Ernth Genrs no Mash, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Soks a Bearing.

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Pleading to the Indictment.

To the Editor of the Religio-Philosophical Journal:

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

"Leading minds in Spiritualism in New York and elsewhere seem decply impressed that it is time to rive 'form' to that which for so long has been 'wold.' Who these leading gentlemen are, has not fully come to my knowledge. But I learn, definitely, that Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchansu, Judge iCross, 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 desirableness 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 undisguisedly 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,

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 defacto 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 numan 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 crossexamination, 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 infigential leaders before mentioned-is undisguisedly toward existing sentimental Christianism," will derive no possible sup-port from a critical examination of the facts. We never for a moment suspected that any one, even with the duplex lens of microscopic clairvoyance, aided by the dou-ble reflectors of a lively imagination, would ever discover a vestige of "Christianism" in the work of the organizers. Christ is nei-ther named nor remotely referred to in their Constitution. Lat no hystorical bushes he Constitution. Let no hysterical brother be alarmed because the new Society has one Cross. To aliay 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 reexistence, 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, 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 Mussulman. He may have one thousand gods or not even one, as may be determined by the inclination of his mind. His theology may embrace seven heavens or seventy thousand; all the hells of Dante, Milton and Swedenborg, or none at all beyond the present life. Moreover, he may believe in Mr. Kersey Graves's "Sixteen Crucified 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 destre to obtain the truth and promote the welfare of mankind.

We have some unknown people among the

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 come delirious. Nevertheless, there are several poor victims of the mania that opposes all religion. It may soothe these and relieve other monomaniacs—people tor-mented by morbid apprehensions of the loss of their own precious independenceto be assured that the prima facie evidence is that the organizers are all Atheists, inasmuch as they have no God in their Constitu tion. Now we solemnly affirm this to be the fact. Is not this enough to bring peace to troubled souls; to allay the nervous ir-ritability of venerable ladies of both sexes, and to insure the safety of our institutions We think it is all that can be required, and we here offer the Poet's benediction:

"Rest, rest periurbed 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 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 beligerents threaten us with perpetual war. They are determined to give us no peace upless we determined to give us no peace unless we seek it by personal humiliation and repentance, or purchase the same at the cost of our honest convictions. What these malignants virtually demand is submission to their authority. We shall probably remain impenitent. We can not accept the guidance of those valient knights whose chief occupation is battling with wind-mills, and wrestling fearfully with the phantoms evolved from their own disordered brains.

Some people seem delighted when they can find "a bone to pick;" it enables them to show their teeth. If we have furnished one for the time, those may gnaw the same who like the occupation. This bone is 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 aspe 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."

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

"Contention bold, with iron lungs,
And Stander 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 cesseless strife and hate; This is its final fate: Left to itself it shall at last expira Like fire that meeteth fire."

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

Christian Spiritualism.

The first object of an honorable writer is to express the truth and to convey it in 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 necessi-

tate 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 apostacy or perversion. To dis-tinguish them apart I would call the former primitive Christianity, and the latter Church

Christianity, or as some concisely express it, "Churchianity."

Primitive Christianity is a noble form of Spiritual religion, presented by the grandest of inspired mediums, and is the same religion which is coming from heaven to day in the utmost freedom and beauty through innumerable mediums. It may perhaps be asked by some, why use the term "Christian" at all, if it lead to such confusion by its opposite meanings?

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 sourcesthe 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 European and the simple language of the New Testament for so many centuries an inspiration to all who in European and the simple language of the lan ope 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 phlosophy and learning. I would name especially Pythagoras, Hermes, Appolonius 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 il-

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

Rut 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.

selves.
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 christian sentimentalism or sentimental christianism as a characteristic of leading Spiritualists. Such suggestions are based on fancy rather than fact.

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-life the harmony, friendship and co-operation of the heavenly sphéres, 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 religious, and that they may be about as good as Chris-tianity after all; but that it is by their fruits ye shall know them, and summarily pro-nounces 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 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 Brit ain. Slaughter and woe, ignorance and hunger of their subjects or some other

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 de-

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 held her chattel slayes, 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 loying Christianity, forsooth! Rather grasping, grinding, starving, slaying Christianity! A poverty struck people, a gold struck government! Christianity thou art cruel, thy pretentions are rotten, heathenism is in thine own house!

JOHN H. P. GUILD.

Washington, D. C.

A Snap Judgment.

In your issue of the 5th 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 exparte 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 Editorat-Large been expunded from your correspondent's epistle before its publication, I should scarcely have suspected that any views of mine were under discussion in that letter, so utterly does the writer misapprehend the nature of my position. I have never disputed the occurrence of what are called materializations. On the contrary, I cordially accept 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 flucidation of the truth. I find no fault with Bro. Nichols who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misinterpret the speaker's views on a controverted topic about which the popular mind is in such a nebulous state.

During a period of thirty-three years the undersigned has written much in defense of Spiritualism and in opposition to the views of its enemies everywhere. It will surprise people who have read any considerable por-tion of what I have written, that Judge Coombs should represent me as disposed to "dogmatically 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 indersement 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 incrusted with dogma and formalism. Great importance is attached to beliefs and creeds, and the essentials of Christianity, including its vital center, are almost forgotten. The church is overloaded with 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.—Ason.

Spiritual Phenomena Among Savages.

[From the London (Eng.) Spiritualist.]

As by contact with the white man, sayage races are gradually, with a few exceptions being civilized of the face of the earth steps should be taken by Spiritualists in foreign lands to witness and record whatever psychical phenomena may be preva-lent among their dark brethren, before the latter are altogether exterminated. Such phenomena may differ in degree, if not in kind, from those now prevalent in our midst; in some instances also the physical section of the manifestations may be more powerful than among civilized men, because of the more healthy and complete animal deof 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 developes of reely as to endow the observers with sometimes allowed to multiply and develope 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. King was suffering from a curious disease. After the disorder began, he loved no one. and retired into secluded places; he first had a sensation of something creeping up from his fingers and toes and settling in his shoulders like a great weight. The shoulders are the place where the Itongo, or control ling 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 ignor-ant of the case as the Royal College of Physicans is about similar maladies. Canon Cal loway savs:

"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 quesgentleness and deference. The two questions they had to determine between were these: 1. Whether they should call in a dector 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.

tem some matter which causes the disease That which is rejected is taken, mixed with sundry medicines, and butied in an ant heapsome 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 couning, 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 diviner; and his friends put his powers to test by concealing things which he has to detect by his clair-voyant 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 acciamation.

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 cat-be they often leave them to join others in a game of play. Hence it often happens when they return towards evening several of the herd are missing; they sometimes search here, there, and everywhere they can think of to no purpose. They then agree to sit down and abstract themselves from external things. Whilst thus abstracted an intimation arises within them or one of them that the cattle are in such a place; and the faith in the truth of the infimation 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 pro-mote harmony by beating the ground with the palms of their hands.

A paper by Dr. A. P. Reid, of Dalhousie University, Halifax, Nova Scota, read be-for the Anthropological Institute, in April, 1873, narrated how a Santeux Indian could obtain the Davenport manifestations. The name of the gentleman was Caugh-ske-kawbunk, signifying "The rays of light before the sun appears on the horizon." He bore the character among his brethren of being "a great old rascal," but Dr. Reid 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 prothers 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, net, and all, would be thrown out without a knot untied, and he would appear in a state of profuse perspiration. During the time he was in the tent it was surrounded by the Indians at a little distance, who kept up a great tumult, beating sticks, kettles, anything to make a noise, for, by that means, they induced the spirits to come to the aid of the medicine man; others say, to keep the evil spirits off while the good spirits got him disentangled. This is a feat that, on the testimony of the half-breeds several of their medicine men have breeds, several of their medicine men have

performed." Another Santeux Indian was a drunkard of the name of Co-se-kan-eh-kway-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 Winnepegoos, on the West; about 200 miles long by from 25 to 58 wide. The old man firmly believed in his destiny, so bore the ills of this life un-

omplainingly.

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 today may give us those of the savages of to-day may give us some idea how the first religious were evolved among our early forefathers. Geological, archæological 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 ov-er the face of the land. There is no prob-ability that a prehistoric telephone will ever ability that a prehistoric telephone will ever be brought to light by excavations in the ancient palaces of Assyria or Egypt, or that a phonograph will be dug out by Sir John Lubbock, at Arbor Lowe. Something, how-ever, of the general state of man in his earlier stages of development, may be in-ferred from the habits, thoughts, and Spir-itualism of modern savages and modern barbarjans. Future spiritualistic meetings 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 preceedings are more likely to set forth

Fighthesded, wide-mouthed they spake, How they sit 'round their fires and jabber, And shrink 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 in-tegrity of purpose. This potent, moral strength united with virtuous impulses, sanctioned by a conscientiousness of right intentions, by which men will be enabled to omprehend the necessity of the existence of that rule of social intercourse embraced in the precept which originated with Con-fucius, and sanctioned by Christ, "Do unto others as you would wish them to do unto

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 colar 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 subection to a universal affection for his neighbor. Instead of his moral sensibilities being blunted, as they now are by practicing de-ceit and falsehood, the external communications with each other would indicate their

innate love of truth, justice and purity.

Men are conscious of their weakness and inability to even approximate towards obedience to the great law of love as the ruling power, selfshness being the prominent feature in this age of the world, the highly refined organism, whose perceptions are sensitive, and whose ideal enables him to comtive, 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 as-

sisting 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 his tory 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

al relations. If we had laid before us a complete his tory 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.

reasons for events that have great signifi-cance in our political, social, mental or mor-

LEANDER.

