ranks have been recruited to about fifty, who are about evenly 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 thief 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 honesty 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 were too candid to conceal our real character."

Mr. M. H. Fletcher, superintendent of the Cutter & Walker Manufacturing Company, of Lowell, Mass., sends the editor a unique and elegant pair of silk suspenders...

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...

Mr. and Mrs. Henry J. Newton of New York celebrated the thirtieth anniversary of their wedding on the evening of the 8th, at their elegant home on 43rd street.

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...

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.

DETROIT, Mich., May 10, 1880. For the purpose of correcting any misstatements or false reports, we the undersigned 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.

The exciting cause was a severe cold, contracted at Battle Creek, Saturday morning, March 27, followed by chills and fevers; culminating in Meningitis, Tuesday, March 30th.

His rapid and successful recovery was due to unremitting care and careful nursing, and skillful medical treatment, combined with a vigorous constitution and temperate habits.

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 cowardly would shrink the battle or rashly shuffle off this life.

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

We extract from the Rochester Democrat and Chronicle, of May 17th, a 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 together at Plymouth church.

DR. D. P. KAYNER, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago.

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DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Meeting of Spiritualists in Michigan. The Harmonical Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 19th, 20th and 21st of June.

A Mass Meeting for all Women Who Want to Vote. A Mass Meeting for all women who want to vote will be held at Farwell Hall, 14 Madison St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1880, at 8 A. M.

Every woman in the United States who sees or hears of this notice is earnestly invited to be present at this meeting. If it is impossible, she is urged to send a letter or postal card, with her name and address, in her briefest and strongest manner, addressed to ELIZABETH CADY STANTON, Care 478 West Lake St., Chicago, Ill.

be willing to renounce an immortality of happiness, if thereby I could save a single soul, I can conceive of no happy immortality, while millions of my fellow creatures, 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. Another 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 retribution only.

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 Notices.

Mrs. D. JOHNSTON, Artist, 713 Aster street, Milwaukee, Wis. Water Color Portraits a specialty.

Send to R. P. Hall & Co., Nashua, N. H., Proprietors of Hall's Vegetable Sulfur Hair Renewer, for a copy of their Treatise on the Hair. A valuable little book, free to all.

UNQUESTIONABLE.—The Herald, Detroit, Mich., says of Warner's Safe Kidney and Liver Cure: "Its efficacy in kidney, liver and all urinary diseases is so fully acknowledged that it is not worth the questioning. Bona fide testimonials from well-known citizens in public and private life are evidence strong enough to convince the most stubborn doubter."

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Dear Sir—My wife, who had been ill for over two years, and had tried many other medicines, became sound and well by using your Fairbairn Prescription. My niece was also cured by it, use, after several physicians had failed to do her any good.

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

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

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Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Newnamy, Falls Grove, Willet's Station, on the Round House railroad route to New York, 15 miles from Philadelphia, commencing on the 16th of July, and continuing to the 1st of August.

Meeting of Spiritualists and Liberalists of Michigan.

The Second Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Hampton Hall, Charlotte, Mich., commencing on Friday evening, June 26th, and closing on Sunday evening June 28th.

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near South, Howard Co., Iowa, commencing June 26th, and ending July 3rd or 5th.

Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rochester Spiritualists Association, a Quarterly Convention of Spiritualists of Western New York, will be held at Odd Fellows Temple, West Main Street, Rochester, Saturday and Sunday, June 27th and 28th, commencing at 10 o'clock on Saturday.

Northern Wisconsin Spiritual Conference.

Again, we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand three-day conventions in June, July 19th, 20th, 21st, 1880.

Passed to Spirit-Life.

Passed to spirit-life, May 10th, 1880, LINNA LEAVELL, wife of Dr. Leavell.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Work for Humanity.

BY MARY DANA SHINDLER.

Oh, my brother! Oh, my sister! Hear the voice of the poor man...

Letter of an Inquirer-The Call for Help-The Answer.

Mr. F. V. Wilson, Dear Friend: I was at one of your lectures in Tomah, and wished I could have attended the one the following Sunday...

REPLY BY F. V. WILSON.

The above letter is a fair specimen of many received by me daily. It is the cry of a hungry soul...

It would take me a half-day, at least, to answer this hungry soul, provided I could come in rapport with any of his spiritual friends or relatives...

During the winter of 1879 on the platform of Spiritualism, I have donated in the form of séances, benefits and money, many thousands of dollars...

At Des Moines during April last, Melville H. Fay and wife gave a highly illustrated religious lecture on Spiritualism...

With all these facts before me, and the fact that the Fay combination has again and again been exposed by the Religio-Philosophical Journal...

Daniel Gordon writes: Ever disseminate the immortal truth; never fear ridicule nor crouch in a corner for popularity...

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

G. H. Coomes writes: I am highly pleased with the Journal, and the able and impartial management of it. That you may live long to direct and cheer, and to accomplish all the good you have in mind...

From Washington to Detroit-Notes and Comments.

