Cruth Aears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Ssks a Hearing.

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#### The Mistakes of a Bishop.

To make a good church member a man need only be mistaken on one or two leading points, but to become a Bishop he must have a compact and well assorted mass of misapprehension, a profound and diversified misinformation, on nearly all matters of science, history and ethics; so that whatever the subject under discussion he can bury its facts under such a cloud of notions got up to "promote the cross of Christ," that nobody shall be able to extricate the merits of the question from his christian rubbish. Bishop Simpson has all the ignorance essential to an effective Methodist Bishop, and knows how to display his misconceptions with all the force that impudence can lend to presumption.

In one recent sermon Bishop Simpson attributes the greatness of the United States to the alleged fact that the Americans ."believe in Jesus," and in another recent sermon, we find he accounts for the rule of the English in India by the fact that the English believe in Jesus.

Faith in Jesus, he thinks, destroyed the temples of the Greek religion and want of faith in Jesus brought on the French revolution. Notwithstanding astronomy may reveal the fact that there are millions of worlds, and notwithstanding the "plan of redemption," if carried out upon them all, would keep Jesus undergoing crucifixion for ever and ever, somewhere; still science does not conflict with christianity because as to these other worlds, Bishop Simpson does not know that they need a Savior, but as to this sin-cursed earth, it does. And the efficiency of christianity is not diminished by the fact that eighteen centuries of it have saved nothing. Finally in a gush of argument such as few sound reasoners can resist, the Bishop says:

"And then he comes to me and lays his hand on my head, and tells me in a voice of sympathy and love, 'The very hairs of thy head are all numbered.' Oh, I have seen a young woman take her babe to her bosom; I have seen her comb its hair and curl the hairs around her fingers; and I have seen her hold the babe to her bosom in affec-tionate love and kiss it a hundred times, charmed with its innocence and beauty, but I never saw a young woman try to count the hairs upon her babe's head. But God numbers yours and mine, and none of them shall fall to the ground without our Father's notice."

We do not know how often these various phenomena occur to the Bishop; how often God lays his hand on the Bishop's head and says that his capillaries have all been enumerated in the divine census, or how often the "young women" of his acquaintance have babes of their own to play with. But we will hereby offer him one thousand dollars for any well authenticated proof of the appearance of the hand in the manner alleged, or the utterance of the words above asserted to have been uttered by the Almighty to Bishop Simpsom, and five thousand dollars for every hair that he can produce marked by the Deity with its appropriate number. If he is not ready to earn six thousand dollars, and verify his statement in this easy way, then the statement is mere pulpit gas. Bishop Simpson never felt God's hand on his head, never heard any such words, and does not expect anybody to believe that he ever did. He will doubtfering to pay him six thousand dollars to prove them true. He is so in the habit of dealing in metaphorical fustian and calling it divine truth and "God's holy word," and of expecting that nobody will believe what he says, that he will feel astounded that anybody shall measure his little fib seriously. Yet there is as much truth in the hair-census story as in the supposed history narrated by the Bishop. The material prosperity of the people of the United States is no more caused by faith in Jesus than is the fatness of the buffalces on our plains or the existence of mineral deposits in the Rocky Mountains.

Indeed, if any considerable portion actually regarded and obeyed the teachings of Jesus as divine, it would bring our national prosperity and wealth to utter annihilation in six months, for they would all immediately begin to take no thought of the morrow, trusting that the morrow would take thought of the things of itself; they would toil not, neither spin, nor gather into barns; they would give to him that asketh, and from him that would borrow they would not turn away, but would be eager to lend in exactly the ratio that the borrower was unable to pay either principal or interest; they would resist not evil, but would yield to every form of despoiling violence; they would look upon poverty as a privilege and honor, and upon wealth as a curse, and under the burden of these economical and social errors, belief in Jesus would instantly destroy American civilization. Every plow toiling in the furrow, is a denial of faith in Jesus. Every ship plowing the sea is a sign of infidelity. Every effort of labor and every accumulation of capital, is an expression of contempt for his opinion as to the means of making men better.

Turning to England and India, we find the Bishop, in his diversified ignorance, shouldering upon the communist and non-resistant Jesus, the responsibility of all the bloody career of outrage, despotism and rapine with which England has obtained its ascendency over India. The Hindoos when unconverted are more nearly like Jesus in their characters than Englishmen can become by any amount of saturation with the gospel. What Jesus taught, and what Europeans and Americans never can learn the Hindoos imbibe in their mother's milk and believe from birth without being taught.

They actually believe in non-resistance; we in resistance. They actually believe in kindness to men and animals. They will not eat the flesh of the beast, because to do so is to fatten on the death-pains of their fellow creatures. Many of the ethical doctrines of Jesus, were imported from Hindostan, where they had been taught for six hundred years by Christna, whose very name was borrowed to supply Jesus with a sirname, and most of the events of whose life were foisted upon Jesus as part of his his

Christna or Krishna, also known as Vishnu, was an incarnation of God in the flesh, was born of the virgin Maia which was the oriental equivalent of the name which we call Mary; when born he was saluted by a chorus of angels; he was cra dled among shepherds; soon after his birth he was carried away by night to a remote place for fear of a tyrant who had ordered all children to be slain because it had been foretold that a child then about to be born woul dsupersede him (a story which one of the evangelists narrates of Jesus and which Renan and all critics agree could not possibly have occurred). He was claimed as of royal descent, though born in a dungeon. A prophet pronounced him a celestial being, as John the Baptist pronounced Jesus. He cured a leper; a woman poured on his head a box of ointment. His fellows declared him King. He washed the feet of the Brahmins. He astonished his tutor with his learning, as Jesus astonished the doctors; he was crucified, descended into hell and rose into heaven; yet, there are sufficient evidences to indicate that Christna, concerning whom these things were told by the Hindoos 600 years before the same stories were told of Jesus, (Vid. Inman's Ancient Faith, etc., vol. 1, p. 403, art. Christna) was an allegorical personage like Hercules, and that each of these myths had an allegorical meaning.

It is true that in place of Mais, as the christ-mother, who was a perpetual virgin less even charge us with blasphemy in of- christianity substitues a Jewish matron immortal, and now holds him under chains i

who, according to the acts and gospels, was the mother of a family of at least five, and probably more, sons and daughters. How the christian world can adore as a perpetual virgin and the representative of the principle of virginity, a matron who kept having children all her life is one of the anomalies of "faith."

In all other respects we have here a christianity that antedates the New Testament by 600 years, yet contains the same "facts."

So far from Bishop Simpson, therefore, being in a condition to offer his religion to the Hindoos, it is he that has swallowed as revelations the myths which they invented as allegories only. It is he that has obtained in a form full of error, from them, a religion which, as they taught it, was full of truth.

If Bishop Simpson will carefully study the history of English sway in India, either in original sources or as condensed conveniently into Carey's "Principles of Social Science," and into his "Slave Trade, Domestic and Foreign," he will learn that India while it remained Pagan, maintained through scores of centuries, without famines or want, and with a high average degree of happiness and a low average degree of crime, a more dense population, and a more compact and permanently successful system of industry than christianity has ever witnessed. This system of industry was broken up and destroyed by the English friends of Jesus, in order that British manufactures might supersede Indian, as they did. When by these means the entire population of India were remitted from a diversified and skilled industry to one of agriculture only, which had no home market of non agricultural consumers, great famines swept over India, destroying often one million persons per year for many years in succession. The horrors of British rule in India are so fully conceded by all scholars and so well recognized in their causes by all economists. that to speak of it as a triumph of Jesus is ludicrous.

Passing on to the Bishop's ignorance concerning the origin and nature of christianity, we find him saying:

No human being to-day bows to Jupiter, no temple is open to Venus, no assembly prostrates itself before Mars, no garment saved from a ship-wreck is hung up in the Temple of Neptune. All this through the preaching of the cross! To-day where is Paganism?

We answer, all the leading features of Paganism have been absorbed into Christianity, and now form part of Bishop Simpson's creed and hope. When Bishop Simpson prays for the nomination and election to the presidency of General Grant, who represents in American politics simply the military force that suppressed the rebellion, he prostrates himself before Mars, as absolutely and completely as the most superstitious Romanever did. Mars was simply military force, and no class of men worship it more than the Methodist bishops.

As to Jupiter, the root of the name Ju, is identical with the root Yah of Jehovah, the God whom Dr. Simpson supposes to be so much more actual and true than Jupiter. The difference in name is such as naturally arose between children of the same stock, settling some in Judea, some in Greece and some in Italy. The genitive form of the name Jupiter, to wit Jove, is so identical with the Hebrew Yahvah, which we pronounce Jehovah, as to indicate their Unity at once. The jews imported the name into their language in the Davidic period, probably from the Ionian, Phoenecian and Pelasgian races, who peopled the western coast of Judea, at Joppa, Tyre and Sidon. Their previous name for deity, "Elohim," is plural, and does not mean any one God, but "the gods," meaning all of them, and is so used throughout the old testament. Hence the Jews borrowed their name and idea of one Supreme God from the races, whose civilization afterward culminated in Greece and Rome. Jupiter was the God of the Bright Sky, of Thunder, of the Heavens, or the Firmament, and so enclosed in his jurisdiction the earth, sea, and all that the heavens enclose. So closely did the Hebrew conception of Jehovah follow that of their neighbors that their only word for Thunder was Jah's voice. The monotheistic idea developed out of the polytheistic and was its offspring. Bishop Simpson holds that though the Sire was pagan the offspring was inspired! The battle of the Gods by which Jove rebelled against Saturn, vanquished him, became

and darkness, is evidently the original form of the story of the rebellion of Satan against Jehovah, by means of which Bishop Simpson accounts for the entrance of sin and death into the world, without which there would have been no need of a Savior or a Bishop, or a collection plate. So the Bishop is himself in the eye of every educated student of the historical genesis of religion, a worshiper of that same Jupiter, Yahpater or Jehovah father, to whom he asserts that no human being bows.

Of course, Bishop Simpson is not aware that the cross was the emblem of life throughout'Asia two thousand years before Jesus lived. It is probable that instead of its use resulting from Jesus being crucified. the story of Jesus being crucified was borrowed from the Hindoo theology, in order to continue its use, just as the vernal equinox was borrowed from Egyptian theology, and adopted as the period of Christ's ascension, and the Saturnalia, beginning the 25th of December, was appropriated from Roman paganism as the period of his birth; just as the story of the temptation of Hercules was converted into the temptation of Jesus, and the rescue of Hesione from the sea monster by Hercules was converted into the rescue of Jonah from the whale's belly by prayer. In fact, the researches of scholars are showing that the very warp and woof of Bishop Simpson's faith, are so exclusively pagan in their origin, that it may well be doubted if a single idea ever existed in christianity which was not filtrated into it from pagan sources.