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 move-ments during my slience. Since my return from your State, I have been on a mission-ary 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 received me with open arms, tendering the use of the Methodist church on Saturday night, Sunday afternoon, Monday and Tuesday nights, and as much longer as I saw proper to occupy it. The audiences were large all the time, and seemed to be profoundly in-terested. A petition signed by a large num-ber of the most induential citizens, was presented for me to continue there and lecture all the week, but other engagements would not permit. These people are ready to re-ceive 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

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

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

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

There is really but one side to this question. The church was packed, doors and windows filled, and it was said 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 re-corded in the Old and New Testament were not men but angels. We are to discuss this question again in the capital sometime

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

Our audiences were large and increased atevery 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 lec-tured on the subject before. One incident I will mention: There is a Baptist minis-ter now living there, who formerly resided here, having charge of the Baptist publica-tion establishment. I invited him to wittion 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 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 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 seance 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 materia-lized form, of what we believed to be Washington, looking as much like his portraits as is seen in other liknesses of persons, with continental uniform from his hat to his feet. This doctor said that while standing up by his side, "He is taller than I 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 Ithink 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 ballayed in a parsonal dayil and when 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 the-

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. Denslow on Organization. He brings forward some very forcible reasons why we should orga-nize 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 organizations with a property of the standard of the st tion, 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 be our religion, which is enough to save the world.

I am rejoiced to see the movement that is being made in that direction in New York. The leading Spiritualists there and in Brook. lyn, are doing a noble work for the pro-mulgation of our glorious philosophy. I do hope something permanently good for Spir-itualism will grow out of what has been inaugerated there.

I know the men engaged in this noble work, and think they are the right men for such an important underfaking 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.

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 salubri-

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 medi-umship, 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 who it is 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 respec-tive authors, and I do not wish to charge all who have written and spoken inspired thoughts, and assumed a spirit author, with deliberate deception; yet they do not know that the spirit assumed is the author, and it

that the spirit assumed is the author, and it is a folly to so represent.

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 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 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 greatest mission I have, is to provide for my family and to do what good I can without doing them and myself an injury. I have no disposition to become an apostle under the delusive notion that I shall soon accomplish some wonderful reformation; yet there are many who, having been in formed 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 Years night, they would place therein a large sum of money. The foolish fellow did so, and froze his fingers until they came off at the joints. Another man was informed that the Spaniards, in an early day, deposited gold and silver near here, and was directed to prepare a cabinet and with it visit a grave-yard near Col-umbus, when his spirit guide would appear and direct him where to find the treasure. In the silent hours of the night he proceed ed 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 "apook" 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 fleeing gold hunter.

Chauncey Barnes was a self-constituted candidate for president for a great number of years. He attended the inational conventions regularly in full anticipation of being nominated. In one of these conventions he made a speech in which he stated that the spirits of George Washington and all the old patriots were there demanding his nomination, and predicted great calamities to the nation unless their demand was 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 mantie 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 esti-mated. The whole christian church is ad-vancing toward the teachings of pure Spirvancing 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 liv-ing fact will be scientifically demonstrat-

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 bru-tal 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 englaving, 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. and virtue when captives in their power. But all these barbarities, and more, our own proud race has heaped upon their 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, wondering eyes, and ususpecting 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 ty, they have received lexile 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 desclate, death might bierce their hearts, but late, 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 naught else, then death itself would bring a kind re-

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 the indian is no match for the white man. Hence, so long as he relies on these

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 savageism. Surging across this continent are now two great waves, the Canagian from the cont great waves—the Caucasian from the east and the Mongolian from the west. They meet, not without friction. Between them, savageism must and will be submerged. An area which will subsist five thousand who live by the chase, will subsist five millions who live by agriculture and the arts of civilization. As the wise old Sachem told his tribe, "The Indian must live on the lit-tle seeds." He must assist in turning the wilderness into fertile fields, the wild streams into the arteries and veins of commerce, and the grand freedom of his own nature into the regulated liberty of law. He must do this or he must perish. It is sad, but it is inevitable.

The best protection a government can give a people is to allow them to protect themselves. This is at last to be done on behalf of the Indian. They are to be made citizens. Will they avail themselves of the opportunity? That they are capable of the arts of civilization is evident from the fact that they are human. They consequently possess the same germs of faculties as does avery human being and are capable of in 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 ances tors were savages that the "ear-marks" of their barbarism are still all too plainly visible in our boasted civilization. Tell me not that a people who have shown such spirit in defending their homes, and in preferring death to slavery, are incapable of rerring 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 flends 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 saverage. 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 agust rights. ernment which grants to all equal rights before the law. Philanthropic whites will assist in the work.

That the Indian possesses characteristics which will aid in developing a diviner 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 savageism, adopt civilism, and become citizens of a government which guarantees to all the "inalienable rights of life, liberty, and the pursuit of happiness!

C. W. COOK. Ottawa, III.

Woman and the Household.

BY RESTER M. POOLE. [Metucher, New Jersey.]

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 clse named piety, 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 so. [Alice Carey.

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 fourfifths 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 fav-

ored 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 babes 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 re-stricted. In towns and cities it is considered a great offense against custom and mod-esty if a woman appears in the street dur-ing the day. In order to give them some exercise in the open air, however, the fol-lowing 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 be-lated after this hour hurries home as fast as possible without looking up, or punish-ment 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 wow in his hold 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 respecta-ble 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 critics confess 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 sind-ness. She describes the women of the wellto-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 showed them attention: "I was quietly watching all the movements around me, and I saw an amah take a little sponge cup pudding 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 governments are texture off by 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 handled by the old lady, who saked 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.

A few years since, when Prof. Louis Agas siz went up the Amazon on his famous scientific trip, Mrs. Agassiz compiled a yery interesting book from her diary of the journey. The following extract gives a glimpse of life in South America:

The education of women is little regarded in Brazil, and the standard of instruction for girls in school is low. The majority who go to school at all, are sent at about seven or eight years of age, and are considered to have finished their education at thirteen or have finished their education at thirteen or fourteen. The next step is marriage. Usually, with the exception of one or two accomplishments, such as French or music, the education of woman is neglected; though these are bright exceptions, it does not affect the truth of my statement. Many of the women whom I knew most intimately in Brazil, have spoken with deep regret of their limited, imprisoned existence. There is not a senhora who has thought about the subject at all, who is not aware that her life is one of oppression and restraint. She can is one of oppression and restraint. She cannot go out of her house except under certain conditions, without awakening scan-dal. The world of books is closed to her; she knows little of the history of her own coun try, almost nothing of that of others, and is hardly aware that there is any religious faith except the uniform one of Brazil.

On one occasion, while staying at a farenda, I took up a book which was lying on the plano; as I stood turning over its leaves (it

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—was 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 specimen 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 jessamines grow about the cottage, 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 blun-

ders that occur in the printed work. Dr. L. Herbert Nason was 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 in-forming me that the spirits had directed

him to me to obtain a translation, but giv-ing no hint as to the purport of the writing. After the second sitting, the influence of the controlling spirits became quite strong, and the preface and introduction were written and sent by mail to the Doctor; but be-fore I had a reply, the band 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 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.

On the tenth page, "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

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 at mosphere of the planets, and I hardly think he will claim that they are in a state of incandescent heat.

On the seventy-fourth page he finds fault with a typograpical error that any school boy could correct on reading it. "Limestone rich in fossils, when buried, becomes an ex-cellent 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 worth-less for this purpose," is exceedingly small, for the language qualifies itself, though to suit Mr. Denton, "non-fossilierous" should have been inserted before "silurian."

His next objection, page eighty-eighth, relating to gypeum, 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 262, 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 1, being but a translator, could do nothing but write what was

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.

Materialization.

I was very much gratified on reading the article headed "Materialization," giving the views of Dr. Brittan in your issue of April 17th. As far as the Doctor pursued the subject, he was on the "right track," though his views are doubtless a great surprise to many over-credulous brethren who have been led astray by frauds and tricksters like the notorious Eddys. It is pleasant to find even a few who have the right idea of materialization, and the views of Dr. Brittan, so truthful and so fearlessly expressed, will doubtless increase the num-

What he says in that article, is all the people are able to receive on the subject at present; but when the time comes for him or any one else to go farther than he did, and give us the real character of the bodyless or shadowy forms he speaks of, people less or shadowy forms he speaks of, people will be still more suprised at his utterances than they are now. Till then we wait patiently, watching the mental and spiritual progress and preparation for higher truths. Several years ago Ella E. Gibson offered, I think, \$250 to any medium who would produce a materialized body under reasonable test conditions; and soon after two able test conditions; and soon after two gentlemen offered, I think, \$300, but no one has attempted the thing in their presence, nor would they if ten or twenty times that sum were offered, for all mediums concerned in materialization, know the whole thing is a fraud, and we hope honest people will read the Doctor's views and profit by them.

J. HACKER, 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 The Crossing of the Human Race, by A. De Quatrefag s; Recent Geographical Exploration, by Chief Justice Daly; Dress in Relation to Health, by Dr. Benjamin W. Richardson; Studies in Experimental Geology, by Stanislas Meunier; Views of Primiby Stanishas Mediner; Views of Prinitive Marriage, by Lorimer Fison; Goethe's Farbenlehre, by Prof. John Tyndall, F. R. S.; How Animals Eat, by Herman L. Fairchild; About Carpenters, by Maurice Mauris; The Availability of Energy, by W. D. Miller, B. A.; The Infectious and Contageous Diseases of Children by Br. Delegate. ous 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 Stillwater Tragedy; The Lost Gods; The Unlearned Professions, Records Gods; The Unlearned 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; Presage; The Bible in the Nursery; Maidenhair; The Undiscovered Country; The Poet and his Songs; Reminiscences of Washington; The Political Attitude of the South; King Lagr. The Light of Asia and 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

Scribner's Monthly. (Scribner & Co., New York). Contents: Spring Hereabouts; Success; Sun-spots and Financial Panics; Peter the Great; Lamentation; The Grandissimes; The Cypriote Inscriptions; 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 ay as a Draughtsman; Sad Spring; Extracts from the Journal of Henry J. Raymond; Watching the Cow; Life in Fiorence; My Friend, Mrs. Angel; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. Most of the articles are illustrated. 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.

