

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

Truth Seeks 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 Religious-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. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge (Clerk) Charles Partridge, 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 rationalistic 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 undoubtedly toward the development of 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 disordered brains.

Some people seem delighted when they can find "a bone to pick." It enables them to show their teeth. If we have furnished one for the time, they 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 be stung by a scorpion. Even a gadfly may pester a lion; while, out of the faithless bosom, a serpent may lift his venomous head and strike—

"At everything that glistens fair and white."

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 brain. 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 beclouded 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: *Aptness, 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 Harmonical 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 scurrilous critics; by brawling scolds, whose disease has become chronic; and it may be, by fierce demagogues. 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 disordered brains.

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"At everything that glistens 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 Fatavorum* and demands his lion in the shape of everlasting contention. The disorderly forces of the world are ever recruited from beneath. Uprising from the pit-gastly and terrible, begrimed with smoke from infernal fires—they come!

"Contention bold, with many tongues,
And stances with her hundred tongues,"

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

"Evil subsists in ceaseless strife and hate;
This is its final fate;
Left to itself it shall at last expire
Like fire that eateth fire."

S. B. BRITTAN.
New York, May 14, 1880.

Christian Spiritualism.

The first object of an honorable writer is to express the truth and to convey it in 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 defy 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 eight 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 Spiritualism, 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 would name especially Pythagoras, Hermes, Apollonius of Tyanna, 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 illustrious 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 or sentimental christianism as a characteristic of leading Spiritualists. Such suggestions are based on fancy rather than fact.

There is a desire to see Spiritualists 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—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 is pledged the most supreme! The gospel of Jesus teaches love and forbearance, but how much of it is to be found among the defenders of the faith? Not enough to anoint a mosquito bite! The 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 statement theory did not commence with Galvany but mingled 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 theologues 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 idea 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 vieing with each other, not in making the earth fruitful and its inhabitants happy, but in constructing armaments to destroy property and slay men! A 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 hold 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 wasting, grinding, starving, slaying Christianity! A poverty-stricken people, a gold struck government! Christianity thou art cruel, thy pretensions are rotten, heartism 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 as 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 ascertainment 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 counselor's advice, merely because he demands no restraint; but for the present the Editor-at-Large must respectfully decline to "abdicate his post."

S. B. B.

The whole christian world has become ingrained 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 overlaid 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.—A. C. S.

Spiritual Phenomena Among Savages.

[From the London (Eng.) Spiritualist.]

As by contact with the white man, savage races are gradually, with a few exceptions, being civilized on the face of the earth...

tent alone, and closely concealed. In a short time, cords, nets, and all, would be thrown out without a knot untied, and he would appear in a state of profuse perspiration...

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...

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 clime.

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...

It would have been a dangerous folly for the Christian church to have abandoned their faith, that, though erroneous, gave them comfort and consolation, and rushed into all the extremes of Spiritualism...

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...

Fishy people. Flat-headed, wide-mouthed they speak, How they round their eyes and jabber, And strike o'er the fish they take.

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...

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.

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...

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 Indians. 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...

It is your only hope. Come in! with your love of country, your love of freedom, your hospitality, your bravery, your inflexible integrity...

Woman and the Household.

I hold that highest grace abounds Where charity is seen; that when We climb to Heaven, 'tis on the rounds Of love to men.

I hold all else named pitey, A selfish scheme, a vain pretense, Where centre is not, can there be Circumference?

'Tis not the wide phylactery, Nor stubborn fast, nor stated prayers, That makes us saints; we judge the tree By what it bears.

This I moreover hold and dare Affirm, where'er my rhyme may go; Whatever things be sweet or fair, Love makes them.

As the arena of universal freedom is to be found at some future time on American soil, it is well for women to know how four-fifths of their sisters under other governments live, move and have their being; so we will turn for a few moments, to contemplate their condition among other less favored nations of the earth.

In a recent book by the Rev. Sheldon Jackson, long a missionary to Alaska, many significant facts are told concerning the position of women among the extreme western tribes of Indians. They are degraded and oppressed, beasts of burden, hewers of wood and drawers of water. Like all Indians, the men consider it derogatory to dignity to work, and women exist for the purpose of relieving them of the necessity of any thing so disgraceful. Knowing the hard fate to which they will be subject if they reach maturity, girl babies are frequently killed by their mothers. Polygamy is common among some tribes, and girl murder among all.