The Bishop's crowning argument is that if under the Darwinian theory millions of years were required to evolve man from the lower forms of life, then there is no reason why the Methodist church should not have a perpetual lease of time in which to convert mankind. There is one difference. The evolution of man from the lower forms of life went on without the help of salaried bishops, paid to smother knowledge, by repressing the advance of investigation, and sneering at every stride of progress. It seems probable that the evolution of thieves into honest men can be accomplished quite as rapidly by dispensing with the like superfluous agency.

# The Origin of Monogamy.

The Rev. I. A. Searles, in a sermon on 'Ingersollism,' asserts or assumes that monogamy is one of the fruits and merits of modern christianity, and would have us infer that, if the restraints of christianity were withdrawn, we would all plunge back into polygamy. Surely, Mr. Searles must be aware that monogamy, though it is a feature of modern christianity, was never impressed upon it by any divine command or scriptural example, precept or hint coming from Judea, but that christianity in passing across the Hellespont from polygamous Judea into monogamous Greece, Rome, Germany and Spain, took on monogamy from the heathen nations in which it sought to make progress, and which had never practiced anything else. Jesus and Paul advocated celibacy, not monogamy. They rebuked those who would punish adultery, not those who had practiced polygamy. The only limitation to "one wife," was that prescribed for a bishop. Sanctity was supposed to consist in absolute abstinence from marriage whether polygamous or monogamous, and nothing else but this was accounted chastity either among the Essenes or the primitive christians. This is a staff dard which modern "christanity" utterly rejects and repudiates. Whence, then, did the modern standards come. Evidently, from philosophic Greece, which according to Michelet and the concurrent voice of most modern critics never knew a sacerdotal order, a revelation, a miracle which was not known to be a myth, or a priesthood. The Rev. Mr. Searles says:

"Among the Greeks the wife led a life of seclusion from society. She was not permitted to appear upon the street unvailed. The kitchen was her province," etc.

On a point of this kind we prefer the testimony of the renowned French Historian, Michelet. He say (Bible of Humanity, p. 107):

"When philosophy, the sweet Socratic wisdom of Zenophon, logically investigates what is the true role of woman, it has nothing to do but simply to come back to what the Odyssey describes. In Homer the mistress of the house has half the government

all the interior cares, even those of hospitality. She sits opposite to her husband and is his equal at the hearth. It is to her that the supplicant must first apply. The amiable Nausicaa, who received the shipwrecked Ulysses on the shore, recommended him to speak first to her mother. This mother the wise Arete appears to all a kind providence, and even to Alcinous her husband, who has long had an easy time of it, and, to use his daughter's words, 'drinks like an immortal.' Arete supplied his place; by her prudence and peaceful disposition she settled disputes, prevented litigation and was the umpire of the people."

In all the Bible there is no scene pictured in which any woman is endowed with attributes which command men, but only with those which serve him. She is in that book nowhere, as in this little Grecian picture, and indeed throughout the Iliad looked up to for her judgment, prudence, wisdom or learning.

The Rev. Mr. Searles, if he has discovered that Grecian women always appeared veiled, ought to apply himself to correcting Greek literature and works of art. Andromache presenting her babe to Hector is not veiled, and though Helen dons her veil to go abroad it is a white veil through which the Greeks admire her beauty, as we would that of an American belle or bride. Nor is there in all christian literature any more lovely picture of marital affection, than that of Andromache meeting with Hector, who apprehensive of the result of the combat will not enter upon it without a parting interview with her. He says:

"I go to my own mausion first, to meet Nor know I whether I may come once more To them, or whether the great gods ordain That I must perish by the hands of Greeks.

So spake the plumed Hector and withdrew And reached his pleasant palace, but found not White armed Andromache within, for she Was in the tower beside her little son And wellrobed nurse, and sorrowed, shedding

And Hector seeing that his blameless wife Was not within came forth again and stood Upon the threshold questioning the maids. I pray you, damsels, tell me whither went White armed Andromache," etc.

Being told that-

"To the lofty tower of Troy she went When it was told her that the Troj in troops Lost heart, and that the valor of the Greeks Prevailed. She now is hurrying toward the

Like one distracted with her son and nurse." He still pursued her-

"When at length he reached The Scaean gates, that issue on the field, His spouse the nobly dowered Andromache, Came forth to meet him: She came attended by a maid, who bore A tender child—a babe too young to speak— Upon her bosom—Hector's only son, Beautiful as a star." \* \* \*

The father on his child "Looked with a silent smile. Andromache t Pressed to his side meanwhile, and all in tears Clung to his hand, and thus beginning said: Too brave! thy valor yet will cause thy death. Thou hast no pity on thy tender child, Nor me unhappy one, who soon must be Thy widow.'" etc.

She does not hesitate to advise her husband as to his plan of battle, for his safety, in a manner which best bespeaks the independence in which she lives and the wifely respect in which she is held.

Art father and dear mother now to me, And brother and my youthful spouse besides. In pity keep within the fortress here, Nor make thy child an orphan, nor thy wife, A widow. Post thine army near the place Of the wild flytree, where the city walls Are low and may be scaled: Thrice in the war The boldest of the foe have tried the spot."

Hèctor argues in favor of his bolder plan of combat, and exercises, unwisely his prerogative of overruling her counsels. "So speaking, mighty Hector stretched his arms To take the boy; the boy shrank crying back his fair nurse's bosom, scared to see His father helmeted in glittering brass, And eying with affright the horse-hair plums At this both parents in their fondness laughed."

(In all the grim literature of the Jews, no human being ever "laughs in fondness.")

'And hastily the mighty Hector took The helmet from his brow and laid it down Gleaming upon the ground, and having kissed His-darling son and tossed him up in play, Prayed thus to Jove and all the Gods of heaven,"

Hector prayed that his son might excel himself:

"That so his mother may be glad at heart," So speaking, to the arms of his dear spouse He gave the boy; she on her fragrant breast Received him weeping as she smiled. The chief Beheld, and moved with tender pity, smoothed Her forehead gently with his hand and said: "Sorrow not thus, beloved one, for me.
No living man can send me to the shades Before my time; no man of woman born, Coward or brave can shun his destiny."

Continued on Eighth Page.

#### Spirit Materialization versus Mediumistic Transformation.

BY WILLIAM EMMETTE COLEMAN.

Weigh not so much what menesy as what they prove."— Pathip didney. "Vice can deceive under the gu'so and shadow of virtue."-

"O, hateful error! " " "
Why dost thou show to the apt thoughts of men
The things that are not? O, error, soon conceived!
Thon never com'at unto a happy birth.
But kill'at the mother that engendered thee."
—Skakespeare.

"The medium who is succeptible to the influence of a beneficent spirit sufficient to become his subject, is safe from the influence of malignant spirits.... Order is so much the law with communities in spiritilite that they control the criminals that come to them in a way to effectually prevent their praying upon the morals of the society at home and in earth-life, as well... In all seriousness, there is no supposing a case so opposed to law and precedent as that of a demonical spirit intervening his influence to disturb development or manifestation of any sort."—Mrs. Maria M. King.

Circles for the materialization of human forms, separate and distinct from the medium, have been in vogue for some years in America and England. Parties are invited, and pay their money to see these materializations of spirit-forms apart from the medium, with never a breath or hint of impersonation by the medium, or transfiguration of the medium; and the visitants night after night, in various localities, witness what is claimed to be genuine materialization of spirit-forms, until, all at once, the forms are seized by cautious investigators; and lof it is discovered that the supposed materialization is really nothing but the "medium" tricked up for spirit impersonation. We then have broached the very convenient theory, that the "spirits" caused the medium to practice the trickery, or else that the presence of skeptics in the audience, exercising, as they should, due care to avoid being imposed upon, exerted such an effect upon the medium as to cause her to practice fraud. So, whenever a fraudulent medium is detected in imposture, one or the other of these ingenious theories is at once thrown out to cover up the fraud—and there are plenty of credulous people ever ready to take it all in. Fortunately for the cause of Spiritualism, there are some Spiritualists with enough practical judgment and sterling good sense to debar them from being duped by such sophistry. Even when elaborate preparations for continued systematic fraud are discovered—found upon the medium or attempted to be hidden by her or him-still the nonsensical cry of "evil spirits" having caused the medi-um (?) to palm herself off as a spirit, is loudly trumpeted as an excuse for the selfevident imposition—so weak and credulous is human nature.

In the first place, we should never attribute to a spiritual power the accomplishment of that which can be easily done by material agency. It requires no spirit-power to furnish the medium with masks, tinsel, laces, robes, etc., and to conceal them on her person; no spirit-power is requisite for a medium placed in a cabinet (unless under absolutely fraud-proof conditions) to fix herself up so as to impersonate a spirit, and walk out of the cabinet in a dim light, say a few words of no practical import or carry on a little performance of some kind, eat oranges, sugar, etc., performances such as the world has been nauseatingly satiated with for several years past. Any one possessed of the most ordinary intelligence and skill can do this easily; and to charge such low, puerile tricks upon the Spirit-world, in the face of the fact that those practicing them can perform them with perfect ease, indicates a depth of superstition and folly into which 1 for one neve propose to descend. Any phase of thought which leads to mental imbecility and the abnegation of the reason, the intellectual powers in man, in conformity to a slavish subservency to superstitious and illogical dogmas and absurd theories, whether found in Catholicism, Protestantism, Infidelity, or Spiritualism, should be shunned by all clear-headed, rational thinkers and investigators, philosophers and truthseekers; and of such a character is the above phase

present day pseudo Spiritualism. In not a single case has there ever been the least substantial proof vouchsafed that the medium was impelled by spirits to engage in fraud; no such proof can be produced, and for the best of reasons; no spir it ever engages in such nefarious work on earth. The whole theory of Jesuit spirits evil spirits, obsession, and all the other phases of this diabolism sought to be fastened on Spiritualism, is a huge fallacy, a delusion, devoid of the least foundation in reality; and it is a marvel to me how any thinking person, any person capable of calm, considerate reflection, can have fallen a victim to any such absurd delusion In so asserting let me say, I am backed by some of the wisest and best teachings eyer given from the Spirit-world. Wise and gifted spirits in the higher circles of the Spirit-world, communicating with men, totally deny and repudiate the current conception of demoniac infestation, and the in flux of "devils damned" let loose on earth from the Spirit-world to torture, tempt and incite defenseless mortals to acts of criminality and vice. Such doctrines may well be called diabolism rather than Spiritualism; and as a Spiritualist, one proud of the name in its true signification, I utterly repudiate such crade, superficial, and pernicious doctrines; and in so doing, as before remarked, I merely echo the teachings of some of our best mediums

and seers. But to return: the use of the medium's body to impersonate spirits, whether that body be transformed or not, is no materialization, but something quite different; and every medium advertising or taking money for materialization, and then simply presenting her own form, passing herself off as a spirit or spirits, without giving any explanation to those from whom they received the money as to the charge they received the money as to the characthey received the money as to the character of the phenomena presented, leading them to believe they are witnessing genuine materializations, every such medium practices gross fraud, worthy of severest reproductive of the prescription of the control of the cont bation. I do not deny the possibility of the transformation of the medium's body to some extent. Certain phenomena of D. D. Home's mediumship, would indicate its possibility, and there is some evidence in some other cases—not wholly trustworthy however—that such may be the case. But granting such to be done by spirit-power in certain cases, it is an entirely distinct phase of the spiritual phenomena from that of materialization and should always be pre-sented to the public for just what it is, and not palmed off as materialization.