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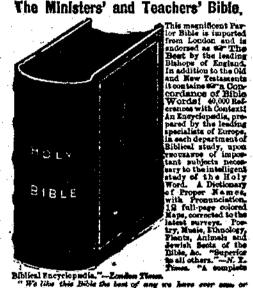
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CHICAGO, ILL., May 29, 1880.

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 Umted States, say "in our country." The writer though professing to be "of the same church as Mr. Cook," writes about christianity in terms and phrases utterly unintelligible to any christian, and it is quite evident that the church to which he really belongs; is one whose vestry is a dissecting room, and whose cross is a scalpel. The fact that he feels competent to sit in judgment on Mr. Cook's investigation of "Spiritism," proves that he regards himself as a competent investigator thereof. And he thus defines a competent investigator:

oThe 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 countless sources of their illusion; he should take pains to study up conjurers' tricks, all of which, save a few performed by their myentors who live off their secret, have now found their way into the market; he should be a physiolat, 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 inexpugnable things an investigator of his particular pattern cando, 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:

process or 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 he, to be stripped for medical gramination, to see if he has magnets thrust under his skin or instruments conceated 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, sto He must come to the laboratory, and perhaps sufer other indignities and even pain."

Nothing any has many fair and indignities.

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 posseased 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, Gatlingguns,

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 cherabim 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 planes, 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. Spiritusi phenomens 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

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

Our learned pundit admits there are spiritual phenomena, which he describes as "capricious, uncontrollable and complex." and that concerning these phenomena, "science (mind you, it is not merely medical science, physical and material science, botanical or astronomical science, nor the men who are learned in these respective sciences, but science itself, 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 neur-ological 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,'

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

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

A recent California writer alleged that the writing within folded slates, is really done on a piece of muslin, which looks like the slate surface, and that, when the slates are closed, the supposed scratching of the pencil is the noise made by the muslin in passing over the state 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 tivities, we forget where they ever were square and muscular, though ridiculous, lie | and cannot revisit them if we would.

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 meither candid, learned, scientific, nor instructive. We may doubt if he is even

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 fit ted 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 adapt ed for purely intellectual work than for the editorial chair, and we have no doubt it is with a sense of relief that he finds himself able to retire honorably from the position which he has so concientiously filled for the past ten years.

In The Index of May 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 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 gristl"

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 observa-

tions at sea. It helps to give us our latitude and longitude and indicate the distance we are making. But as the faiths are not es. tablished upon evidence so they do not disappear by argument. Leckey, in his "History of Rationalism in Europe," assures us that unto the very close of the belief in witchcraft in Europe, the arguments made for 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 ac-

Sideros and its Inhabitants.

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

ty. Doctor of Philosophy and Medicine and Professor of Pathology, has written a treatise entitled "Makrobistic and Eubanik, two scientific methods for the prolongation and embellishment of human life." We have not yet been favored with an opportunity of reading the treatise, but a review in the London Telegraph, attributes to the German physician a theory that human life can be prolonged into immortality by a con. tinually 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 borseradish 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 vitæ 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 look ing around for a candidate rich enough to deservè its suffrages. Tilden, English and Jewett are among its Plutocrats. The Republican party does not need so large a private tressury since it has the public tressury. Still an inexhaustible ability to buy up all opposition is not such a fault in a candidate of either party as to throw its as W.H. Vanderbilt is now the owner of 851,000,000 of the national debt and expects soon to increase the investment to \$100,000. 000, the nation is becoming too much indebted to him in solid shekels to think about the mere little sentimental debts it owes to the "Sphynx on horseback, the "Sage (?) of Gramercy (grant in mercy that lie be a sage") and the "Plumed Knight." Let a committee be appointed to confer with Vanderbilt and find out how many years of the Presihim. Or, after the Roman fashion, let the cessi our real character."

office be put up at auction, and let the finan. cier 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-eminently a test medium. The independent slate writing and other physical phenomena are exhibted in full daylight and under test conditions that will satisfy any candid investigator. The mental phenomena are usually of such a character, also, as to be tests. The Editor of the Journal will pay \$500 to any person who can duplicate by sleightof-hand, without detection, the independent slate writing which, at times, is done in 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: 759 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 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 an 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 me. dium, whose name is familiar to our readers as the lady through whom spirits have given messages lately published in this paper, has removed to 2,836 Michigan avenue, near 28th street, where she will be glad to see her friends, either socially or professionally.

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 clairyoyant tests and charging for the same, was on the 2d inst. sent to prison for three months by the Keightley magistrates.

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

"I thank you for your fidelity to Spiritvalism, 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, Spir-

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 even. ly divided as to sex. They wear a uniform, march through the streets with banners flying, and sing. They are also carrying on their work at Newark, N. J., and have enrolled seventy converts. A large hall has been hired for five months.

During religious services in the jail at Carson, Nev., and after the ciergyman had addressed the prisoners on the text "Honesty is the best policy," a thier named Jones asked if he could make a few remarks. Permission being given, he said: "The expreswirepullers into a fever. We suggest that | sion 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 dency he would ask to causel our debt to | much nerve, and we're too candid to conded.

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, with his name and that of the paper embroidered on each strap. As an exhibition of the beautiful work done under Brother Fletcher's supervision, the gift is worthy of all praise. We thank the donor for his thoughtful kindness; may we continue to so conduct the JOURNAL that the esteem of Bro. Fletcher and all other Spiritualists who, with him, "believe in the true forever and the false never," may never be suspen-

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

Mr. and Mrs. Henry J. Newton of New York celebrated the thirtieth anniversary of their wedding on the evening of the 8th, at their elegant home on 43rd street. Many well known Spiritualists and prominent citizens were present. Dr. Brittan read a fine and appropriate address prepared for the occasion: Mrs. Brigham improvised a beautiful poem entitled, "Thirty years Married;" other friends added to the pleasures of the evening with music and recitations. Among the hundreds of happy homes in which we have had the pleasure of being a guest, we know of none where there is more happiness and affection than in that of our esteemed friends, Mr. and Mrs. Newton. May they stay with us to celebrate their sixtieth marriage day.

Capt. H. H. Brown spoke at Stamford, Conn., May 9th; at Sandfordville and Clinton Hollow, N. Y., May 11th and 12th. He will be there again early in July, and would like other engagements in Eastern or Northeastern New York or Vermont at that time. He spoke in Willimantic and North Windham, Conn., the 16th; at Hartford, the 23d. Will speak at Brooklyn, Conn., the 27th; at East Hartford, the 28th; at Willimantic, the 30th. He will speak at West Duxbury, Mass., June 6th, and would like week-day engagements at that time in that section. He will be at New Boston, Mass., June 22d and 23d, and would like to make engagements in Western Massachusetts for week-days and also for Sunday, June 20th. Address him at Willimantic, Coun.

Dr. A. B. Spinney.

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

DETROIT, Mich., May 10, 1880. For the purpose of correcting any mis-statements or false reports, we, the under-signed physicians, who saw Dr. Andrew B. Spinney, of 204 Woodward avenue, during his recent illness, would state that from a careful examination of his case during the same, and a knowledge of his previous habits and diseased conditions, that his disease was Acute Cerebral Meningitis.

The delirium, hallucination, partial unconsciousness, etc., were results of conges-tion of the brain and membranes. The proximate cause was excessive intel-

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

E. B. ELLIS, M. D., Detroit, Mich.
E. B. ELLIS, M. D., Dretroit, Mich.
WM. CUNNINGHAM, M. D., Bay City, Mich.
J. V. SPENGER, M. D., Battle Creek, Mich.
W. A. POLGLASE, M. D., Detroit, Mich. F. X. SPRANGER, M. D., Detroit, Mich.

Dr. Spinney's letter to us concludes as fol-"The work that I have done in the cause of Spiritualism and Liberalism has been one factor with all others, to tear down and

exhaust nature faster than it could repair "Instead of shaking my firm belief founded on scientific proof of future life, it has acted in this last, as in all very severe illnesses, for many years like a panacea to quiet, re-store, and make peaceful my hour of greatest suffering and anguish; knowing there is no death to the mind's active energies, and that the loss of this imperfect organism is exchanged for one less material, 'yet not less