To the Editor of the Religio-Philosophical Journal:

I must write a sort of hasty sketch of a month's travel of which time falls me so short. Nearly a month ago I left Washington for Philadelphia...

Coming back to Philadelphia I saw, at Mrs. Champion's, a fine crayon portrait of W. E. Channing, life size, especially remarkable as those who knew him said...

Nineteen years ago the McC. family left their native home in Australia and came to live in Philadelphia. The father and mother joined a Christian church and were ever to the point of giving up Spiritualism...

Tuesday afternoon I went up to Harlem, six miles. I knew it, years ago, as an quiet old suburb, away from the city...

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 sunny homes...

I am writing at the home of a kinsman in this thriving and pleasant village of the hills. Every fortnight meetings are held here at the houses of the friends, who are addressed on these occasions by Mr. Gorton...

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 ago by...

A lady called me to see her sick babe. She had sent for a medium. Said she, "You must stay to our séance, and you will be convinced." The medium, a lady, came. I held the sick child while sitting in the circle...

These Woodills, of Gold Hill, Colorado, writes: Mr. Richard, an invalid, at the Belcher mine, Gold Hill, in the State of Colorado, saw one of his cabin partners, who lost his life by the fire in the Crown Point mine, 1869...

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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 indispensable. The contributions to its columns are fresh and sparkling with gems of crystal truth...

Six months ago speaking to a friend on the subject of Spiritualism, a lady passing heard some remarks which attracted her attention. Apologizing, she made inquiry as to how she could get a knowledge of the subject and study its philosophy...

Mr. Saxton, one of your most welcome contributors, in a communication to the JOURNAL, April 17th, refers to the difficulties spirits often have to find suitable mediums through whom they may reach their earth friends...

My dear girl Polly, who whom I still love; I am a true friend. I do not think that because I am a true friend that I am not your friend...

W. J. Colville from Boston, and late of England, had quite a pleasant and social reception at the residence of Col. Case, on the evening of May 1st. The Colonel and his good lady are certainly among the most philanthropic to give our stranger mediums a quiet home-like retreat...

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 Salem, Or. I awoke in consequence of a hand gripping my right shoulder and shaking me to that extent that I felt the jar of the bed...

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 Salem, Or. I awoke in consequence of a hand gripping my right shoulder and shaking me to that extent that I felt the jar of the bed...

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"Father King"

To the Editor of the Religio-Philosophical Journal:

I am prompted by an ardent desire for the advancement of our beautiful philosophy, to make inquiry through the JOURNAL, as to the present whereabouts of "Father King" of spirit life...

I became acquainted with Ezra Tippie 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. Tippie came to my house, and in the presence of my family and one invited guest, and under 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 departure from earth. I remember he told me one time that he had a medium in Florida, and another in France, and one evening when in circle at Tippie's, he told us he was to be in Florida at 10 o'clock P. M. that night...

"That Father King" is a veritable personage, having an individualized identity, I have no doubt, and numbers of the most intellectual men and women of this district, entertain the same view, and it is worth a thousand miles travel to hear his lectures, for they are full of wisdom, and lead the mind to the contemplation of the grandeur, vastness and completeness of nature in her manifold workings, and her phenomenal evidence of immortality...

The cause of Spiritualism is marching grandly forward in this locality. Many new converts within 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 a verdict. Old theology stands grim and surly, as her best mind pass by on the other side...

Paola, Kansas, 1880. J. T. HUGHES.

From Whence Cometh our Dreams?

For more than twenty years I have been a scoffer 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 intricacies of our dreams, to my mind seemed to be only part of the parcel of the other supernatural ideas connected with him...

I had a pleasant dream last night that, I suppose, 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 reception party given by him at his residence. When I arrived there, I found the reception parlor in care of some ladies with whom I was well acquainted...

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The Duty of Spiritualists.

BY HUGO FREYER.

To the Editor of the Religio-Philosophical Journal: 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 JOURNAL or Banner of Light, setting forth the duties of Spiritualists...

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 nature is executed with mathematical 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 stupendous whole...

If we recognize the fact that we are created in the image of Deity, and are a part of the all-powerful 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 Spiritualist, lead a pure, true, loving life, and prove by the same that he recognizes the fact that he is truly created in the image of the Creator?

Mr. Freyer 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...

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Organization Among Philosophers.

BY VAN BUREN DENBLOW.

FOURTH PAPER.

Every successful organization, whether for conducting governments, sects, schools, trade, industry, or the family, must result from the apt combination of the two antagonistic principles of aristocracy and liberty, or the government by the best and the freedom of the many.

Government is made up of two elements, coercion and concession, force and compromise, punishment and pardon, sovereignty and freedom, continuity and change.

Religious organizations arise among men at least as early as the military, and long before either industrial, educational, charitable or philosophic organizations are possible. This is because, like the military, they do not stop to persuade men but command them, the only difference being that the military command is backed by visible force, while the religious command is believed to be backed by invisible or supernatural force.

A great stride was made toward organizing 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 mankind could pass over from superstitious worship to scientific investigation and elucidation, without giving up old organizations.