With regard to spirits controlling mediums to unconsciously pass themselves off as spirits, as before remarked, not a vestige of proof of such action can be produced; but it is possible that some sensitive, susceptible to the influences of surrounding minds or to self-psychologization, may sometimes unconsciously impersonate spirits. A genuine medium, so called, is a mesmeric, sensitive, one capable of entering the pay chologic, mesmeric or entranced condition by voluntary effort, without the aid of

a mesmerizer—in a word a self-magnetiz-er. Now, it is possible that such a sensitive, strongly desirous of satisfying those present, who are anxiously awaiting the occurrence of certain phenomena, may while in an entranced or abnormal condition, without any voluntary effort on her part, be impelled, through the action of her own desires and the desires of those in the circle, to endeavor to satisfy those desires, by simulating spirit materia-lization or other phases of spirit-power. Such a thing is possible, I grant, and may sometimes occur. But to take this as a rule in cases of detected fraud, as many are inclined to, is to open the way for the practice of all kinds of fraud by charlatans and knaves; who, when detected in their tricks, have only to fall back upon the theory, that they were unconscious of the fraud they practiced, being led to its performance while entranced, through the strong willpower of the circle, or else fall back upon the other theory—the wholly erroneous and most pernicious theory—that spirits caused them to commit the fraud. I repeat it, no spirit ever controls mediums to practice fraud or knavery; and I challenge the production of any substantial evidence, aside from idle speculations and vague surmises, that any one ever did. This theory of spirits aiding mankind to become devils is unscientific, unphilosophic, irrational, illogical, absurd—is a mere relic of ancient superstition, an heirloom of medieval theology with which nineteenth-century Spiritualism spirit ever controls mediums to practice with which nineteenth-century Spiritualism is still encumbered—an error destined to be outgrown in time, one which a purified, ele-vated Spiritualism will thoroughly uproot as a rank weed of noxious growth, poisoning the very life-essence of the spiritual dispensation.

While the possibility is admitted that a genuine sensitive or psychic, under the psychologic influence either of the circle or herself, may attempt to personate spirit forms or simulate other spirit phenomena, yet this hypotheis should never be entertained, unless the most thorough and convincing evidence of its truth is clearly presented. Opening as it does the gateway to wholesale fraud, we cannot be too careful not to advance a fraud-defensory theory explanative of detected spirit-imposture, except the evidence of that theory is overwhelming and conclusive to impartial critics and investigators. Remember, possibility is one thing, and probability or actuality quite diferent things. Also, when preparations for de-liberate fraud are known to have been made by the medium, evidenced by the discovery of masks, wigs, muslin, and articles of cloth-ing used in personating the spirits, the hypothesis of unconscious fraud is entirely ruled out; and of this character are all, or nearly all, the cases of spirit-imposture so far detected in America and Europe.

I am sorry to say, in my opinion, the recent expose of Florence Corner in London, gave strong indications of deliberate, premediated fraud on her part. Such an exposé was entirely unanticipated by me. Prof. Crookes's experiments with this lady proved conclusively, I think, that she was a good medium for "form-manifestation," and I did hope that all the phenomena manifested in her presence might be of a genuine character. But, alas, for the vanity of human hopes! She was detected in the very act of impersonating a spirit. I have read carefully the ingenious theories broached by members of the British National Association of Spiritualists in whose rooms the expose occurred, and by other prominent Spiritualists, in attempted vindication of Mrs. ture. These attempted vindications, however, are mutually contradictory and selfdestructive; for three different hypotheses, aside from conscious imposture, are advanced by the vindicators. Some say it was a transfiguration of the medium by spiritpower—she being influenced to personate a spirit while under the control of her guides, who are good spirits; others say, that, owing to the skeptical influences present in the circle, evil spirits assumed charge and forced the medium to deception; while a third party assume that the strong will-power of the positive minds present caused the medium to use deception, aside from all spirit influence, good or bad. The fact that three discordant excuses for the fraud have been presented, only proves that all three are simply speculative hypotheses, alike devoid of any substantial proof, all invented to cover up and smooth over a disgraceful imposition. Only one of the three conflicting theories can be true, and there is about as much ground for accepting one as another; and the fact that three equally able and intelligent bodies of thinkers, of like experience in spirit manifestations, come to such widely divergent conclusions concerning this simple question, evidences to a candid, rational, impartial mind that the whole matter, so far as the tenability of these three hypotheses is concerned, is enveloped in a haze of obscurity, and a maze of contradiction and irrationality. Why not fairly and squarely face the unpleasant fact forced upon us, and openly acknowledge that Mrs. Corner was caught fairly in giving a pretended spirit manifestation in which no sign of spirit-power was present.

Mr. Berks T. Hutchinson, of Cape Town, South Africa, in an article in the Cape imes of March 12th, defensative of Mrs. Corner, says: "It is a well-known and historical fact that the entranced sensitive (medium) can be liberated from the most ntricate bonds, and brought out and made to impersonate some spirit who is anxious to show itself, and then taken back and mysteriously replaced in the bonds without the sewing, gluing, soldering, etc., etc., being in the least disturbed. It was just such a case when the pseudo-investigators grasped the form, and, of course, found the medium." Now, as I said in the beginning, if such is to be the character of the phenomena observed at a given scance, then justice and truth demand, that, instead of it being heralded (and pay taken therefor) as a genuine materializing seance, it should be proclaimed as of a transformation or impersonation character; then every one would know what to expect. But what honor or justice is there in cases where visitors are invited and expect to see the forms of materialized spirits presented them, and, instead of such, nothing is shown but the socalled medium, decked out in various costumes and appliances, playing "spirit?"

For myself, I take decided objection to the statement of Mr. Hutchinson, that it is "a well-known and historical fact" that spirits release mediums from their bonds for the purpose of enabling them to "play spirit," and then place them back in their bonds, so as to deceive those present into the belief that it was not the medium but a spirit that was seen. I for one take no stock in such convenient theories to plaster over and bolster up detected fraud. When fraud is done in spirit-circles, the fraud is practiced by embodied spirits in the flesh, there being no need to call in the aid of disembodied cheats and swindlers to account for the phenomena. No proof has ever been given to sustain this fantastic theory. It is purely and

simply a theory, concocted in the minds of certain classes of séance attendants, so as to cover known cases of fraud without bring-ing well-merited opprobrium upon the fraud-ulent mediums. So long as such fanciful and undemonstrable theories are sought to be fastened on Spiritualism, for the purpose of covering up vice and criminality-in plain terms, swindling and obtaining money under false pretences, treading upon the holiest and tenderest affections of the human spirit, by unprincipled charlatans and knaves—so long will Spiritualism, in the minds of thoughtful, sensible people, be regarded as very largely synonymous with folly, imbecility, trickery, swindling.

In an article from the London Spiritual In an article from the London Spiritualist, published in the Journal some weeks since, it was stated that in materializing and transformation scances spirits "present earthly drapery, which they have the power of transporting free place to place without being able to explain how or why they do it, their utterances being considerably limited by the brain-power, of the medium." The latter part of this statement is truly remarkable. A spirit brains earthly drapery, lace, mosquito netting, or tarlatan, let us say, which it found in the house of the medium or some other house on earth. It dium or some other house on earth. It brings the drapery to the cabinet, wears it itself when materialized or places it on the medium, transfigured or otherwise (according to the prevalent theory), to aid her in impersonating a spirit; and yet this simple circumstance, the bringing of a piece of muslin from another room or house, to be used as drapery is of such a transcendent and indescribable character that the spirit is unable to explain how or why he did so, because the brain power of the medium will not admit of it!

Not only how this was done, but why it was done, the medium is incapable of giving expression to. We know why it was donethat follows from the facts of the case. It was brought to be worn by the materialized or transfigured form, as an aid in the manifestation. That is the why, the self-evident why; and can any one believe for a mo-ment that a spirit able to talk, sing and play in a materialized form, is yet so limited by the brain-power of the medium, as to preclude the expression through his own materialized form, or through the transfig-ured medium of this small, simple fact, one that every one knows without being informed by the spirit? Is it possible that any one can seriously believe that a spirit could not project through the brain-power of the most undeveloped medium in the world, capable of any intelligent expression of thought, such a simple idea as this: "I brought this drapery from the other room, or from another house, for the purpose of its being worn by the spirit-form or by the transfigured medium."