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

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

No Eternal Torment-Baptist Punishment, Plymouth Church and the Raptist 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 to gether at Plymouth church. The gentleman announced as his text the words found in Romans, 12:9--Let love be without dissimulation. Abnor that which is evil; cleave to that which is good.' The following is an abstract of the sermon: 'We must start with the law of God, which applies first to man in his dealings with man—'Love thy neighbor as thyself.' If a man love not his brother how can he love God? The love of God for us is of the same kind as that of man for man. Suppose we say, then, that God loves the world, and is holy, just and good, and then declare that he practices certain cruelties which are inconsistent with earthly ideas of love and justice. we deify crueity. But this is wrong; for God says in his word, 'Abhor that which is evil.' This is the basis of my discourse this evening I propose to study the state of Christianity at the present time, with reference to this doctrine of eternal punishment. Is the church of to day in a state of deca-dence? The opposite assertion is eloquent-ly many which is a state of the and again, but many think it a mere whistling to keep up the courage that there is more rose-water than arithmetic about these declarations. There is nothing really anti-scriptural or shocking in the assertion that the church is decay ing. Decay can only happen to that which is unsound. It follows that decadence is only riddance of error; such, in my opinion, is the state of things at the present time. A well-known authority says that never was there such a wide spread and general denial of God and his revelation. This de-cay of the church can be accounted for on either of two suppositions: First, that the world hates truth, or second, that there is unsoundness in the bosom of the church. I believe that the church is honey-combed with skepticism. Many are saying, peace, peace, when there is no peace. The most sagacious say that a revolution is pending, which threatens the church. Were the church pure it would be unassailable, but it has presented a deity to the world who is not good and just, and has forbidden any investigation into the subject. It has taught that God keeps millions of his creatures in perpetual torture for his own enjoyment. Let us discuss this question from the standpoint of Bible love and justice. If a man were to keep a fellow-being alive a year for

the sole purpose of torture, we would cry

aloud at his cruelty; yet we hear it said of God that he will eternally keen the majori-

ty of the human race in torment. We say

that he fore-ordained men for torture-and

that he is infinitely good. Men will say

then give us wickedness instead of God. A

constitutional principle of the mind stands

in the way of accepting such a being. Men

may fear him, but they cannot love him,

The opinion of John Stuart Mill is rapidly

gaining ground-that such a God is a mere

chimera of a disordered Imagination; he is

an infinite enemy, not an infinite friend. Rather than accept him, many are forced

"Is it not conceivable that souls unfit for

into the awful darkness of Atheism.

the kingdom of righteousness may be permitted to lapse out of being?-for life is the gift of God. I remember, three or four years ago, I asserted in conversation with a prominent Presbyterian divine that I did not believe God could annihilate a soul. He brought all the force of his logic to bear on the point that it was a possibility. I ask now, why don't he do it, if it will end the torment of many. Put together all the deism, pantheism and atheism of the day, and they are merely the natural revolt against the unnatural belief in eternal punishment. Leslie Stephens says, if this be the end of Christianity, better atheism by far. Such a radical reformation must take place within the church, that no one shall dare to accuse the goodness of God. The time has come for personal conviction and not mere priest ly teaching. It seems but natural, that, if the wail of the lost is to eternally ascend from the bottomies pit, he who has learned to love his neighbor as himself must in sympathy, like unto Christ's, go down in spirit into the depths of sorrow, and find no heaven anywhere. When a man gets over on the other side can he look with delight on the punishment of the enemies of God, as Jonathan Edwards asserted. It is hard to break from the trammels of old beliefs but we are dishonoring God with our traditions. The doctrine is fostering the darkness of the world. It raises up, for us to worship and adore, a great Moloch, and the Father is lost in the tyrant. I stand upon the New Testament and the Old, believing them the word of God. After a careful, painstaking study of the passages on which this doctrine is asserted to rest, I have come to the conclusion that the belief has soiled the pure garment of our faith. It is a merciless doctrine of the past ages, and the world will sometime find it to be a doctrine of the will sometime find it to be a doctrine of the devil. But it is urged that God is just. Justice—oh, what worlds of horror that word has been forced to bear. We do not torture in our prisons anymore, because we hold it cruel, and yet we impute it to God. Is it, can it be, just to do an injustice—to punish eiernally. All heaven would be on its knees in tears to petition God to cease to be just long enough to annihilate the poor, suffering creatures. I will close with a sentence from Canon Farrar's writings:

Here I declare and call God to witness, that if the popular idea of hell were true, I should it is need to get at least twenty thousand postals, and let it receive at least twenty thousand postals, and let it may be the receive at least twenty thousand postals, and let it may be the receive at least twenty thousand postals, and let it may be the receive at least twenty thousand postals, and let it may be the receive at least twenty thousand postals, and let it may be the receive at least twenty thousand postals, and let it may be the receive at least twenty thousand postals, and let it may be the receive at least twenty thousand postals, and let them be sent in ample time to reach our meeting at Farwell Hall in seeson.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Ropublican well Hall in seeson.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to remain for their insection, to present cemand for their insection of the following plank:

Baselsed, That the right to suffrage inheres in the citisen of the United States will proceed from this meeting to the Ropublican well Hall in seeson.

The best speakers in the United States will proceed from this meeting to the Ropublican well Hall in seeson.

The best speakers in the United States will proceed from this meeting to femand for their insection of the United States will proceed from this meeting to femand for their insection of the United States will

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 true, or so called ethi-cal view was then presented. In substance, this view is that there is a demand in the human heart as it progresses in holiness, and most of all in the divine nature, that sin be punished. This demand of God's nature is passionless and unchangeable, and was satisfied by the sufferings of Christ."

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

Business Antices.

Mrs. D. Johnston, Artist, 713 Aster screet, Milwaukee, Wis. Water Color Portraits aspecially

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SPIRITUALISTS AND REFORMERS West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by address-ing 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 Spirit-ualist 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, Illa.

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Address, MRS. M. C. MORRISON, M. D. 24.9017 P. Box 2519. Boston.

Meeting of Spiritualists in Michigan.

The Harmoniel Seciety of Sturgie, Mich., will hold their Anunal Meeting in the Free Church, on Friday, Saturday and Sunday, the 18th, 19th and 20th of June. Able speakers from abroad will be in attendance to address the people. By Order of Committer.

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, 148 Madison St., between Clark and La Saliestreeis, Chicago, Ill., Wednesday, June 2nd, 1830, at 10 a. M., 230 and 81. M. a. M., 230 and 8P. M. Every woman in the United States who sees or hears of this call is most carneatly invited to be present at this meet-ing. If this is impossible, sibe is exped to send a letter or postal, with her name and wish expressed in her briefest and

postal, with her name and wish expressed in her briefest and strongest manner, addressed to Edizabeth Cady Stawton.

Edizabeth Cady Stawton.

Care 478 West Lake St., Chicago, Ill.,

Letters or postals certain to reach Chicago on June 2nd.,

can be addressed Farwell Hall.

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

Spiritualists Camp Meeting in Pennsylvania.

JOSEPH WOOD.

Meeting of Spiritualists and Liberalists of Michigan.

The Second Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at Sampson Hall. Charlotte, Eaton Co., Commencing on Friday evening, June 4th, and closing on Sunday evening June 6th. Rev. Chas. A. Andrus, Flushing; Rev. J. H. Eurnham, Saginaw City, and Bishop A. Besis, Jamestown, N. Y., have been engaged as speakers. Other speakers are siso invited to be present. present. Bishop A. Beals the inspirational singer will furnish music

bishop A. Beats the inspirational singer will furnish music for the occasion.

Local committee of arrangements: J. M. Haslett, Mrs. Samuel Ceulter and Mrs. J. C. Harmon, of Charlet 2.

An invitation is extended to all interested in the cause to attend.

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

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Soneca Park, near Bonair, Howard Co., Iowa, commencing June 30th, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Mies have been engaged as speakers. Mrs. II, N. Van Doussen, psychometric and business medium, and Geo. P. Colby, Clairveyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the excrepace. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be inraished for dancing every day from 6 to 9 or 10 r. M. Let all who can bring tents and bedding. Wood and hay will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Eldridge, of Cresco; W. Nash and W. Stork, of Lime Sorings, and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul E. R. Letters of inquiry may be directed to G. W. Websterist, Bonair, Howard County, Iowa.

Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rochester Spiritualists Association, a Quarterly Convention of Spiritualists of Western Now York, will be hold at Old Fellows Temple, West Main street, Rochester, Saturday and Sunday, June 5th and 6th, commencing at 10 o'clock and holding three seasions each day. Mrs. Cohw and Mrs. Taylor are envised, and Alrs. Fox and G. W. Taylor are invited, and number of others are expected.

A cordial invitation is extended to all to attend, and It is hoped this fraternal call from Rochester will meet with a hearty response from the surrounding country.

J. W. SEAVER. 1

J. W. SEAVER, G. W. TAYLOR, Committee. MRS. WM ROE,

Northern Wisconsin Spiritual Conference.

Again, we would notify the Spiritualists and Liberalists of Wisconein that we are to have another of those grand three-day conventions in Omro, June 13th, 19th 20th, 1859. Our last meeting was grand success in spite of the elements: let's make this a still greater one by all attending and showing our interest in the cause of Spiritualium.

E. V. Wilson is engaged and will give a scauce Saturday evening and another Sunday afternoon at hair past two oblock. 3. O. Barrett, Mrs. S. E. Bishop, Dr. E. W. Stevens, J. Conyon, Dr. A. B. Severance, and Dr. A. B. Randall are in-

Renyon, Dr. A. B. Severance, and Dr. A. B. Randail are in-vited to participate. Every Spiritualist is requested to send the Secretary the name of every Free Tainker, that they may be notified of the meeting.

The friends will entertain free to the best of their ability.

Efforts are being made to secure a first-class size rest

WM. M. LOCKWOOD, Pres. Mas. S. E. BISHOP, Vice Pres. CORA B. PHILLIPS Sec'y.
Papers please copy.

Lassed to Spirit-Life. Passed to spirit-life, May 18th, 1939, LINNA LEAVELL, wife

Mrs Leavell leaves a husband and three lovely children to mourn her low. Sin cross a two river camply, and in the low felth that she could under lavorable conditions return from the summer-land and communicate with her dear husband and children in earth life. She has been a firm believer in Spiritualism for twenty years.

L. H. R.

Nevada, Ind., May 19th, 1630,

HON, ALBERT KNIGHT passed to spirit-life at his residence at St. Peter, Minn., May 3rd, at the age of 59 years. Mr. Knight was born in Boonville, N. Y., and was educated at linion College, and for the control was educated

Mr. Knight was born in Boonville, N. Y., and was educated at Linion College, and for the past twenty years, he has resided at St. Peter, helding the office of mayor for four years. He was a delegate to the national republican convention at Cincinnati, in Isio, and was for a long times a member of the State Board of emigration, and at the time of his death was a trustee of the insane asylem of the State. He was a public apirited, high minded and large hearted man, and withal was an order believer in medern Spirituallem, as well as his wife, who died a few years belove him. So firm was his belief that the anticipation of death was a great joy to him; in fact, on his death bed, he often spoke about it jokingly, and sometimes with great hilarity like one about to visit a new and delightful country, and was anxious to be away.

