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CONTENTS.

Frast Pass. Faith the Guardian of Wisdom and Love— An address delivered by Prof. J. H. Buchanan before the Prooklyn Spiritual Fraternity, May Stat, 1880.

SECOND PAGE. -- Foreknowledge and Prophery. Follies of Spiritualists. Stariding Astronomical Assouncement-Materialism on 'the Horns of Jupiter's Moons. Cephas R. Lynn Beplies to S. D. W. A. Buddhiel Musion to the

THIRD PAGE. - Woman and the Household. The Nocestity of Protest. Book Review. New Books Received. Par-tial List of Magnatons for Juge not Before Mentioned. nects Advertisements

FOURTH PARE-Dr. Bochanan's Faith. Mrs. Elickinood's Thomas Paine. A Benefit for Dr. S. Frank White Laborare in the Spiritualistic Vineyard, and Other Trems of Interest. Christian Spiritualisa

FIFTH PAGE. - Hoberts's Gunndam Prients Getting Enough solutions of Cenevre Adopted by the First flociety of Spiritpalists of Brooklyn. A Preacher's hong france—Resnelcated a few house before his Burial was o have taken Place." P. T. Barnem's Greatest Show on Earth. Special Sotions. Oblivaries. Miscellansous Ad-

SIRYS PAGE.-Mediums. Brooklyn (N. T.) Spiritual Pro ternity. William Ellery Coanning-Implicational Measage by Mrs. & Balley. A Machievous Ghost-the Angoying Pracks of a D funct Railroad Engineer. Cosmo itions. Folites of Spiritualists-The Absurdity of J. Marray Case's Position. Materializations. An Offer to a Materializing Medium. Notes and Extracts.

SETENTS PAGE.-List of Printinent Books for sale at the office of the Religio-Philosophical Journal, Misosti

RIGHTH PAUR.—A Card from H. D. Gerrison. A Curion Lamp Chimney. Directory. Miscellaneous Advertisemnia

FAITH, THE GUARDIAN OF WISDOM AND LOVE.

An Address Delivered by Prof. J. R. Bu chanan before the Brooklyn Spiritual Frateralty, May 21, 1880.

My theme to night is Faith—not because it is, popular, but because it is unpopular and needs its champions; as liberty once needed a Wilberforce, a Patrick Henry and a Thomas Paine, there are still nobler principles that need defenders to-day. Faith is a noble, redeeming principle, on which the great world tramples in cold heartlessness. It is the guardian of the historic truth of ancient religion and the defender of Modern

Faith bestows the power of receiving new and wonderful truths with hospitality; and when new truths have been established by ample experimental evidence they have the same right to our faith—the same right to be received upon their evidence as the older sciences, which no one questions. Spirit-ualists have as good a right to demand the unhesitating reception of their demonstrated science as astronomers or chemists have in their departments, and they should never surrender that right for a moment to the opposition of the ignorant, the stubborn and unreasonable.

When the surgeon offers his professional services, he is not told that he must first dissect a human body before us to prove his anatomical doctrines.

When the astronomer would teach, he is not told that he must satisfy each pupil by showing every star with a telescope before his fustructions will be received.

When the chemist would instruct the public, he is not met with a preliminary demand to go all through his experiments un der the jealous inspection of the ignorant before they will receive his instruction.

On the contrary the ignorant who ne instruction generally pay respect to the teacher whose study and investigations have qualified him to instruct them. The spiritual teacher should claim the same right as all other teachers, to be recognized as an expert and a competent instructor in matters which he thoroughly understands. The faith in human science and integrity, which is freely given in physical studie should be given as freely in the spiritual, and should be firmly demanded by enlight-ened Spiritualists. Faith is therefore the battle ground of Spiritualism, upon which we should intrench ourselves and maintain our right against all opponents—the right to common courtesy and justice!

Having condensed the statement of the chical duties of man into fourteen commandments, corresponding to the plan of the human constitution, which we find in the brain, I take for my theme the eleventh

commandment: "Man shall confide in the benevolence wisdom and power of God-in the worth of thy friends-in the truth of the truein the excellence of humanity-in the worth of honest testimony—and thou shalt never wrong any one by unjust suspicion or jeal-

This commandment covers a large ares

This commandment covers a large area of duties—more than I can discuss at present—duties that are habitually violated everywhere—not only in business life and political life, but in the spheres of literature, scholarship, philosophy and religion. Scholars and theologians habitually trample on this law unconsciously, and I am not aware that it has ever been fully dayeloped or explained by any akthor. The conscience of mankind, including the most cultivated classes, has not been sufficiently developed and cultivated to realize the scope of this duty or to demand its comscope of this duty or to demand its com-plete fulfillment, and it is quite probable that the expection I am to give may be considered too exacting by those who have grown accustomed to a lower stand-

Faith is the moral bond of unity between mon and man, as well as the bond that cou-

nects us with angels and with God. It is the bond by which the lower are drawn up to the higher, which makes ethical progress possible-by which human efforts are unitized in co-operation—by which peace and harmony are maintained, and by which civilization and advancement are made possible. Abolish the sentiment of faith and man is cut off from God and heaven, being unable to realize their existence, no matter how much he may philosophize. Nations are speedily plunged into war be-cause each regards the other as a dangerous enemy whose power must be crippled. Society is convulsed with the feuds which spring from mutual distrust, mutual slan-

spring from mutual distrust, mutual slan-der and mutual aggression—and families are broken up by jealousy and discord.

The world's welfare and peace-therefore depend largely upon the development of faith, and one of the most fatal blows to religion, to spiritual philosophy, to peace, civilization and progress would be the blow that injures or shatters faith. The faith of which I speak is the sentiment of friendly trust and religione between man and man. trust and reliance between man and man, and not mere creedal belief, which is often found where the sentiment of faith is signally deficient. One of the deadliest influences to repress the growth of religion, wisdom and peace would be found in a system of ethics so lacking in moral elevations.

of ethics so lacking in moral elevation as not to locinde a full development of faith. In looking around us to day we find that society is suffering from just such a system; and in looking back over historic periods we find that it has always suffered under the same repressive influence.

It may be claimed that the world has had too much of faith, and that it has been made too prominent and essential a matter by the church—being made essential to sal vation without regard to a religious life. Certainly it has had too much of that kind of faith

When Jesus insisted on the importance of faith he did not speak too strongly, but when the church insisted on faith, if too es sentially terong, and has been wrong these eighteen centuries, for it substituted a counterfeit of faith for the real faith which is so necessary to the world's salvation.

The faith of the church is in many respects the opposite of the true faith. It is blind adhesion instead of faith. It is only theclogical glue, to hold men fast where they are planted,—and among Unitarian and progressive Protestant denominations it is hardly glue—perhapsonly a weak mucilage, which the rain of science washes out.

Sectarian adhesion receives nothing True faith receives everything that is in-telligible. The true philosopher according to Herschel "believes all things which are not unreasonable and hopes all things not impossible." Faith as to its location in the brain, is among the anterior organs of the moral region, which co-operate with intel-lect, while its opposite, dogmatic infidelity or auspicion, is located in the lower back brain, and the more thoroughly selfish domineering, dogmatic and unrefined the man, the more hostile his feelings toward his fellows, the less be-has of faith or trust.

True faith has nothing funationh-as proscriptive. It is a strong genial friendly sentiment, which thinks no evil—which re peives every one with open arms as a friend and receives his suggestions in a friendly spirit, profiting by all the intelligence or wisdom he can bring. If wise counse comes from spirits-or if Providence has brought forth wise men or inspired men, and displayed miraculous powers in any age, faith receives the full benedt of all, for it enables us to believe that which we have not seen, by appeciating the value of evidence, and relying upon it.

Historical Christianity, must, therefore depend on faith for its reception, as the marvels of the Spirit-world to-day depend on faith for their reception—by those have not witnessed them.

Faith recognizes the power and wisdom of God, and the vastness of the Universe and its laws—and hence keeps the mind perpetually is friendly relation to that world of intellectual wealth which has not yet been explored, and therefore in the right ndition for reception and growth. Faith is the germ of growth-nip that germ and

growth is arrested. Without faith there would be no growth to a higher condition in ethics—no expectation of growth—our intellectual world would be a finished and stagnant world, and the efforts of the wise to chlarge the scope of our knowledge of the Universe, would

And this is a concise statement of history. sisted, and is to-day resisted with great power by human faithlessness; the faithless-ness that resisted Copernious, Gailleo, Col-umbus and Gall, is to-day as rigorous as two hundred years ago, and it is the same faithlessness which resisted Jesus in Jerusaem, and stopped his career by crucifixion

Paith wings the soul for its loftlest flight it fills the race with hope and longings for the sion of its career, and keeps it in con expansion or in tinual growth.

It is not a transitory, but an eternal ele-ment of virtue and progress. A feeble faith would make one spasmodic effort to receive some important truth, and then rest mo-monless in its possession; and such has been the world's religious faith. Forced to receive some great truth, men then relapse into a torpor, which terminates their spir-itual growth. But such a stagment faith as-this is a dead faith—of no value. The faith that clings to a religious truth and refuses to enlarge it, is not the faith upon which

progress depends, and cannot be called faith it all, except in the sense in which a corpse

Stagnant faith would be as absurd an expression as stagnant light or stagnant thought. And yet the perpetual tendency of indolence, stupidity and animality is to substitute that stagment condition for faith.

The churches substitute stagmation for

faith, and some Spiritualists, as they are called, would stagnate in some limited conception, making the same resistance to spiritual progress which they made to the first reception of spiritual facts.

True faith may be called the umbilical cord of humanity, which connects it with the Divine source of its perpetual influx,

and maintains unceasing growth.

Every successive step in the unfoldment of spiritual wonders, meets the same un-reasoning resistance. Materialization was sturdly resisted, and what comes after materialization will be as sturdily opposed— by denying the veracity and competence of honorable witnesses; by refusing to rely on adequate testimony; by making ground-less imputations upon good faith, and by demanding incessant repetition of what has already been fully established.

The demand upon faith—the demand for

faith—will never cease, and the faithless class will ever be an incumbrance on hu-man progress. The larger the area of man progress. The larger the area or thought and discovery, the larger still will be the circumference by which it bounds upon the unknown-the wider the srea on what the marvelous is to be received—and the more marvelous, magnificent and in-comprehensible will be the truths into which

human intelligence is progressing.

The higher the intellectual developmen of any individual, the greater his philo ical capacity, the more he must be familiar with the marvelous—the more must his intelligence extend into the dim region of anystery in which common minds cannot follow him.

The great thinker, therefore, the leader of the age in wisdom, is necessarily one whom commonplace minds distrust and regard as visionary. But visionary as the discoveries may seem, which penetrate the realm of may seem, which penetrate the reason mystery, it is only by such master minds that light and simplicity can be introduced that light and simplicity can be introduced. into that area which seemed before all dark ness and chaos

All around the border lands of science lie the dark thickets and wildernesses of the mysterious and unknown, in which men of considerable mental activity wander without a compass or a plan, and bring back nothing that will enable another to explore The man of philosophic genius explores and from his surveys the world receives the intelligible sovereignty of a new dominion rescued from night and chaos.

It was faith that enabled him to make the exploration successfully, as faith in the north star and compass enables the mariner to reach new continents and islands in unknown oceans.

The power of philosophic expansion and progress, depends upon imagination and faith, as well as upon perception and rati-opination. Imagination flashes like light through the universe to show the way, and faith bears aloft the soul with its untiring wings, without which it cannot rise from the ground. The career of the true philos opher is as different from that of the faith less scientist who knows nothing beyond his laboratory, as the flight of the eagle from the walk of the ox. For faith is pre-emi nently the philosophic power, as the coun-terfeit faith of blind adhesion is the super-stitious power, the enemy of philosophy.

Hypotheses and reasoning which are en-tirely philosophic, seem to the faithless or skeptical mind as feetle and flimsy as the spiders' web, but the eye of faith recognizes their strength and walidity, as the basis of still bolder projections-still higher struct-

Hence faith and philosophy go hand in hand, for faith is just as essential to philos-ophy as to religion. It is faith that lifts in-to higher possibilities and those possibilities belong equally to the philosophy that explores God's boundless evolution, and to re-ligion which lifts us into heaven, which is an inunite miracle of love and wisdom not to be resilized without faith. The evolution of spiritual science, which is the union of philosophy and religion, demands the con-tinual support of faith.

But there are many intelligent people who are so well trained in the methods and spirit of materialistic science, that they do not realize how different is spiritual science. When we are dealing in rocks, alkalies, and acids, we handle them as we please, we owe them no respect; they have no rights, and we learn nothing from them but by using our senses upon them.

But a friend is not a stone, and in all our intercourse with him we owe him friend-ship, faith and politeness. When we deal with spirits and mediums we are dealing with spirits and mediums we are dealing with friends whose rights are equal to our own. We should approach them in candor, faith and friendship; and when we do this, both spirits and mediums respond by sympathy, and we shall rawly have anything to complain of. But in a promiscuous circle where distrust prevails the spirit of truth will not prevail, and the influences will not be favorable. Faith and candor are so closely connected that where faith is absent truth will often be absent also. Hence the very assumption that there must be no faith, and the medium must be treated as if disposed to fraud or as if he were a more black, do stroys the very conditions that are necessary to pure and good results.

If the thought of deception is entirely banished from the mind, and perfect harmony established, truthful phenomena will appear-good spirits will come and the phenomena will be of so decisive character as to be entirely satisfactory—not only more satisfactory but of a higher order than we can get when the medium is treated as probably a knave.

What some Spiritualists would recommend as the scientific method, is the opposite of the spiritual method. The spiritual method is to do all things in a christian spirit; to approach a medium in all the friendship and love that is due to a brother; and we cannot approach him in any other way without committing a petty offense and driving off good infinences. The so-called scientific method is not scientific, but ani-mal; it is to lay aside our religion, forget our fraternity, and enter the stance in about the same spirit in which we would enter a boxing arena-or the spirit in which a gentleman gets up at night, poker in hand to hunt a rat and mash its head—such a spirit is disagreeable to every refined nature. Even refined visitors to the circle are some times depressed and made sick by the presence of these hostile skeptical cavilers, and it orten happens that good spirits are driven off-the phenomens are degraded, and imperfect; everything is on a low plane—low spirits come in—the medium is demoralized and educated into fraud-the spectators are demoralized, too, and the whole scene of suspicion and fradd is a vulgar nuisance

that ought to be abolished.

I do not mean that we should take no pre-caution, where the medium is lacking in moral stamina but I do say that where he is lacking in moral stamina, we make him a great deal worse by treating him as a rogue, whereas if we treathim as a gentleman and friend we develope his sense of honor, an I we may get satisfactory phenomena without what are called tests; as, for example, that spirits shall come and speak behind a curtain when we know that nobody is there, or come into an apartment in an elegant costume that could not have been prepared, and then fade out of sight in our presence—or come with the plain features of the departed, and speak in a language which the medium does not know —or play upon the instruments which no human hand is touching—or write in the space between two closed slates or respond by raps and writing to mental ques-tions. If no such results are to be had I would rather discard such a medium as worthless, than engage in hunting for phe-

nor was in an atmosphere of fraud.

I. is an unprofitable expenditure of time to devote ourselves to the exacting requirements of those who declare that they will believe nothing which is not seen and handled by themselves—who declare that all our personal testimony as to facts which we have seen and examined a hundred times, and all the accumulated testimony of thirty years, are false. When one assumes that position I simply say — Sir, you have a legal right to be just as ignorant as you please, and I am not responsible for your education. If you choose to deny that there were such persons as Couar or Bonaparte or Washington, I would be sorry for you and merely recommend you to study history. If you deny the spiritual facts, which have been witnessed and investigat ed by tens of thousands and are just as pertain as any historical facts, I am sorry for you and would recommend you to study the subject patiently, but I would not bring a man in your mental condition into the presence of a refined spirit or a worthy medium, and it would do no good if I did. We do not need such persons in the spirit-ual camp; for the man who stubbornly resists evidence in the beginning will always

be a hindrance to progress.

Faith belongs to the highest conditions of life on earth or in heaven; and when we cultivate spiritual intercourse in the spirit of faith, it is pure and delightful. But it in the midst of our spiritual enjoyments when the soul is expanding in the companlonship of the loved and lost, the an-cient and boly, it feels the key blast of jealous suspicion; there is a sudden paral yais of our heavenly nature, and we fall back toward materialism, gloom and selfish ness-toward the wretched ness—toward the wretchedness of a family circle filasted by jealousy. I deeply pity the Spiritualist, who is subject to such an experience, and has to wreatle in his own soul with the devil of distrust, suspicion sealousy.

But faith without intelligence and phili-coophic thought is blind, as intellect with-out faith is belpiess and cannot rise into the sphere of spiritual life and true cause

The modern scientists, Huxley, Tyndali, Hasckel and the majority of our blologists, illustrate intellect without faith, unable to illustrate intellect without faith, unable to rise above physical facts; and the whole host of theological and psychological speculators with a few exceptions down to the Medern Spiritualists of the last hundred years, illustrate faith in various degrees of power, unguided by sound judgment and philosophy, wandering or Sging boldly among the great mysteries of the universe, but marking no pathways, evolving no light and leaving only clouds and darkness.

Beginning with Pisto and Aristotle as the leaders of macund, suphilosophic speculation upon the sternal mysteries that surround all lide, I would commercia among the most furnace of those who have spoken to map from the milet of clouds and

without dispelling the mist, ninetenths of all the writers on theology, led by Aquinas, Duns, Scotus and the Catholic Fathers, and nine-tenths of all the writers on metaphysics, from Plato and Aristotle to Hamilton and Spencer—referring especially to such as Descartes, Liebditz, Spinora, Malebranche, Schilling, Hegel, Fichte, Kant, Berkeley, Stewart, Cousin, Helvetius, Cud-worth, and our own McCosh and Fiske.

My subject is too vast for one discourse, for it involves the whole progress of humanity from barbarism to civilization,from atheiam and materialism to religion. and from superatition to a divine religion; for a true faith carries the physical scien tist into psychic science and philosophy and leads him to heaven—amid faith, it en-ables the atheist to realize Divinity—a true spirit of faith keeps a nation in continual progress under the effective leadership of its wisest and best, and thus brock it its wisest and best, and thus brings it into the front rank, as Japan is advancing now. A true faith enables us to outgrow all the errors of the past by continually receiving truth from its worthiest channels, and thus leads men from the petrified errors of the church, to the higher life of true religion; and the true, strong faith so exaits, refines and enriches the mind, as often to bring us into the direct communion and instruction

of the angels and of Got.

But this is an ideal development which we seldom see. Everywhere we see men settled down as if petrified in the opinions which they imbibed in education. As they are deposited by their teachers, so they lie like the rock-strata of the earth, or like the rows of bricks in a building, and society, instead of growing like a tree or garden, exhibits for centuries its solid, unchanging strata of sectarian hodies and of theologi cal and philosophical creeds, all dependent upon the institutions in which men are educated, organized and stratific most absurd notion or sentiment that can be imagined, if once established in men's minds, rests like a huge boulder on the earth's surface long after we have lost all ides of its origin, as we see to-day the Chinese still persist in bundaging th e feet of women into deformily and painful disease, and the Hindoos persisted in burning widows until their British government inter-fered, and the so-called Christian world generally is united in trying by law to compel people to practice the ceremonies of a re-ligion when they do not believe it.

Toloring my vast subject into a compact and practical shape, I should point out the manner in which the duty of faith is habitualty-violated by all men. I say all men,

usliy-violated by all men. I say all men, because the number is so small of those who do not liabitually violate this duty. There are six complexous modes of violating faith, all pernishous and disastrous to human happiness.—Die legal, the eccissisation, the scientific the medical, the social and the spiritual.