As for the how the drapery is brought, granting that it is done by spirit-power (which I take, however, as being far from settled) it is so conveyed by the same power that moves a chair, table, or other ponderable object. The force which can raise a chair to the ceiling can, if concentrated, move articles from one room to another, as from one house to another. The same pow-er is involved in both cases. Explanations as to how objects are moved have been given by mediums and seers for over thirty years; and the brain-power of a medium must be exceedingly limited, if it is incapable of giving utterance to such an explanation. The author of this paragraph is generally clear and level-headed, a thinker and reasoner; but in this case we see exemplifled how intelligent, candid investigators and seekers after truth suffer themselves to be led into grotesque and bizarre theories in order to account for certain supposed or real anomalies in spirit-phenomena, genuine

or fraudulent. So long as men will attribute all genuine psychical phenomena to the influence of disembodied spirits, ignoring one of the most important factors in the problems of said phenomena—that is, the spirit of the me-dium or sensitive, to whose action and functions, often while in an abnormal state, is due a large proportion of the phenomena. including many cases of so-called materiaization-so long will absurd and fanciful theories have to be fabricated to account for that phenomena on the hypothesis of their being the work of disincarnated spirits. Many "materializations" are simply the "double" of the medium, a phantom form projected from the medium, not a disembodied spirit from the Spiritworld. The spirit thus manifesting being purely mundane, a temporary off-shoot of the medium as it were, this may account rationally, for the inability of the form to explain how and why it does what it does. A genuine disembodied spirit would find no difficulty in so explaining readily; but the eidolon, the simulacrum, the doppelganger, this temporary spiritualization conjoined with temporary materialization years with temporary materialization years with the simulacrum. alization, vaguely living in a new world of being, may well be unable to satisfactorily explain the laws of its mode of operation in its semi-spiritual state.

Since writing the above, the third volume of Mrs. King's "Principles of Nature" has come to hand; and in it I find a clear explanation of the philosophy underlying all physical manifestations, how they are now performed including the laws governing materialization, the double transformation or etherealization of mediums, etc., as well as all forms of mental mediumship. Attention is invited to the principles in this volume in connection with the foregoing remarks; the question of "evil spirits" also receiving due attention.

Presidio of San Francisco, Cal.

# Mediumship.

To the Editor of the Religio-Philosophical Journal:

Mrs. Richmond seems to have taken a new departure, for in her lecture delivered at Chicago, May 16th, entitled, "A Discourse to Mediums," she has taken a position on that subject so opposite to all the deductions of the past 32 years, that either she must be wrong, or we have been in error all these years. I quote as follows:

"What is mediumship? Does the one

possessing this gift differ in any percepti-ble or essential degree or quality from those who do not seem to possess it? We answer, no. Human beings are mediums; they are chosen from every typical rank of life, chosen from every condition and from every variety of temperament, organization and mentality. Therefore mediumship is not

organic.
"The facts are that, to all practical observers mediums do not in constitution, temperament, organism, or any other qualities, differ from any other class of human be

ings."
This is plainly stated; there can be but one interpretation of such language. Again

she says:
"Every human being could be a medium at this hour, if it were in accordance with the wish, desire and harmony of the spirit-ual movement that it should be so...The one sitting next to the medium, may to-

morrow be made the instrument of ministration; the one who is now the medium, may cease to be the medium to-morrow. etc.; that the quality which renders the gift possible is existent in all human beings, is because all human beings are spirits; that mediumship is not a physiological anatomical, electrical or even psychological quality, but is a quality belonging to spirit, and may be acted upon or not acted upon as the Spirit-world and those governing the movement in connection with humanity, shall determine.

I once asked the late S. J. Finney, "Will our movement continue to spread as rapidly in the future as it has in the past?" His answer was, "No, it will not," and the reason he gave was, "that all the *impressitio* minds had been reached and that it would take a long time to effect the unimpressible," which, from what I had observed of humanity at that time, I believe to have a rational answer, and my experience since concurs in the same direction. That Edmunds, Hare, Halleck and others of like eminence, took the stand they did, in favor of the movement, because in some sense or other they were impressible any one of us can testify. The sixth sense has to be developed within us before we can say that we know Spiritualism to be true, and no matter what the facts may hereafter prove, that sense can never deceive us; it is our rock that shall endure forever.

I do not intend to sit in judgment upon the engineers that run this movementtheir vision must be wider and deeper than mine; but I must question the wisdom of the selection of such instruments as Huntoon, Van Vleck & Co.; they are simply scoundrels, while many are honest pure souls, that desired the best gifts that they might benefit humanity with the light that lighted their own souls, were left out in the cold, while these rascals had the best gifts of the spirit to make merchandise of.

St. Louis, Mo.

#### "FOLLIES OF SPIRITUALISTS."

A. MILTENBERGER.

BY HUDSON TUTTLE.

J. Murray Case, in the Journal of May 22d, in an article of less than a column's length, prefers more charges against Spir itualism, than has been made before in the same space by its most bitter enemy. He sets out by saying that he has always been a Spiritualist and medium, and then makes assertions, which, if admitted, overthrow the entire system of Spiritualism, reducing it to the self-deception of its supporters.

I have no wish to protect from just exposure, or withhold the warning word from the deluded. We know that there are those who pretend to be entranced, and writing mediums who claim for their verbose effusions distinguished authorship,—what does that prove against the genuine? Mr. Case has a certain kind of mediumship. He is enabled to put himself en rapport with the thought atmosphere of the world, and can assign no individual authorship to his ideas. This is true for him; and he has a valuable form of sensitiveness; yet this does not confer on him the right to judge all others by this standard. He has no right to assert that all trance mediums, who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception. That their language "corresponds precisely with their mental culture, intelligence and refinement;" has not the least weight. A medium is not a simple fun-nel through which ideas may be poured by spirits at will. The reproduction of thought in their brains by the spirit powers, de-pends on subtile laws and conditions illy understood, even by the spirits who make the attempts, and hence the medium's mind must be reflected in the communications.

Whatever certain ones may pretend, it is a well ascertained fact that in real trance or ecstasy the physical senses are dead, and the flesh may be torn or burned without the least pain being felt. It is also true that from this profound state of unconsciousness, there are all degrees to perfect con-ciousness. Nonsensical writings and speech es have been made, and great names attached to them as authors, yet is it not

going too far to say, as Mr. Case does: "If there is a soft place in the brain of an author, he may sincerely believe that some especial spirit was directing him; but the chance of this belief being true, is just about as probable as old Chauncey Barnes's prospect of being President of the United States, which he so confidently expected for

so many years."

Would Mr. Case have us believe that there are no personal or individual com-munications? This is what he says, for if there are, there is no reason why a spirit identifying itself should not write a book or deliver a lecture. We should not expect perfection in either task, and if there were discoverable gleams of personality, we should treasure them, and not be hasty in judgment.

The communicating intelligence claims to identify itself; it says it is this or that friend. The vital existence of Spiritualism depends on the proof of this claim. As a vague inspiration, such as Mr. Case claims for himself, which, as he says, "is never in advance" of his "own thoughts," and "no more reliable," it ceases to be of value or of interest. value or of interest.

# Mrs. Esperance.

The Medium and Daybreak speaks as follows of another extraordinary physical medium:

In addition to being one of the most extraordinary physical mediums in the whole movement, Mrs. Esperance has distinguish ed literary and artistic talents, or rather the spirits who operate through her. Her tales and poems are produced in most unusual fashion, and Mr. Barkas has testified to her answering mediumistically the most abstruse philosophical and scientific questions She speaks on the platform, and in private as a clairvoyant describes spirits, and prescribes for the sick. She has for years been in the habit of drawing with pencil very nicely-finished portraits of spirit-friends in complete darkness, and in the short space of three or four minutes. Of late she has taken to portrait painting with gratifying success. All this multifarious work is being done for the pure love of spiritual truth and the progress which she has from the be-ginning manifested in her mediumship proves by results that she has adopted the proper method of using her gifts.

Events are not in our power; but it always is best to make a good use of even the

Whatever you would not wish your neigh bor to do to you, do it not unto him. That is the whole law; the rest is a mere exposition of it.

Prophetical.

[ Louisville (Ky.) Courier Journal.]

HARRODSBURG, KY., May. 24th.-About ten days ago the larger portion of the business part of the little village of Salvisa was est royed by fire, the work evidently of midnight incendiaries. These facts have already been published, however, in the Courier Journal, but most remarkable circumstances in connection with the fire has not. The story is going from mouth to mouth, and is being discussed by people all over the county, and will perhaps cause some concessions to Spiritualism. At any rate it has created the greatest sensation of of the decade, and while the story may sound somewhat ethereal, I will give only such facts as can be substantiated by the sworn testimony of reliable witnesses, and will give the names of the witnesses. Whether it be a case of second sight, clairvoyance, inspired prophecy or what not, I will not pretend to say, but leave others to theorize as inclination may prompt them.

#### THE BURNT SQUARE

consisted of five buildings, I believe. The southern end of the row was owned by Dr. Roach, a prominent physician of this county, who occupied a portion of it for an office, and the north end was an hotel building, at which many a traveler had "lodged and fed" with the genial and hospitable landlord, Charlie Foston. In the intermediate space between the hotel and Roach's office were three drygoods stores.

Mrs. Charles Forson, the wife of the hotel propreitor, had been ill for some time previous to the fire, and suffered from some temporary aberration of mind, her brain oc-casionally taking flight, leaving her for a space in a kind of somnambulistic or trance state, during which time she would repeatedly prophesy the burning of the building in which she lived, and would beg and plead with her husband to move out, assuring him if he did not that his goods, and chattels and perhaps the inmates of the house would be burned up. In her moments of consciousness she would also urge upon her husband and friends who occupied the same square to remove their wares, saying that she knew and felt that the destruction of the building was inevitable. No attention was paid to her imploring appeal, all thinking that her utterances were simply those of a deceased mind and consequently not of a deceased mind, and consequently not

entitled to any consideration.

These prophecies were made and repeated frequently for several weeks prior to the burning, and there were a few superstiously-inclined people in the neighborhood who could not free their minds of a vague dread that something might happen, sure enough. that something might happen sure enough. Still nothing was done, and the occupants of the fated, doomed buildings rested easy, and paid no attention to the warnings of Mrs. Forston, which fact greatly troubled her and served to increase her suffering. Three days before the fire she rallied and made a more earnest request than ever for all to leave that square, and implored her husband for the last time to heed her warning. He tried to assure her that there was no danger and that she was delirious, and begged her to dismiss the matter from her mind.