In the peninsula of Corea, women have to remain in apartments specially set apart for their use; the higher classes of women are more isolated than the lower. In the country more liberty is allowed, because the services of women are required in fields, though even there they are very much restricted. In towns and cities it is considered a great offense against custom and modesty if a woman appears in the street during the day. In order to give them some exercise in the country air, however, the following singular custom is general: The gates of towns are closed at a given signal at nine o'clock, when all men are bound to leave the streets which are then abandoned to women. Any man who finds himself belated after this hour hurries home as fast as possible without looking up, or punishment would follow. Good breeding demands that if he meets ladies during these hours on the way, that he should cover his face with a fan which is always worn in his belt or hangs by his side.

It is evident that such a custom can only originate or continue in the lowest and most degrading estimate of the relationship between the sexes and the character of woman. Still, in some respects this law is a good one to be enforced in cities even in this country. Many a modest and respectable working girl, kept by necessity away from her home after nightfall, would be glad of any such protection from insult.

Mrs. Gray, wife of Dr. John H. Gray, late Archdeacon of Hong Kong, has supplemented her husband's work upon China by a book of her own, which criticizes confessions to be much more interesting than his heavy work. It bears the title, "Fourteen Months in Canton" and deals with interior life among a singular people whose confidence she succeeded in gaining by tact and kindness. She describes the women of the well-to-do classes as characterless, ignorant and indolent. She is entirely dependent upon her domestic. She writes about a little dinner which she gave to the wives of various officials who had shined them attention; "I was quietly watching all the movements around me, and I saw an amah take a little sponge cup puding into her hand, break it into pieces, and feed her mistress with it. The same thing also happened with the fruit. A Chinese lady is most dependent upon her amah; she does nothing for herself, and they say that her garments are taken off by the amah at night, and that she is lifted up and put into bed like an infant. Chinese ladies cannot understand us European ladies, they say 'you are the same as men.' They certainly do not admire us, neither our manners, nor our dress, nor our independence. In returning their visits, she says, 'The old lady gave me tea and sweetmeats, and questioned me in the same manner as the other ladies had done previously as to my age, how long I had been in the country, etc. Every ornament I had on was taken off and handed by the old lady, who asked me how much each had cost, whether my watch chain was true gold, the price of my dress, my hat and a string of similar questions. And such trifles form the main enjoyment of the Chinese woman's life.

proved to be a romance), the master of the house came up, remarked that the book was not a suitable one for ladies, but here-handing me another—a work adapted for the use of women. I found it to be a text book of morals, with commonplace sentiments, copybook phrases, written in a tone of condescending indulgence for the female intellect. The wife of the native Indian woman is enviable in comparison. In the better specimens of the Indian houses, we find in front a large thatched porch, gay with hammocks for resting or sleeping; within a large room with its windows and doors closed by palm leaf mats. Beyond is another large veranda, with its great mud oven where the farinha is dried for food. Outside are plantations of coffee and palm trees; every thing is neat and picturesque. Roses and peonies grow about the village, and the Indian women are constantly at work. For her husband never condescends even to lift the heaviest burdens; he hunts, fishes and enjoys the fruits of her labor."

"HISTORY OF THE PRE-HISTORIC AGES."

Dr. Cooper Criticizes Prof. Denton's Criticism.

In your issue of the 15th inst. (No. 11), I find a review of the above named book, from the pen of William Denton, which in justice to myself requires some notice—not that I have any pecuniary interest in the book, for I have not, but to explain some of the blunders that occur in the book, and to let Dr. L. Herbert Nasos, who is an entire stranger to me; in fact I had never heard of the man or what he was doing, until he sent me several pages upon which characters entirely strange to me were traced; he informing me that the spirits had directed him to me to obtain a translation, but giving no hint as to the purport of the writing. After the second sifting, the influence of the controlling spirits became quite strong, and the preface and introduction were written and sent by mail to the Doctor; but before I had a reply, the hand informed me that I had made a mistake which I must write to the Doctor to correct, viz: In the translation the statement was made that man came into being one hundred and fifty millions of years ago, when they had written "more than one million five hundred thousand years. I sent a corrected copy, but it seems the Doctor gave to the printer the first one he received. "Siberian" is substituted for "Lybian," as written. Mr. Denton's suggestion of "Sahara" for "Siberian" is almost as wide of the mark as what he objects to. How the compositor made Siberian out of Lybian, I cannot understand, unless it was done intentionally.