The legal outrage upon faith is seen in all governments which enslave the people on the slauderous assumption that they are incapable of self government. A true repub-lic is founded upon fulth in humanity, and rigidly limits the operations of government to protecting the weak from the strong without any pragmatic interference with individual freedom. But the Jeffersonian conception of faith in humanity has never been fully realized by our people, and we have many pragmatic interferences with private right by legislation, as in laws to enforce Sabbatarian usages, to regulate the interest on money, to control the business of the country by tariff legislation, and to restrict the freedom of the people in the choice of their medical advisers. I have spoken of these violations of right bereto-fore, and for the sake of brevity, I shall pass on from the legal to the eoole

If Jesus Christ was the founder and the only authentic unquestionble exponent of Christianity, he is still with his followers "always unto the end of the world," and the holy spirit is ever at hand to inspire men to a holy life and to give them power to do the wondrous healing works that were done by him. The gift of tongues, the gift of healing, the gift of prophecy, the gift of righteousness and a divine life sustained by inspiration were to be the fruit of sincers devotion in all time-open is all crithout distinction, who follow faithfully in his distribution of which he hoped to draw all men up to him. But instead of this food of divine radiance filling the currents of human life, a church which he did not found steps in between man and God and petrifies the whole Christian sys-tem into a mass of creeds, forms, persontem into a mass of creeds, forms, ceremonies, power and pomp—allemoss the spontaneous uttermine of the spirit—allemoss
the voice of progressive science by the inquisition and the theological seminary—
and promouncing man debased, so effectsally walls out heaven from earth that Jesus
Christ himself, if he should speak through
mortal lips of purity and truth, would be
repelled as rudely as he was in Jerusalem.

The pre-eminent faithleemess of the
church, is seen in its debasing both man
and God, having no proper faith in either—
man being charged with total depravity
and God being painted as the most terrific
embediment of total depravity or malignity, that a mortid imagination could portray.

This fatthis This faithleamens of the church has will many individuals—I am happy to say no with all, for a gloomy thatingy cannot en tirely hide the light of the New Testament and cannot annihilate the religious impulse

Foreknowledge and Prophecy.

There are periods in the life of every one when he anxiously desires some communi-cation or suggestion upon which he may confidently rely, for the forming of a right conclusion, or the sdeption of a purpose which shall be actually wise. If we approve of the young and inexpert when they ask for advice from these who are olderer more for advice from those who are older or more intelligent, we cannot with consistency blame or despise the person who seeks from intelligences above him for aid and instruction. The same reasoning which justifies the one will also include the other.

remember well the emotions which were aroused when first reading the tale quoted by Fredrika Bremer in The H——Family, in regard to the children. They had assembled in the church, and were entreating to know whether there was a God. Christ appeared among them, and they asked of him: "Christ, is there not a God?" He replied, there was none. He had ascended into heaven, he had explored through infinite space, and found him not. No, there is no God; "we are all orphans." As he answered this the arches of the vaulted roof above resounded with the cries of grief and were aroused when first reading the tale above resounded with the cries of grief and

The eager question of the ages-"Who whence and whither F'-antedates all the lesser inquiries. Its solution has been sought eagerly through all time. In the multiplici-ty around us all that can be learned is the ty around us all that can be learned is the onflow of events, a stream propelled by a lifeless force without aim, purpose or benefit from nowhence to nowhither. Justice goodness, moral excellence, in such case are but incidents of our mortal existence, the temporary accidents of consciousness brought to view by the attritions of everyday experience, but erring little or no ulterior advantage. We are inevitably hurried to this great whirlpool of unrest and uncertainty by the specious reasonings of the scientist who regards only phenomof the scientist who regards only phenom-ena and apparent facts, and shuts out the real causes from examination. Death dis-

The spiritual bistory of mankind has been characterized by incessant endeavor to break through this corden of uncertainty. What has been denominated super-stition has obtained ascendency in human minds from the inmate aspiration to know the mysteries of life and its relations to the universe? We instinctively dread to be a lone; and much of the fear of death owes its existence to the consciousness that we must encounter it unaided and unaccompanied. Hence men in every age bave left considerations of personal am-bition and advantage in the background, and sought to acquire the possession of a higher wisdom, and an interior communion with the potencies that control the phenomena and vicisaltudes of every-day life. There has been little difference between the ruder and the more cultivated; such men have existed in all grades of hu-man development, who labored to ascertain and resolve the problems of existence and

The imputation of credulity and charla tanry has been cast upon the whole subject of supernaturalism. Yet the fact has been or supernaturalism. Yet the fact has been overlooked that the very capacity to imagine the possibility of the thaumaturgical power, is itself evidence that they may exist. If there are counterfeits there is of necessity a genuine original. The critic as well as the skeptic is generally inferior to the person or subject that he reviews, and is therefore hardly a competent witness. Let the bat repudiate the existence of the sun-shine as beyond knowing, and circumscribe his belief and inquiries to his own night and twilight; true men, while discarding hallucinations and a morbid hankering, and nallucinations and a morpid harkering, and employing caution in their exploration of all subjects that fall within the scope of the understanding, will always be ready to-know concerning what is beyond.

The interior world has not been hidden from us by impenetrable darkness; the Business Belgiches and the hidden from the beginning and the score and

witness. Because we are unable to measure with our cups the liquid contents of the ocean, or to take its dimensions, it does not follow that the ocean is allogether beyond our knowledge. We view it from its shores; we sail upon its bosom, we are refreshed by the showers which its emanations supply to us; we know that bays and inlets are its members, and that the countless rivers flow into its ambrace. So two we know Cod preme Being has not left himself without into its embrace. So, too, we know God. The finite does not comprehend the infinite; but, by our own existence, by the operations of the universe around us, by the ever-watchful providence that cares for us even watchful providence that cares for us even when seemingly unmindful of us and our welfare; by the impartial and unerring justice which works everywhere within and above us, we perceive his working; and also by that higher intuition which carries the mind from the exterior into close and intimate communication with the interior of things. The ideal truth transcending all invention, is the goal of every right endeav-or. To possess it is to be free in the gen-uine sense of the term. All other liberty is

The geologists instruct us that there have not been the catastrophes and miraculous changes in the physical condition of the earth, which had been supposed, but a steady progress from century to century, and age to age. So far as we can apprehend the matter this is plausible. By an analogous principle the human soul undergoes no catastrophes or supernatural transformations, but steadily moves forward in its career. superficial and factitious. astrophee or supernatural transformations, but steadily moves forward in its career toward the Infinite. Yet being capable of volition, passion and moral action, the in-quiry is legitimate whether it may not so approximate the diviner nature as to receive therefrom a certain vivifying of its powers. The operation of all evolution is to bring in-to phenomenal life that potency which must have been first involved. Man as a spirit is to phenomenal life that potency which must have been first involved. Man as a spirit is the emanation of God; and as a soul his destiny is that of evolution. The buman soul as it is developed in higher conditions of existence, exhibits power and qualities which it has derived from the divine nature; and it is my full conviction that it is capable of direct inspiration and enlargement of its faculties by communion. With that source of its existence. It is no abnormal condition, but one incident to our nature; not the establishing of relations with a Delty outside of us, but emphatically the bringing to light of a divinity within us.

There is a prophetic faculty of the human soul, dormant while the attention is absorbed by the scenes of the external world, as well as during the period of immaturity and spiritual adolescence, but capable of being aroused when the time and the exigency arrive for its manifestation. It is difficult to believe that God inspired the prophets of the Hebrew nations and that Dante and Shakespere wrote unsided. There are intuitive perceptions of eternal verity in all which are rightly acknowledged as primary revelation from him. This faculty is capable of entitivation and development, till we are able to receive normally the communication of superior wisdom, and to perceive as by superhuman endowment what is good

and true, as well as appropriate for the immediate time. Some may consider it a su-perior instinct; others suppose it to be a supernatural power. We constantly need, however, both discipline and experience in this, as well as in other faculties, for all our powers are limited. It is more than possi-ble to mistake hallucinations and vagaries of the mind for monitions and promptings from the interior world.

"The spirit is our demon or divinity," said Menander; "it is placed with every man to initiate him into the mysteries of life, and requiring all things to be good." In this in terior spirit consists our power to apprehend the truth in an immediate, direct and intuithe truth in an immediate, direct and intuitive manner. The faculty of intuition is a power which the mind possesses by virtue of the nature which it possesses, kindred and even homogeneous with the Delty. Its ideas, the conception of what is good, true and beautiful, are to the world of unseen realities what the sun is to the external universe. They reveal to the consciousness the facts of the world of real being. The idea of the good is that which sheds the light of truth and gives the soul the power of knowing. When that idea is obscured, the knowing. When that idea is obscured, the truth can not be perceived. Only the pure in heart behold God. They live a life not amenable, like a common earth-life, to the conditions of time and space, but in a pecu-liar sense, dwell in eternity; and therefore, they are able to witness the eternal realiand come into communion with absolute beauty, grandeur and truth—in other words, with God himself. The intuitive faculty in its perfect devel-

ment is the instinct peculiar to each of matured into an unerring consciousness of right and wrong, and an equally vivid conception of the source and sequence of events. We may possess these by the prop-er discipline and cultivation of ourselves. Justice in our acts and wisdom in our life are, therefore, of the utmost importance. These will bring us in due time to that higher perception and insight which appear like a child's simplicity to those possessing it, but an almost miraculous attainment to

Inside of this faculty consists all that really exists of prophetic endowment and foreknowledge. The past and the future are mirrored or recorded upon the ethereal tablet of the Sopernal Wisdom, and as facts, are constantly present—a perpetual Now. The person whose perceptions are vivified to the requisite acuteness may know them, and thus be able to predict what will occur. Besides there are spiritual beings interme-diate, capable of learning the thoughts of God, and the events impending, and of making them known to individuals upon the earth. The human soul itself, in certain relations and conditions is analogous to an electric wire. It will thrill others with its own fire and receive from all with whom it is en rapport the perception of what they are doing, thinking and wishing. We may not be reasonably incredulous. Our own earth and its atmosphere are not every-thing in nature. However far from the globe its atmosphere may ascend, there is a rarer, purer ether within and beyond it, in which all worlds and systems of uni-verses are included. It is a medium com-mon to them all. Light, magnetism, elec-tricity, perhaps matter itself and force, are omena. By its agency all worlds and all their denizens operate upon and influence each other. We are therefore at no loss for means of telegraphic communica-tion with other spheres of being, other universes, and other orders of life, when we derelop the requisite faculties for the purpose In an analogous manner we may have com-munication across the line between this and the interior world, and come near to angels, spirits and other potencies of the in-terior regions.

It is not wonderful, therefore, that individuals, in clairvoyant and clairaudient noments, as when in trance, sleep, or imminent peril, receive warnings and even predictions from some of these denizens of another world. There is what may be termed a spiritual photography. The spir-it is the camera in which facts and events. future and past, are alike fixed; and the mind becomes conscious of them. Beyond our-every-day world of limits, all is as one day or state—the past and future comprised in the present. This is the "great day," the "last day," the day into which every one passes by death or estates. Then the soul is loosed from the constraint of the body, and through its nobler consort, the spirit, is brought into at one-ment with the higher nature and made partaker in the wisdom and preknowledge of higher beings.

Apollonius, the great theurgist of Tyana, sets this matter forth explicitly. "I take very little food," says he; "and this abstinence maintains my senses unimpaired, so that I can see the present and future, as in a clear mirror. The sage need not wait for the vapors of the earth and the corruption of the air to form plagues and epidemic fevers; he must know them later than God fevers; he must know them later than God, but earlier than common men. The gods (or angels) see the future; common men the present; sages that which is about to take place. This mode of life produces such an acuteness of the senses, or some distinct faculty, that the greatest and most remarkable things may be performed. I am perfectly convinced, therefore, that God reveals his intentions to pure and wise men."

Iamblichus inculcated similar views. He was familiar with the meameric trance. was familiar with the meameric trance, clairvoyance, and even with levitation and luminous irradiations of the human coun-tenance. He declared that there were spiritual beings of numerous orders inter-mediary between God and men, many be-ing beroes and generals. Their prescience extends over every thing; and they give in-timation during the waking hours, and im-part to the soul a wider perception of things, the gift of healing, and the faculty of discov-

ering arts and new truths. Stilling is, perhaps, the most explicit and one of the most truthful of modern writers on this matter. "It is very probable," says he, "that the inhabitants of the invisible he, "that the inhabitants of the invisible world, and especially good angels and spirits, read in the tablets of Providence, and are thus able to kpów, at least, certain future events. So much is clear from all the credible information from the spiritual world—that every thing which takes place in the material world is previously arranged there, and that thence the whole human race is governed; yet in such a manner that the will of man is not under compulsion."

sion."

In this connection, Stilling has cited several concurrent predictions of the first French-Revolution. One represented Admiral Coligny, the great Huguenot leader, assassinated in 1880, at the Massacre of St. Bartholomew, as busy at work in bringing about that event. A German woman predicted that the former state of things in France and Europe would not continue, or ever be restored; that rivers of blood would flow and a dreadful vengence be taken. "I see Admiral Coligny," she added. "He is exceedingly busy in this Revolution; I always see him in a bloody shirt."

Volumes may be filled with records of his character. To reject them would be to this character. To reject them would be to discard the faith, the observation, the experiences of every race of human kind. It is a skepticism, not to say an infidelity to truth itself, which a truth-seeking mind cannot afford. The universe of apparent facts may not eclipse the cosmos of reality.

If foreknowledge, as we consider it, is possessed by the Deity, somewhat of it may be imparted to others. Being, however, an in-terior conception and not to be learned by text-books and external appliances, it may only be discerned when the external senses are silent. But even then we cannot forbear the counsel of Sekrates to Aristode-mos: "Render thyself deserving of some of these divine secrets which may not be pene-trated by man, and are imparted to those done who consult, who adore, who obey the Delty."

Better than any achievement of marvel-

lous powers and functions, is that wholesome condition of the mind and affections which produces as its own outcome, those senti-ments and emotions of justice and rever-ence, those deep principles of unselfish re-gard for the well being, of others, which render the person in every principle of being pure, good and true. We have little occasion for the illumination of lamps, stars, meteors, or even of the moon herself, when we have the sun at meridian beaming forth his effulgence in every direction. Nor do we require the utterances of seers, expounders, or even of prophets, when we are truly at one with the Divine source of life and intelligence, and so inspired with the sacred enthusiasm that we, as of our own accord, do the will and think the thoughts of God. A. W.

New York.

Follies of Spiritualists.

BY J. MURRAY CASE. NUMBER FOUR.

To the Editor of the Religio-Philosophical Journal:

Inere are many eccentric, unbalanced notional people among Spiritualists, who are constantly bringing their friends and the cause of Spiritualism into ridicule; and while they always think they have some "great mission," yet they are really doing the cause more harm than good. There is no use of advising these fanatics. They know more than all the world besides. you point out their follies, they become of fended. They will always tell you, "Oh you have not developed up to our standard yet." They assume it an indication of su-periority to infringe upon the customs of society, and outrage the feelings of their friends by their eccentric notions.

About four years ago, a certain lecturer wrote to me that he would be passing through my place, and that he would be pleased to stop and give a course of lectures. Anxious to advance the cause of truth, I wrote him to come. The day of his arrival found me at the depot, awaiting him. He came and brought with him a poor, decrepit little sick Indian, about twelve years of age, whom he had picked up on the frontier, and represented him to be a lineal descendent of Mohawk. He was taking this little sick Indian with him wherever he went, in order to "draw Indian influences.

The wife of the reformer was dressed in a red petticoat, that only reached to the knees, and had her hair cut short and part the side. The reformer himself long hair parted in the middle, and while he did not have on a woman's dress exactly, yet he simulated it as nearly as possible by vearing a long loose robe.

The spectacle to me was a most ridicu-

lous one, a man in woman's clothing, with his flowing curis dangling round his rosy cheeks, a woman with breeches on, and a sick Indian boy shod with deer-skin moccasins, and plumed with colored feathers! I felt worse than the boy that "bought the elephant," for I had three on my hands. My first impulse was to send them to the hotel, and request the reformer to swap clothing with his wife, but I plucked up courage, and in a close carriage, drove them to my house. We had informed to my house our neighbors that we expected guests that day, and they were all on the look-out. As we alighted and walked up the long pathway leading to the house, I hundred smiling faces. Just at this time some mischievous boy cried out, "Mr. Case, does that tribe belong to you?" Entering the house my wife looked first at the little sick Indian; then at the short-haired woman in bloomers; then at the long-haired aposin bloomers; then at the long-haired apos-tle, but did not speak. We were at once as-sured, however, that we must not put our-selves to any trouble for they would make themselves "perfectly at home." This we very readily found out to be true, for in less than fifteen minutes, they had found every, nook and corper of the whole house. Mrs. Case was taked where they could find "flean towels and soap that nobody else had used;" "where she kept the bread. milk and fruit." "where she kept the bread, milk and fruit," etc. They did not want to give her any trouble; they would "just help themselves," and they did. They ransacked the bureau for freshly ironed sheets and pillow cases, for fear that some one had slept upon those already in the bed, and this precious reformer would come in contact with adverse magnetism. A half dozen towels were used to scrub the sick Indian boy. The precious reformer was put to bed to recuperate his wasted strength, after which his wife made a raid on the kitchen. She toasted bread skimmed the cream off a half-dozen crocks of milk, and broke open a number of cans of fruit and honey to feed her little Indian. All this my wife bore with more patience than I thought she possessed, for she prides herself in having clean clothing on her beds at all times, and don't like to have her milk

when supper time came, my wife had taken pains to prepare a nice roast of beef, and we had pies and cakes, and other things to make a very respectable meal. But it did not seem to suit our fastidious gueets. They "never ate any meat." They thought They "never ate any meat." They thought notody buttcannibals would eat flesh. Butter they never touched, and our pies and cakes they thought unfit for food because they had a little shortening in them. But

they had a little shortening in them. But my wife declares that they consumed a full half bushel of green squash, the greed for which, she says, probably accounts for their peculiar characteristics. Besides this they helped themselves to canned fruit and toast bread for a long time after the rest of us had finished eating.

Well, we didn't have any lectures. I persuaded my distinguished guests that there was not a liberal sentiment there sufficient to make it profitable, and as money was what he wanted, and must have guaranteed to him before he commenced to lecture, I thought he would find a more fucrative field elsewhere, and he left the next day.

Shortly afterwards the poor sick Indian died, but these illustrious reformers ar still traveling from place to place, carryin out their "great mission," sponging a livin

off of confiding Spiritualists, and bringing Spiritualism into ridicule—that is just what their "great mission" amounts to, and the sooner sensible people give such eccen-tric deluded fanatics the grand bounce (to use a western phrase) the better it will be for the cause of Spiritualism. If th were any principles of reform involved in these foolish notions, I would be first and these rooms in defending them, without regard foremost in defending them, without regard to public opinion, but there is none. It is simply a cheap mode of gaining notoriety in common use by traveling pill peddlers, who paint their faces and wear Indian cos-tumes in order to advertise their busi-

If the laws of our country did not pro hibit some of these fanatics, I have no doubt they would presume to enter our clothed in nothing but a fig leaf in order to show themselves "independent of public sentiment," but happily the laws and the cold weather intervene

Columbus, O.