On the night of the fire, past the hour of midnight, there were in the room with the sick woman Chas. Forston, her husband; Mrs. Vaughn, wife of the Methodist minis-ter at Salvisa; Mrs. Smith and Mrs. Surterup with her. Mrs. Forston suddenly sprang up in her bed, and addressing her husband, said: "Charles, for heaven's sake go and stop those I two negroes from setting fire to the store. I can see them this minute in the back of the store, next to Dr. Roach's

# KINDLING A FIRE WITH COAL OIL.

Go, go, for mercy's sake and stop them, or we'll all be burnt up. I can see them plainly. They are two copper-colored negroes, and the store is burning—go, for the Lord's

As usual, the hearers thought she "was ut of her head." She might have been! There were several stores intervening between the room where she lay exhausted in her vain efforts to get her husband to move out, arrest the incendiaries and save the building and the place where she located the fire. However, it was but a few minutes after her final appeal that the flames burst out at the very spot she had described, and the whole block was destroyed, many of the details of the burning and removal of the goods happening exactly as she had foretold

that they would No further trace of the incendiaries has been discevered than the meeting of two copper-colored negroes golloping toward Harrodsburg, while the fire was in progress, by a gentleman who was returning to his home at Salvisa. The whole community is, however, now of one opinion—that the fire was the work of those two negroes, whose object was plunder; but who they are or where they are no one even surmises,

that I am aware of. Mrs. Forston has rapidly recovered, and remembers with clearness all she said and felt about the fire, and says she had no control over her utterances; that what she foretold was by no volition of hers. She knew at the time what she was saying, but could not help it. The words came not only without effort of hers, but she could not prevent them, and she herself can only account for her prophesies by some super-natural power. In fact, she believes it was the work of the Lord, but there are some whom we have heard discuss the matter that believe it was a spirit speaking, making Mrs. Forston the medium. But such are the facts as believed by all who know the parties mentioned above, who will make affidavit of these facts.

To triumph over our passions is of all conquests the most glorious.

A lie will die of neglect sooner than in any other way. The only reason why some lies grow so large and stout is that every. body pets and feeds them.

A domestic writer says: "Every country girl knows how to color red with madder." This must be an ethnological fact, as we have noticed that girls, the madder they get the redder they are.

The man who has never tried the com-panionship of a little child, has carelessly passed by one of the greatest pleasures of ife, as one passes a rare flower without plucking it or knowing its value.

When the thoughts are not employed on things, it is usual to turn them on persons. A good man has not the leisure to be censorious; so that censure or tatiling is the property of idleness.

## RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Household.

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

Two hands upon the breast and labor done, Two pale feet crossed in rest—the race is won; Two eyes with rain-weight shut—all tears cease, Two lips when grief is mute and wrath at peace. So pray we often times, mourning our lot, God in his kindness answereth not!

Two hands to work addressed; aye for his praise Two feet that never rest—walking his ways, Two eyes that look above—still through all tears, Two lips that breathe but love, nevermore fears, So we say afterward, low at our knees, Pardon our erring cries, "Father, hear these."

'The name of Dora d' Istria is known in all civilized countries as the nom de plume of Helena Ghika, the Princess Marsalsky, a native of Bucharest, Wallachia. This remarkable woman has a reputation confined to no clique or ism since her culture and sympathies are alike broad and deep. Among several highly interesting accounts of her which have been given by those who are so fortunate as to have made her acquaintance, I find all agree in relation to her extraordinary accomplishments and worth.
Our correspondent, Mrs. W., who visited her in her own home, says, "I have never seen her equal in beauty, elegance and profound and versatile acquirements." Miss Kate Sanborn is equally enthusiastic, judging her by letters received from her for several years. several years.

Mrs. Ellis, of Boston, some time since gave an account of Madame Dora in Scribner, which is the best narrative at my command. She says: "In Europe she is every where known, loved and admired. As an authoress, philanthropist, traveler, artist, and one of the strongest advocates for freedom and liberty for the oppressed of both sexes, and of her suffering sisters especially, she is an honor to our time. The women of the old world have found in her a rowerful, sympathizing, yet rational champion.

'Her works embrace a vast range of thought and show profound study and industry. The subjects are many. They number about twenty on nationality, nine on social questions, and twenty on politics. Her travels fill fifteen books, and besides all this, she has published three romances and numerous articles for papers and magazines, though she is little beyond her fiftieth year. One of the best critics in Paris has said of her that each one of her works would suffice for the reputation of a man. As an artist, her paintings have been much admired. and some of her books are illustrated by her own pencil. On one occasion she received a medal in St. Petersburg for two pictures at the Exhibition of Fine Arts, called "The Pine and Palm," suggested by a poem

The Princess is the idol of her countrymen, who have called her, with the warm enthusiasm of their race, the 'Star of Albania.' Named by Frederica Bremer, the 'New Corrinne.' She has been invested by the Greeks with the citizenship of Greece, for her efforts to assist the people of Candia to throw off the oppressor's yoke, this being the first time this honor has ever been gran-

ted to a woman." Helena Ghika comes of an ancient noble race, who migrated from Albania to Wallachia two centuries ago. There the elective office of ruler or Prince of Bucharest was hesrowed on an uncle of the subject of our sketch, and there she was reared with the greatest care by her father and his brother. She is of Roman and Grecian origin, inheriting from both sides a taste for literary and ethical studies. Her first years were watched over by an English governess Since then she has learned to speak fluently seven different languages, beside Greek and Latin, and writes them as well. She is a member of many historical, philanthropic and scientific societies, and has even contributed an

important paper to the Social Science Asso-

ciation of our own country.

At the age of twenty, the Princess married a Russian, Prince Kaltzoff Marsalsky, but the marriage did not prove congenial, She lived with her husband for six years at the court of Russia, but her sympathies with free thought unfitted her for that autocratic and tyrannical government. Every thing there contributed to render her unhappy. The Empress remained friendly to her but the nobles were more royalist than even monarchy itself. When her native Wallachia was invaded by the Russians in 1853, she came near being exiled to Siberia with two other noble ladies who also dared speak in remonstrance of governmental crimes. But she was officially advised to travel, and gladly shook off the dust of that country forever. Since that period she has passed much of her time in Switzerland, sometimes vis-iting Italy, and in delightful retirement her books there being prepared for the press. The first work, "Monastic Life," was followed by several works on Switzerland, valuable as covering new ground, beside giving sketches of the patriots who have rendered that country as glorious as it is picturesque. Afterward she published many studies of life and literature of various European countries, including those southeastern provinces which are so little known, such as Roumelia and Bulgaria. These were followed by Oriental studies, published in Grecian. German and Italian reviews, and in several languages. After some volumes of travels, the Princess Dora settled in Florence, which still remains her home. On her reaching there, Garibaldi sent a public let-ter to the Italian patriots, announcing the arrival of one whom he had long reverenced and admired," as the champion of free thought and government. Italy confirmed his opinion in making her a citizen of the State, and many cities and societies have delighted to do her honor.

About the year 1860 appeared her "Wo-men of the East," a work which has been translated into several languages, and which exhibited the fruits of wide observation and study. There Russians, Hellenes, Turks and Albanese and Servians are depicted, and the book may be called a classic on the subject. Nine years later appeared her "Women in Asia." A sketch of Madame Dora published in a foreign review, says, "She is a lovely, powerful woman, glowing with health and spirit. Roumanians, Albanians, Greeks, Sclaves and Latins regard her equally as their own champion and citizen, because she has every where brought enlightenment. To the West she has made known the ancient tribes and civilizations of the East, and to the East the great nations of the West, because she comprehends that progress and improvement belong to all peoples and coun-

The Princess has written some forcible monographs on war, of which she has an enlightened horror, and in the Internation al Review American readers, a few years since, learned her views in a remarkable paper on "The Orthodox Church." Her archæological studies ally her with various

societies, and in knowledge of the history and language of Eastern Europe, she is only exceeded by a few specialists.

A few years before the demise of Frederica Bremer, Madame Dora met the Swedish Novelist at Athens, and this is what the latter writes, "That which I saw first in her was the woman of the world, still beautiful, with a well developed, strong physical frame, and a countenance whose refined features and handsome dark eyes, reminded me of the type of beauty which I had observed in the aristocracy of Roumelia.

I found a deeply sensitive loving, noble and even humble woman, a soul acquainted with suffering; a peculiar character of rare inner wealth and originality; a woman to admire and to love at once. As an author she is unquestionably one of the most important of the present day. There is something mys-terious and sorrowful in her history; study and work seem to be her only passion-her chief consolation and enjoyment. She is an extraordinary woman. Many sketches of her have been given, and numerous poems dedicated to the solitary, self-sustained author. One who has written her biography says: There is a romantic fascination about this woman's life as brilliant as fiction, but more strange in that it is all sober truth. Her career has been a glorious one, but lonely as her own pictured palm tree and oftentimes upheld only by her own consciousness of right. Singularly gifted by nature with mental and physical as well as social superiority, the Princess unites in an unusual degree masculine strength of character, grasp of thought, philosophical calmness and love of research, joined to an ardent and impassioned love of the grand, the true and the beautiful. She has the grace and tenderness of the most sensitive of women, added to mental endowments rare in a man. Her remarkable beauty is the result of perfect health, careful training and an active nature. She is a fearless swimmer, a bold rider and an excellent walker, all of which have greatly added to her active habits and powers of observation.'

Such a life tells its own story and needs no comments. Perhaps she has not yet attained her highest spiritual development, yet in aspiration, energy, strength, breadth and tenderness her "Soul is like a star and dwells apart," in which many of the potencies of womanhood have culminated in a splendid physical setting.

## BOOK REVIEWS.

THE HAIR; its Growth, Care, Diseases and Treatment. By C. Henri Leonard, M. A., M. D. Illustrated by one hundred and sixteen engravings. Detroit: C. Henri Leonard, Medical Book Publisher. 1880. Chicago: Jansen, McClurg & Co.

The subject is very thoroughly handled in this volume of over three hundred large 12 mo. pages, and many of the illustrations are excellent. The author has spared no pains in collecting from the works of others and arranging their thoughts with his own ideas into the text of his work. While taking up the hair in its chemistry, anatomy and physiology from its follicles and roots and tracing through the characteristics of its shaft, with all its peculiarities of growth, color and disease the author has so clearly presented his views as to not only render it a valuable work for the profession, but has also adapted it to the comprehension of nonprofessional readers.

His chapter on animal parasites, although not strictly confined to those in which the hair is involved, makes the work still more interesting and instructive.

says: "This coating of the hair is exceed-ingly thin, being but the 1-8000th of an inch in thickness upon the external shaft. Lower down, in the follicle, it is considerably thicker and softer and is in two layers at the lower portion of the root.

"Notwithstanding that this layer is so very thin, were it possible to remove it from all the hairs from the heads of the people of Detroit, and pile each layer upon the other, we would have a higher than Ossa on Pelion, for the mass of imbricating hair scales would measure over twenty miles in height. Or taking it from the head-hairs of the citizens of Chicago, and placing the layers edgewise, you will have a foot-walk over one hundred miles in length."