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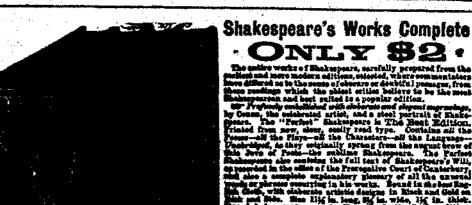
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Poices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Work for Humanity.

BY MARY DANA SHINDLER,

Oh, my brother! Oh, my sister! Pause awbile, and ponder well; Listen to earth's suffring children, Hear the mournful tale they tell-Then, with prayers, and tears, an 1 pleadings,

Strive to mitigate their woe: Let your righteous human feelings Into one broad current flow— Flow to cleanse and purify, Like a river rushing by, And bearing on its bosom wide Full many a wreck from time's dark tide.

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

Oh, my brother! Oh, my sister! See the dawn of a brighter day! Now, while Hope afar off beckons, Let ue labor while we may— Labor for the new evangel, Labor for God's helpless paor; Holy angels could no more. Fearing neither pain nor loss, Taking up each heavy cross, Oh, greater glory cannot be Than working for humanity.

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

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

good eensible advice. Now, I kope you will take the trouble to answer this, even if you cannot give me any encouragement, for I like to hear from a brother and I consider you as such.

J. W. B. sider you as such. Warren's Mill, Wis.

REPLY BY E. V. WILSON. The above letter is a fair specimen of many received by me daily. It is the cry of a hungry soul—indeed, it is the cry of millions. I remember this man. I saw him, but observed no spirit relative with him. There was no need of his remaining away from my meetings on Sunday. My instructions to my door keeper are now, and siways has been, never turn honest, sober men or women away from my meetings, but pass them in; but If they hew tobacco, smoke, or use any kind of

liquor, they are as well able to pay ten or fifteen cents for news nom spirit life, as they are to pay for alcoholic drinks or tobacco.

It would take me a hall-day at least, to answer this hungry soul, provided I could come in rapport with any of his spiritual friends or relative n my present state of health, I cannot do it; nevertheless it pains me exceedingly to turn so many away or refuse their request.

During my twenty-five years on the platform of Spirituslism, I have donated in the form of se-ances, benefits and money, many thousands of dol-Since the 26th of March, I have contributed \$75 besides the free list, and that, too, when I could illy afford it; and more especially when in every place I speak I find Spiritualists sustaining papers, meetings, lectures and frauds, who have no interest now, and never had, in Spiritualism,

save the dimes they have received or are received

ing.

At Des Moines during April last, Melville H.

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

E. V. WILSON.

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

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

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

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

From Washington to Detroit-Notes and Comments.

To the Editor of the Religio-Philosophical Journal: I must write a sort of harrygraph -- a sketch of a month's travel of which time fails me to say more Nearly a month ago I left Washington for Phila-delphia, stopped over a Sunday, made one of a large audience that listened with evident satisfaction to the words of Cephas B. Lynn, said a few words at the close and went to a conference of Spiritualists in the afternoon. The First Society, by the care of its faithful officers and the wise presidency of Mr. Champion, is in good condition. I enjoyed the pleasant society of Mr. Champion and his graceful and gifted wife in several calls at their house and went with them an evening to and his graceful and gitted wife in several calls at their home, and went with them an evening to hear W. H. Channing and the venerable Dr. Furness discourse on William E. Channing, telling us much of value and interest touching that saintly man. Dr. Furness preached fifty years to the Unitarian Society in whose church the Channing meeting was held and gave his farewell discourse five years ago, choosing, as he teld me, "to go while veople said: "Why does he go?" rather than to wait until they agid: "Why don't he go?" He has ever been a generous, brave and liberal man, faithful to truth as he saw it, even when unpopular, and his old age is sweetly beautiful.

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. On Sunday a good audience met at the Longwood meeting house of the Progressive friends, near Kennett Square. In the simple cemetery across the road from the meeting house are the mortal remains of Bayard Taylor had a sunday and the great of the progressive friends, near Kennett Square.

ing house are the mortal remains of Bayard Taylor, buried amidst kin and friends whom he greatly loved, and I saw in the distance the trees around "Cedarcroft," his country home.

Coming back to Philadelphia I saw, at Mrs. Champion's, a fine crayon portrait of W. E. Champion's and the country beautiful to the country b

ning, life size, especially remarkable, as those who knew him said, for its beauty and depth of expression, which was executed not long ago by a girl thirteen years old who had never seen him, had no teaching in art, but said she was helped by the man in spirit-life whose portrait she was making. A swift run across New Jersey brought me to New York in less than three hours, for a week's stay at a home on Thirty-Seventh street, in a region that was out of the city in the days when I used to go there as a Yankee country boy to visit my city cousins. I spent a day in Brooklyn, had a pleasant and valuable interview with Dr. Crowell in his quiet study on the upper floor of his ample home, and an evening in the conference of S. B. Nichols, where I met a goodly company of intelligent and thoughtful Spiritualists and inquirers seeking the truth and aiming to lift away the errors that cloud it. On Sunday I resolved to "grat religion" and a want to all the meetings. "get religion," and so went to all the meetings my time would allow, in good orthodox fashion. The morning found me on Eleventh street at Steck's Hall, a tasteful and quiet place filled with a choice audience of some two hundred persons to hear Andrew Jackson Davis. On the platform with him was Mrs. Davis, whose pleasant voice was heard in the reading of hymns and prose se-lectious. Mr. Davis filled an hour on "The Heavlectious. Mr. Davis filled an hour on "The Heavenly Guest,"—philosophical, critical, with rich gleams of spiritual insight, and flashes of humor, and concluded by calling the spiritual movement the heavenly guest of the age. In the afternoon I found my way to Everett Hall, in Brooklyn, to hear Mrs. Hyzer speak to a good audience with her accustomed ease and to meet a hearty greeting from C. R. Miller, who brings into Spiritualism a living zeal and warm enthusiasm like that of a Methodist class leader. In the evening I reach. of a Methodist class leader. In the evening I reached Republican Hall, made one of a large audience that listened to Mrs. N. T. Brigham, as many have with interest for years, and spoke briefly at the close. Surely if I was not reasonably good that night it was not for want of effort on my part!

Tuesday afternoon I went up to Harlem, six

miles. I knew it, years ago, as a quaint old suburb away from the city; now it is a city all the way, the Third Avenue street cars and the Elevated Railroad overhead reach beyond it, and a hundred and fifty thousand people pass daily up and down these routes. I spoke there to a good audience and at eleven o'clock was in my room in New York, ready for rest and a journey west in the morning. I omitted to mention that in Philadelphia I met Edward S. Wneeler, busy in a coin reporter office in the week, yet ready to say a good word or to do useful work on Sundays, and in good

I wanted to hear Dr. Buchanan, in New York, and to meet Mr. Kiddle and S. B. Bristan, but time failed. * * The Second Society of Spiritualists employs different speakers, and seems to be in good condition. Mr. Weldon, the main manager, is, I judge, a man of good intentions, but has made a grave mistake in employing Moses Hull, a vulgar and notorious free-lover according to his own statement, who has never made any sign of repentance, but holds his tongue on that subject, like a moral coward, finding that it pays poorly to be a martyr and evidently wanting to get into favor again with the Spiritualists. Let him alone

to go his own way.

Wednesday morning I was whirled away from the city on the Hudson, and greatly enjoyed the shifting panorane of sky and cloud, of river, mountains, green fields, bleeming orchards and lovely country homes as we sped swinty along the river bank. Stopping at Rochester I went to Byron on Sunday, met J. W. Seaver, earnest and devoted as ever, visited Mrs. Tuttle, busy in her clairvoyant medical practice as she has been for more than thirty years, and spoke to a good com-pany of substantial people. At Mr. Tuttle's farm house came the first spirit messages and intelligent responses, recognized as such, eighteen months before the Hydesville raps.

I am writing at the home of a kinsman in this thriving and pleasant village among the hills. Every fortnight meetings are held here at the houses of the friends, who are addressed on these occasions by Mr. Gorton, a resident and a trance speaker, much esteemed in this region. On Sunday I am to be at Farmersville, among the grand hills of Cattarangus, where they expect a good gathering, and shall hope soon to be in Detroit again.

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

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. In our far distant home we heard of grandma's death. She had gone to rest, while the never-ceasing years brought change, toil and trouble to me. Early in life I married and settled in Iowa. Just here I will say that I was always akeptical in regard to any doctrine, Spirituslism included; am not convinced without proof, but I am ever ready to aid the sick, as my mother and grandmother were before me.

and grandmother were before me.

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

L. E. Luca.

Thos. Woodili, 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, who lost his life by the fite in the Crown Point mine, 1869, and conversed with him about some money that the deceased had hid beneath the cabin floor. Next day, along with another partner, Mr. Bray took up the board in a certain corner, and found an oyster can with five twenty dollar gold pieces, just as the dream

Itoms From Philadelphia.