It may be considered by some that it is opposed to the advancement of the cause to expose the frauds and lay bare the follies which gather around it, yet we know of no other way to free it from these excresences, which, if let alone, would soon utterly destroy it. Among the most reprehensible of those who have by their connection with Spiritualism brought it into disrepute, is the class of "mission" men and women, who profess to being sent by the spirits on some great errand, they know not what,

While we believe that often the Spiritworld uses mediums for the accomplishment of determined purposes, necessitating their guidance, great care should be used by the medium in reference to the power to which he surrenders his personality. A spirit so frivolous as to stand by a medium's elbow and refuse him this or that dish, equally healthful, or order garments seemingly for the purpose of making him odd and ridiculous, is not worthy of being obeyed, for beyond these superficial exactions there is nothing else.

So far from encouraging, Spiritualists should discourage these erratic mediums, who are little removed from the class of tramps, and bring disgrace on the cause wherever they go. They are so infatuated and inflated with egotism that it is vain to persuade or reason with them, and only by hard experience can they realize their true value. They are to be deeply pitied and should receive all the charity that is compatible with justice.

STARTLING ASTRONOMICAL AN-NOUNCEMENT

Materialism on the Horns of Jupiter's Moons.

"The place for materialism is in fragments on the horns of Jupiter's moons;" this sure-ly must be exciting news to the scientific world, but it is even so, said the most con-spicuous divine on this continent to the intellectual and theological aristocracy of one of the great literary centers of America. When such a sensational bulletin is issued in a carefully studied, "copyrighted" lecture, by a cool, professed teacher of "axiomatic theology," we feel at once that something very noteworthy and marvelous must have happened in the upper nebulous spheres of metaphysics, or in the so-called lower remore tangible physical scien Happily for the curious and anxious public, the same lecture in which this remarkable statement is made, gives also some of the evidences which have brought Mr. Cook to the gratifying conclusion, that at length the troublesome heretic-materialism-is arrested, convicted, and ready to be hung

"on the horns of Jupiter's moons."

It appears that Mr. Cook, having had opportunity to know that the leading universities of Germany are the "very foremost" institutions of the world, had sufficient research that the leading the sufficient research. ct for the opini sors to condescend to look into some of their recent works on Spiritualism, and has been respectfully examining evidence, and that is what has led him to give the opinion that materialism "is in fragments." The cautious scientific tests of these keep, cool experts, sided by the court magician who puts on record his affidavit that the manifestations are wholly beyond the skill and feats of legerdemain, were too much even for the arrogance of Mr. Cook, and so with tolerably good grace he finally admits that a suf ficient number of the spiritual phenomena are positively proved to warrant the strong language in the lecture that materialism is annihilated.

This frank acknowledgement, in the broad daylight of a noon lecture, by such a cham-pion of orthodoxy as Rev. Joseph Cook, in the capital of Puritan New England, most certainly marks an important era in the march of Spiritualism. On March Sist, 1847, it was blindly rapping for admission at the door of an old farmhouse in Western New York, and on February 2d, 1880, less than a third of a century, the striking contrast ap-pears of a popular orthodox clergyman ex-hibiting to a cultivated Boston audience, elaborate scientific works illustrated by plates and diagrams by the best scholars of Europe, demonstrating the reality of phe nomena which in so brief a time have over-Europe, demonstrating the reality of phenomena which in so brief a time have overspread the globe, and to a large extent affected the religious thought of the civilized world. The early prophecies that the "Rochester knockings" were to spread and prove a new revelation, seem being wonderfully fulfilled; and, when it is considered that Spiritualism without any concentrated effort of its own, has from the very first had to encounter the opposition of all the old powerful church organizations, the persecution of the medical profession, and the derision of many egotistical scientists, and has worked its way to public recognition, by its own inherent force and evidence, its advance seems little less than miraculous. Since Mr. Cook has ventured to speak so respectfully, thousands will now dare or deign to examine the subject and doubtless much hidden light will soon shine out from under many a bushel.

It is quite amusing to see how eagerly Mr. Cook in his sore dilemma, seizes on Prof. Crooke's unwoved by professions.

It is quite amusing to see how eagerly Mr. Cook in his sore dilemma, seizes on Prof. Crookes's unproved hypothesis of a psychic force, to make for himself a temporary resting place between belief in the manifestations and the most reasonable conclusions to be drawn from them. He is evidently in a bad way; having recklessly stepped into the strong current of this mighty psychic force, it must inevitably sweep him on to logical conclusions, of which he now perhaps little dreams. Mr. C. has a grand reasoning mind when he dares to use it fear

lessly, and it will be interesting to hear him explain by his "axiomatic method," how this psychic force of a sensitive, or medi-nm, can write good Greek (as was done at Leipzig University) inside a locked book slate, when the medium is wholly ignorant of the language. Admitting the truth of Mr. Cook's seemingly childish supposition that this invisible, unorganized soul force of a man can write through a solid slate, several feet from him without any contact, still his reason will force him to admit that some intelligent soul, in the body or out, must have furnished the Greek, and written it through the organs of the psychic. Now, when he has gone thus far, how far is he from believing in spirit communion; and what better definition of a spirit can be given than to call it an invisible, intel-

be given than to call it an invisible, intelligent power or force. Verily he seems in the very jaws of Spiritualism.

Now since it has been proved as far as human sagacity and the five senses can prove anything, that, some, at least of the most important of the spiritual phenomena are real occurrences, in spite of Dr. Carpenter's "unconscious cerebration" theory, and Prof. Hammond's "big dinner and tight cravat" explanation, a multitude of other analogous statements can now be credited on far less positive proof than would other-wise have been required, and will be of great service in the approaching final gen-eralization and investigation which must soon solve this absorbing spiritual mystery. It must be apparent to most readers who are acquainted with the great mass of spiritual, supernatural literature that far too many seers and revelators are crowding their e ideas and inspirations upon the public, which only excite the contempt of really in-telligent and educated people, without deciding anything. But a new era has now evi-dently begun. Truth, without fraud or fa-naticism is the rallying cry of the spiritual press; and since the prejudices of society sees or rapidly breaking down, the acutest minds outside the spiritual ranks can work harmoniously with those inside for one common end—the discovery of positive truth—regardless of its theological bearings. With a common stock of facts, mutually acknowledged as facts, for a basis of reasoning, such keen metaphysical men as McCosh, Bowne and Cook cannot but be of great assistance to the spiritual philosophers in helping to harmonize their many discordant hypotheses into a coherent religious system. Mr. Cook, to some, will seem too timid and non-committal in his late lectures on Spiritualism; still in his peculiar position he has shown a noble independence in facing the popular prejudices of all orthodox christen-dom. As he does not feet by the contraction As he does not fear investigation, he will doubtless progress. If the researches shall only demonstrate the existence of demons, he thinks even that will be a great benefit in this materialistic age, and poeti-

cally says:

"Say, spirits black and blue, the tables tip:
A devil's knuckle rap may turn us pais;
It proves there is somewhat behind the veil;
A whispered its proves yet a whispering lip.
Rap londer, friends; for if the age let slip
Bellef in missels, ye will not fail
To bring it back: a barbed tail
Or split hoof from the darkness doubt may trip.
I pray our faith from science not aloof
May clip the tail and pare the devil's hoof.
Silcas of each beneath the microscope:
Then else-eyed faith with lynx-eyed doubt may cope;
If split hoofs can be touched, the time has been
When white wings and God's furchead could be seen!"
Fox Lake, Wis.

Fox Lake, Wis.

Cephas B. Lynn Replies to S. D. W.

To the Editor of the Religio-Philosophical Journal:

In your issue of May 22nd, a writer who secretes himself behind the letters, W.," has a very queer article relative to certain statements which he affirms I made recently from a Philadelphia platform. I will venture the "guess" that "S. D. W." is identified in thought with those who at-tempt to harmonize the Bible and theology with Spiritualism. Your space is too valu-able for me to answer, in detail, the objec-tions of my unknown friend. If science has not destroyed the cosmogony of Genesis then I do not understand the meaning of, say, Prof. Wm. Denton's very able lectures on

Genesis and Geology.

"S. D. W." should read Harbert Spencer's ideas on the evanescence of evil. Sin fundamentally considered, as applied to the race, is the result of ignorance. Is not sin lessened by the advance of intelligence? Most assuredly!

Most assuredly!

To raise the old church cry about "preagency," as this would-be critic does, shows
his theological bias. To justify sin would
indeed be a crime; to explain it is a noble
task. To take into account the influence of
one's environment is considered essential
by most modern thinkers, when making an
estimate of the characters of essential estimate of the character of a given people. Our work is the creation of a new public sentiment which shall act upon the masses, through the press, platform, pulpit and general literature, as an inspiration in the direction of progress.

I hope "S. D. W." will continue to attend

I nope "S. D. W." will continue to attend the spiritual meetings in Philadelphia. Undoubtedly my colleagues who preach there will impart such information to him as will show him the folly of judging Spir-

itualism by sectarian standards.

Relative to "objective proof," I said that christianity, in these days did not attempt to furnish such evidence of another life. "S. D. W." writes about a minister who fell into a trance, years ago, as though such an occurrence had anything to do with the matter in question. I should say that such an episode in the life of the minister was an illustration of Spiritualism in one of itsmany phases.

C. B. LYNN.

A Bhuddist Mission to the United States.

The Tokio (Japan) Times says:

The famous Hon-guwan-ji of Kloto-perhaps the wealthiest and most influential of the various sects of Bhuddism in Japanestablished a mission in Shanghai some years ago, but is not carrying on any great work of conversion among the Chinese. In imitation of some of the Christian missions of Japan and China, it has in connection with its more legitimate work a dispensary, where the poor may obtain advice and medicine free of charge, and ghostly counsel as well. The mission is situate in the Klangse road, and occupies extensive and handsome

This is the sect, it will be remembered, from which it has been proposed to send missionaries to the United States and Europe, to convert the poor benighted heathen of those countries from the errors of Christianity to the only true faith. It is a fact that there is in the handsome new college of the sect in Klote a number of young mem who are being instructed in English and trained in theology with the view of their being ultimately sent across the seas with the object mentioned.

Woman and the Household

BY HESTER M. POOLS. [Metuchen, New Jersey.]

"Life is toll, She lives, she duly
Who amid her dally cares
Sees a mighty end upspringing.
Like choice wheat among the tares.

"She who patience gleans from trial, Strength from struggle, hope from pain, She twice lives—on earth—in Heaven, She who lives once, lives again.

The number of journals either wholly conducted by women, or containing depart-ments edited by them, serves to mark the growing recognition of worthy work. Even such a conservative paper as the Evening Post of New York city, has a column "Con-cerning Women." The editorial ranks are filling so rapidly by the sisterhood, that it is impossible to keep track of them. Since the first daily paper ever issued—which was established by Elizabeth Mallet, London, A. D. 1702, and the first newspaper in this country of which we have any record, conducted in Boston after the death of its founder by his widow, Margaret Craper—women have more and more invaded the editorial sanctum, or gained a hearing as correspondents. Of the Woman's Journal it is not necessary to speak. It is one of the institutions of the country. The New Northwest is a credit to Oregon, and is conducted by that remarkable woman, Mrs. Abigail S. Duniway. Wo-man's Words, a monthly sheet, by Mrs. Juan Lewis, of Philadelphia, has an excellent portrait of some leading woman in every issue. Mrs. Charlotte Fowler Wells has been the head and front of the management of the Phrenological Journal for forty two years, a record which few can equal. Mrs. M. J. Gage shakes her Ballot Box in the face of every voter in Syracuse, New York, and its rattle is heard afar. And Chicago fairly rustles with quills wielded by women. Among the monthly sheets issued there, is the Social Science Journal, published under the auspices of the Iil. S.S. Association, and devoted to the discussion of all questions pertaining to reform, industries, charities education and sanitary and household sol-ence. The system by which the whole State is represented, would serve as a good model for every part of the Union! In every village, women of all creeds could unite in forming a society independent of, and yet affiliated with all other similar organications. A central bureau of direction in each large city might form a reservoir into which filtered local intelligence, thought and re-search would flow. The large journal con-ducted by this method could not fall to wield a mighty influence for true education and reform. The S. S. Journal, in a late edito-rial, pertinently asks: "What society have we that is in a position to gather statistics concerning labor, pauperism, crime, statis-tics concerning illiberal laws, the accumulation of which is so important and neces sary for an intelligent and just appropria-tion of all social problems, and the development of a true social science."

On the evening of Tuesday, May 18th, Mrs. E. L. Saxon, of New Orleans, gave a lecture on Woman's Work in Social Life,in the Reformed Church of Metuchen, N. J., under the auspices of the Woman's Temperance Union. That day will be memora-ble in this little conservative town, as the one on which the first live woman's voice was ever publicly heard within its borders. About one hundred intelligent and appreclative persons closely followed the strong and eloquent presentation of what woman has done and should do in the cause of edu tion, temperance and social purity, and much interest was expressed with the vote of thanks given her at its close. Only a few years ago the offer of a lecture by a woman was refused here with scorn.

Those who are so fortunate as to secure the services of Mrs. Saxon, will be highly gratified both with the quantity of substan-tial material offered and the earnest, woman-ly grace and sincerity with which it is mar-shaled in a manuer that enlists the profound-

est attention and thought.

The following extract is from a letter by Mrs. Lucinda B. Chandler, Vineland, N. J., so favorably known by her work in estab-lishing Moral Educational Societies a few years ago. Mrs. Chandler, who desires to upon Government and Social Reform, is a woman whose beneficent and un-

selfish labors have done much, and will yet do more, to uplift society:

"In Boston, where I began, several lady
physicians interested themselves, as did
Mrs. Livermore and others, and parlor
meetings were followed by more public gatherings, for two seasons. Then a society was formed, which has been maintained for was formed, which has been maintained for five years, parlor meeting every week, and public meetings every month during the winter season. Many speakers and essayists have lent great interest to the work. In New York, Brooklyn and Washington, I continued in the same way. The society in Philadelphia, no doubt, saved the city from the licensed brothel in 1873. The Alpha. the licensed brothel in 1873. The Alpha monthly publication by the society in Washington, still exists, and has slowly gained in circulation. I trust the new or-der to be ushered in soon, will afford better conditions for moral education. True, as you say education is the great need. The education gained in home, church and Sun-day school is neutralized by the opposing, artagonistic influences of our entire social system industrially commercially and politi-cally. Peace and good will are chanted under the church spire, or breathed by the mother into her boy's earliest prayers—but out in the world, where his life inevitably centers, selfishness reigns supreme. He who can make the most out of another is the most admired, and he who has the most money is the men of power, to whom all pay deference. True, he may have coined it out of the poorly paid toil of others, or even by selling liquid destruction. O for women! that is the cry of my soul. I see how and why they are so flabby, and silly, and petty, but I have faith in the coming woman—and the coming man, too. My special desire is to stimulate women, to rook themselves into the wary front work. special desire is to stimulate women, to push themselves into the very front work, wherever they can gain a position. I want they should call upon good men to join in wresting primary meetings from ring-politicians, and by calling mass-primary meetings, to have preliminary measures acted upon, by the people as they should be. I want a body of delegates to attend every meeting of congress by a system of release. session of congress by a system of relays, this body of women to press the claims of thomen citizens and so carry the war into

Our friend from Berlin, Prussia, writed: The streets are title and clean, the build-ings strong, grand and built to endure for-ever. The city is nearly the size of New

Africa. The republic needs women; re-form most have women, or desperate re-

York. The statuary in public squares and arcades is very fine. I am compelled to admit the unequalled grandeur of all we see, though there is little show, and no display. The palaces are not nearly as fine or beautiful as those of Italy, but are better cared for and more favorably situated. The museums, public buildings and theaters are fine architectural works. Modern art is admirably represented in them, and the Egyptian museum is the best in the world outside of Egypt. Sculpture painting and the industrial arts find patrons in the Kaiser, the Empress, and the Crown Prince and Princess—the eldest idaughter of Victoria. We have been over the Emperor's Palace, and found that his style of living is not very luxurious. One thing is pleasant to observe, though it cannot be very comfort-able to the royal family, to have all gifts able to the royal family, to have all gifts from subjects in the rooms they daily occupy, but there they are. They are heaped on chairs, tables, sofas, and even on the floor. This indicates good feeling on the part of the monarch, and helps attach the people to his family. Even the Kaiser's private table was so loaded with these gifts as to scarcely leave room for his writing materials. At our hotel are many who represent At our hotel are many who represent the better class of the country, their wives, daughters, mothers and sisters are refined and often beautiful and I feel a womanly kinship for them.

"The educated, noble women of Prussia are far more practical and intelligent in their charities than are the women of our own country. The daughters of ordinary professors in colleges and universities seldom They have no dot, and have associated with too intelligent men to marry mentally below them, and so, if a woman of brains has not money, she must marry uncongenially or remain single. About the same position is occupied by the poor professor. He finds a wife among the daughters of prosperous tradesmen, a girl with some money and a fair education. She rears her babies and leaves her husband to his books. I told a learned man who put the matter as I have written it, before now, not long since, that there was but one course for them to pursue with their daughters; educate them for professors and set them to lecturing. Students might fall in love and marriage follow, if not, the girl would find herself in an honorable career, with respect, activity and health of mind and body as the result of her work."

The Necessity of Protest.

[The Index.]

One E. C. Walker, notorious for his advocacy of free-love and "anti-Comstockism. writes to the Mirror of Progress (a so-callwrites to the history of Progress (a so-called liberal journal published in Missourly in strains of gushing admiration of "the hero of the century." This effusively absurd outburst begins as follows: "This day, April 20, the martyr-herd, D. M. Bennett, steps forth from his prison cell a free man, his name rendered forever illustrious and his character unstained?"

Some person or persons unknown to us have just published a tract containing the passages of Bennett's letters which were too foully obscene to be published by the RELIGIO-PHILOSOPHICAL JOURNAL last autumn, and have circulated it, apparently for the purpose of showing the public to what inconceivable depths of vileness this "unstained character" has sunk. Walker evidently considers such obscenity as no "stain" upon "character;" and the same conclusion must be drawn as to his other loud mouthed champions since his exposure

by Col. Bundy.

The estentatious publicity of the adulation now heaped upon Bennett proves the fixed resolution of the free-love rabble to dragoon the entire body of liberals into open or silent submission to their control, and to identify free-love with liberalism it-self in the public mind. All they want of the better class of liberals is unprotesting silence now: they only want, like the rebels of twenty years ago, to be "let alone." How long will this unprotesting silence endure? The protest of the Index has been made, sternly and powerfully; and it will yet be remembered as the one redseming feature of liberalism that can be pointed out, as a matter of public record, during the past two years.

BOOK REVIEWS.