The work is made of historical interest in giving the ancient modes of dressing and wearing the hair; and furnishes various prescriptions for treating the several dis-eases and parasitic foundations in which the life or proper growth of the hair is involved. While we consider it a most valuable addition to the literature of the hair, and a work showing great research and investigation, we cannot but feel that in the department of treatment it falls short of its otherwise high standard of excellence. in falling to be sufficiently eclectic to take in the advanced ideas of remedial measures of the different schools of medicine; and in not condemning in toto the use of lead washes, which have often been known to produce dangerous consequences. However, with what we consider faulty in its construction in this respect, it is a most valuable and instructive work and will amply repay-not only a careful reading, but a close study.

PRACTICAL TREATISE ON NERVOUS EXHAUSTION, (Neurasthenia) its Symptoms, Nature, Sequences, Treatment, by George M. Beard, A. M., M. D., &c., 198 pp., 12 mo., New York: William Wood & Company, 27 Great Jones Street, 1880.

A chief part of the impress which Dr. Beard has made on the medical world, has consisted in a few leading features, viz.: in a greater and more frequent recognition of the nervous system as the seat and centre of disease in cases where many practitioners have treated the disease either as imaginary or voluntary, or having its actual seat in other parts of the body; in a greater and more frequent substitution of recuperative and dietetic means of cure, such as riding, travel, amusement, agreeable industry, social stimulus and mental relaxation in the place of the depleting and medicinal means, including in the latter term baths and laborious exercise, as well as bleeding, blistering, purging, mercury, vomiting, starying and pounding. These changes are very important, yet to many minds very indefinite and not always easily comprehensible in their application to special in stances; yet in the aggregate they amount to an important innovation on antecedent systems of cure and entitle Dr. Beard to the thoughtful attention of all who are aiming to counteract nerve exhaustion.

In general it may be said that he substitutes fatty carbonaceous foods and oil for lean, raw flesh and stimulating foods and drinks, and turns the patient's attention away from toilsome and exhausting to re cuperative and pleasurable forms of life and modes of exercise. He believes that the happy and well-fed patient, whose social and business surroundings are congenial, always gets well; and moreover, he entertains that notion so highly concilatory to nervous invalids, that not only do neryous invalids never die of their nervous

maladies, but as a rule those afflicted with the lighter forms of neurasthenia look younger and live longer than those who are free from nervous disease.

The strain and tension of American life, both in business and in society, are such that few persons escape suffering at some time, from some form of nervous exhaus-Those who read this book will often have occasion to suspect that this cause was largely operative in maladies which they have attributed wholly to other causes. It is intended equally for the use of the profession and the general public. While the author is a vigorous hater of the over use of medicines, it must not be imag-ined that he has any theory of healing without medicine; on the contrary his prescrip-tions as given in this book, glance pretty nearly over the entire pharmacopia, but steadily holding in view the principle that the only distinction between food medicine and poison, is not in the substance itself, but in its wise use or unscientific abuse.

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PRESS COMMENTS.

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Mr. Denslow shows great erudition and profound reflection. He has power to grasp each subject. The reader feels that a vigorous, well trained and conscientious intellect has been brought to bear upon the fundamental ideas connected with each theme and that the result is entitled to careful study.—Chicago Evening Journal.

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#### New Books Received.

From I. K. Funk & Co., 10 and 12 Dey st., New York, "Alfred the Great," by Thomas Hughes, the well known author of "Tom Brown's School Days," "Tom Brown at Ox-ford," "The Manliness of Christ," etc. No. 26 Standard Series edition, manilla cover price twenty cents.

"History of England," by Charles Knight. Vol. VII. Card Manilla cover. Price thirty cents. This great work is approaching completion, but one more volume remaining to be issued. English statesmen and critics speak in high terms of it, and eminent students in our own country pronounce it unequalled. As one reads it, he agrees more and more with the opinion of Lord Brougham, who, said of it that "nothing has ever appeared superior, if anything has been published equal, to the account of the state of Commerce, government and society at different periods." \*

# Magazines for June Not Before Mentioned

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—On the Creaking Stair; Cake Crumbs; Maid Cicely's Steeple Cap; Choosing "Abe" Captain; At Plymouth Oak Farm; There's more than one Way; Five Little Peppers; Grandmother's Cap; Our American Artists; The True Story of Simple Simon; Nursery Tiles; How Patty Curtis Learned to Sweep; A Bird Story: Two Young Homesteaders; A Fashionable Lady; Snap the Whip; Daisy's Bust; The Scarecrow; Concord Picnic Days; The Language of Ships; Professor M. P. Paul; The first Catchlof the Season; Daddy Long-legs; Tangles; Postoffice Department; Mu-This number contains a good many pretty stories and illustrations.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence: Editorial Notes: Miscellaneous Department; Grammar Department; Notes and Queries; Examination, College and Publisher's Departments.

The Herald of Health (M. L. Holbrook, M. D., New York). Contents: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

Andrews' American Queen. (W. R. Andrews, New York.) This Magazine is devoted to Art, Music, Literature and So-

# Magazines for May, Just Received.

The Southern Medical Record. (R. C. Word, M. D., Atlanta, Ga.) Contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

The Texas Spiritualist. (Chas. W. New-nam, Hempstead, Texas.) Contents: The Broken Hearted; Evidences of Inspiration of the Bible; Divinity of Christ; Bible Les sons in Spiritualism; Knowledge, Faith; The Chaplainey at West Point a Failure; Mrs. S. A. Talbot; Modern Skepticism; A Successful Materialization at Houston; Materialization in Hempstead; A Beautiful Phase of Mediumship; Medium's Camp Meeting; Col. Booth; Mrs. Eldridge; Celestial City; Light for All.

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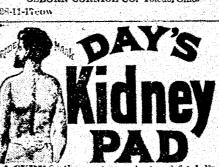
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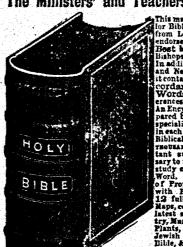
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CHICAGO, ILL., June 12, 1880.

The Phelps family-"The Gates Ajar."-"Spiritism.".

Most of our readers have heard of the early and remarkable spirit manifestations in the home of Rev. Eliakim Phelps, at Stratford, Conn., some thirty years ago. He was an eminent Orthodox Congregationalist, an able preacher, and a good man, settled over a quiet parish in a Puritan region, living in a large and amply furnished house, and blessed with an abundance of this world's goods. But strange things happened in that parsonage. When all were at church, leaving the doors and windows fastened, these were thrown wide open by some invisible power. Clothing laid away in trunks and hung up in closets was mysteriously hung on hooks in the front hall below stairs, and when the good man gathered it all in his long arms, took it up stairs, put it in closets and trunks, locked the door, put the key in his pocket and went down stairs again in less than half an hour, there hung every article he had just locked away! Spoons rolled up into balls and were tossed from the table at places, straight and perfect in a few minutes Clothing was stuffed and set around a room fantastic tricks had no end. The wonder spread, his clerical brethren came in and he said: "All this came without my wish or call, and if you can stop it, I shall be more than willing." So they met at his house to "exorcise the flends," not "with bell, book and candle" after the old monkish fashion, but with their Bibles, like good Protestants. "Resist the devil and he will flee from thee," is good scripture, and they joined for prayer. Bibles in hand, a score of grave and reverend divines sitting around the room. What legion of devils could withstand such saintly array? But, just as they had opened their books to read and pray together, one bulky Bible started from the lap of its reverend holder, and went straight and swift at the venerable head of a preacher opposite. Of course he dodged; his book flew at another saintly head, which dodged in turn, and for fifteen minutes there was most lively dodging of Bibles flying in all directions, and so ended the matter with the devil, or other invisible somebody. master of the field.

All this was the weird and mischievous side, with no serious harm done, but there were other aspects of this strange affair. In the clergyman's study, he would find slips of written paper; sitting by his desk writing, his ear would catch the faint flutter of paper in the air, and he would look up to see scraps of writing float down by his side. He would find blank leaves of books and sermons used in this strange way, and was obliged to leave loose paper on his shelves and table to save this mutilation of his writings. He never saw these strange epistles start from theirsplace, but spied them first in the air, or resting on his study table. Some of these were of special value and interest, and the fanciful tricks seemed to serve to call attention to these higher manifestations. The result of all this was that Dr. Phelps became a spiritualist, retained his position as a clergyman, and passed away, in the fulness of years to the higher life.

It may not be so well-known that his descendants inherit his ability, hold eminent place, and have expressed themselves on the facts and ideas of Spiritualism. Rev. Austin Phelps, D. D., a Professor in Andover, (Mass.) Theological Seminary, is his son. Andover Seminary is the modern New England orthodox school of the prophets, where they hold on to all that these times will allow of old Puritanism, and fit young men for the ministry. Dr. Phelps holds eminent place there, is able and accomplished, and of good personal character in private life. He married a daughter of Rev. Moses Stuart, a venerable and eminent Andover Professor, and Elizabeth Stuart, Phelps, author of that remarkable book

"The Gates Ajar," and of other notable books, is his daughter. Her writings show rare genius and inspiration, devoted and religious earnestness, practical sagacity and tender humanity. They show, too, that the experiences and thoughts of her revered grandfather, have impressed her deeply, for they are full of spiritual ideas, clothed in such language as to reach readers we can hardly approach.

What Rev. Austin Phelps thought of Spiritualism in 1872, may be gathered from his tract: "Spiritism:-what it is not," published by the Congregational Publishing Society in Boston from which we extract. He says: "Spiritism is not Science," and goes over a page or so to fortify an assertion not in accord with the long and careful experience and experiment of Wallace, Zöllner, Hare and other eminent scientists. He then says:

"Spiritism is not religion. It commends itself as feebly to the religious instinct as to scientific research. A system of religion, to be worthy of a sane man's faith, must, in the first place, be a system. It must have continuity. It must have a beginning and a middle and an end. A jumble of incoherencies commands as little honor from faith as from reason. Then it must also be from God. It must be worthy of God in its aims; it must be worthy of God in its revelation; it must be worthy of God in the occasions of its revelation; it must be worthy of God in the choice of its instruments; it must be worthy of God in the choice of its instruments; it must be worthy of God in its methods of working. Above all, it must be consonant with other revelations of God to mankind. God cannot contradict God.

God.