With regard to the sun, Mr. Denton, if he knows anything, knows that no two scientists agree as to the heat of the same; the difference in their estimates amounting to more than a thousand degrees. Again, spectrum analysis reveals the metals in the atmosphere of the planets, and I hardly think he will claim that they are in a state of incandescence heat.

On the seventy-fourth page he finds fault with a typographical error that any school boy could correct on reading it. "Limestone rich in fossils, when buried, becomes an excellent fertilizer;" burned was written, as any one but the captious Mr. Denton might have known. His further objection in this connection, that silurian limestone is worthless for this purpose, is exceedingly small, for the language qualifies itself, though to suit Mr. Denton, "non-fossiliferous" should have been inserted before "silurian."

His next objection, page eighty-eighth, relating to gypsum, seems to be well taken, but is Mr. Denton prepared to say that the Onondago limestone or gypsum is pure enough to be adapted to all the uses mentioned in the book? On page 263, he objects to the statement that "freemasonry had its origin in Atlantis 50,000 years ago," which statement, like many others in the book, was something I never dreamed of, but I, being but a translator, could do nothing but write what was before me.

Now, as to the errors in the book, a few words of explanation. When ten or twelve pages of translation were made, the manuscript was handed to Dr. Nason, at his request; he carried it to his boarding house and I never saw it again. The Doctor was informed that, as there were errors, he must bring the completed manuscript to my office that I might read and revise it; for every page is just as it was written, no copying having been done or corrections made, except as it was written. This he refused to do, and no more was said about it.

Again the spirits told him, through me, that the proof sheets must be sent to me; but with a stubborn persistence peculiar to the man, he refused to do this, and the typographical and other errors are the result. As soon as I received a copy of the book and had time to look it over, I sent him an errata list which I told him to have printed and sent out with the book. In conclusion, I claim no credit for the work, neither do I think blame should be attached to me for errors or subject matter, for I was but an amanuensis; though I think Mr. Denton's treatment of the book both captious and unfair.

JAMES COOPER, M. D. Bellefontaine, Ohio.

ple will read the Doctor's views and profit by them. J. HAGER. Berlin, N. J., May 12th, 1880.

Partial List of Magazines for June Received.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Classics that Educate Us, by Paul R. Shipman; Hysteria and Demonism, by Dr. Chas. Rich- et; The Crossing of the Human Race, by A. De Quatrefas; Recent Geographical Explorations; by Chief Justice Daly; Dress in Relation to Health, by Dr. Benjamin W. Richardson; Studies in Experimental Geology, by Stanislas Meunier; Views of Primitive Marriage, by Lorimer Dixon; Goethe's Farbentheater, by Prof. John Tyndal, F. R. S.; How Animals Eat, by Herman J. Fairchild; About Carpenters, by Maurice Mauris; The Availability of Energy, by W. D. Miller, B. A.; The Infectious and Contagious Diseases of Children, by Dr. Delpech; The Rate of Animal Development, by J. W. Slater; Artificial Diamonds; Sketch of Otto Wilhelm Struve, by Prof. Simon Newcomb, (with portrait); Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston and New York.) Contents: The Saltwater Tragedy; The Lost Gods; The Larkwood Professions; Records of W. M. Hunt; Hills of Asham; An Old War Horse to a Young Politician; Future of Precious Metal Mining in the United States; Presege; The Bible in the Nursery; Maidenhair; The Undiscovered Country; The Poet and his Songs; Reminiscences of Washington; The Political Attitude of the South; King Lear; The Light of Asia, and other Poetry; A Telephonic Conversation; Elihu Vedder's Pictures; A New Observer; The Contributors' Club. The well known firm of Houghton, Osgood & Co., has changed; their successors being Houghton, Mifflin & Co.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Spring Hereabouts; Success; Sun-spots and Financial Panics; Peter the Great; Lamont's Report; A Year of the Exodus in Kansas; Rocky Mountain Nights; To the Immortal Memory of Keats; William Blake, Painter and Poet; Apple-Blossoms; The Dominion of Canada; Thackeray as a Draughtsman; Sad Spring; Extracts from the Journal of Henry J. Raymond; Watching the Cow; Life in Florence; My Friend, Mrs. Angel; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Brie-a-Brac. Most of the articles are illustrated, which adds to the beauty and interest of this number.