A TRUE STORY OF THE EXODUS OF ISRAEL together with a brief view of the history of Mon-together with a brief view of the history of Mon-tomental E-sypt, compiled from the work of Dr. Henry Brugsch. Bey, Edited with an introduction and notes by Francis H. Underwood. Boston: Lee & Shephard. New York: Charles T. Dillingham. Price \$1.50

The story of the Egyptian civilization never grows old, and by whom ever told reads like a romanos. The best part of Dr. Peebles's "Travels" refers to his wanderings by the river on whose banks the civ-ilization sprang into being which has in an almost unbroken stream flowed down to us. The present volume is a condensation of the voluminous work of the celebrated Dr. Brugsch-Bey, who enjoyed every oppor-tunity to pursue his investigations among the ruins of Egypt. It pours a food of new light on the biblical narrative of the Exodus of Israel, and will be invaluable to all who desire a thorough understanding of that subject. The author is broad and liberal, as is his editor, and does not follow the best en track. He recognizes the fact that the Mosaic language is the "exact counterpart of the Egyptian mode of speech," and the "mfracles" recorded in the Mosaic account. are explained in a beautiful manner by the action of natural causes. As an example, he shows how mistaken theologians have been about the passage of the Red Sea. He proves by incontestible evidence the exact route taken by the fugitive nation, and thus concludes:

"It was on a narrow tongue of land, bounded on one side by the Mediteiranean sea, on other by the lagoons of weeds, between the entrance of the Khiroth, or the gnifs, on the west, gid the sanctuary of Baal-Zephon on the east, that the great catastrophe took place. the east, that the great catastrophe took place. After the Hebrews, marching on foot, had cleared the flats which extend between the Mediterranean see and the lake Sirbonis, a great wave took by surprise the Egyptian cavalry and the captains of the war chariots who pursued the Hebrews. Hampered in their movements by their frightened horses and their disordered chariots, these captains and cavallers suffered what in the course of history has occasionally befailen not only simple traveless but whole armies. True, the miracle; but let the miracle ceases to be a miracle; but let us syow it with full sincerity, the Provi-dence of God still maintains its place and

It will be seen that the author bravely throws down the gauntlet to the miracle warshipers. In a note is an allusion to the Book of the Dead, with quotations therefrom, which will be of interest to the read-

ers of the JOURNAL. This book is of unknown antiquity, but at least is older than the pyramids. It was a manual of morals and religious observances, and universally circulated among the learned Egyptians. Several copies more or less perfect have been preserved, and reveal the source of the inspiration of the Books of Meses. In the 125th chapter, the appearance of the spirit after death, before the Supreme Judge, is vividly described, and the numerous questions asked by the forty-two questioners recorded. Among many affirmations that the spirit must make in order to pass the ordeal are the following which evidently are the first sketch of the "ten command-

Placer of spirits, Lord of Truth is thy "I have not privily done evil against mankind.

"I have not told falsehoods.
"I have not done what is hateful to the gods. "I have not murdered.

have not smitten men privily.

have not stolen. have not been idle. have not committed adultery. have not corrupted women or men.

have not polluted myself. have not blasphemed a god. "I have not falsified measures.
"I have not cheated in the weight of the

"I have given food to the hungry, drink to thirsty, clothes to the naked.

The book is a beautiful specimen of print ing, maintaining the high standard of its enterprising publishers.

POEM ON THE MEXICAN WAR, by E B. Hol-

This is an address read before the veterans of the Mexican war at their-reunion at Chleago, on the 11th and 12th of September, 1879, by the author who served during that campaign as a lieutenant. Judge Holbrook is well known to the readers of the Jour-NAL, by his able articles, though few of them are aware that he is also a post. The whole address is pervaded by a soul and deep feeling; not a few stanzas are of unusual excellence. We commend the following to the consideration of those who think the sol-We commend the following to the diers who stood between them and ruin, a wall of flesh and blood, shielding those they loved, should be satisfied with the poor pay and rations given them by the government their valor sayed:

The falthful, honest citizen, who, not for gold, nor fame, Opeys his country's call to arms to save her hopored name,
Who pledges life and fortune all sgalust the fa's

Who hears no voice but Duty's call, nor heeds se-

ducing charms— Who, more than he, returning home, should be re-

membered wall?
Who, more than he, as age creeps on, in homes of peace should dwell? Who, more than he, on dying couch, will bring the

Who, more than he, enrolled above, shall wear the golden crown?"

H. T.

DISCOVERY AND CONQUEST OF THE NORTH-WEST, with the History of Chicago, by Rafus Bianchard & Co., Wheaton, Hi. Published in monthly parts at fifty cents each.

Part III of this able and trustworthy publication is at hand, and gives additional proof of the fitness of Mr. Blanchard for the task he has undertaken. Though the work is an accurate and reliable historical record. it is written in a peculiarly happy style, free from heaviness and interspersed with thril-ling scenes incident to the settlement and growth of a new country. The book should be in the hands of every resident of the Northwest; it is finely printed, freely illus-trated, and printed in superior style on heavytoned paper.

New Books Received

We have received from J. Fitzgerald & Co., New York, the sixth number of the Humboldt Library of Popular Science, viz: Rev. Charles Kingsley's 'Town Geology,' with an appendix by Huxley, "Coral and Coral Reefs." Price 15 cents.

Partial List of Magazines for June Not Before Mentioned.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—"The Home of the Herons," Little Miss Stone; Apple-Seed John; Jack and Jill; Grandmother's Room; My Ship; How to Camp Out; Bessle Ains my Saip; How to Camp Out; Beesle Ains-ley Doctors the Doddses; The Daisy Maid-ens; Two Famous old Stones; The "West Winds;" Last Cruise; Ah Lo; The Good Shot; Foreign Head-Dresses; Taking the Doll's Portrait; Lost and Found; A Sum-mer Home for Poor Children; Wild Flowers; The Fairport Nine; More Chronicles of the Molbos; Something about Musical Ducks; Marion's Story; My Dear Old Friends; For very little Folks - Jack-in-the Pulpit; Young Contributors' Department; The Letter Box; The Riddle-Box. This number contains several complete stories besides an excellent selection; of prose, poetry and a great many illustrations by fine artists.

Eclectic Magazine. (E. B. Peiton, New York.) Contents: The Deep Sea and Its Con-tents; Metternich; Sham Admiration in Literature; Illusions of Memory; Artificial Diamonds; A Fable; White Wings; Back-sheesh; Days in the Woods; Three Angels; Mademoiselle de Mersac; Letters from Constantinople; Poetry of a Root Crop; Anthony Trollope; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number is embellished by a steel plate engraving of Anthony Trollope, of whose life and work the editor gives a brief but appreciative sketch.

Andrews' Basar. (W. R. Andrews, New York.) A magazine devoted to Fashion, Ltt-erature, Art and Socjety. This number is filled with fashion illustrations and contains interesting literary matter. The publisher aims to avoid extremes and gives only those styles which are sensible

The Lacties' Floral Cabinet. (Adams and Bishop, New York City.) This magazine is especially popular with ladies, being devot-ed to Flowers, Window Gardening, House-keeping, and many topics of home amuse-ments. Every number contains a piece of music and is fully illustrated.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A magazine devoted to the spiritual philosophy, with an able corps of

The Nursery. (The Nursery Publishing Co., Boston, Rass.) For youngest readers filled with pretty stories and Illustrations Belgiand. (D. Lethrop & Co., Bosto Mass.) Designed for children just beginning to read and will be found quite instru

parative Phrenology: The Physiologists and Localized Brain Functions: Popular Mis-takes: The Pautheon at Rome: Henry Fawcett, M. P.; Unity of the Human Species: Rev. Joseph Cook as a Phren-ologist; M. Godin, Founder of the Familologist; M. Godin, Founder of the Familistere; The Young Folks of Cherry Avenue; Milk as Food; False Exercise; Human Obligations; Poetry; Notes in Science and Agriculture; Editorial Lems, Answers to Correspondents; Personal; Publishers' Department S. R. Wells & Co., have removed to commodious quarters at No. 753 Broadway and invite their friends to cali. Magazine for April, Just Received.

The Phrenological Journal, (S. R. Wells

& Co., New York.) Contents: Robert Col-lyer, with portrait; Gifts of Healing; Com-

Free Thought. (E. C. Haviland, No. 1 Lit-tle George street, Sidney, New South Wales.) Contents: Mesmerism—Its Use and Abuse; John Tyerman; Spiritual Exposures; What is a Christian ? Spiritualism; Review; Freethought and Bin; Poetry; Science, the Safe Guard of Religion; All Psychic Phenomena not Spiritualistic; Abstract of Sermon; Correspondence. This number contains a portrait of John Tyerman.

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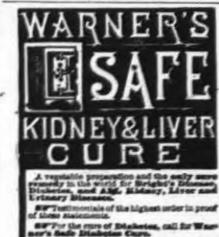
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Dr. Buchanan's Faith. .

"Faith the Guardian of Wisdom and Love," is the title of Prof. Buchanan's lecture published in this issue. How faith can be the "guardian" of any thing, is a conundrum which few probably can solve to their own satisfaction, and unfortunately as it, appears to us the learned lecturer wholly fails to afford a solution. Faith may be an inspiring cause to great deeds, stupendous achievements, grant discoveries and a sweet, self-sacrificing beautiful life, but that it can in any sense be the "guardian of wisdom and love," or can insure genuine spirit phenomena, we are no more convinced than before reading the Professor's beautiful essay. He makes the illogical arguments and more than doubtful assumptions characteristic of every writer in whom the emotional religious sentiment is the dominant trait.

When spirits produce materialized forms, write on slates and do other things of a like nature, we may have "faith" in a general way that such things are possible, and by that faith be inspired or impelled to investigate, but all the faith of the race from the beginning of the world cannot of itself fix the status of such manifestations and determine their origin. How much "faith," forsooth, would have made Alfred James's Brooklyn performances genuine? Had the Tice Brothers possessed even the great faith of a Bucharian, would it have spiritualized the toggery found in the trickster's coat? Hardly, except in the minds of the faith-full committee. Will faith on the part of observers cause bigamists and unconscionable mediums, like William Eddy and James A. Bliss, to refrain from aiding and abetting fraud? Did faith on the part of Mr. Tice, prevent Mrs. Holmes from attempting to deceive him in his own house?

No reasonable inquirer desires to treat a reputable medium "as probably a knave," and no one should know this better than a man of Prof. Buchanan's experience. That the physical phenomena of Spiritualism should be observed under conditions which render it of no consequence whether the medium is honest or dishonest, is a proposition no honest, intelligent man will deny, who is not psychologized by religious emotion, nor the dupe of designing or ignorant mediums. It is the loud boast of Spiritualists that we demonstrate the survival of man beyond the grave, that we do not take it on faith, and yet were the teachings of Dr. Buchanan and his school accepted where could we point to evidence that would not rest on faith alone for its acceptance.

When physical phenomena have been observed under conditions which render deception impossible and the report is published by investigators who rely upon those conditions rather than upon faith, to verify their observations, then the inquiring public is justified in exercising faith that the report is correct and that the phenomena were actually what they purported and are claimed by the investigators to

Last week we had the pleasure of a day's visit with Mr. Isaac B. Rich, of the firm of Colby and Rich, publishers of our esteemed contemporary the Banner of Light. Mr. Rich and his friend Dr. Jenkins, who is a director in the mining company of which the former is president, have been down in New Mexico inspecting their property. They appear well satisfied with the prospect and anticipate a great future for that section. Bro. Rich, however, thinks that for the present his scalp is less likely to be lifted while following the ancient cow paths of Boston, than when picking his way through the canyons of the West. The party were on the stamping ground of Victoria and his band, and Mr. Rich believes all that saved their hair was the information Victoris had received of his connection with a newspaper which advocated the Indian ie. Thus it is, one good turn begets another, and Bro. Colby's oft repeated and

stalwart appeals for his red brothers may have saved his partner's life, if they have not saved the Indians. Victoria is entitled to our grateful thanks for his exceptional kindness in sparing Bro, Rich to continue his work in publishing spiritual literature and not forcing prematurely upon our brother the perplexing task the Bible tells us he would have had to encounter, when it says it would be easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven; or words to that effect.

After a couple of days passed in "doing" Chicago, Bro. Rich left for Boston, and has ere this gladdened the heart of his editorial partner with the numerous messages and presents from distant friends of which he was the bearer.

Mrs. Richmond's 'Thomas Paine."

The Medium and Daybreak of London, re-publishes from the Spiritual Record a discourse purporting to have been given by Thomas Paine through the organism of Mrs. Cora L. V. Richmond. Being somewhat familiar with Thomas Paine's style which was, perhaps, that of the clearest and most pungent writer in the English language, we are surprised in wading through Mrs. Richmond's deliverance to find that it bears the same resemblance to Paine's mode of thought and expression, that smoke bears to a diamond. Both smoke and the diamond are said by chemists to consist of pure carbon. This resemblance is a strong one, for it is a resemblance in essential substance and a diversity only in the "organism" and accidents through which the substance is manifested. So Paine's and Mrs. Richmond's deliverances consist of words, but here the resemblance ceases. Paine's words are so clear, and full of meaning, that men may hate them, but they can not misunderstand them. Mrs. Richmond's words are so vapid and cloudy that men may like them as they may a fog bank, but they cannot see through them. Paine's metaphors are, each, an argument that proves its case. Mrs. Richmond's figures of speech are like tow boats in a fog, that the more vociferously they toot their whistles the oftener they run into each other. She speaks of "disturbing the social channels and grooves that previously had enshrouded the mind." To disturb a "groove" and then use it for a "shroud" is something that Paine never could have done. Then she says, "Liberty is not graven from the citadel and heights of human observation," thereby implying that some "graven images" are carved out of "citadels" and others out of "heights." Then she tells us that liberty "becomes these [f. c., 'citadela' and 'heights'] by man's incomprehension of her." We are gratified to know that if a mandoes not comprehend liberty, she becomes a "citadel" and a "height." If he does comprehend her we suppose she becomes something else, perhaps a boulevard or a fall in wheat.

"She ceases to be a spirit and becomes a marble image." If this be true, then the number of marble statues ought to equal the number of persons who "incomprehend" liberty. Ah, so it does! Very pret-

Mrs. Richmond further informs us, "It is inspiration to state the truth." Verily we did not know it. We had supposed that inspiration consisted not in stating the truth, but in receiving some truth worth stating from supermundane sources. It may be strictly true that Mrs. Richmond tion to state it? If so we are ourselves inspired. Inspiration is thus put down very cheap. It would be a pity that any should lack. Even the pauper children at the county poor house who form a circle and sing-

"Nor you, nor I, ner nobody knows How oats, peas, beafs and barley grows," are all inspired, for what they say is strictly true.

There is a habit in many minds of insisting that sufficiently fluent combinations of words to make their exit from the human mouth, without blooking up the door way, must necessarily convey theas. Mrs. Richmond's mission is to prove that this popular superstition is fallacious. She says:

We must all possess the complete philesophy of the universe in its least or smaller portion, that which belongs to the ficite, or we falter against the inspiration that is intruded to save us. Reason the inspirated that is intrinced to save us. Reason seemed like inspiration once, builded and founded upon the structure of the sges; oppression grew strong and human'ty pale and weak beneath its tyranny. Was this inspiration? No; we mistake the word; this was reason. There is no other name for human bigotry but human conclusion and selfishness. Nothing is born of human thought and purpose that is not in the groove and channel of human adaptations, and resson was mis-taken for the goddess, the divine and macred gen-ius of human emancipation.

Not a solitary vestige of an idea broods in these words. The only reason they were ever uttered, is because their author had never learned to think. If she knew how to think she would know that they convey no idea of any kind. They are absolutely unthinkable by any reasoning mind. Thomas Paine, who is alleged to have uttered them, if perchance be heard them, probably simply retorted, "Bosh!" By the way, speaking of Paine in this connection reminds us of a reply he once made to an elderly lady who, believing herself a medium evidently, came to him in his last sickness and said:

"Mr. Paine, Almighty God has sent me expressly to tell you that if you don't repent of your sins and believe in the Lord Jesus Christ you'll be damned."

"Pooh! Pooh!" replied the sick man, whose country had been the world, and to do good his religion: "Go away and learn better than to tell such lies. It's false. It's

not true. Almighty God would never send such a silly old woman on any such foolish errand."

A lawyer in Kansas, happened_the other day to pass by where a client whose acquittal from a charge of murder he had recently procured, was engaged in an argument with another with a pistol. In the course of the discussion the client fired several shots at his new victim, from each of which the same lawyer would doubtless have labored to procure future acquital, had not one of these shots missed its mark, struck a post, glanced in another direction, struck the lawyer himself and lodged in some vital point where it is probably now producing death. We are not widely celebrated for our belief in special providence, and we have often felt that if there was one, it never seemed to get around in time where pistols were used. In fact, Providence is about the slowest policeman we know, considering what it costs to support him; but in this case we are bound to acknowledge that he got around in time and did his work well. It may be a good thing to commute punishment for murder into payment of a lawyer's fee. We would go for it if we could be satisfied the same lawyer would get in the way of the bullet the next time his client goes a gunning.

A Benefit for Dr. N. Frank White.

A large number of gentlemen, of Washington, D. C., including clergymen, Members of Congress, officers and members of the G. A. R. and prominent citizens united in a letter to Dr. N. Frank White, tendering him a benefit "on behalf of various religlous, benevolent, literary and social organizations to whose enjoyment he had so generously and so frequently contributed by his literary and dramatic readings and recitations, as a slight token of their appreciation of his services." A testimonial benefit was accordingly given May with, and was well attended. Dr. White is an ardent Spiritualist, and while occupying the rostrum his lectures were well received.

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

Mrs. E. L. Saxon's bright face enlivened our sanctum just as we were making up the paper for the press. She is here attending the Woman's Suffrage Convention.

Bishop A. Beals lectured at Watson, May 30th; May 31st and June 1st and 2nd at Monteray; June 4th and 6th he is to speak at the Charlotte Quarterly Meeting.

We are glad to learn that Spiritual Notes, of London, England, is growing rapidly in favor in that country. It is well worthy of an extensive circulation and patronage.

Albert Morton, San Francisco, California, has removed to 850 Market street, which is one of the best locations in the city. He has the JOURNAL for sale.

D. D. Home is at Montreux, Switzerland. He hopes to return to America after a while, but for his precarious health he would have done so ere this.

Mr. W. T. Montgomery, treasurer elect of Warren county, Miss., and an alternate delegate to the Republican convention, gave us a call this week. Mr. M. is a colored man of superior intelligence and fine physique, putting in the shade many a white delegate.

A Catholic merchant in Australia died me time ago, leaving seven thousand dol lars to the Church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead really has been delivered.

H. B. Champion writes as follows from Philadelphia: "Our meetings are all that could be desired; hall crowded morning and evening. All our cottages are taken, with applications for some twenty more for our approaching camp meeting-indeed, all is promising for the future."

A. B. French lectures at West Grove, Jay county, Ind., on Sunday, June 13th, 1880. He will be in attendance at the National Nurserymen and Florists' Convention in thiscity on the 16th and 17th inst, He also speaks at the annual meeting at Sturgis, Mich., the 18th, 19th and 20th of June.

Hon. J. G. Walt of Sturgis, Mich., has been spending some days in the city, along with thousands of other transient visitors. Mr. Wait is well known to the Spiritualist public, for his public spirit and great interest in the cause, dating from the earliest days of the movement.

At the recent annual election of the Trustees by the Corporation of the United States Medical College of the City of New York-Mr. Andrew Jackson Davis was chosen as a Trustee of that institution. Of this prosperous college the distinguished surgeon. Prof. Bobert A. Gunn is Dean, and Prof. Alexander Wilder, the eminent scholar and writer, is Secretary.-Orange (N. J.) Chrontels.

After cartloads of Col. Ingersoll's lecturers have been published and sold all over the country by different publishers who have compiled them from penorts in the daily press for years without let or hindrance, the brilliant orator appears to have just thought to object. He has notified the parties interested that they have infringed. upon his prerogative to the limit of his endurance and all "spurious" editions must be withdrawn from sale. Without discussing Col. Ingersoil's legal or moral rights in the case, we shall respect his wishes and decline to handle the objectionable documents.

Mme. Blavateky and her fellow Theosophist are no longer subject to the espionage of the police in the cities of India. At first they were followed wherever they went. The government finding that they had no designs against the welfare of India, withdrew the watch, greatly to the relief of the pilgrims.

The total Catholic population in the United States is 6,143,232, distributed as follows: Eastern States 836,000; Southern States 883,000; Middle States 1,910,000; and Western States 2,514,222. The increase in the past twenty years has been upward of 3,800,000; that of pricats 3,754; and that of churches and chapels 4,022.

We acknowledge the receipt of a fine photograph of Mr. David Duguid, well known for his drawings and paintings done under spirit influence. Mr. Duguid is now in the employ of a photographer in Glasgow. Mr. Hay Nisbet, well known for his generous efforts to spread a knowledge of Spiritualism and who published the Psychological Review a year at a dead loss, sends us-his photo to add to our collection.