To the Editor of the Religio Philosophical Journal. The weekly visits of the Journal add a mental The weelily visits of the JOURNAL add a mental pleasure to our household, that is now almost indispensible. The contributions to its columns are fresh and sparkling with gems of crystal truth. The type is large, and the paper heavy and strong, just what old folks like when their eyes begin to fail them. No personal quarrel or vile stable-boy language retailed as food for the grab-worms that always nibble at the roots of thriving vegetation. It word, the JOURNAL is just what we need, for after reading it we are not ashamed to pass it to our In a word, the Journal is just what we need, for after reading it we are not shamed to pass it to our friends. I venture to say but few Spiritualists file away their papers, but use them as the churches do their tracts—circulate them for the good of mankind. But we want Spiritualism to give away, which, in its true meaning, is immortal life revealed and demonstrated. This we claim Spiritualism did for us, hence we are ever ready to read and distribute its literature, and we are sometimes made to rejoice at the good results.

Six months ago, speaking to a friend on the subject of Spiritualism, a lady passing heard some remarks which attracted her attention. Apologiz-

marks which attracted her attention. Apologiz-ing, she made inquiry as to how she could get a knowledge of the subject and study its philosophy. Inquiring her name and residence, I offered her a few leading books which, I think, are best suited for beginners. She kindly accepted them. ing the same lady a few weeks ago she timidly

said:
"I can no longer doubt the return of spirits;
"I can no longer doubt the return of spirits; after reading the booke you kindly losned me, my mind became thoughtful on the matter. One afternoon while my husband was reading in the library, I was engaged in a little work in a chamber, and wondering whether, indeed, Spiritualism is true? If it is, thought I, why has not that dear mother whem I let many rears are come back mother whom I lost many years ago, come back to me? Just then a luminous ball, like fire, flitted across the room, and while I was wondering what it could be, the face of a dear friend who passed away long years ago, seemed to be leaning on my left shoulder. I gave a shudder and all was over, but I know I was not deceived."

This lady may never be an avowed Spiritualist, but the evidence she received will never permit her to deny its cardinal truths.

Mrs. Saxon, one of your most welcome contrib-utors, 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, and she cites the case of one who after nine years of unceasing efforts, gave tangible evidence to his dear wife that he still lives. A similar case with which I am personally acquainted, may be interesting to the readers of the Journal, though the laterval between the de-parture and the communication is not so long. It

s as follows: Nineteen years ago the McC. family left their native home in Australia and came to live in Phil-adelphia. The father and mother joined a christian church and were ever faithful to their profession; however, Spiritualism, that sweet sooth-ing angel encamped within their dwelling, and through the wife and mother who was developed as a medium, came the gospel of light to the hearts of the household. A year ago "The flower encircled door of death" opened, and the father passed to "the bright Eden shore." Gloom settled over the bereaved home. Mrs. McC., though a medium, could receive neither sign nor token that her husband was ever near her. "Oh," said she, "what would I not give to have a word from my husband. I fear that spiritualism, after all. is but a chimera that is as empty as a dream." Her sister, Mrs. P., one of the grandest physical med-iums in Australia, was communicated with, as Mr Mr. McC. often in life time expressed a great desire to see her; but not even there, had he given the least evidence of his presence.

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

far away wife: "My dear girl Polly, one whom I still love; I am true friend. You must not think that because I have not manifested myself, that I am not present Think it not; I am ever by your side doing my best to assist you. Remember I shall be the first to take you by the hand, when our heavenly Father calls you home. You often wonder why I cannot write? The power is there, but the mediumistic justities are not. I have not much power to-night but I shall endeavor to come again. I give you one of my old hand shakes in spirit. You must

remember that I have not always this opportunity.
God bless you, old girl! J. W. McC."
The slip of paper on which the medium wrote he above communication was sent to Mrs. McC and she informs me that the signature is that of her husband. The endearing epithets, "gir!," "Polly," "old girl," etc., were always the affectionate way her husband addressed her, all of which was entirely unknown to any one in Australia. The test is complete, and Mrs. McC. is established in our engel philography.

our angel philosophy.
W. J. Colville from Boston, and late of England had quite a pleasant and social reception at the residence of Col. Kase, on the evening of May 11.
The Colonet and his good lady are certainly among the most philanthropic to give our stranger mediums a quiet home-like retreat, from which they may come before the Philadelphia public. By such good men and means, mediums are aided to go forth on their angel mission, and bring tidings of great joy to a class of people that it would otherwise be impossible to reach.

Mr. Colville gave a lecture in Academy Hall, May 12, to a full house. This was the first time that a Philadelphia audience had the pleasure of hearing this medium. All that we would now say is, that Brother Colville is a phenomenon in mediumship; his language is free, coherent and presents; his answers to all kinds of questions, show a knowledge that must come from somewhere he knowledge that must come from somewhere be-

hind the throne. Prof. Carpenter is giving his psychological and mesmeric experiments, now in the third week, to crowded audiences, at the 11th street Opera House. Prof. Carpenter is a Spiritualist and is not afraid to say so, and in his wonderful experiments, he exhibits the power of fascination which may be used by the clergy, as well as himself, and thus he doubtless opens the eyes of some young converts, who some day will be grateful for the knowledge he imparted. In this way we may account for the case of the Rev. Carvosa, who prayed for the conversion of his son while plowing in the field, when unexpectedly he came to him with tears in his eyes, expressing deep penitence. I shall conclude with the words of a spirit, in the *Harbinger of Light*, December 1st, 1879, endorsing every word of the sentiment:

"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. Be zealous in the cause. Faint not; neither be weary. There is well night run; push on, and a giorious crown shall be the reward, a crown not made with hands but an everlating grown stud. made with hands, but an everlasting crown, stud-ded with precious jewels, more brilliant than the rubles and diamonds of earth. The setting of your crown depends on yourself for its brightness; each good, unselfish act is a jewel to its lustre; the brighter the more designs the mater;

the brighter the life the more glorious the crown.
"Through the whole of your life is this crown being made; it surrounds each one; to our eyes this coronet is always visible, surrounding the owner as with a halo of light. It is a part of your atmosphere or spiritual aura, following you wherever you tread. Sons and daughters, are ye of the highest? Remember your royal origin, be true to the king, your master, and fail not in love one to the other; then ye shall be prepared to take possession of your birth-right, even of a kingdom not made with hands, etcr. nal in the heavens." JOHN A. HOOVER, Philadelphia, Pa.

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

" Father King"

To the Editor of the Heligio-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 apirit life.

wheresboats of "Father King" of spirit life.

"Father King," it will be remembered, figured conspicuously in Athens County, Ohio, in 1854, talking audibly through a tin trumpet, in a circle wherein the Koons and Tippies were mediums. An account of his doings will be found in Buchanan's Journal of Man, vol. 4, page 291, 1853, copied from the Cleveland Maindealer of February, 1854. A member of the Tippie family came to Kansas in an early day, and settled in Linn County, and quite a lengthy account of the wonderful things done by King, was written by Hon. E. Smith, of Mound City, and published in the Journal some years ago.

years ago.
I became acquainted with Ezra Tippie in 1878. 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 atrictest 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 at 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, and left us at that hour. Now, if any reader of your valuable paper can give any information of his present field of operations, or the address of his medium, he will confer a special favor upon a number of your readers in this locality, as we wish to again have the pleasure, and the profit of his

heavenly wisdom.

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 views, 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, vast-ness and completeness of nature in her manifold workings, and her phenomenal evidences of immortal existence.

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

J. T. HAUGHEY. Paola, Kansas, 1880.

From Whence Cometh our Dreams?

For more than twenty years I have been a scof-fer and an unbeliever in dreams, as being any thing more than the echo of our day thoughts. That God was directing our thoughts through the mazes and intricacies of our drams, to my mind seemed to be only part and parcel of the many other supersitious ideas connected with him. For the past two years, I have been a reader of spirit. ualistic works, and have investigated some of their wonderful phenomens. Their beautiful theory in relation to communications with the other world through the mediumship of departed spirit friends, by dreams and other occult manifesta-tions, comes nearer giving a reasonable solution of the question than any other. That God, who is "omnipotent," should be so limited and circum-scribed in his endeavors to communicate with mankind, as to be compelled to resort to the unsatisfactory method of dreams to declare his will is not only when limiting his power and piscing him but a little above man, who, we are informed, is a creature begotten of his will. When we partially demonstrate the fact that these dream-thoughts are produced in some instances by the efforts of our departed friends and relatives to communicate with us. It is much essier to arrive at some reasonable and natural conclusion, than it is to base them upon the all wise omnipotent God theory.

I had a pleasant dream last night that. I sunpose, influenced me to write this article. pose, influenced me to write this article. I have a cousin who resides in one of the principal cities of this union. In my dream I attended a 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 not acquainted. I made my way to the family sitting room, where I found quite a bamber of elderly ladies. As soon as I entered this room, I was impressed with the thought that I would see my mother. The one I thought was hereat with her back. The one I thought was her sat with her back towards me. As soon as I spoke, she turned and embraced me, uttering those words of love that only escape a mother's lips. The embrace, the words of love and affection were all so real that I awoke with a vivid impression that I had certain-

ly held communion with her.

Whence comes our dreams? Are they simply the echo in the heart's corridors of our day dreams, or are they the impressions produced by an independent individual in another state of existence?

MATERIALIST.

Strange Phenomenon.

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

That been at a revival meeting in the M. E. Church the evening before, and my mind had not run on scances, nor materialized arms or bodies. I wrote down at our partery.

and cannot solve its mystery.

DAVID NEWSONE. wrote down at once this strange phenomenon,

Salem, Oregon.

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

The Duty of Spiritualists.