Golden Days. (James Elverson, Philadelphia, Pa.) A magazine filled with startling and interesting stories well illustrated and calculated to please boys and girls.

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

ADISCUSSION BETWEEN E. V. WILSON, Spiritualist and ELD. M. HARRIS, Christian. Subject discussed: "Resolved, That the Bible, King James' version, sustain the Teachings, the Phases and the Phenomena of Modern Spiritualism." Price 10 Cents.

THE VOICE OF ANGELS. A Semi-Monthly Paper. Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

The Psycho-Physiological Sciences, and their Assaults. Being a response by Alfred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Dennis Lyman, of Washington; Epes Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of England; and others. Pp. 216. Paper 50c.

UNDERWOOD-MARPLES DEBATE. HELD BETWEEN B. F. UNDERWOOD and REV. JOHN MARPLES, of Toronto, (Presbyterian). SUBJECTS: ATHEISM, MATERIALISM, MODERN SCEPTICISM AND THE BIBLE.

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

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Science Caught in the Attitude of Ignorance.

The Nation, of May 18th, prints, as a letter from Leipzig, of April 16th, a review of Joseph Cook's attitude toward Spiritualism, which might just as well have been, and probably was, written in New York. A writer in Leipzig, however short his stay there, does not involuntarily, in speaking of things in these United States, say "in our country."

The investigator of the phenomena of spiritism should have long experience with all the spiritual and generally unexplained forms of nervous disease; he should understand the physiology of the senses and the countless sources 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; he should be a physicist, especially an electrician and a physiologist, with the apparatus of those sciences at his disposal.

The sole person to whom this description applies is Dr. George M. Beard. The terms in which he would define his experience of nervous disease are those used in this paragraph, and in his proper capacity as a doctor of nervous diseases we do not doubt his ideas are a great advance upon those of the medical profession generally, and that he is rendering valuable service to mankind. He has written extensively upon, and therefore ought to know something about, "the physiology of the senses and the countless sources of their illusion." We have no doubt he has studied up "conjurers' tricks" for the publishing a critique on Joseph Cook's Spiritualism, written in New York as a letter from Leipzig, in order that it may seem to come to us more heavily freighted with German scientific erudition than it actually is, looks like it. Dr. Beard is moreover a "physicist, especially an electrician," and with the apparatus of these sciences at his disposal. (If we are mistaken in supposing Beard to have written the article we will gladly make the correction.)

Having thus defined the qualifications essential to an "investigator of Spiritism" so broadly as to make them a faithful photograph of his own countenance, we naturally expect the writer to tell us what great, definite, certain, overwhelming and profoundly incontestable things an investigator of his particular pattern can do, when he brings all the glitter of his hundred eyes to bear upon Spiritualism, and concentrates on the poor moth-like myth the burning lenses of his consuming intellect. Surely there can be nothing left of it. Surely he has done all this! Surely he will now tell us so! But, before doing so, he deigns to remark how submissive the medium must be to the process of investigation, thus:

"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 even his boots and stockings, for any 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, Gatling 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. Shakespere 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 idealism." It is more than all of these. It is more than a Dundreary-ism or a Bunshyism. It is a scientific Beardism, a pointless point, a joke that was not intended or perceived—a vacuum in the lively pursuit of a vacuity. It is selling out to the Spiritualists, as completely as Joseph Cook sold out, with the difference that Cook had a stock on hand, such as it was, while in the present case there is nothing to inventory but a confession of judgment against Beard, and a sheriff's return of "nothing found."

Our learned pundit admits there are spiritual phenomena, which he describes as "capricious, uncontrollable and complex," and that concerning these phenomena, "science (mind you, it is not merely medical science, physical and material science, botanical or astronomical science, nor the men who are learned in these respective sciences, but science itself, 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 or nescience is another, in the phenomena of "Spiritism," even after "hunting beneath the medium's skin for concealed magnets," the net result is that science is ignorance and knowing is not knowing.