The New York Observer having pronounced the theory of evolution to be dangerous, the Cincinnati Enquirer says:

"So it is, in a theological sense, since it makes no provision for the fall of man, which is the keystone of the whole struc-ture. If there was no fall, it follows that there is no necessity for the scheme of vica-rious atonement. Orthodoxy should not touch evolution with a forty-foot pole.

Mrs. L. K. O., writing from San Francisco, Cal., says: "Mrs. Emma Hardinge-Britten has gone, but through her beautiful inspiration we have been lifted to a plane where we may grasp the hands of angels, and hepceforth go hand in hand with them. May the pure ones from near the throne of the Eternal, go with her to her holy mission, is the prayer of a thousand hearts in San

Under the head of "The Wonders of Independent Slate-writing," a correspondent gives the following in Celestial City, a spiritual paper published in Brooklyn, N. Y.

"Mr. Phillips of 133 West 36th street, was the medium I called to see; I of course a stranger. After the rape had given signal of the presence of spirit friends, the gentleman took two small slates, placing one upon the other, requesting me to touch them as he held them upon my shoulder, when I could distinctly hear the scratching of the atoms of pencil placed therein. In a few seconds his hand was violently shaken, the slate given to me, when I found a long communication including an extract from Longfel low's 'Psalm of Life."

The Chicago Times says:

"Politically, things must be looking desperate, for the parsons have ordered prayers for all parties, seemingly uncertain as to which most needs them. In New York, the brethren of all denominations were asked, in view of the fact that nominating conventions of the political parties, in June 'will designate those citizens to whom the choice of the people for the chief magistrate of the United States for four years next ensuing will be restricted, to unite in making Sunday, May 30th, a special occasion for prayer that Providence will vouchsafe to guide and direct the conventions in the choice of men fit for the suffrages of the people.' There will be heathen of all parties who will think this past praying for. The outlook certainly isn't encouraging.

Under the heads, "Lady of Endor," and Was She a Fraud?' two correspondents of the Geneva Times, Joseph Brett and W. H. Saxton, have come bravely forward to defend the character and reputation of a prominent woman in ancient times, as set forth in the 28th chapter and 7th verse of I.Samuel: a woman that hath a famaliar spirit, that I may go to her and inquire of her. And his servant said to him, behold there is a woman that hath a familiar spirit at Endor."

In the Methodist general conference in Cincinnati on yesterday there was a lively debate over a proposition to consolidate the two southern church papers, as neither pays A majority of laymen favored consolidation and a majority of preachers opposed it. The vote was taken by orders, resulted in a nonconcurrence (and no action .- Times, May 23rd.

We have received the 8th annual circular announcing the Cincinnati, Ohio, Industrial expasition to open September 8th and close October 9th. The Cincinnati Expositions are managed for and in behalf of the citizens of Cincinnati, who guarantee the management by a Popular Guarantee Fund, this year amounting to over \$100,000 which is subscribed by the public at large-they are held under the joint auspices of a board of fifteen commissioners, appointed equally by the Chamber of Commerce, Board of Trade and Ohio Mechanics' Institute, thus assuring to all visitors and exhibitors, that their interests will be supervised in a manner that will be worthy of the honorable record achieved by these expositions since 1870. Gold and aliver and bronze medals, and cash premiums are offered in the different classes. For further particulars address the Secretary, Hugh McCullum.

Those who are looking forward to a vacation somewhere by the seashore, or among the mountains, during the coming season, will be pleased to learn that the recent litigation regarding Watkins Glen, N. Y., has been so satisfactorily settled that this most beautiful Summer Resort was opened for visitors on Monday, May 24th, under the management of H. H. Van Meter & Co.-one of whom is Wm. C. Longstreta, a wealthy resident of Philadelphia. The Glen Mountain House, which is undergoing a thorough renovation is ready for the reception of guests, and the management being amply able to make it all that can be desired in a first class Summer Resort, will spare no pains to render it as pleasant as possible for all who visit it.

Mrs. Emma Brigham, a lady who has long been identified with Spiritualism in New York City, and who made many warm friends in this city during her stay-here the past year, lately met with a terrible accident at Hudson, New York. She fell backwards down the stone steps of her residence, striking the back of her head, from the effect of which she remained insensible for several days. Her life was despaired of by the physicians, but we are happy to learn that she is now rapidly recovering, having so far convalesced as to be able to write to her New York friends.

The Parliamentary Album and Political Atlas of Great Britain and Ireland for the general election of 1880, is to be published by J. W. Bouton, No. 706 Broadway, New York. The work will contain the portrait of every candidate, so far as obtainable, grouped according to constituencies, accompanied by a biographical notice and a reprint of his election address; the Parliamentary and other relevant statistics relating to each constituency; a careful analysis of the rival opinions of the press during the elections; plans of the old and new Houses of Commods, before as d after the elections, each seat containing the cameo of the member of Parliament habitually occupying that seat. The editor is Mr. Bernard Cracroft, M. A., Trin. Coll. Cantab., F. R. I., F. G. S., F. S, A., etc., and author of the "Analysia of the House of Commons," quoted in the House in 1867.

The Physiologist and Family Physician for May comes to hand filled with valuable original and selected matter. The leading editorial, "Something about Marriage," will prove of inestimable value to every young person; it is full of sound moral teaching, and good advice. Mr. S. H. Preston contributes a lengthy and able article entitled "Fewer Children and Better." Mrs. H. N. Bush Ewell's instructive and timely lecture on "Physical Culture" is also in this number. The paper has in the past led a precarious existence, but those interested have now organized a stock company and we are assured that its future regular publication is certain. There is an inexhaustible field for such a paper, and rightly conducted, as we believe this will be, should appeal to the support of every one who desires to know how to live and take care of the body as well as the spirit. Price one dollar per year Address, Mrs. Sara B. Chase, 200 West 34th St., New York City, N. Y.

Christian Spiritualism.

BY HUDSON TUTTLE.

Spiritualists have from the first been agitated over the question whether they were to be called Spiritualists, or "christian" Spiritualists. The adjective was never considered necessary by any one, except as an "ear-mark" to tell the world that Spiritual-ism was christian in its character. Those who came out of the church, still wanted to retain a badge of respectability, just as they would, had they been bred in a Mohammedan country and received Spiritualism, have carried over the term Mohammedan to the new faith.

Years ago this wing of Spiritualism had magazines and papers of its own, but their lives were not strong and they died early. The new cause could not carry the adjec-

The new cause could not carry the adjective, and although it has been asked, "What's in a name "" the name killed!

We ask most earnestly, Prof. Buchanan, Mr. Kiddle, Dr. Brittan, J. M. Peebles and others, what they desire to convey by the term christian Spiritualism? When they say Spiritualism, do they not cover all its possibilities by that word? Do they wish to add to or Indescribe criterials. to add to, or to describe, or to say that it is distinctly christian? If so, they pervert its meaning, for it is no more christian than it is Mahommedan or Buddhistic. By exalting christianity and making a "corner stone" of Jesus, they set themselves direct-ly across the path of advance marked out by great thinkers and scholars like Max Mulier and others, who bring all religions, as evolutions of numan thought, to one common level. Spiritualism should be the grand eclecticism which takes from all the best, the true, and carves over the portals of its temple the name of no worshiped God or priestly system.

Those who so earnestly wish the world

to know that Spiritualism is christian, and on all occasions put forward the declara-tion, ought to go on with their descriptive adjectives. They should appear clear be-fore the world and describe the cause so fully that Mrs. Grundy will have no peg to hang a question on.

Once while lecturing in a Western village, the president of the society handed me a series of resolutions to read, which had been passed at a recent meeting of the members. It seems they had been accused of free-love and even of favoring Mormonism, and they thought it necessary to protest; among other resolutions beginning with, "Reselved, That we accept the teachings of Jesus in all their purity," etc., was the following: Resolved: That we abhor the doctrine of

social freedom and accept monogamy as the only true relation of the sexes. Resolved: That we regard Mormonism as

crying evil which we earnestly appeal to I would not read it; I said to the gentle-man, "We have not reached quite that point when we are obliged to deny every floating rumor. Why did you not go on and rebut the whole list of accessions, and say: rumor. Why did you not go on and the whole list of accusations, and say:

Resolved: That Spiritualists are not horsethieves, not murderers, not seducers and libertines, not drunkards, not perjurers, not lunstics.

Then, on the other hand, resolve that they are good, honest and truthful, and real christians, who only differ in name from

christians, who only differ in name from church members, just as, say Presbyterianism differs from Methodism?

Ob, not we have not reached that abyse yet, and it is a pittable spectacle to see men stand before the world and deny like school boys. We have heard of the useless fifth wheel to a wagen, but this "christian," as applied to Spiritualism, is more useless than a fifth wheel; it is a brake on the four good wheels. Spiritualism is christian; it is Mohammedan; it is Buddhistic; it is scientific; it penetrates wherever there is truth. Now shall we say christian, Mohammedan.

medan, Buddhistic, scientific Spiritualism?

medau, Buddhistic, scientific Spiritualism? Why, when we speak of an elephant, it would be just as necessary to say trunked, tusked, eared, eyed, legged, mouthed elephant, as to use these adjectives.

After all, these christian Spiritualitis are no more christian than those who friet the term. They cast aside the divige inspiration of the Bible, the atonement, a burning bell, a personal devil, the "New Jerusalem" heaven, perched like a celestial dove cot in the sky, the judgment day, in short the fundamental doctrines of the christian faith. They only desire to retain the name as a sham, and it is a sham that deceives nobody. You organize, and it is an organization on paper. It ize, and it is an organization on paper. It has no substance, no coherence. You have not christianity, nor even the unenviable reputation of being christian in the eyes of the churches. You have Spiritualism, but blighted, dead with the dry-rot

ualism, but blighted, dead with the dry-rot of aping respectability.

The sooner the Spiritualist discards his educational and religious prejudices, and forgets that he is of a distinctive race, nation or sect, the better for his eternal progress. Jesus was a medium, so was Buddila, so was Mohammed. Here all agree. The christian Spiritualist says Jesus was the chief of all mediums; the Mohammedan Spiritualist that Mohammed was the chief of all. Here is antagonism. The first is truth, the last arises from prejudice. The Spiritualist calmly says: "Each for his time and place, and all required to build the temple of humanity, which knows of no individual superiority." If we are to have the term christian fastened on the cause, let us be consistent, and call our societies, churches; our speakers, 'ministers; our mediums, priests; our circles, communions, and ums, priests; our circles, communions, and open and close our meetings with prayer. Having thus assured the world that we were christian, we might rest content about the spiritualistic part. It might be better not to make that prominent as it detracts from the eminent respectability we aim at. If we desire, however, we might adopt some peculiarity of habit or clothing; a crop of hair, or ringlets after the pictures of Jesus, or a coat, the pattern of which might be brought from the celestial country. What shall we have then? Another sect added to the swarm that have buzzed like bumble bees and June bugs their brief day! The

ROBERTS'S QUONDAM FRIENDS GET-TING ENOUGH OF HIM.

spirit has escaped.

Resolutions of Censure Adopted by the First Society of Spiritualists of Brooklyn.

The following preambles and resolutions were adopted by the Brooklyn Society of Spiritualists at their Conference meeting, the 29th day of May, 1880, by an almost unanimous vote, not more than 3 or 4 voting in the negative:

Whereas, A recent number of a Phila-delphia journal, called "Mind- and Matter," which is professedly devoted to the advo-cacy of Spiritual philosophy, alludes in of-fensive terms to Brooklyn Spiritualists— characterizing them, as a body, as fast be-coming a reproach to Spiritualism, and, Whereas, For the past wear this paper, has

Whereas, For the past year this paper has shamefully maligned, misrepresented and abused Messrs. Wm. R. and T. S. Tice, members of this conference, whom we hold in high cateem, and,

Whereas, The pretext and only grounds for this persistent abuse, was the detection and exposure of surreptitious practices on the part of one Alfred James, an alleged materializing medium, who confessed to the possession and concealment of certain cos-tumes, which were intended to aid him in personating spirit forms, and which cos-tumes were found upon, and forcibly taken from the person of the said James, by the said gentlemen, as was their duty as honorable and truth loving believers in the positively demonstrated truths of the new phi-

Whereas, It is our belief that a blind and unreasoning credulity and unquestioning acceptance of every professed phase of spirit communication, is working more harm and brigging more harm. and bringing more contempt and ridicule upon the inquiry, than even the objection able imposition of severe and humiliating test conditions, as a penalty for the exercise of mediumistic endowments, which we, as a body, deem to be, in many cases, uncalled

for and unnecessary, and,
Whereas, We are fully aware of the gross injustice and willful misrepresentations of these continuous attacks of "Mind and Matter" upon our esteemed brothers and co-laborers, Messrs. Wm. R and T. S. Tice, whom we know to be honorable, just, fair minded, truth loving and sincere Spirit-

ualists in belief, therefore,

Resolved, That we consider it to be our duty to thus publicly vindicate ourselves and our brothers, from the maliguant as-persions of the said paper, called "Mind and Matter," and to warn Spiritualists at large against accepting its statements as reliable, or from recognizing it as a truthful exponent of rational Spiritualism, which we claim to be founded alone upon demon-strated, irrefragible, and incontestable truths.

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Resolved. That while we deprecate the injurious and unnecessary extent to which the so-called test system has been carried, and while we recognize the necessity of fostering, protecting and alding by every means in our power in the development of those who are endowed with genuine me-diumistic gifts, still we have too muck respect for them, and for the grand truths which they have been the means of unfolding to the world, to tolerate, excuse, or justify any unmistakable franc, deceit or trick-ery which may be attempted under the as-sumed guise of mediumship.

Reselved, That until an ample acknowledgement of the wrong done to the Brook-lyn Spiritualists, and an apology be offered for the same by the said paper, "Mind and Matter," this society will refuse to admit it to be offered for saie at the table of the secretary, at conference meetings and lec-tures of the society.

Resolved. That the foregoing preamble and resolutions be submitted for publication in the Brooklyn Eagle, also in the RELIGIO-PHILOSOPHICAL JOURNAL Baneer of Light and other reputable periodicals which are published in the Interest of Spiritualism.

JAOUS DAVID, Chairman Brooklyn Spiritual Conf.
FRED HASLAM,
453 Marcy Ave., Vice President.
WM. H. JOHNSON,
Secretary.

The Theosophist for May has just arrived and is filled with intellesting articles on oriental philosophy, art, literature, etc. Price to cents. For sale as this office.

A PREACHER'S LONG TRANCE.

Resuscitated a Few Hours Before His Bur ial was to Have Taken Place. ,

[From the Bridgeport (Cone.) Telegram.] At the last meeting of the Science Society of this city, the Rev. Dr. H. N. Powers read an account relating the experience of the Rev. Dr. Emerson, of Stratford, Conn., who, fortyyears ago, just escaped being buried alive. It was in 1839, in Michigan, where Dr. Emerson was preaching. The Doctor was taken fil, and sending for the village physician was informed that he had what the doctor called 'chill fever," which is generally fatal after a few days illness. Dr. Emerson says: "I was nursed carefully for five days by a lady of considerable experience in such cases. But in this brief period I was twice given up as hopelessly beyond recovery. I had sunk so low that, to all appearances, life was extinct. After various efforts to ascertain my condition, the doctor pronounced me dead, and, as many were sick and dying in the neighborhood, it was arranged that my juneral should take place in the afternoon. When eight came-memorable of all others in my history -two young men were selected to sit up with the corpse. And to all appearance it was a corpse these young men sat up with. My eyes were set, my teeth were locked together, mouth firmly closed, and no breathing perceptible. But my hearing was more acute than ever be-fore or since, and so were all my mental fac-ulties. The excruciating pain attendant on every breath prevented sleep or stupor. Every word uttered by the young men, who watched in an adjoining room, I heard distinctly, and many of their words were not pleasant to hear. The conversation of the family was on many accounts upplessent, and, allied as were those to my intense pain, my condition would have been an extremely uncomfortable one had it not been for the consoling presence of Jesus. He, at least, never left me. He enabled me to see the past, the present and the future. During this time the ribald young men were talk-ing with great impropriety. At the close of the interview I was impressed with the idea that I should not die, but live, and that in the morning I should be restrictated by my for-mer nurse. And I have always thought that was a revelation to me directly from God. Early in the morning the villagers came to see the family and the watchers, and to assist

in the arrangements for the funeral. At 7 o'clock another knock on the door was heard, and instantly-before the door was opened-I was sure of its being my old nurse. On entering, she anxi-usly inquired concerning my condition, and learning it, exclaimed: "I don't believe he is dead, and I'll try to revive him." Immediately she called some of the him." Immediately she called some of the people to help her, collected various stimulants, applied them simultaneously to different parts of my body, and all this accompanied by violent rubbing of my whole holy. These efforts were persisted in notwithstanding some remonstrated, and the remark was often made: "You might as well give it up." But in about half an hour my eyes resumed their natural appearance, my teeth were unlocked. natural appearance, my teeth were unlocked, my mouth opened, I began to whisper, then to speak, and all saw clearly that I was alive. The news of this wonderful occurrence quickly flew through the village and vicin ty, and the people flocked to see me, and among them the doctor, who, with them, praised the nurse for her perseverance and success. She then related her remarkable experience of the proceding night, which had impelled her to visit me. In the middle of the night she was awakened by a dream that some one was in extreme danger and she alone could help him."

Diaregarding it, she fell saleep, but again awoke in great alarm. She arose, looked at the clock, aroused her daughter, and both decided that as they had heard nothing respecting me for two days, and as she had taken care of me at the commencement of my illness, in the morning she would visit me. At day break she srose, provided for her family, walked two miles through mud and water, the effect of a recent tale, and on reaching the house was astoniahed on hearing that I was dead. Of this she was incredulous from the supernatural impression of her dream, and worked nealously upon me, confident of success. On inquiry I ascertained that also was startled from her slumbers at the same time that I was pervaded with the assurance that my nuise would be employed to save my life. From that time she continued with me, and under her assidnous and skillful care I gradually regained health and strength, and resumed

P. T. Baruum's "Greatest Show on Earth."

the work of preaching the gospel."

P. T. Barnum's great show with its host of new features, water proof tents, its circus company of the best artists, immense menagerie, wonderful museum, and its remarkable troupe of twenty-seven trained stallions, will visit Chicago, for one week only, commencing Monday Sist, on Lake Front; two performances daily. The press universally indorse Mr. Barnum's assertion, viz: "I have this season of 1880 the most costly, the best and most attractive exhibition I

The public everywhere are enthusias-tic over the wonderful performances of the peerless and fearless Zezel, in her thrilling promenade at an elevation of fifty feet, upon a single cobweb wire across the pavilion; serial head foremost dive from the topmost height of the tent, and her startling coup de cannon, in which she is shot from a monater cannon, and projected sixty feet horizontally. All will be delighted with the horizontally. All will be delighted with the performing oxen, the trick horses, the fire horse "Salamander." the trained stag "Landseer." attentione Nelson and her trained doves. Madame Dockrill, Mass Emma Lake, Signor Sebastian, the Nelson Family, and hundreds of other new features never before seen in America. Every Afternoon and evening, and grand morning performances Saturday. Doors open at one and seven p. M. Parformances at two and eight p. M. ances Saturday. Doors open at one and seven r. m. Ferformances at two and eight r. m. For morning performances Saturday, doors open at nind, performance at ten. Admission fifty cents; children under nine, half price. Herewed numbered platform chairs twenty live cents extra.