BY HUGO 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; but in vain do Hook for an article in the Journal or Banner of Light, setting forth the duties of Spiritualists; the duties of those who profess to believe in the immortality of the soul, and in the wonderful spirit manifestations,

Friends, you have certainly observed that the Creator of the universe has made everything for a purpose; you have, no doubt, observed that everything performed in naturels 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 perfect. part, and a very necessary part, of one grand atu-pendous whole. If you will consider the past, you pendous whole. If you will consider the past, you will also realize that the manifestations caused by our spirit friends, are directed by that all-power, and are also necessary to complete the work of the Creator. The question which now confronts us, "Are these manifestations to be witnessed by us, simply as we witness every other manifestation in nature? Are we only to recognize the greatness of that all-power in them. or are we to nay succide." of that all-power in them, or are we to pay especial attention to them? Are they brought to our notice for a special purpose? Those questions can only be answered by those who have ascertained the fact that man is a special creation of the Creator, created in his image, possessing many of His attributes, and designed to assist Him in governing this universe, not only while in the flesh, but also when out of it.

If we recognize the fact that we are created in the image of Deity, and are a part of the all-power in the universe, and that it is our duty to assist in 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, loying life, and prove by the same that he recognizes the fact that he is truly created in his Maker's image? Ought we not to listen to the voices which come from beyond, and ascertain what they wish us to do? I trust that some older Spiritualists will take up this subject and enlighten the people.

Mr. Prever has read the Journal very superfi-If we recognize the fact that we are created in

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. **Meaven** is order—hell is disorder. What does the Bible teach? Everything! The logical outcome of orthodoxy must be

final moral chaos. 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 inculcates false views of God, thus depriving us of that instinctive relation which we bear to spirit.

Spiritual religion is a religion of facts and principles, and must be enduring, for facts never lose their potency,—nor principles their power. Man must have a rational being to worship,

not a God of barbarism, for much of our record is mixture of old-time legends, with a little truth. Two avenues only are recognized as the main thoroughfare by which man, the child, can ap-proach the Father, or fountain of intelligence. One is called reason, the other revelation.

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

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

The ancients had an altar dedicated to the unknown God. Now, they are not sione in their worship. Nearly all alters have been erected to the worship of a God that was unknown—that is, not understood.

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

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

In the 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 they held it unlawful to run him through

Southern mocking birds well deserve the name. They imitate not only the songs of other birds, but human whistlers as well. A lady of Macon, Ga., relates that her pet mocking bird often deceives all the inmates of her house by its clever 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 enrichtentian to here the fence. ly innocent of any intention to hoax the family.

Spiritualism in its fullness and completeness is confined to no one school, but embraces all schools and all worlds, gathering from one to impart to another. Could you remove the vail and look into the life immortal, you would see a band of workers laboring earnestly for the welfare of themselves and all connected with them, journating to and the machine to and the machine the welfare neying to and fro, encouraging the weak and timid, and strengthening the strong. This is not the work of God, as an individual, but is the work of God being outwrought through the lives and by the assistance of ministering spirits.

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

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

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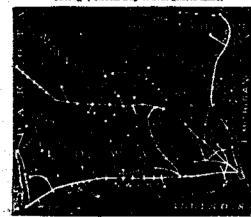
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27-18-29-17

CHICAGO AND NORTHWESTERN. Ticket Office-62 Clark street, Sherman House, and at depots, COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzle streets	•
Leave, 10:30 a m* Pacific Express. 10:30 a m* Stoux City and Yankton Express. 9:15 p m† Omaha and Night Express. 9:15 p m* Stoux City and Yankton Express. 10:30 a m* Dubuque Express, via Clinton. 9:15 p m† Pubuque Express, via Clinton. 9:15 p m* Sterling Express, via Clinton.	27:00 a m 26:50 a m -8:04 p m
Pulman Hotel Cars are run through, between Omaha, on the train leaving Chicago at 16:30 a, r road runs these celebrated cars west of Chicago. FREEPORT LINE.	Chicago and n. No other
7:36 a m* Maywood Passenger. 7:30 a m* Maywood Passenger. 9:16 a m* Freeport, Rockford & Dubuque. 10:15 p m* Freeport, Rockford & Dubuque. 12:00 m* Kimhurst Passenger. 4:00 p m* Hackford and Fox River. 4:00 p m* Hacke Geneva Express.	7:15 a m

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9:06 p m † St. Paul and Minneapolis Express... 10:06 a m † LaCrosse Express... 10:06 a m * Winona and New Ulm... 9:00 p m † Winona and New Ulm... 9:00 p m † Green Bay and Marquette Express...

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 55 Clark street, Sherman House.

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10:00 a m † Davenport and Peoria Express	16:45 n m
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*Daily. †Daily Except Sundays. ††Daily Except Saturdays. †Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

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Explanations of References.—Daily except Sindays (Ricept Saturdays and Sundays, Tracept Sundays and Mondays, Structure Sundays and Mondays, offindays only, Thursdays and Saturdays only, Caturdays only.

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we given us flattering editorial montion, viz

New York American Agriculturist.

New York Weekly Sun.

New York Weekly Witness,

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New York Weekly Tribane,

New York Weekly Tribane,

New York Christian Advocate,

New York Christian at Work,

New York Christian at Work,

New York Espicial at Work,

New York Baptist Weekly,

New York Baptist Weekly,

New York Cricket on the Hearth,

Rochester Rural Home,

Boston Weekly Globe,

Boston Youth's Companion,

Boston American Cultivator,

Brattleboro Household,

St. Louis Globe Pemocrat,

St. Louis Globe Pemocrat,

St. Louis Globerver,

St. Louis Christian,

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St. Logis Observer. Philadelphia Saturday Evening Post.

RAIL ROADS.—TIME TABLE.

Depot corner Wells and Kinzle streets.	
19:30 a m* Facific Express. 19:30 a m* Sloux City and Yankton Express. 19:15 p m* Jonaha and Night Express. 19:25 p m* Sloux City and Yankton Express. 19:20 a m* Dubuque Express, via Clintol	Arrive. *3:40 p m *3:40 p m *5:40 p m \$7:00 a m \$6:50 a m *8:04 p m \$7:00 a m
Pulman Hotel Cars are run through, between Ch Omahs, on the train leaving Chicago at 16:30 a. m. toad runs these celebrated cars west of Chicago. ************************************	leago and No other

222000	FREEPORT LINI	
9:15 a m 19:15 p m 19:15 p m 12:00 m 4:00 p m 4:00 p m	Maywood Passenger. Maywood Passenger Freeport, Rockford & Dubuc Freeport, Rockford & Dubuc Einhurst Passenger Hackford and Fox River. Lake Geneva Express. St Charles and Eigin Passeng Lombard Passenger.	77:15 a m 3:10 p m 1:45 p m 1:45 p m 1:45 a m 10:45 a m 6:45 a m 6:45 a m
5:15 p m*	Junction Passenger	M.00

will leave Eigin at 7:50 a.m., arriving in Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15 p.m. MILWAUKEE DIVISION.

10:00 a mailwankes Express	1 47:45 mm
5:60 p m* Milwankee Express. 1:00 p m; Winnetks Passenger (daily). 9:10 p m; Milwankee Night Express (daily)	eman a m
1:00 p mil Winnetks Passenger (dally)	#3:40 P. P
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MILWAUKEE DIV'N LEAVES WELLS 82	r. DEPO2
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3:00 p m Winnerks Passenger	7:15 DH
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usu p my Barrington Passenger	"8:15 a 71
S Sill b Mital Paul and Minnagnalla Consols	#7.00 a war

*Except Sunday. †Except Saturday, ‡Dally, §Except Monday.

Leave.	•	Arrive.
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	Kansas City, Lasvenworth and Atchiego	****
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Utica, N. Y. The Spiritualistanti Journal of Psychological Science, London, The Shaker Menifesto, Shakers, N. Y. Medium and Day Break, London, Eng.

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Dedication: Preface: introduction—The Medium's Spiritual Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptist at Home; Home of Lazarus—Martha and Mary's Declaration in the Garden; John baptises in the Jordan; Saul in his chamber—The Conspiracy; Judas and Cosbi; Saul and the Sybi!; Jesus in his Grotto—The Dream; Jesus at Nazareth: Bethasida, the home of Simon or Pèter; Plain of Genesareth: Jesus addresses the multitude; Saul and Judas—The working of the plot; Feast of the Passover—Jesus addresses the people; Caisphas, Gamailel and Saul; Pool of Bethasida—Jesus discourses on the Sabbati; Jesus and the Bamaritan woman—Interview with John; The Spirit Saul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The resuscitation of Lazarus; Jesus discourses with the Doctor of Law on Martiage; Jesus discourses with the Doctor of Law on Martiage; Jesus discourses with the Doctor of Law on Martiage; Jesus discourses with the Doctor of Law on Martiage; Jesus discourses with thodemus; Jesus defends the woman charged with adultory; Jesus portrays the Scribos and Pharisees; Scene at the Falsce of the Sanhedrim; The assembling of Jesus and his followers; The entrance of Jesus and his followers into Jerusalem; The Banquet and Betrayal of Jesus Jesus and Mary in the Garden of Gathaemane; Chamber of Gesth—Jesus accussed; Jesus before Plate and Herod; Procession to Gelogotha; The lost Bracelet found; Herod and the Syhl—Astonnding revelations; Saul and Judas—The reward of the Trator; The last communication of the Spirit Saul to the Medium.

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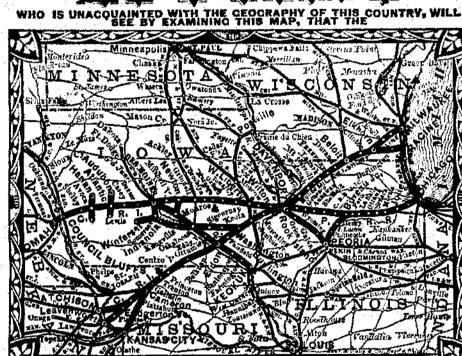
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Organization Among Philosophers.

BY VAN BUREN DENSLOW.