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

"Mr. Cook shows well-known traces of a past 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 sciences 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 18th, 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 ample learning on both sides, if we may judge from these reports. They indicate that here and there a disposition is growing to subject the fundamental affirmations and negations concerning religion to temperate discussion with the view of coming at a fuller comprehension of the bases on which they rest. We like debate. It is the method of philosophy. Its successful conduct involves a severer form of self-humiliation than that usually practiced by ascetics or saints. Its masters require an abstinence more difficult than to abstain from food, viz. abstinence from belief until evidence has come. This is that species of mortification essential to sound learning, which, according to the wise and beautiful legend of our Hindoo cousins, excludes its possessor in the first instance from the Brahminical priesthood. But persevered in for a thousand years it is rewarded by the possession of a power so formidable that even Heaven and the gods depend for their existence on its lenity, and could be annihilated by its frown.

Debate is useful, as are nautical observations at sea. It helps to give us our latitude and longitude and indicate the distance we are making. But as the faiths are not 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 sensitives, and it harmonizes with a multitude of facts in astronomy, geology and general science. Here we see life advance through lower organic forms till it appears in humanity, the highest embodiment of the divine. Humanity advances through savagery and civilization to complete enlightenment; outgrows war, 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 tenuity of its air, and man ended his career upon it as he began it in our world—a cave-dweller. It broke at length into fragments, some of the largest falling upon the earth and causing that strange time in the world's history known as the glacial period, while smaller portions occasionally pass through our atmosphere between the 10th and 14th of November, and are known as the November meteors. The history of Sideros sheds much light upon many of the most important problems that the thinkers of our planet are now considering, while its interesting nature recommends it to all classes of readers."

Prolongation of Life.

Dr. William Schmoele of Bonn University, Doctor of Philosophy and Medicine and Professor of Pathology, has written a treatise entitled "Makrobastic and Eubanik, two scientific methods for the prolongation and embellishment of human life." We have not yet been favored with an opportunity of reading the treatise, but a review in the London Telegraph, attributes to the German physician a theory that human life can be prolonged into immortality by a 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 elixir vitae 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. Schmoele's theory has several grains of sense in it. That it can be extended so as to save funeral expenses altogether, and to cut off all existing heirs from the prospect of ever succeeding to the inheritances of their ancestor's, is a proposition which may await further proof. Every person interested in the lemon trade will recommend to his friends an exhaustive trial of the experiment.

The Democratic party is anxiously 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. R. C. Simpson; evidently the writer has not been a reader of the spiritual papers. Mrs. Simpson is pre-eminentely 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 soldi.

The Liberalists of Michigan will hold a State Convention and Camp Meeting at Lansing from June 19th to July 3th, 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 6th.

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 2836 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. B. Goodwin, 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 God's,' 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."

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! Pause awhile, and ponder well; Listen to earth's suffering children...

Oh, my brother! Oh, my sister! We must all be born again; For the old life comes with pain. And the new birth comes with pain...

Oh, my brother! Oh, my sister! See the dawn of a brighter day! Now, while hope afar off beckons...

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

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

The above letter is a fair specimen of many received by me. It is the cry of a hungry soul... Indeed, it is the cry of millions who remember their man.

During my twenty-five years on the platform of Spiritualism, I have donated in the form of donations, benefits and money, many thousands of dollars.

At Des Moines during April last, Melville H. Fay and wife attended a religious lecture on Spiritualism to a full house...

Daniel Gordon writes: Ever disseminate the immortal truth; never fear ridicule or wish in the 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.

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 to say more. Nearly a month ago I left Washington for Philadelphia, stopped over a Sunday...

From the din of the great city I went to the quiet country, spending three days at a Quaker farm house, amidst the bloom of orchards and the fresh beauty of spring.

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

On Tuesday afternoon I went up to Garden six miles from the city, now it is a city all the way. The Third Avenue street cars and the Elevated Railroad overhead reach beyond it...

Wednesday morning I was whirled away from New York in the Hudson, and enjoyed the shifting panorama of sky and cloud, of river, mountains, green fields, blooming orchards and lovely country homes...

I am writing at the home of a kinsman in this thriving and pleasant village among the hills. Every fortnight meetings are held here...

Odor Test.

In childhood I lived much of the time with my grandmother. In a bureau drawer she kept a kind of grass for its delicious odor. Our family moved west; years flew by...