The modern soothsaying does not bear any one of these tests. As a source of religious knowledge, its witnesses contradict each other. The best that can be eaid of it, even on the credit of its own authorities, is, that it is a discordant muttering of voices from over the gulf which secludes us from the dead."

Of course he must have evidence, clear, abundant and tangible, that his religion is from God. Of course the witnesses of the so-called "religious knowledge" of Christendom do not contradict "each other." There is no clash and jargon of sects and creeds, conflicting and unlike, or, possibly Andover and Dr. Phelps are the only true church! He closes this part of the subject by saying: "Spiritism bedraggles our most sacred hopes of immortality." A strange, as well as vulgar assertion, since the only hope that Andover theology holds out to a vast majority of our race, is to burn in everlasting fire that God's justice may be satisfied!

The next charge is: "Spiritism is not good morals. Good men and women are among its believers, no doubt. Afflicted ones seek in it communion with their sainted dead, with no thought of wrong. Restless inquirers search it for some wiser adjustment of nature to the supernatural than they have found elsewhere, with no profane curtosity. Christian believers, of pure lives and Biblical faith, think they can accept a fragment of it here and there, in an celectic fashion, without damage to their holier experience. But after all, and to these exceptional believers it should be said in sad faithfulness, the drifting of this modern theurgy is to loose morals."

This expect the ways for some criticism of

This opens the way for some criticism of free love," which is all well, and in order, but the wholesale assertion of this drifting "to loose morals" is made without proofthe dogmatic and orthodox fashion. It comes with poor grace from the son-inlaw of Moses Stuart, who was a reverend defender of chattel slavery in this land, that "sum of all villainies" which made meal times, but dropped again to their | mockery of marriage, and trampled on womanly chastity like the swine in the old parable trampling pearls under their brutish to imitate kneeling figures at prayer, and | hoofs. Free love is no part of Spiritualism (is only a parasite or barnacle) but if it were, why judge a body of people by their worst, by evils which the larger part

deplore and oppose, and are uprooting. Let us judge orthodox New England bythe worst side of its creeds and deeds, and we could make up a fearful and shameful record of bigotry and crime; but it would be the shame without the glory, but a fragment of the truth, and therefore unjust and deceptive. For fair warning or criticism we should be thankful; but the lives of the great body of Spiritualists and liberal thinkers give refutation to pious slanders about "loose morals."

At length we are told that "Spiritism is not good sense," and Dr. Phelps says:

is not good sense," and Dr. Phelps says:

"The notion, for instance, that our philosophy is to be upreeted, our medical science to be shelved, our jurisprudence to be reconstructed, our Biblical religion to be antiquated, and our practical outlook upon life in this world and the next to be revolutionized by the 'circlee' and the 'mediums' and the 'clairvoyants' and the 'psychometricians' and the 'prophets' and the 'seers' who go up and down in these days,—what is it but the fantasy of an addied mind? Ignorant men may believe it till they know better. Billy women may be led captive by it till they are wiser. Sick nerves may dance to such music till their possessors get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds afflicted with chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and proportionstely thin. To these may as naturally be attracted a certain proportion of idle minds, and of those whose intellectual processes are tangled by their moral obliquities. But solid, soher, sensible men and women, whose fathers and mothers were of healthy stock, and who have inherited a right to large, well-balanced brains, "looking before and after," have no proper place in that assemblage."

After all this we need not marvel that he gives a "second part" of the subject, to show that "it is probably of Satanic origin,"a comfortable, yet senseless way of disposing of the whole matter.

We will not judge Dr. Phelps by his worst side only. If we did, he surely would be but a poor and senseless bigot, like many are, when they seek to serve the creed and

dogmas, which they call religion. Only last year he wrote an article for the Sunday School Times—"What do we know of the Heavenly Life?"

In this he says:

"As a consequence of freedom from the body, we may reasonably be assured of an enlarged range and an augmented intensity of; mental powers. A deeper insight into truth; riddance from painful doubts; the settlement of life-long inquiries; more profound sensibilities to truth; a more perfect ly balanced being, through and through and crowned by a more imperial will .... I conceive, that the exhilaration of perfect health, which some feel on the mountains or at the seashore, is probably some faint emblem of the permanent state of the soul when either disembodied or clothed in spir itual form. Youth, in its most irrepress ble and bounding overflow of energies, is a more truthful emblem still. The immortals, said the old Greeks, are always young With a surer faith may we believe this of the condition of a redeemed spirit in the life to come. We have no reason to mourn over departed youth. That form of the world's elegiac poetry is destined to become obsolete Our real youth is be-

youd the stars....The evidence is not small, that, in a life free from the limitations of sense, the soul's natural dominion over ma terial things will be grandly developed. Mind will probably be independent of the veto of matter. Our Lord seems to have possessed the power of passing through ma-terial obstructions without a rent or a break. Through closed doors and dense walls he passes with the ease of thought. Through angry crowds, whose every eye was fixed upon him, he slipped away invisibly....This is only an anticipation of the natural sovereignty of soul over matter. Angelic intelligences seem to have the same supremacy over material forms; assuming them and dropping them at will. All the Biblical hints of the life natural to spiritual being look to this as one of its conditions They suggest the query whether mind, af ter all, is not the only substance, and mat-ter the shadow. This is at least less improbable than the glum faith of material-ism. Trifling as this is, as a matter of spec-ulation only, it is fraught with magnificent probabilities, as it respects the range of activity and the usefulness and joy of re deemed spirits. The prerogatives of spirit nal being seem to be those of royalty over the material universe. Movement, with the spring and speed of thought, is among its possibilities. The most distant of the fixed stars may not be beyond the limit of its travels. Man's dominion over this earth, in toil and sweat and blood, is but a faint symbol of his easy and luxurious empire beyond its confines. The probability amounts well-nigh to certainty, that the immortal life involves an intensified consciousness of personal identity. And if of our own identity, then of that of depar-ted friends as well."

All this is good Spiritualism, and is not in accord with his picture of "Spiritism," or with old-time Andeyer orthodoxy. We reply to Dr. Phelps of 1872, by this from Dr. Phelps of 1879. The first is the voice of the theological Professor; in the last we hear the spiritual intuitions of the man, and the ideas of the great Spiritual movement, which permeate the very air, and which he utters in these golden words. So moves the world!

#### Rights of Seceding Majorities in Church Property.

Rev. Robert Collyer writes to the "late Rev." George Chainey, a crisp but kind and appropriate letter advising the latter not to try to use a Unitarian society or meetinghouse or Unitarian money or influence for the promotion of his new "atheous" views. Dr. Collyer does not stop to consider what may be the views of the "majority" of the church members or congregation at Evansville upon the question of going with their late minister out of Unitarianism into Atheism. This will doubtless seem to some of the members themselves, and, perhaps, to Mr. Chainey like overlooking the nob of the question, which in their minds, judging from their course, stands somewhat thus: What are the rights and duties of a majority, say of three-fourths, in a Congregational Unitarian church if they desire to take the church property and name with them, in following their pastor into Atheism. Of course their rights legally and morally are the same as would be those of three-fourths of an orthodox Congregational church following their preacher into Unitarianism.

At first sight it will seem to many that under the principle of the right of the majority to rule, the three-fourths ought to be permitted to take the church property, or at least to divide it, and the one-fourth whose views remain in harmony with those for whose promotion the church was organized ought to be content, if allowed to take out in the proportion that they have contrib-

Such an opinion, however, is equally incorrect in law and in morals. Its incorrectness arises out of another principle just as sacred as the rights of majorities, viz.: that those rights apply only where majorities are dealing with their own. Where the majority and minority combined are in a legal and moral sense merely trustees for others; no majority, not even a unaminous vote of those holding the property in trust, can sanction a breach of the trust but the cestuis que-trust or beneficiaries on whose behalf they hold it, must likewise be consulted. In the case of a Congregational church organized by charter into a permanent corporation, the cestuts que-trust are the corporation itself, and every person who has at any time in any way aided it by money or other donation in ever so small a degree or by services. A church like that at Evansville is the growth of many such donations extending over years; many of the donors have passed away, or are dispersed over the world and any consultation of the beneficiaries in this large sense would be impracticable and is never thought of. The vote of the existing membership of the church to convert it into an Atheous "Temple of Philosophy." if they please so to call it, is, therefore, not a vote among owners to do what they will with their own, but it is a vote among trustees to divert a trust fund to a new purpose. So the law\_reasons and so Mr. Collyer's letter; to Mr. Chamey assumes.

Mr. Collyer also alludes to the change which went on so extensively in New England a half century ago, of orthodox Congregational churches into Unitarian churches, without a surrender of church organization or church property, a change which transformed Massachussetts from an "orthodox" into a Unitarian State and completely subverted the original religious bias of Har. vard University. This change was possible only because it was gradual. Somewhat the same difference in effect between a gradual and sudden change or conversion, exists in the law of riparian rights. If a river sud denly by a freshet or other casualty take a new course, so that land once upon its right bank is now upon its left bank the property

gradually remove the same property from the right bank so as to land it all on the left bank it accrues to the owner of the left

This question has been up in so many hundreds of ways, and in so many cases and in the general "decline of faith" that is now so palpably felt on every side, is so certain to come up in many other cases like that of Mr. Chainey's that it cannot be amiss to have the principles governing it thoroughly understood.

Mr. Chainey's movement in withdrawing from Unitarianism, to get upon a platform which shall have no relic of the christian superstition, is one in harmony with the spirit of the age and is no more in advance of his time than Channing's Unitarianism or Paine's Deism were in their day. It is not necessary in getting out of bondage to spoil the Egyptians by any shade or grade of larceny whatever. Let the old edifices pass for a few months into the possession of the owls and bats, while the old congregations march out to worship the new light, in halls or without them. The people will soon discover the presence of the "divine fire." It consists simply in having some thing new, true and valuable to say. If Mr. Chainey has this, the army with its bands and baggage wagons will follow.