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 antag-onistic principles of aristocracy and liberty, or the government by the best and the freedom of the many. I use the term antago-nistic in the same sense as it would be used in speaking of gravitation and cohesion as antagonistic, or of the centripetal and cenirifugal forces, or of positive and negative poles in electricity, or of matter and spirit in nature; without intending to imply that either could exist without the other; but on the contrary with as full a mental recognition of the fact that each is indispensable to the manifestation of the other, as would be implied as between temale and male, or intellect and passion, or light and darkness, or good and evil.

Government is made up of two elements coarcion and concession, force and compromise, punishment and pardon, sovereignty and freedom, continuity and change: They antagonize, yet they concur. The perma mency of the organization will depend large ly upon the aptness with which these anagonistic functions are divided, according to the ability of the persons who exercise them, to exercise them for their own true laterests, which will be found in the long rum to be the interests of the whole.

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

A great stride was made toward organizing men on philosophic bases, when Jeaus cubofitured the preaching of the gospel for the secrifices of the Temples, and thus laid down the first planks of the bridge on which mankind could pass over from superstitious wosship to scientific investigation and clucidation, without giving up old organizations. Or if the real substitution of the philosophic method for the superstitious had previously been inaugurated in Judea by the wise Hillel, it was at least made effective by the popular, literary and poetic attractiveness of the teachings of Jesus, by his bold and democratic denunciations of the religious classes of his period and by his messianic and miraculous assumptions. Romanism attempted again to substitute the altar for the platform, but as it had no living sacrifices to present its pretended presentation of Jesus as a pacrifice, however figuratively set forth by paintings, statuary, sacramental wafers and crucifixes, was still not a visible fact, but an intellectual and sentimental idea, which could not be explained without a speech, and this speech or sermon saved the plat form, in spite of the desire of Romanism that christianity should be wholly authoritative and not in the least degree reasonable esientific or philosophic. From the time of Luther to the present, the alter and the element of sacrifice, which are the remains of the ancient sacrificial temple, have been disappearing, while the pulpit has expanded into the platform, and in the more advanced churches the minister has shaken off the mental as well as physical robes of priesthood, and has become a philosopher. This gradual but sweeping change is visible even in the architecture of the various christian denominations. In the conservative as in the Catholic and high church Episcopal, one of the four sides of the interior of every church edifice is devoted to the altar, which is the type of the sacrificial idea in religion. But in the more disintegrated Protestant churches (for all Protestantism is the process of disintegration or crumbling away. that is going on in Romanism) such as the Congregational and Unitarian, every vestige of the altar has disappeared, and the platform, i.e., the appeal to the judgment has taken its place. Doubtless many of these appeals to the judgment assume that the judgment is still a very much be-clouded assulty, but what I am now discussing is the change of outward method, from the superstitious to the philosophic, which in Protestantism is great though not complete. The change in the quality of the pabulum that is distributed on the platform, from a more superstitious to a more philosophic article, is rapidly going on.

While philosophy made a great gain, in the substitution of argument (preaching), for sacrifice (blood) as a mental method, yet it is obvious that it has achieved no very great triumph in net results, so long as the preaching is but the verbal shadow of the blood, the perpetual feiteration in words of the value of the sacrificial principle. The recalling the memory of the bloodflow to the imagination, is not to be despised as an advance in method, and in the habits of thought which it presupposes, upon the act ual exhibition of the sacrifice of blood, for sin, to the eye. The whole principle of propitiatory sacrifice also undergoes in Protestantism and in modern Romanism an etherealization, whereby it is transformed into a type of attroism, or the physical emblem of the consecration of one's own life to the welfare of humanity. It thus becomes the bridge on which religion can pass over without a disruption of its organizations from the superstitions idea of killing a lamb to atone for sin, to the scientific and humane idea of devoting our energies to the service of all men. The principle of eclecticism in the human mind is such that out of a composite and many sided religion, which makes itself "all things to all men, in hope by all means to save some," each

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

novelty.

The slow evolution which has been going on in christianity for twenty centuries, while it has sometimes seemed to be complicated by needless impediments and 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 it originated disappearing from the popular faith, and a large part of its recorded his-tory, set down as destructive of civilization and promotive of ignorance, poverty, crime, craft, persecution, brutality and war. It finds charged up to it the destruction, through bigotry, of millions of volumes of ancient learning, and in reply it claims credit for the preservation of the few thousands of volumes it allowed to escape. It confesses the squandering of millions of lives in the Crusades and other wars for the Cross, but claims to have sheltered the victims of baronial lust and greed, and to have protected the defenceless. It admits the centuries of terrific persecutions and wholesale slaughter for witchcraft and heresy, but pleads that many a deathbed has been made dramatically triumphant by the glories of the future world, that were revealed just as the curtain fell. It has disinherited millions of widows and orphans of the accumulated wealth of their hus-bands and fathers, but in return it points to the colleges, hospitals, asylums and missions it has endowed, with money that would otherwise have been employed in productive industries that had nothing whatever to do with promoting the glory of

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 element which had no scardotal order and claimed, which had no sacerdotal order and no religious organizations, was probably 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 Jawish more Greek in their origin than Jewish. In Greece the life centered around the artistic development of the body and the mind. It was joyous. It measured time from the periods in which the national games were Or if the real substitution of the philosophic [colebrated. Its leading factor was pleasure, not problematic but positive, not theologic but actual not after death but out of the abounding fulness of life. Modern civilization can hope to advance beyond it only in degree-hardly in kind.

To revive philosophy, therefore, is to bury monkism and revive Grecianism, in methods as well as in tone. I know of but one principle which can be borrowed in any degree from ecclesiastical models for this purpose. It is that of basing 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. Second. the interior, aristocratic body of life members whose means, wisdom and skill shall give direction, continuity, force and tone to the organization. Thirdly, the 'oi polloi or general congregation of persons desiring to avail themselves of that Commerce of Ideas of which a Temple or College of Philosophy should be the centre. should be the centre.

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. Men of business, and their families, know no more of Royal Geographical Societies, or Ethological or Paleontological Societies than horses know of Hebrew. They want only as much of the general principles and results of the study of any scholar in any department, as can be stated to them in an hour at farthest, once or twice a week. Hence a very trite and uninstructive sermon seems more instructive to them than a very able report upon any branch of science. The penalty awarded to scientific men for not bringing their ideas within reach of the people, is that of seeing their suppressed, starved out or crucified by the popular contempt.

A college of philosophy while guided by an interior corps or faculty of specialists competent to the work of investigation, and so far performing the function now 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 press. 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 anoint-ed. Outside of these are the congregation, generally twice or thrice as numerous as the membership, under a popular preacher, but sinking to one-half the membership

under a tedious one.

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 unmatured school of philosophy, teo 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. Still without speaking from an intimate and interior acquaintance with the Concord Summer School of Philosophy, which is open to most of the same defects we judge the Chicago Philosophical Society to have been as useful and catholic in its scope as any in

as useful and catholic in its scope as any in this country.

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 conthey 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 enter-tainment. In the event of difference between the two, questions should be de-cided 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 philosophical can be supported by the continuation of the 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 ne numoer in all of tour 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

NORMAN MeLEOD UNDER A CLOUD.

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

To the Editor of the Religio-Philosophical Journal: My attention at this late date has just been called to a letter of Norman McLeod in the Cleveland (Ohio) Leader of April 11th, where in 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 Mc

Leod, 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 ascrifice could I attend, but I knew General McLeod, having formed his acquaintance at the spiritual meetings, and I felt it would be neglect of duty not to do so. After an all night's ride 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 apolo-gies 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 out sinking to one-half the membership Mrs. Mary Beckwith, through a friend, Mr. Kohn, 184 Detroit street, W. S., sent warmly In a college of philosophy, on the other 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 lead him to make a tilt, which leaves him in a most pitiable condition, and I leave the public to brand him with the name he has earned. HUDSON TUTTLE.

Berlin Heights, O. STATEMENT BY THOMAS LEES.

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

EXTRACTS FROM MY DIARY.

"Wednesday, July 23, 1879.
"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 views and desires. telegraphed Hudson Tuttle to come and officiate, and engaged Lyceum Quartette to sing."

"Thursday, July 24th, 1879.
"Received telegram from Mr. Tuttle, saying that he would come. Solders called to say that he did not think Norman McLeod would let Tuttle speak, but told me to have every thing 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 Tutile conduct the services. 1 o'clock P. M., I started to the funeral at 80 Courtland street, with Mr. Tuttle. I was 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. Rockport.

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

"Triday, 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 nerverts 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, emhodying topics by spirits of a more remote period, as well as by many of eminence be-

longing to our own age.

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

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

"The Next World" appears to be particularly adapted to the present requirements of the spiritualistic public; its contents being of a varied and deeply interesting character, and the mediumship of Mrs. Horn being wonderfully suceptible 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 litian of the ancient, and of the moderns, Pius IX., Victor Emanuel and M. Thiers, (shortly after their decease); Bulwer Lytton, Haus Christian Andersen, Harriet Martineau, Prince Albert, Wm. Howitt, G. H. Lewes, Mr. Smith. (Assyrian scholar); George Thompson, Princess Alice, Livingstone, Geo. Sand; also Horsee Greeley, DeQuincey, Secretary Seward, A. Lincoln, Forcest, Vanderbilt, Charlotte Cush. man, 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 pub-lic 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,

HENRYJ. HORN.

- Horseond's Acid Prosphate for Dyspessia, Nervousness, etc.—I have prescribed Horsford's Acid Phosphate and am very much pleased with what I have seen of its action, and purpose using more of it as occasion requires.

TURNER, ILE. A. C. COTTON, M. D.

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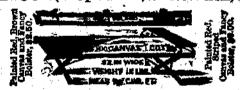
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