E. V. Wilson lectures at Arlington Heights, Saturday and Sunday evenings, and on Sunday at 10:30 A. M., (séance at 3 P. M.) June 5th and 6th; at the West End Opera House, West Madison street, Chicago, Sunday June 13th, at 10:30 A. M. and 8 P. M. He will be at the Northern Wisconsin Spiritual Conference June 18th, 19th and 90th.

Enry Wonds - Witty, sayings are as easily lost as the pearly slipping off a broken string, but a word of kindness is seldom spoken in vain. It is a seed, which even when dropped by chance, springs up as a

Business Aotices.

We should not suffer from a Cough, when a few doses of Aysa's Cusnus Psequal, will cure. Time, money, comfort, health, sirke saved by it.

May. D. Jourston, Artist, 7r2 Asia restect, Milwankee, Wis. Water Color Portrait a specialty.

A COURS, COLD, CATARRIE OF Sore Throat reresults in some incurable Lung Disease. "Brown's Brown's Brown's Trocker," will almost invariably give relief. Industries are offered for ear, many of which are injerious. The gentles Rouge's Brownial Trocker" are sold only in boxes.

WHAT ATLE TOU ?- Is it a disordered liver girlog What are you? - Is it a disordered liver giving you a yellow sign or sowlive howers, which have resulted in chart salog Place or do your stillness ruse to reform their functions? If so your system will soon be chrysed with poisons. Take a few does of Kidney-Wort and you'll feel like a new man-nature will throw off every impediment and each organ will be restly fur duty.

Unquestionance - The "Harald," Detrel', Mich-says of Warner's flath Kidney and Liver Cure "Its afficacy in kidney, liver and all orinary dis-cases is so fully acknowledged that it is not worth the questioning. Boos fide built collais from well-known it lease in public and grivate life are evi-cences strong enough to convince the most stub-born doubter." 28 13 14

THE MARRIT PRICE OF BUTTER IS Increased three to five cents a proved by using Gill. Edge Butter Maker in charming-loverage pro-Edge Butter Maker in charming—lecreage pro-duction 6 to 10 per cast. Reduces time of chum-ling one half. Keeps but of from becoming "atrong" or rancid. Gives a rich golden color the year round. Soldby Drugaleta, grocers and general storekeepers. Sund stamp for "Hint's to Butter Makers" Address, Butter Improvement Co., Buffalo, N. Y.

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Lassed to Spirit-Life.

Parent to spirit-life from Lowell, Mich., Man. Bella Waterfirt, agod thirty years.

Bits was the quoties of five children, two having precided her to the lights word. They call her shad but she is had about she has salely evacted the Nummer land where. Fun-eral services by the writer. Mee Same Ganzan. Will the Benner of Light please 10097

On Sonday, May los from her house in Minneapoly, Man.

For several years one was a dierer from that flattering yet fatal disease. Consecuption. Her several Annaly spiral and almost theoremission will summaned ber to too bast. Rendy spiral and almost theoremissions will summaned ber to too bast.

Now. Alben was a febblat mother and a true pollarithrough. The measured that here quality on grapanely which a ways several tools and a summaring beart has doned a batto to not generous administrating beart has doned a batto to not generous administrating beart was pleased a feat from said her run. The trades must fine throught being reformancy, she was always congacted for throught being reformancy, she was always congacted for throught being reformancy, she was always congacted from the point of which was to deake bismaning better. Her putting the control to appear and therefore in the city were chiefly directed to imperature reform. If provers rades, fidelity and exchanges and we fitted passed, has the left with no more described indertunation of some liber has been an almost a batterial indertunation of the first little said from the said indended the first tail.

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Since a standard the first tail.

Since a said the standard in the electrol and in leveling inverse. Lucris H. & LLast, pussed to the higher s.

Minnespells, Mico.

Meeting of Spiritualists in Mich-

The Harmonial Society of Storgta, Mish, will beind their Annual Meeting to the Free Church, on Friday, Spinerday and Sunday, the 18th, 18th and Skin of Japan. Attle speakers from abroad will be in atmaining to address the propose. By GROSS AF COMMITTEE.

Northern Wisconsin Spiritual Conference.

Again, we would nearly the Spiritualists and Liberalists of Wissonskin that we are to have attacker of those grand three-day our-requision in Cours. June 1803, 1818 BM, 188. Gar has meeting were grand starces in agic or the elements, let's make the a still greater one by all satisfies or the elements, let's make the a still greater one by all satisfies and satisfies our littlement in the passes of Spirithicalism.

E. Y. Wisson is engaged and Will albe a season Saturday system and another Standay afternoon at had past own CORA S. PRILLERS SHIP. Park.

Convention and Camp Meeting Michigan Liberals.

The Libergia of Michigan will and a tost reminer and fluors. Meeting on the Fair toronds, at Labeling, the capital of the State, tong meaning Saturday, June 1988, and country Stateday, Juny 1988. The Comp Neating will action through the making libers about 1988 and the state of the state of the making libers and a proposer, to the discussion of reformations or so that all proposers, to the discussion of reformations or so that all proposers of the discussion of the collection of the state of reformations, Juny 1988, and to the common or state of the collection of the state of the sta

Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spirit paints of Futinois phia, will took a Charp Shorting at Nechanning Fails Green. Wilself's Station, on the Should Series Failmost Fails of New York, It miles from Failshophile, consciences on the Min of Ally Seat, and contracting to See Legans. For particulars as to observe the fails of Ally Seat, See Principal Seat of Contract of the Spirit of August. See Principal Seat of Seat of

Meeting of Spiritualists and Liberalists of Michigan.

The Betton Quarterly Meeting of the Michigan State Association of Spiritualities and Liberations, will be field af dampson. Hall, Characten, Esten Co., Commenting on Friday eventor, June 10, and closing on Sounday swining June 5th Eart. Char. A. Alabras, Finshing: Ser J. et Burnt en Naglany (Ut), and History A. Bess., Janeston of S. T., have not be equal to speakers. Uther strukture are also in titled to be present.

tement. B'eliop As Besis the inspregional singer will farnish music r the eschalog.

Local committee of asymptoments: J Markett, Mention College and Mrs. J C. Harmon, of Charles 2.

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L. S. RUROICE, President, Nurs J. E. Lank, Sentebory.

+++ Iowa Spiritualist Camp Meeting.

The Spiritualists of Earth Pp lows and Sputhern Minnews a will hold their Thord Janual Camp Meeting at Senses, set, sear Bosses, Roward Co. Long, meethors of June 16, soil earth golding July Sther Sh. Let J. M. Francisco and Pout 5 lines nave beam engage of as sprature. Mrs. H. N. Van Pousen, regulated and business meetings, and Gen T. Livy, Controlped and be a medium, wife he in attachment in all a general invasions is existently on the in attachment in all sections of the control of the sprature of the control of the property of the control of the first property of the control of the sprature of t to effect and take purt in the electrons. On a restor communities with in an independent system system with mode for dissible, and if desired, and mode wit be furnished for dissible, and if desired, and to work with the furnished for dissible for a series of the following funds and indicting. Where and tay will be furnished from an all the following. Where and tay will be furnished from an all the following the following following the following following the following following following the following following

Spir tuniists Convention at Roches-/ter, N. Y.

In response to an innesimple invitation of the Bochester Spiritualists Association, a Quarter of Contrastion of Spiritualists (*Western Sew Yi-7, will be held at Stall Fribons Yumple, West Malin utver, forcewiser, Astorials and Supplied, John this said Sin, Commissering at 15 and both lock and helding three mest-the early day, here to be not Mrs. Expurate a single first mest-the early day. Here to be not Mrs. Expurate a single first mest-the early day. Here to be not Mrs. Expurate a single first mest-the early day. As the single first mest-the force of others are appeared. A Taylor are invited, and the sound that I wanter of others are appeared. A threshold in character, is extended to all to asternia, and the sound the Paristral \$40 forces included on the Paristral \$40 forces included on the Paristral \$40 forces included on the Paristral \$40 forces in the sounder with a beauty to the paristral than the approximating country.

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SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Mediums.

Webster defines a somalioquist as one who talks in his sleep; somnambulist, one who walks in his sleep, and somalpathy, sleep from sympathy, or by the process of measuraism. The subjects of this influence are called mediums by Spiritualists, and to them all spiritual phenomena are attributed. There are numerous cases of natural somnambulism and clairvoyance, and the process of mediumistic development and of measuraism, induces the same class of phenomena. It is evidently a spiritual intelligence controlling alike the medium, measurale subject and somnambulist, and no responsibility can justly be attributed to a person in that state. Physicians and medical writers recognize the condition as abnormal and irresponsible, and our courts take they same view and send the dangerous to insane asylums.

Before the advent of Spiritualism, or more correctly speaking, before the Rochester knockings, measuraism was a subject of much discussion, skeptica assuming that it was leggedemain, and its advocates claiming it as the result of a real unseen power exercised by the human will on the subject. Books were published describing the various phenomena, with theories to account for the same, and giving instruction for the practice of measuraism; and more especially for the relief of the sick. Lecturers traveled, accompanied by their sensitive subjects, to illustrate their theories is notably among them were Drs. Dodd and

of the sick. Lecturers traveled, accompanied by their sensitive subjects, to illustrate their theories; notably among them were Dra. Dodd and Gilbert, and the Rev. La Roy Sunderland. Dr. Gilbert had a lad, perhaps fourteen or eixteen years of age, for a subject, whom he would put into a cataleptic state, in which he appeared as rigid and insensible as a log of wood, and then bring him out, apparently not injured. He gave his lectures in a long hall, and he would direct his subject to start at one end of it and walk to the other, but before he arrived there, and when the audience could all see his back turned to the Doctor, he would bring down his hand as if making a paralyzed with one foot up in the act of stepping forward, until released. The Doctor caused a skeptical physician to all by him and make the pass, and the same effect occurred.

The Rev. La Roy Sunderland gave lectures, attacked to the best of stepping forward, until released.

The Rev. La Roy Sunderland gave lectures, attended by his daughter and a young man who was
clairvoyant, for subjects, but his main dependence
for rendering his lectures attractive was the sensitive subjects developed in his audience. He denied De Leure's fulld theory and maintained that
personal contact and passes were not necessary to
produce somnambulism, and as evidence of his
theory, that the will power of the measureizer was
sufficient. In a short time after he commenced
his lecture, the impressible ones in his audience
would close their eves, rise in their seats and grope. would close their eyes, rise in their seats and grope their way to the speaker's stand, where he would their way to the speaker's stand, where he would seast them, perhaps a dozen in an audience of two hundred. These he would exhibit for the entertainment of the sudience, and so fascinating was the influence that persons naturally timid and averse to publicity, strangers to the speaker, would go night after night and be exhibited for the profit of the lecturer. Persons in the audience would write out allow of parent what hallestignation. the profit of the lecturer. Persons in the sudience would write ou slips of paper what hallucination they wished him to-induce, send it to him, and in a short time all of the subjects would enset the phantaam—whether to believe themselves in heaven talking with the angels, or picking and eating, atrawberries on the earth. The speaker claimed they were hallucinated by his will, and he published a book maintaining that theory and calling the power Pathetism.

power Pathetism.
Other lecturers practiced in the same way, and Other lecturers practiced in the same way, and each one's subjects had an individuality of manners; the subjects had an individuality of manners; the subjects of one of them would rush up to the stand with great strides ever the tops of benches. Mr. Sunderland's went up hesitatingly. The subjects then, as the mediums now, seldom remembered what they did in that state. At first it was claimed that they heard no one but the meamerizer when under influence, and usually it was so, but it was found that a stronger or more agreeable mesmerizer could by his will power get into communication with the subject, and take him from the first operator, consequently it was seen to be impossible to know certainly who in fluenced him.

duenced him.

At first, mesmeriners sat opposite their subjects, took their hands, and looked them in the eyes until they began to close, then made passes genily from the head downward until a sound sleep was induced; but others directed their subjects to look steadily at some object, and the effect followed. It was found by experiments, that the only essential condition necessary to produce the phenomenon, was susceptibility and passivity on the part of the subject. Passes and personal contact would be subject. Passes and personal contact would be subject come much into the presence of a powerful mesmerizer, it was naturally impossible for them to resist the influence. An operator would direct his subject to do a specified act at some future time, and he would do it without knowing why, and also go into a state of somnambulism at a given time, unless there was some strong counteracting influence which prevented. Many practiced meamerism for the benefit of the Many practiced measurers for the benefit of the sick, and clairvoyants were developed who pre-scribed and obtained a large practice. Buch per-sons and some others became independent of hu-

sons and some others because but not wholly.

man influence in a measure, but not wholly. The spiritual manifestations, however, known first as the Rochester knockings, overshadowed meamerism, and public attention has since been occupied with the spiritual phenomena. Public and private circles were held for investigation and and private circles were need for investigation and many phases of the phenomena were developed, the mesmeric predominating. Physical manifesta-tions had not then been claimed by mesmerizers, consequently those were considered the best evi-dence that spirits of the dead came back to speak to us. Mediums came as lecturers, some claiming that spirits of the dead spoke through them. Emma Hardinge, now Mrs. Britten; Lizzie Doten, and Mrs. Cora L. V. Hatch, now Mrs. Richmond, were much liked as lecturers. Revs. Adin Ballou and John Pierpoit were converts to the philoso-phy and lectured some. Robert Dale Owen was said to have been converted to a belief in the christian religion by the spiritual manifestations, and became an earnest advocate of the same, and author of "The Debatable Land," with a preface ddressed to the Protestant clergy by him; also 'Footfalls on the Boundaries of Another World.' "Footfalls on the Boundaries of Another World."
Mr. Owen seems to have been a very diligent investigator of the many phases of spirit phenomena, fur he was an attendant at the Holmes materializing a masquerade performance by "materialized spirits," and he wrote an account thereof for the attentie Monthly. He was confounded, and he and other noted Spiritualists were so mortified and humiliated at the result, as to lose the highest use of their philosophy and common sense, and instead of searching into the cause why a medium should enact a phantassi instead of going into a deep sleep, they at once set up a cry of fraud, fraud, which was schoed and re-schoed like wild fire through the whole country!

A susceptibility to the spiritual influence of the

are through the whole country!

A susceptibility to the spiritual induces of the living as well as the dead, is what readers a person mediumistic, and if a strong skeptical mesimerizer gets control of the medium, a phantsem would be the natural result; or if for any cause a deceiving spirit was allowed control, the effect would be the same. But the cry of humbug and fraud only multiplied materializing mediums, who in turn have masqueraded sometimes, probably; but that, too, is a real phenomenon showing the power of mind over matter, and the skeptic gets what he calls for.

Whether somnamballism he naturally developed.

what he calls for.

Whether somnambulism be naturally developed from shildhood or disease, or by what some call odic or psychic force, psychology, biology, pathetism, meamerism or animal magnetism, when persons are in that state they cease to be responsible for their actions. Meamerized persons and medinass have been known to be in that state for days and weeks in succession. They are not necessarily better or worse than other people generally. The lible meditums committed sins, yet they were used to deliver the word of the Lord. In 1st Kings, 18th chapter, any one may read of the young prophet sent to cry against the altar at Bethel, and remarkable physical manifestations occurred, which, when an old prophet heard, he went after him and by carnest persuasion and by lice prevailed on the young prophet, contrary to

his inspiration, to go home with the old one and eat bread and drink water; and immediately while yet at the table, the spirit of the Lord spoke through that lying old prophet. In the 2d Book of Chronicles, 18th chapter, 21st verse the Lord is represented assending a lying spirit to take possession of and speak through all his prophets. Those prophets had no responsibility in the case. In all ages and among all peoples, mediums have been the windows of our earthly house, letting in the light, and giving us glimpses of the spiritiand; and in these times bringing us messages of comfort from those who have gone before us; and we ought to judge them kindly for our judgments will return to us.

Our correspondent has stated many truths, and

Our correspondent has stated many truths, and clearly defined the nature of mediumship in its psychic phase, and had the subject been extended would probably have filled up the questionable gaps that now appear. Thus while it is true that mesmerism, clairvoyance, somnambulism and trance all rest for explanation on the same psychic laws, it is not true that all mediumship is explainable thereby. The "materializations," the "raps." the "moving of physical bodies," is not thereby explained, nor can any mental phenomenon connected therewith, be referred to abnormal action or to insanity.

There are two great classes of spiritual phenomens. one of which our correspondent ignores in this explanation. Again, mediums being under control are not "responsible." "Those prophets had no responsibility in the case." "When a person is in that state they cease to be responsible for their actions." This is lamentably true in part, of mediamship cultivated as more sensitiveness and passivity, but none the less dangerous and unenviable. Mediumship may be cultivated in another direction, and become a sustaining power.

When we admit that there is no responsibility on the part of the sensitive, we open wide the doors to credulity and folly. Would it not be better to teach the laws of mediumship, and instead of sensitives being mere puppets to the will of any chance influence, incorporate their mediumship into their character, holding it for purposes of instruction as they would any of the senses? It may be said, in a general way, that we are not responsible for what we see or hear, and it is true that unpleasant words may drop unbidden on the ear, or sights on the eye, but our actions under the stimulus of these impressions, are ours, and these only hold us to account. It would be better to be blind than to have eyes that could only see immoral and degrading scenes; better deaf than to hear only words of vulgar import; better positive to all influences than be borne away a passive puppet to every influence, given if that influence be spiritual.

Lastly our correspondent seems to think the cry of "fraud" is unjust, that the mediums are magnetized by the spirits and made to perform'. This is an explanation often made when pretended mediums have been caught personaling spirits. Admitting that it is a true explanation, it affords one of the strongest arguments in favor of the observance of test conditions in all circles for "materializations" by entrancing the medium; and masquerading is a fraud, and should be exposed. Justice to the medium as well as circle requires strictly test surroundings; otherwise the observations are of little value.

Brooklyn, N. Y., Spiritual Fraternity.

One, of the largest and best audiences assembled in our hall this evening, to listen to the new lecture of Frof. J. R. Buchanan, of the New York Eclectic College. Whenever the Professor comes to Brook-lyn, his lectures attract the thoughtful and relig-lous, as well as spiritual minded people, and while lyn, his lectures attract the thoughtful and religious, as well as spiritual minded people, and while some Spiritualists do not seem to comprehend his earnest religious seutiments, they look back upon his forty years of labor in the cause of science and rational Spiritualism, with respect, and they pay homage to his pure life and noble work. Such men and such teachers, though we may semetimes differ widely from their expressed opinions, we reverence their firm adherence to our faith, and they by their pure moral lives offset the vile teachings of some who claim to be exponents of our philosophy, whose lives are impure and whose examples are pernicious. Dr. Buchauan seems to grow young in years, and his thoughts are expressed in smooth incisive sentences; he speaks very rapidly, almost too much so for the ordinary listener, out commands close attention to the close. His lecture occupied an hour in delivery, and ed an hour in delivery, and was full of earnest, progressive ideas. 'The sub-ject, "Faith the Guardian of Love and Wisdom," was treated with a religious fervor, and found a sympathetic response in the souls of a large pro-portion of the audience. As the manuscript, by request, has been furnished for publication in the Journal, I will not attempt to mar it by a

brief spropels.

Dr. Dumont C. Dake, who has recently located to Brooklyn, said: "I have been much pleased tonight, in listening to the very instructive and able lecture of Bro. Buchanan, and also gratified to meet with you, and while I will not detain you must be appropried I am to new, as your chairman has announced I am to speak to you at your next meeting and give some personal experiences in my life history, let me asy that I am in full harmony with the fraternal feeling which is so eminently the characteristic of your meeting. Buch meetings, conducted and controlled by such a spirit, aid us all to live our beautiful faith, and when such teachers as the speaker of the evening, gladly bring their best thoughts to give expression here, it shows a deep sed, abiding

the evening, gladly bring their best thoughts to give expression here, it shows a deep sed abiding interest in your work, and also, a warm symbathy, which must eccourage you greatly."