Most scientific organizations do not get down to the people, because they so confine their work to investigation, and the elucidation of new investigations, in some one narrow line, that neither the principles of any science nor its perfected details, are ever presented. Hence they are barren except to specialists.

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 repetition in words of the value of the sacrificial principle.

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 others. 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 can conceive of as being worse, is pherile and groundless.

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 counter 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 history, set down as destructive of civilization and promotive of ignorance, poverty, crime, craft, persecution, brutality and war.

On the whole we are not particularly proud of the impartially scanned record of christianity in any age. The Greek civilization 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 promotive 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 liberal christianity, so-called, which are in reality no christianity at all, and are far more Greek in their origin than Jewish.

To revive philosophy, therefore, is to bury monkism and revive Grecianism, in methods as well as in tone. I know of but one principle which can be borrowed in any degree from ecclesiastical models for this purpose. It is that of being the organization on three classes of coadjutors, viz., executive or official members corresponding to the priesthood or ministry in religion, except that their functions shall be divested of every element of superstition.

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 performed 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 interesting 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 every listening auditor. Outside of and sustaining him is a corps of life members, known as the redeemed, but who in a financial sense might more properly be spoken of as "the pledged," since upon them falls the burden of seeing that the faculty is maintained. This number of life 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 anointed. 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

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 proportionate to that of the acting staff of a theatre to its audience. Twelve resident and thirty occasional lecturers, all of skill and reputation, might do justice to a continuing audience of from 1,500 to 3,000. The Chicago Philosophical Society is an unimpaired school of philosophy, too simple and democratic in its organization to be very permanent or very strong. It is able to secure an average attendance of, perhaps, a hundred and fifty, relying solely on amateur lecturers, who are casually invited and confined 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-operation results from want of acquaintance with its methods, and in others from a feeling of its inadequacy to meet the diversity of wants most felt by philosophic minds.

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 fifty to four hundred contributing and ruling members, standing in the same relation to the financial responsibility of the enterprise 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 pecuniary contributions with approved reputation, intellectual freedom and experience. Yet I would not vest in the life members a control 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 control 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 entertainment. 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 question. 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 compactly 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 interesting 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.

The Truthful Statements of Tuttle and Lees Overshadow the Recreant Son of a Spiritualist Sire.

To the Editor of the Religio-Philosophical Journal: My attention at this late date has just been called to a letter of Norman McLeod 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 McLeod, who wants me to protest against the orthodox services at his funeral, 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 father—who was ever a man of the strictest veracity—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 evidently 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, requesting 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 vigil I met Mr. Lees and Mr. Solders in Cleveland, and was informed by them that certain members of the family had determined to 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 expected 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 expenses and for my services, as he said General McLeod had provided.

While standing outside before the services, Hiram McLeod came to me and made apologies in the presence of Mr. Solders and Mr. Lees, saying that, although he was not a Spiritualist, 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

by the uncalled for statement in the Press and the presence of the police, and that her father'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 himself, 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 forbore 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 led 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 McLeod 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.

"Called on by Mr. G. B. Solders, the executor of General McLeod, to inform me of the General's death the night before, asking me to make arrangements for a spiritual funeral in accordance with his wishes 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 we 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 at 80 Courtland street, with Mr. Tuttle. Two 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. I 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. Lockport.

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 matters and Spiritualism, hoping then that I would see to the funeral services of whichever went first, him or his wife, she being present. The General, ever true to his convictions, sent for me immediately on his wife's death. I again quote from my diary:

"Friday, May 3, 1878.

"I received a letter from General McLeod through the hands of his son Hiram, announcing 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 family 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."

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 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 leave 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 Religio-Philosophical Journal: Will 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 belonging to our own age.

In accordance with this design the gifted medium entered upon her work with a fidelity and perseverance commensurate with the exalted cause in which she is engaged.

"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 wonderfully susceptible of the thoughts from advanced and intellectual spirits; hence beside the details 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. Hovitt, G. H. Lewes, Mr. Smith, (Assyrian scholar); George Thompson, Princess Alice, Livingston, Geo. Sand; also Horace Greeley, DeQuincey, Secretary Seward, A. Lincoln, Forrest, Vanderbilt, Charlotte Cushman, Fanny Fern and others.

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 light? In reply she can only say, that she has used all means in her power to accomplish its publication, and failing, she has endeavored to obtain her manuscript of Mr. Burns without success, and as its spirit editors declare that it is too important a work to remain unpublished, her only recourse is to journey to England and there to compel the restitution of her property through the courts of justice.

In the cause of Spiritualism, HENRY J. HORN.

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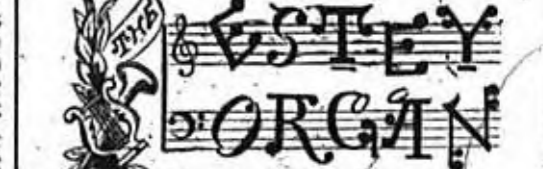
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