Thos. Woodhill, of Gold Hill, Colorado, writes: Mr. Richard Bray, an engineer at the Belcher mine, Gold Hill, in this State, dreamed he saw one of his cabin partners...

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.

I can no longer doubt the return of spirits; after reading the books you kindly loaned me, I became convinced that the matter is not a fiction, while I was reading in the library...

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 very active in its work.

My dear girl Polly, one whom I still love; I am a true friend. You must not think that because I have not manifested myself, that I am not present.

Mr. Colville was in a lecture Academy Hall, May 13, to tell his house. This was the first time that Philadelphia audience had the pleasure of hearing this medium.

Prof. Carpenter is giving his psychological and mesmeric experiments, now in the third week to crowded audiences, at the 11th Street Opera House.

Friendship, N. Y.

It is one of the great duties of life to help one another; let us then work together, friends; by so doing we shall help to bear one another's burdens.

E. A. Sharpe, of Minneapolis, Kas., writes: There has manifested a steady increasing interest in Spiritualism since our camp meeting last summer...

"Father King"

To the Editor of the Religio-Philosophical Journal:

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

I became acquainted with Ezra Tipple in 1878, and until May 1878, I was quite familiar with the peculiar phenomena produced in his circles.

I remember he told me at one time that he had a medium in Florida, and another in France, and one evening when in circle at Tipple's, he told us he was to be in Florida at 10 o'clock P. M. that night.

That "Father King" is a veritable personage, having an individualized identity, I have no doubt. Mr. Tipple came to my house, and in the presence of my family and one invited guest...

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.

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.

Strange Phenomenon.

On Sunday morning, March 7th, 1880, at seven o'clock, I was asleep in my bed, in room No. 85, on the third floor, in the Chometka Hotel, in Salem, Oregon.

Joe S. Burr writes in substance as follows from Leesburgh, Ohio: Perhaps no hall in Eastern Ohio is more used than ours. On the 20th of January we celebrated the one hundred and forty-third birthday of Thomas Zane in a bustling manner.

The Duty of Spiritualists.

BY HUO G. PREYER.

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...

Friends, you have certainly observed that the Creator of the universe has made everything for a purpose; you have, no doubt, observed that everything 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.

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

Notes and Extracts.

Matter alone has no aspirations. Heaven is order - hell is disorder. What does the Bible teach? Everything!

Jesus came surrounded by angels singing in the night air his praises. A system of religion which creates in mankind selfishness is not a true religion.

Mohammed is enshrined to-day in all the brilliant imagery of the Orient. A system of religion which creates in mankind selfishness is not a true religion.

Spheres in spirit life are like grades in the social circle - differing only in refinement. No man lives for himself alone, but every one contributes some share toward making the world and society what it is.

The current theology mingles false views of God, thus depriving us of that instinctive relation which we bear to spirit. Spiritual religion is a religion of facts and principles, and must be enduring, for facts never lose their potency, nor principles their power.

Man must have a rational being to worship, not a God of mere progress, for such of our reward is a mixture of old-time legends, with a little truth. Two avenges only are recognized as the main thoroughfare by which man, the child, can approach the Father, or fountain of intelligence. One is called reason, the other revelation.

Man differs from all grades of life below him; there has been implanted within him desires for a continuance of what he now is. This desire is not found in the animal, vegetable or floral kingdoms. The ancients had an altar dedicated to the unknown God. Now, they are not alone in their worship. Nearly all altars have been erected to the worship of the God that was unknown - that is, not understood.

Divine light and effulgence is not shut up; no door has been closed, for the light could enter into the store-house of nature's mysteries, where there to unravel all the seeming mysteries of life. Step by step the ascent is gained, and thus it is that we come to know the grand law of life that governs all things.

In the 13th century it being an axiom that the Church abhors the shedding of blood, therefore the Bishops and Archbishops went into battle armed with clubs, and made no scruple to knock down an enemy, and beat and bruise him to death, though he held it unlawful to run him through with a sword.

Southern mocking birds well deserve the name. They imitate not only the songs of other birds, but human whistles as well. A lady of Macon, Ga., relates that her pet mocking bird once deceives all the inmates of her house by its clever imitation of the postman's whistle. They go out to get the letters, and find Jack on a spray, near the fence, blowing his whistle and looking entirely innocent of any intention to hoax the family.

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