W. C. Bowen, said: "I feet reductant to speak at all to night, not but what I agree with the able lecturer in the fratarnal point that marks his address to-night, but yob all well know that I am classed as a materialist, one who, first of all, looks to right and noble living here in this world. I have failt in the ministry of loved ones gone before, because they come to us and demonstrate beyond question the continuity of life, and hence I have failt to believe that I, too, shall continue to exist as a conscious individualized being beyond the grave. As to the divine love that the speaker has showed to you so beautifully to night, I may differ widely from him, but if we all strive to live our best and noblest thoughts in the life here, this divine love must teach, permeste and ald us in such aspirations. Spiritualism is clearing up much of the fogs and errors that theology has entailed upon humanity and we have much to hope for in the near future."

Judge P. P. Good, who sails for Europe part

on humanity and we have much to hope for in the pear future."

Judge P. P. Good, who sails for Europe next week, said: "Spiritualism is commanding the attention of the intelligent, the thoughtful and the religious in a larger degree than at any time in its history, and it behooves us all to be guided by the wisdom of the lecture to-night. When we have such standard-bearers to hold up the pure banner of our faith, we can feel strengthened in our own life work, and accept their duties and responsibilities with new hope, new strength and courage."

Major Hopkins was the last speaker; he said: "I cannot add any thing at this late hour to the thoughts that the speaker has expressed tonight, but I would easy a word or two as to what modern Spiritualism has done and is doing for the race. It has destroyed the hell of theology, with its lurid fiames of sulphur; it has caused the picture of an orthodox heaven to vanish before the revelations that come like the dews of heaven uprevelations that come like the dews of heaven up revelations that come like the dews of heaver upon a parched earth; it tells of a world of progress,
of individual accountability and responsibility;
and not only have we a faith that reaches out to
the eternal verities, but it demonstrates by actual
facts these problems which have perplexed thinkers, philosophers, teachers and scholars alike in
every age and in every nation, and its results so
far are grandly beautiful, and its inspirations bepedicent and uplifying."

Our meetings are increasing in numbers and in-fluence, and many strangers gather with us; no-tably, this evening, quite a number of young men and maidens, who listened with thoughtful atten-tion to the various speakers. Among others pres-ent was Mrs. Parker, for many years an active

worker in the good cause at Lowell, Mass., and Mrs. Booth, a medium of Lynn, Mass., both stopping temporarily in Brookiyn. They expressed themselves as much pleased with the tone and character of our meeting. Mr. Henry Powell, the siste-writing medium, was also present. A large package of the Journat of May 15th was received for distribution, and were exertly taken by the large sudience and carried to their homes, and the hearty thanks of our fraterrity is tendered to Col. Bundy for the many courtesies extended to us. Our next meeting is to be an "Experience Meeting," which are always interesting. Dr. Dumont C. Dake, has been invited to give some of his remarkable personal experiences, and we hope to have a pentacostal feast of good things. On Friday evening, June 4th, Mrs. Hope Whipple is to give us a new lecture, "The Gespel of Humanity." Mrs. Whipple has a fine, digrified presence, and is one of the clearest and ablest thinkers that have ever addressed us, Mrs. Whipple is president of the ever addressed us, Mrs. Whimle is president of the Ladles' Social Congress that meets in New York City every Wednesday afternoon.

467 Waverly avenue, Brooklyn, N. Y.

William Ellery Chauning.

In a late issue, the Jouanal contained an erroneous statement to the effect that Dr. Channing preached many years at Richmond, Va., without raising his voice against slavery; the article also referred to The Index as authority therefor. Hesiring always to do exact justice we now by way of correction publish The Index's article:

The Nation says explicitly what ought to be heard, now that Channing is pressed upon public notice too exclusively in the way of oulogy to be justly judged. Alluding to Charles T. Brooks's new Centernal Memory, it says: "Dr. Channing's relations to the anti-lavery movement are stated perhaps with candor, but without taking account of all the facts; and nothing could better reveal the want of robustness which kept Dr. Channing from hearty co-operation with the Abolitonists than the following sentence of his biographer's (p. 145): 'And what a dulness or wilfulness: implies, not to recognize the rare greeisses of the man, who, with such a native craving for the calm atmosphere of meditation, deliberately, at the command of con-The Nation says explicitly what ought to be heard, meditation, deliberately, at the command of con-viction, sacrificed his ease and comfort to the tur-moil of social and political canflet,—the greatness of a man who, with all his deep and long and pa-tors and the canflet and to be of a man who, with all his deep and long and pa-tient thought, suffered himself to learn and to be led along, with the meekness of a little child, by Divine Providence, even though its instruments were men whose ways and manners often shocked his taste and his sense of christian justice. This apology for a christian minister, who had seen slavery in his youth in Richmond, who, having preached for more than thirty years (1803-35) in one pulpit, on the publication of his first work on slavery in the latter year was disowned by his so-cisty, so little had he done to prepare them for even the moderate views he expressed, and who took this step only after the most impassioned apeven the moderate views he expressed, and who took this step only after the most impassioned appeals on the part of the Abolition leaders,—this apology is nothing less than grotesque. Mr. Brooks is here rebutting Mrs. M. W. Chapman's depreciatory remarks on Channing in her Mesorials of Miss Martineau. He does not conceal, he admits, the justice of the rebuke administered to Channing by his co-sectary and spiritual peer, the Rev. Samuel J. May, in 1854, a whole year before the appearance of the work just referred to, and which elicited the confession: 'I have been silent too long.' Mr. May reports that the Doctor's objections, 'If they were as well founded as he 'astoo long.' Mr. May reports that the Doctor's ob-jections, 'if they were as well founded as he 'as-sumed them to be, lay against what was only incidental, and not an essential part of our movement. He dwelt upon them till I became impatient. This accords with Mrs. Chapman's general state-This accords with Mrs. Chapman's general statement, in a foot-note having reference to a religions topic, and so not quo'ed by Mr. Brooks: 'He (Channing) constantly needed the admonition of the French statesman conveyed in his definition of a betie: "C'est oublier is chose essentialle." It is a useful lesson to teach that neglect or unwillingness to aid a righteous and struggling cause in its difficult beginnings is not forgotten or condoned by posterity even in the good.

Inspirational Message by Mrs. A. Balley.

Preachers preach long sermons to enlighten the Freachers preach long sermons to enlighten the minds of those whose spiritual nature has not been illuminated, and politicians rocite their harrangues upon national matters with wonderful and astonishing rapidity, but neither the preachers or politicians seem to do any good so far as the welfare of the people is concerned; the same old ruts that have always blocked the wheels of progressional civilization are all these properties. gress and civilization are still there; perhaps the barriers that stand in the way of an increased activity of all the powers and forces of human life, are not so formidable as they once were, but this is not owing to any services either of the be-fore mentioned parties have rendered the govern-ment or people. The fact is people have been duped too long by the clergy and politicians, and if they had spent more time in investigating and finding out what the facts are for themselves, they would have been far happier and better off in every respect. One of the greatest virtues of life is to become relf-reliant, self-possessed, able to look beyond the prejudice of other minds, able to lay saids your own, and quietly and calmly exam-ine the facts and weigh all matters with a just ine the facts and weigh all matters with a just halance of reason and common sense, unperverted by the opinions of the world about you. It is time principles ruled men; if they did there would not be so many weak-kneed, unsophisticated and unlearned among you, but there would be men auch as the hour demands, men great and mighty in their principles. This nation is not dead to honor or justice, not by any means. Error is making some gigantic strides, but truth is close alongside of her and she will be finally overtaken, the right shall win the day at last; but how much of combat there will be, remains to be seen. The spread of intelligence will hasten on all things toward of intelligence will hasten on all things toward peace and prosperity.

R. A. Reyd writes as follows from Denver, Col.: Mrs. Miller is growing in popularity as an independent slate writer. Many have startling tests who visit her for the purpose, getting communications from their departed friends. Mrs. McGee's patrons are very warm in getting communications from their departed friends. Mrs. McGee's patrons are very warm in her praise. It is claimed that she has been yery successful in locating mines. Mrs. Gooner, the remarkable clairvoyast with whom Dr. Fahnestock experimented several yeas ago (an extended account of which appeared in the Rulloto Phillosophical Journal at the time), has for a good many years been a resident of Denver. She is very quiet and unassuming, but occasionally sits for friends. She says her clairvoyant powers for mundane affairs have never been as good since Dr. F.— sent her off ou journeys to the moon and stars. Several Spiritualists here who are in a fair way to become bonanza kinga, are ambitious to build a grand spiritual temple in Denver, and there is one among them who wiff be apt to carry there is one among them who will be apt to carry out his design if successful. One or two circles are reported as being very interesting to the ta-tendants, rappings, materializations and other phenomena being heard and witnessed by all. Prof. Straight, the spirit artist, is still successful in his line, but has of late been developed as a healer, and it is reported that he is doing a good work.

R. Fisher writes as follows from Bement, Ill.:
E. V. Wilson lectured at this place on the evening of the 11th, and at Cerro Gordo on the evenings of the 12th and 13th, holding a seance at the latter place in the afternoon of the 13th. His tests in nearly every instance were complete and convin-cing, but the usual orthodox lies have been put in circulation. Mr. Wilson gave my step-daughter, who was wholly unknown to him, a test during his lecture here, which made a marked impression on her. I have no doubt of Mr. Wilson's honesty; the tests given through him are unexplainable, except upon spiritualistic theories.

T. T. Williams, M. D., writes: In something like five years dealings with yourself and the honorable and much lamented S. S. Jones, I have on every occasion found you to give entire business satisfaction, and in the conduct of your paper it meets my approbation. If spiritualism be true it is able to stand without being backed by fraud. If not true, the sooner it falls the better.

Mrs. H. H. Brown writes: I like your paper, and so long as you give us as good reading as we have had for the last two years, I shall take it and payfor it in advance.

A MISCHIEVOUS GHOST.

The Annoying Pranks of a Defunct Rallroad Engineer.

An exchange tells the following story, which we also learn from a Calro correspondent is current there. We do not vouch for its truthfulness:

The railroad boys are pretty badly worked up over a reputed ghost atitheir round-house in Cairo, and some of their stories are really startling.

and some of their stories are really startling.

Eighteen or Iwenty months ago an engineer named Johnson was run over by a Cairo and Vincennes engine, No. 4, near the round-house, and the habitess of that vicinity claim that they have frequently seen Johnson's apook, and have had other evidence of his presence on earth. Employes who have met it have interrogated the shadow, thinking its human being only and thinking it a human being, only to see it vanish through a solid brick wall. The spirit of the defunct engineer does not con-

The spirit of the defunct engineer does not com-ine himself to harmless tricks. Two wipers went down into the fire-pit for the purpose of drawing the fire out of engine No. 4, the same machine which caused Johnson's death. While they were scraping out the fire the engine suddedly started forward, cutting off their retreat from the hot pit. They yelled pitcously for help, but the only answer

They yelled pitcously for help, but the only answer was mocking laughter.

The engine then slowly crawled back to its proper position, and the men, glad of their freedom, rushed out, swearing vengeance on the trickster, but not a soul was in sight.

A colored man undertook to stay by himself in the round-house all night, but no scorer had he become comfortably ensconced than missles of every possible nature began to play around his head, Pieces of cost, crowbars, spikes, hammers, etc., filled the air, and Mr. Negro vacated, concluding that he was not proof against iron in the form it was being pushed at him.

The late exploit of the deceased engineer—at least to his ghost is the act accredited—might have

least to his ghost is the act accredited -might have put the Cairo and Vincennes Railroad to consider able expense, and sent more than one life into sterable expense, and sent more than one the inter-nity. Last Monday, as the engineer and fireman of a Cairo and Vincennes engine in the Cairo yards were sitting in a building eating their dinner, steam in their engine being shut off, the machine suddenly started up the line and was out of sight in a tiff.

It went howling over streets and road-crossings, and did not alack speed till it reached Mound City, five miles distant from the starting point, iwhere it came to a dead stand. Those who witnessed the stop, testify that no one jumped off the engine, nor did any one see the occupant of the cab during the fight.

Fortunately, however, the engine did not meet

Fortunately, however, the engine did not meet with any obstructions on the run, or the consequences would indeed have been terrible.

These are only among the hundreds of incidents related by the railroad boys. There is evidently semething amiss, and if the company does not do something to appears the obstreperous defunct, it is not any easy matter to conjecture what the consequences will be. The skeptical "pooh-po-h' the ghost story, but the railroad boys think some-

Cosmopolitans.

To the Editor of the Religio-Philosophical Journal: Perhaps it is not well known among the many Spiritualists of the great metropolis that we have an order of "cosmopolitans," "composed of Spir-itualists, organized for general co-operation, mu-

itualists, organized for general co-operation, mutual benefit and protection, and concerted action when necessary, in the defence in the promulgation of the principles of the order;" which are:

1. Political equality of the sexes; 2, unsectarian national schools; 3, secular national governments;

4, absolute religious liberty;

It is unnecessary to state the desirability of the adoption of such principles, as a mere statement of them is sufficient for the intelligent reader. The principal object accomplished by such an order is the provision of place and conditions where the

principal object accomplished by such an order is
the provision of place and conditions where the
full fledged and the timid especially, may feel at
perfect liberty to express their true sentiments on
these and other important questions.

It is a condition of eligibility to membership
that the applicant shall be a "believer in actual
apirit intercourse between apirits and mortals."
To this extent he or she is expected to be a Spiritualist, and a person of good character.

Besides this object of opportunity for exchange
of conjenial thoughts and feelings on vital questions connected with the philosophy of life, here
and hereafter, its members are entitled to pecuniary benefits in elickness or distress, and proper attention and respect in case of demise.

For social and business reasons the divulgence of
the names of the members is prohibited.

Without disclosing secrets I may say, that the

Without disclosing secrets I may say, that the "good of the order," spart from the regular order of business, consists of a variety of interesting exercises, literary and musical, circles, relation of personal experiences in physical and mental phe-

The first lodge, lustitute meets in the lower part of the city, and like its name-sake, scorn, promises growth and strength. In fact many of its best members are now preparing to institute another lodge further up town, for spreading the cause, and for the accommodation of many who live nearer the center of the city; and when its existence becomes known through the medium of the Journal, and otherwise, many other desirable friends will seek ad-mission. Persons desiring further information, with a view to membership, can call on or address

87 Leonard street, N. Y. " FOLLIES OF SPIRITUALISTS."

The Absurdity of J. Murray Case's Position Demonstrated.

To the Editor of the Helizio-Philosophical Journal:

Brother Case says in his last article:

"Trance mediums who profess to speak in a perfectly unconscious state, will speak nothing superior to their mental state or eniture, and that their thoughts expressed in trance, are the same that are advocated and believed in the normal state."

I must dissent from the above, and ask Brother Case to explain to me the following cases: My sister and sister to law both private mediums. I have seen entranced and coverse for a half low or more in Spanish, when neither of them speak or understand a word of Spanish. The control of my sister in law way a Spanish lady, music teacher, and my sister's control seemed to be a pupil, and the conversation was concerning music 2d, My sister is almost daily controlled to diag-

nose disease and prescribe medicine, giving medi-cal terms fluently, although in her normal state she cannot give a single medical term.

she cannot give a single medical term.

3rd. A young man, a mechanic who frequently visits at my house, and who is entranced, will deliver a prayer or speak upon some scientific subject, whereas in a normal state it is utterly impossible for him to deliver an intelligent prayer, or speak on scientific subjects. Again, he and I will frequently discuss some subject and he dissent from my views very emphatically. He will at once, come under control, and endorse the views which but a few minutes before he rejected and combated. Bo much for the present. Will Brother Case explain this to me?

Tours, for Light.

Yours, for Light. HUGO PARTER.

John A. Hoover of Philadelphia, (Pa.) writes:
The course that the Journal is taking with regard to materialism I truly appreciate. Spiritualism in its highest aspect may be termed the aphere of the soul; materialism is without a soul and denies its existence, hence those are two extreme propositions that can never units, and today there is as much bigotry and hate against Spiritualism in the ranks of materialism, as we could possibly find any where else. Spiritualism has a definite measing and heavenly mission, and among the furthest out in the wilderness of error to whom Spiritualism makes its appeals, is that dark kingdom in the heart of materialism. My advice is no entanglement with such a bopeless, groundless hereey; it is the nightmase of the damned, the skeleton of the household! Spiritual societies should employ no speakers who are not practical Spiritualists and feel the evidences of eternal life flowing through every fiber of their nature.

Materialization.

to the Editor of the Beligie-Phila

To the Editor of the Helicis-Philosophical Journals'
Your able correspondent, W. E. Coleman, makes in your issue of the 15th of May, an offer of \$500 for any materialized matter that remains to stay. I do not claim the award, but I am entitled to it. I visitedithe barber shop yesterday and had some of my superfluous hair cut off, and to all appearances it is likely to stay here as long as I do.

Mr. Coleman must know that I am a spirit and that I materialized that hair out of the air and food that I consumed, and surely he is philosopherenough to conclude that all the powers I possess here over ensuiter, will not be lessened by my transfer to a fligher sphere; both he and I know that they will be increased, and the conclusion is inevitable, that the powers that I exercise here will go with me to the Spirit world, and if I can materialize here to stay, I can there, only in less time, and this that seems so marvelous, is after all but a very natural operation of law.

A. MILTENBREGER.

A. MILTENBERGER. St. Louis, Mo.

An Offer to a Materializing Medium.

To John H. Mott: We, the undersigned, will deposit \$200 in the bank on the following conditions, vis.: After you take your sest in the cabinet, allow us to sprinkle flour half an inch deep over the floor of the cabinet and to sew your coat sleeves fast to the chair, so that we may know you are secure, and if the manifestations go on as they did the night we were there—without breaking the threads in coat sleeves or leaving footprints upon the floor of the cabinet—then the above amount \$300 in cash) will be paid to you (John H. Mott)

Respectfully, etc., H. H. TERTEN. 'H. C. RICE, Spiritualist. Memphis, Mo., May 21, 1880.

R. B. Hall writes ; I have taken the Jour-NAL for six or seven years, continuous subscrip-tion It has become a household necessity. May its prosperity increase as its merit deserve

Notes and Extracts.

The works performed by Jesus did not cause a thousandth part of the commotion that Spiritualism has done

If there be any pleasure in contemplating the change called death, it is most decidedly on the side of Spiritualism.

Man's attention was first called to the power which he possessed of mind operating on mind, by the force discovered by Mesmer.

The world is growing wiser, and as the light breaks in upon the consciousness, mankind sees a necessity of thinking right as well as acting right.

Human beings are growing better and better, and all the work that any humanitarian is required to perform is to endeavor to show men how to be good. Teaching that we see God as literally to-day

in all matter as we see our friends in their bodies, it makes the universe warm with the glow of Perhaps the greatest misfortune which could have come to Spiritualists, and certainly to medi-

ums, is the apparent dishonesty to some extent, pervading their ranks. A common belief in Chins is, that the souls of

the wicked or undeveloped spirits have to return to the earth-life to explate their offences in ani-mal or human forms. Give that ye may receive, for the Lord loveth a cheerful giver. If you have any good thing, let others enjoy it with you. It will enhance your pleasure in witnessing theirs.

A tract published by the A. T. Society, says "the wicked in hell utter as many blasphemics against God as the happy souls in heaven shout-hallelujahs to his praise.

It will be seen that in order for man to become a truly religious being, he must place reason in ad-vance of revelation, for man began to reason before any revelation was given to him

When you throw down all the sectarian and mediatorial bars, and recognize that Delty is the spiritual parent of the whole human family, then fear vanishes and true happiness begins.

The only department in human life and experience in which men will submit to dogmatism and arbitrary rulings, is in their religious, and hence a few are willing to yield the platform to the scientist, and accept his theories as a finality. At the hour of death, the dying Chinese are

brought to the door of the house that their spirits brought to the door of the house that their spirits may the more conveniently take their departure. The dying are also dressed in their best clothes, as if it were imagined that their ghosts might wish to wear away the ghosts of their garments. Spiritualism differs in some respects from

the teachings of Jesus. He said his kingdom was not of this world. He advocated the idea that happiness was not attainable during the earth life, in some other sphere. The experience of in some other sphere. The expe experience of the

All inventors, all philosophers and scientists have the organ of reason largely developed. The natural tendencies of their minds is to reason out and prove whatsoever may be presented cultre, ob-jective and subjective—only the Christian disre-gards his reason, and that mostly upon the very theme before which all others sink into insignifi-

Every unblased mind must see that justice and

fair dealing are entirely ignored in this scheme of saivation, as the red-handed assassin is swung from the gallows into perfect peace and happiness to a certainty, if he accepts; while the eternal fate of his victim—well, a berth in hell if he did not happen to have repented ere the fatal blow! It would make man a dependent and not an

at would make man a dependent and not an independent individual being, if he suffered himself to be fed without putting forth an effort to procure his daily food; he would become as a dog thatlicks the hand of his master who feeds him, and then seeks some remote corner where he could lie down in idleness, waiting for the coming of another day, with its God given supplies.

At an early age Chinese children are engaged to be married, and if one of them dies, the finarriage still takes place. At the proper age the young Chinaman is solemnly married to his departed floace—his spirit-bride. On the other hand, if the young man dies, his floaces remains always a widow, living with his parents. If it before that the two engaged both die young they are all the same married to each other after death, with the same ceremony as if they were in the bodily life.

Science, though beneficial in one sense, can not be considered as beneficial in all cases. So far as it relates to the knowledge of material objects and things, it is of infinite value to the world of mankind; but when it arrogates to itself the right to decide questions of a spiritual nature, of which its most studious advocate is ignorant, and does not admit as belonging to the realm of possibilities, then science becomes a stumbling block in the path of human progress.

"Tis but a few months since two parties were wielding kingly powers in their respective posi-tions. Both were men who had known what it wielding kingly powers in their respective positions. Both ware men who had known what it was to be poor, but having gained a certain position in the world, they, in a measure, had forgotten their earlier days—they had become the owners of wast estates, and I might eap, they were owners of men. These two men passed from your world to ours, and what do you suppose is the respective positions they occupy? They are not now the controllers of vast enterprises. These were earthly matters. They left their spirtuality when they began their golden race. They have become poor again. They have been compelled to ratrace their steps to where they diverged from the path of interior manhood. A few days following the demise of the last of these two prominent individuals, there came to our world a spirit form, poor, weakly and dejected. For years she had tolled to gain an honest livelihood; but the millionaires knew her not. She might have shared the smiles of the gay and fashienable, but at the ascrifice of honor and virtue. In spirit life, what are the respective positions of these three persons? The poor woman has become the leastructor of hundreds of pupils. She, like Mary of other days, chose that good part which neither God nor angels will take from her.—Spirit in Oley Brunck.

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Continued from First Page.

of the soul, and t' erefore the churches embrace a large amount of sincere, earnest religious sentiment—but as I said with many individuals who are prone to bigotry, the church has separated heaven and earth much farther spart than they would be if no church existed; for it is harder to draw a bigot into the communion of the angels, than one who has never been under theological bigographs. gical influences.

No class of men have been more resolute and faithless than the clergy in rejecting all human testimony that would bring us nearer to heaven to-day; and in denying the benevolence of our Divine Father by making it his chief purpose in creation to produce infinite misery. But the clergy are like other men, just what education has made them, and when Spiritualism penetrates the schools, our clergy will be essenmade them, and when Spiritualism pene-trates the schools, our clergy will be essen-tially changed in character. They will then teach unbounded faith in both man and God—the benevolence of God and the wis-dom with which he has made man in his own image, an heir of immortality. Faith was made by Jesus Christ a pre-eminent virtue, and the sine qua non of of spiritual growth and power; and just in proportion as a church loses its faith in God—its faith in his benevolence and wis-dom—its faith in his pervading presence in

dom-its faith in his pervading presence in humanity-its faith in man as the true child of God and heir of his kingdom, child of God and heir of his kingdom, and its faith in the glorious precepts and promises of Jesus, which extend to all humanity and to all time—it is a dead body, a spiritual mhumny—and has no part or place in that true church which is a loving, lovely and unitary body, all through earth and heaven pervaded by the holy spirit, for which it is "a temple not made with hands."

The third great offence against faith is that of another leading class, the men of science, the men who deal in physical science, and who have not yet learned that the psychic world is greater than the material world as God is greater than matter.

Why are they so ignorant in all spiritual things while really, well informed on the physical side of existence, which is the lower and the less important side? Why is the soul ignored in the university of science and liberature and the constitution of free and literature and the constitution of man, studied in his external body only, as one might study oysters by examining a bank of oyster shells.

Why is everything above matter handed over to the clergy as the guardians of the unknowable, until the scholastic-mind ac-quires the habits of atheistic materialism, even while professing some respect for the church.

Simply because faith is not recognized as a virtue or duty. The long continued habit of dealing in the physical and never looking above or beyond matter, has in many minds almost destroyed the power of looking higher. Myopy or shortsightedness is well known to be generated in schools where children keep their eyes on their books or objects which are very near—and the scien-tific world generally is in a state of spirit-

The colleges educate their pupils into this spiritual myopy. They are taught to ig-nore, to laugh at, sneer at, and despise all the overwhelming evidences, facts, science and literature of animal magnetism and Spiritualism, and the spiritual wonders of historic religion.

He who has learned to treat the testimony of the wise and honorable with indifmony of the wise and honorable with indif-ference or contempt is already passing into a spiritual sclerosis. As sclerosis of the spi-nal cord paralyzes the body, so the sclerosis, or hardening of the soul's best faculties, produce a paralysis of the higher nature, which the individual unable as he is to crit-icise himself, realizes only when he passes to that higher world where-his imperfec-tions are all revealed to himself, and he dis-covers his helplessness.

covers his belplessness. Scierotic teachers and scierotic pupils make so large a part of our existing society that much of our highest and best literature,

the much of our highest and best interactive, the literature of progress, is buried in the library for want of general appreciation or even excluded from libraries as unpopular. Sclerosis of the mind is pre-mineutly characteristic of medical schools and the medical profession generally. The medical sclerosis is the fourth form of the offence against faith, and is peculiarly calamitous in its effects upon society.

It is not the indrmities of individuals merely, it is the organic character of the old organization of the medical profession firmly maintained by the colleges and the discipline of societies, and pervades the en-tire body of what may be called the Roman Catholic portion of the profession in distinc-tion from the medical Protestants who de-ny the authority of the schools to control

In this conservative majority, faith is ab-solutely proscribed, and blind adhesion de-manded as much as in the church of Rome, Students are thoroughly taught to ignore and despise all testimony, all destrines, all dis-coveries but those of their own leaders. The man who courteously recognizes the evidences of professional success in those who do not belong to the infallible party, or who consults with them to enlarge his knowledge is speedily ostracized, and even if his own wife should practice medicine with Protestant principles he would be disciplined if it could be proved that he listened to her advice, as in a case which recently occurred in Connecticut where an allopathic practitioner married a female homeopathic physical process.

sician. How greatly the usefulness of the old school practitioners has been injured and the progress of the profession paralyzed, none know but those who are engaged in the Protestant reformation, which allows each individual to treat all other physicians in a rational, friendly or christian manner. It would not be too much to say that it has formany years heretofore doubled the mor-tality of diseases, and maintained curable diseases, such as consumption, on the list of

It is an inevitable consequence that this faithlesspess renders its victims ignorant of the true science of man, ignorant of spirit-ual life as a matter of science, and sympaual life as a matter of science, and sympathetic with all materialistic views. This immense mass of organized skepticism in an influential profession is a great weight on the progress of the age, and it would be still greater if its power were maintained by proscriptive laws, giving them a monoply. The breaking down of such laws by all honorable means, is a sacred duty, for they are in direct opposition to the laws of God, and make it a crime to carry out in practice the virtue of faith—a crime to be a true christian, a healer of the sick by spiritual power.

This medical dogmatism and faithlessness

This medical dogmatism and faithlessness go hand in hand with the theological faithlessness, and the two faithless professions (I speak of the majority only) sympathize in opposing progress, so closely that the skepticism of science is beginning to impart its dull hue to the whole church, especially to its Protestant portion, which has in its leaders very little faith in ancient

miracles, and none in any modern healing, prophesying spiritual communion or advent of angels; nor has it any faith in God's love to man, since it considers him eager to roast us all forever if he had not been prevented by the vicarious death of his son. It is painful even to utter so horrid a blas-It is painful even to utter so horrid a blasphemy as this, and still more painful to know how long it has been maintained by the church. If Spiritualism had done noth-ing else but to relieve mankind from this insane doctrine of divine vengeance, its value

sane doctrine of divine vengeance, its value would be beyond computation.

In social life we find the fifth violation of faith. We cannot mingle in society without discovering a general lack of faith in humanity—a disposition to put the worst construction on human conduct, which makes every modest person dread to be brought before the public. The faithless harshness of public opinion, gives it a murderous power over woman, and represses all her ambition. This lack of faith, distrust, suspicion or jealousy is at the bottom of most of our social discord and quarrels. It originates the slanders of malice, and the of most of our social discord and quarrels. It originates the slanders of malice, and the slanders of recklessness and of idle gossip. It breeds family discord, sectarian and political strife, influend by newspapers which continually defame the opposing party. It keeps the nation in political turmoil, and carries sectional jealousy to the maximum height of civil wars with all its horrors, while between rival nations it enforces a system of military equipment forces a system of military equipment which enslaves and impoverishes the people, keeps their thoughts on war and crushes out every vestige of Christ's religion of peace and love.

Hessed are the meek and pure in heart

and bright in soul who can see something good in all, and speak words of sympathy with all, words of reconciliation between enemica, who pray,

"Teach one to feel another's wos-to hide the fault I

and hide it by finding some good quality to cover it as love covereth a multitude of sins. It is a most excellent compliment to your friend to say that she never speaks evil and you need not fear her comments in

your absence But the critic may ask, am I illustrating leve and faith in thus pointing out the errors and crimes of governments, churches, colleges, physicians and priests, and ex-pressing them in plain language? Assured-ly I am, for I assail errors and crimes, not persons. When a rattlesnake is crawling in the cradle of a babe the mother's love is shown in the energy and courage with which she grappies and kills it. And if I assail at my own peril the bydras that are strangling humanity, it is my love of man that prompts me to the unequal and dangerous combat, in which I am certain to be wound

My love for the members of the professions makes me the more earnest and eager for their emancipation from error, and no timid or commonplace language would answer my purpose; but I do not assail the members of the professions as worse than other men.

The clerical and medical professions do not stand out as the especial sinners against They are merely a part of the general framework of society, which is as faith-less in every other department of life; and whether you walk upon the street or enter the pariors of cultivated society, you en-counter everywhere a civilization without

If two travelers meet to a desert, they rush together with pleasure and soon be-come intimate and friendly, belping each other in every thing, for they act naturally and kindly. But if they meet in a crowded city, under the influence of a faithless and jealous civilization, they have generally no more recognition or friendship than two wild wolves. They may even live next door and never know each other better than if they were a thousand miles apart. We are all covered over with the ice of suspicion all covered over with the ice of suspicion and selfishness, and there is sometimes danger of an insult if you approach a stranger in a friendly way unless the ice has been somehow lifted or thawed off. The stranger in a crowded city is in the deepest solitude, for the fraternity of man is a theory not in practice, and there is almost as much ice between the pews of a fashionable church as in the walks of trade.

Our ice is solid British ice, which American progress has only begun to thaw: The

progress has only begun to thaw: The French and other continental nations have more of fraternity in their manners, and if we can do no better we ought to import French and Italian cordiality. But I would prefer to go to the higher cordiality of the Pentecostal times when christians were as one loving family. I hope to see, at least among a few spiritually minded people and among you of this Spiritual Fraternity, a recognition of the fact that every one whom we meet is to be received in unhesitating faith as our brother or sister, to whom ;we may speak in friendship with kindly salutations, making our friendship with kindly salutations, making our friendly acquaintance when we first meet, without any outside assistance, and forming our friendship as would two travellers in a lonely desert, who necessarily become friends; and in doing this the psychometric power is a safe and proper

I know each man or woman has his or her own circle of friendly relations, and per haps may not be eager to enlarge it, but, my friend, all who are outside of our circle, are just as much our brothers and sisters as those with whom we have accidentally grown up, and faith demands—Christianity demands that we greet them as brothers. I feel that I have a thousand brothers, sisters and dear friends of whose society and friend-ship absence has deprived me, and whom I may meet only in heaven, though I wish to

meet them here.

No matter how fortunate we may be in our circle of frienda it is certain that outside of that circle there is more of talent, worth and loveliness than inside, and when you are extending your friendships widely, you are enriching yourself, for now and then you will find a soul bright as a dis-

mond, or a lovely soul from which you would not wish to separate in all eternity.

Let us go forth, then, with smiles, and thaw the ice of social barbarism, and establish a new era of christian manners and christian loveliness to all. I believe the ice is slowly thawing, for a lady in whom these principles are innate, tells me that in riding in the cars lately, she has fallen into pleas-ant conversation with strangers in a manner that was not possible twenty years ago.

The sixth or spiritual ciciation of faith, the refusal to receive all spiritual influences from above, is spoken of in the New Testament as an unpardonable sin. And the reason for this is that in repelling the spirit, the sinner cuts himself off from his only means of redemption as if a drowning man should knock off the hand that would save his life. The sin is none the less grievous if performed in the name of theology or by the authorities of a church or a college.

The word stepticiem is not the proper word to express the antagonism against

supernal communications, for it means merely looking around to find out everything before believing. The word infidelity means the lack of faith—the positive refusal to believe, and yet as it has been commonly used it is hardly fit to express total faithlessness. But using this term, mankind may be divided into two classes, the infidels and the Spiritualists—those who sympathize with spirit and those who are hostile.

The spiritual class are in three groups.

1. They may be merely curious in thought as to spiritual facts; or 2, they may be attracted by love to the spiritual heaven; or 3, they may be impelled by aspiration toward the divine to realize a divine life on

Intellectual curiosity to know that spirits Intellectual curiosity to know that spirits communicate is the first step of awakening, and the man of a low moral nature never gets beyond that. He recognizes the facts as he recognizes the scientific and telegraphic news, and that is the end of his Spiritualism. But good people are at once deeply interested in their departed friends and delight in the communion of love. It is an enlargement of their family circle, a and delight in the communion of love. It is an enlargement of their family circle, a recovery of the lost, a development of sentiment and poetry that brightens life and gives them a richer supply of faith, hope and love. Thus is Spiritualism continually refining, elevating, liberalizing society, and changing the barbarous medieval church into the modern liberal church, which is foresting its extechlar as it learns more of getting its catechism as it learns more of divine love.

But when we commune with spirits of high order we are coming nearer to God, and reaching grander views of life and duty. We are not content with the church and reaching grander views of life and duty. We are not content with the church in its perversions of religion and its limited ideas; we are not content with a faithless and selfish society. We feel within ourselves that man was born for a high-r deatiny than he has ever realized on earth, and that all the bright powers of the angels which constitute heaven are dormant in us here and ought to he developed so as to

which constitute heaven are dormant in us here, and ought to be developed so as to realize the angel life on earth.

A faithless generation says it is impos-sible; a faithless generation clings to its animal life and habits; but the soul that communes with God knows that the human body and soul may be the temple of the Divine, and that whenever we truly love one another, whenever we truly come together in a spiritual atmosphere in the pres-ence of the angels, we are making a begin-ning of the divine life on earth, which is a glorious thing for ourselves and a blessing to all around us.

Toward that divine life, I desire to advance as fast and far as possible, but not alone. True religion forbids solitude or isolation. The solitary mysticis not a Chris-tian, and he or she who does not long for tian, and he or she who does not long for sweet spiritual companionship has not yet entered on the upward path. To those who long for companionship and growth I would offer the opportunity. I shall begin to meet the pure and loving in soul, not in public where publicity seems to separate us, but in private, where we shall be as one family—not as a meeting of those who need conversion, but as a meeting of those whose conversion, but as a meeting of those whose hearts are already right, and who wish to unite with me in studying the philosophy and practice of the divine life on earth, and ascertaining how much of heaven we can

> A Card from Dr. H. D. Garrison. [Chicago Tribuno.]

Chicago, May 21.—Observing that my name was used in your issue of the 20 h as a member of a committee of eclectic physi-cians of this city, I feel impelied to publicly state that I do not wish to be longer regard-ed as belonging to any particular school or party in medicine.

The original and cardinal doctrines of the

eclectic branch of the medical profession— viz: opposition to general blood-letting and other depletery measures, and to the use of mercurials, antimonials, arseniests and preparations of lead for their constitutional effects—have been so fully endorsed and practically accepted by the regular (allo-pathic) school of medicine that I consider further partisan strife in this respect as unwarranted by either the interests of science or humanity.

On the other hand, the numerous remedies introduced by eclectics have been so generally tried and adopted by all schools of practice that I perceive no reason for further special efforts in this direction.

It is true that, as a rule, the introduction

of these remedies has not been credited up in medical literature to those who were really deserving of whatever credit was due; but if the mercilessly exact judgment of advancing science shall pronounce many of them to have been as much overrated as I now believe they are, the present just cause of complaint in this regard may be-

come a matter of congratulation.

The generous liberality which I have always fancied, at least, to be characteristic of eclectics, has for some time been the strongest tis between me and them; yet I suspect that some of them will never forgive me for ceasing to contend for a victory which I consider won.

Feeling the same profound sympathy for all, whether allopathic, homeopathic or ec-lectic, who are earnestly endeavoring to. mitigate human suffering and extend the boundaries of scientific knowledge, I wish to be regarded as friendly to and by all lab-orers in the field of science.

H. D. Garrison.

Dr. Garrison was until quite lately one of the Faculty of Bennett Medical College of this city.

A Curious Lamp Chimney.

To the Editor of the Religio-Philosophical Journal:

While at work in my profession and stopping in different places, I meet many kind people who are interested in Spiritualism, and occasionally I find hidden away in some obscure corner, a choice medium, who makes no pretentions to anything above the ordinary, but in connection with whom there are some facts worthy of record.

While stopping with Bro. C. Clark at Watson Creek, Minn., I became much interested in his mediumship which, in some respects, though singular, is quite reliable, as I can chesefully testify, he having been the first medium whogave me a test of suiri presence, the truth of which

having been the first medium who gave me a test of spirit presence, the truth of which it was impossible to doubt.

I designed writing you, however, about his "wonderful lamp chinney." To all appearance it is an ordinary chimney of small size, such as is used on hand lamps. This chimney being placed upon the lighted lamp, day or night, and looked at from different directions, will exhibit faces plainly to those present. Some of them are permanent; others transient, and seem to be presented for the time being for the becedit of the looker-on, and are generally recognized as some of his spirit-friends. About this singular phenomenon I have no theory

chimney, the more perfectly they are pre-sented, and they appear as plainly as photographs. This chimney is now being kept very choice, as it has already been cracked, but can be seen by any one who has a curi-ceity to call for it. Let some of the "smart" ones account for it from their standpoint if

WARREN WHITE. Spring Valley, Minn.

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