#### A Christian Verdict.

About two years ago B. F. Underwood was invited by a liberal society to give two lectures at Irvin Station, Pa. This village is in Westmoreland county, and in the centre of the most rigidly orthodox region in the State. A bishop of the Methodist Church had lectured there, and made "infidelity" the subject of severe criticism. The freethinkers thought their views and aim misrepresented by the representative of Christianity, and sent for Underwood to come there and put them right before the public. Weeks before the arrival of the materialist, the ministers of the different churches preached violently against "infidelity," characterized the announcement of an "infidel" lecture in that community as an insult to a christian people, and called upon the people to discountenance, and if possible prevent this piece of "infidel" effrontery. The school house-the only place to be had-was secured by the liberals from the president of the school board, who had always rented the building for lectures, and all necessary arrangements were made. Underwood arrived at the appointed time. The excitement was intense, and the ministers, forgetting their sectarian differences, united in using all their influence to stir up the pecple and prevent the use of the school house for the lectures. At the last moment the trustees had a meeting and adopted a resolution that the school house should not be used for Underwood's lecture. The president of the school board, although an orthoan agreement and made a contract with the liberals, as he had with others on previous occasions, and that he was bound by every legal and moral consideration to keep his part of the contract. Accordingly he gave the liberals written permission and authorization to take possession of the building. The lecture was given. There was no disturbance; no interruption even. The discourse, like all the lectures of Mr. Underwood, was radical in thought but mild in language. It was a presentation of the teachings of science from the materialist's stand-point, in contrast to the teachings of theology; and the orthodox people that yentured to attend probably heard more truth

during their entire lives. The next evening, a few minutes before the hour of the second lecture, Mr. Underwood, with two other gentlemen, was arrested on the charge of forcible entry and occupation of the school house for immoral purposes. Mr. Underwood was released to meet his other appointments, on giving the

on the subject than they ever heard before

required bail, \$500. This case was put off from time to time until last April, when it was tried at Greensburg, Pa., and the verdict was against the defendants, and damages found to the amount of \$125. The judge, an orthodox bigot, charged the jury that christianity being part of the common law of the State of Pennsylvania, the lecture, if it were antichristian, must be regarded as clearly illegal, and in that case the contract between the president of the school board and the liberal committee was rendered null and void, and they must find the defendant guiltv. And although there was no damage to anybody or anything, yet the jury named the damages at \$125, which, with costs, amounts to \$500. It is a clear case of persecution and we are glad to learn that Mr. Underwood has appealed to the Supreme Court of the State of Pennsylvania, which we hope will reverse this most unjust ver-

Mrs. Esperance, of London, England, is represented by the Medium and Daybreak as being a most excellent medium for phys. ical manifestations. That paper says:

."At one seance, a white draped figure began to peep through the curtains. Then it came close to the side where Mrs. Samuels sat, and made advances to that lady with apparent confidence and affection. The second spirit figure was one which showed herself at the central opening-a small, nest lady, who unwound the long white drapery from her head and bust, and showed her face and garments. "Yolande" was next seen squatting on the floor at the opening of the curtain, her brown, well shaped limbs being well defined in the moderate light used. As to light, it would have been adremains in its former owner. But if it to diffuse the rays."

#### Necesssity for Test Conditions.

The Harbinger of Light for April has a valuable editorial in which the following passage occurs, which completely covers the ground on which the RELIGIO-PHILOSOPH-ICAL JOURNAL has fought the battle against fraud, in favor of true mediumship. We congratulate the Australian friends in their clear and sharp discernment of the needs of

"We deprecate everything obtrusive in connection with Spiritualism, and hence give less prominence to the more sensational phenomena, principally on account of the drawbacks connected with it, ... not that we undervalue it in itself. We realize, however, the necessity in connection with all physical phenomena of the strictest test conditions, not meaning by this the submission of the medium to any condition the rabid skeptic or pseudo-scientific investigator may choose to impose, but such as will not conflict with the conditions essential to the production of the phenomena shall afford a guarantee to the public that such phenomena could not possibly be the result of physical agencies. Though this might limit the number of manifestations, it would materially increase their value, for every one obtained under such conditions would be of infinitely, more worth than ten occurring under conditions which left one single loop hole for fraud or trickery to enter in.

#### Mrs. Emma Hardinge Britten.

On Wednesday of last week, Dr. and Mrs. Britten reached Chicago on their homeward journey from Australia. It was expected that they would arrive some three months earlier, but their friends in San Francisco and along the route were so anxious to hear Mrs. Britten that it was with difficulty she could get away from the different points where she filled engage. ments. While in this city the travelers were guests at the home of the editor, where on Thursday evening, June 3rd, Mrs. Britten received her friends in large numbers, and upon invitation gave them a most eloquent and graphic description of her travels and experiences in far off Australia. She was urged by many prominent Spiritualists to return here and lecture during July, and has taken the matter into consideration. She speaks during this month, at Cleveland, Ohio, where she may be addressed in care of Mr. Thomas Lees, 105 Cross St.

Prof. J. W. Cadwell, a lecturer on mesmerism, and a Spiritualist of long standing, sends us a detailed account of the scandalous manner in which the notorious Holmeses are swindling the people of Baltimore and other cities with their "materializing" show and "test" (?) cabinet. Prof. Cadwell believes the Holmeses have lost their mediumistic gifts. He feels sure that he once saw the form of his father at their scance in Boston only a few months after he had passed to spirit-life, and he is equally sure that their present exhibitions are fraudulent. As Holmes and his wife have long since been proven most arrant swindlers, it is not worth while for us to publish the details in this instance; if people will be silly enough to patronize such tricksters, their "faith" is beyond the reach of reason and they must be left to swallow until they are surfeited. Those who want to see a skillfully conducted show in which nine tenths of the performance is ju gglery can continue to patronize the Holmes family; those who believe that Spiritualism is too serious a subject to be thus treated and who desire to investigate rather than pander to a morbid curiosity, will seek other

"Dr. Huntoon," whose varied experiences in tricking Methodist ministers, "exposing" Spiritualism, lying in jail, etc., have fitted him for a first-class dead-beat, has now turned his attention to feeding the gulls on the Pacific Slope, taking with him, it is rumored, a disreputable female who has figured conspicuously in the police courts of this city. He probably intends to play the part of a medium. In order that "Judge Lynch" and Spiritualists of the far West may know "Huntoon" when they see him, we will give a description of his personal appearance, as he is likely to assume a new name for each town he enters. He is of slight build, about 5 feet 6 inches in height, weighs about 125 pounds, has dark hair, and a pale, beardless face; has lost-the tip end of two fingers of one hand, usually dresses in black, is an inveterate smoker and at times very nervous. He is likely to disguise himself by changing his appearance to avoid detection, but the loss of the ends of his fingers marks him for life. He is without a single redeeming trait, and those who harbor him, do so-at their peril. He has some mediumistic power and supplements it by adroit mental jugglery and sleight-of-hand. Whoever shall be instrumental in giving him a permanent home in some penitentiary will deserve the thanks of the community.

D. M. Bennett, obscene letter writer, exconvict, and chronic beggar, is now begging money from his already well squeezed constituency, to pay his expenses to Europe to attend the Free Thinker's Convention, to be holden at Brussels. A. L. Rawson and other impecunious champions of Bennettism, are also imploring the "dear people" for money to send them along with their chief. How proud the Liberalists of America will be to have Bennett appear before a European audience, holding in one hand an execrable photograph of himself, as he appeared in his prison garb, such as he is now advertising for sale, and in the other copies of his "Open Letter to Jesus Christ." To make the effect still more striking, he should have pinned on his broad back, photo-electrotype copies of his obscene letters

to a young lady. With such an outfit he would convey to the cultured free-thinkers of Europe a true picture of the party he so well represents, and which the able Liberalist, B. F. Underwood, has happily styled the "rag-tag and bob-tail" wing of Liberalism.

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

Mrs. A. T. Anderson of St. Louis, lectured at the West End Opera House last Sunday. In this issue will be found an entertaining letter from our new Scottish correspond-

J. K. Bailey will spend a few weeks in the State of New York. Address him, until further notice, at Bainbridge, N. Y.

The second and third Sundays of this month, Bishop A. Beals holds a Grovemeeting a Chebanse, Ill. On the fourth Sunday he holds a Grove Meeting at Lowell, Ind.

John H. Cotton went to Los Angeles, Cal., last August from Sedalia, Mo., in a serious condition from lung trouble. He has gained thirty pounds in weight, and now enjoys good health, and intends to stay there.

Mr. Epes Sargent's health, which for some time was quite precarious, is now decidedly better. We know our readers will rejoice with us that this able advocate of Spiritualism is spared to do further effective work for the cause.

The second meeting of the First Anti-Vaccination Society of the United States of America, was held Monday evening, June 7th, at Clarendon Hall, 114 and 116 East 13th street, New York. Lecture by Robert A. Gunn, M. D., on "Vaccination a Fallacy and a Crime,"

James E. Rounds, of Morenci, Michigan, claims to be a remarkable medium. He has been a writing medium, has talked in different languages unknown to him in his normal state, different nationalities understanding what he said. He is now devoting his time to healing.

J. K. Hudson, Secretary of the Kansas State Agricultural Society, informs us that he has yet on hand for distribution a part of an edition of the abridged report of the "First Biennial," a book of 500 pages, containing statistical information in reference to agricultural matters in Kansas. Thosé desiring it can have it forwarded to them by remitting to the Secretary at Topeka, Kan., twenty cents to prepay postage.

The Woman's Suffrage Convention in this city last week was one of a series which that indefatigable champion of woman, Susan B. Anthony, has planned for the present campaign. The meetings were fairly attended and money enough taken at the door to defray expenses. Miss Anthony was well supported by such speakers as Mrs. E. L. Saxon of New Orleans, Mrs. Merriwether of Memphis, Miss Clay of Kentucky, Miss Cozzens of St. Louis, Mrs. Belva Lockwood of Washington, Mrs. Lucinda B. Chandler and Mrs. Spencer of Washington, and many

The city during the past week has been the scene of constant excitement; over 100,-000 visitors are estimated to have been in town, drawn here by the interest in the Republican Convention, and cheap transportation afforded by excursion rates. Every medium for spirit manifestations, of any standing, has been over-run with anxious inquirers and our office has been constantly thronged by friends and subscribers from Maine to California. Indeed we have been so interested in visiting with our numerous callers that it is with difficulty we have found time to do our regular work. Chicago is rapidly becoming the grand central point of America, and hence the best place for great enterprises connected with the spiritual movement. The facilities afforded for constant interchange of views with leading minds of all shades of belief, enables us to march abreast of the grand onward sweep of progressive thought, keeping us out of ruts and free from all danger of fossiliz-

There is to be a "United States Christian Commission Day at Chatauqua Lake, New York, August 7th, 1880. Gen. Clinton B. Fisk and the Fisk Jubilee Singers will be there. Philip Phillips, who sang "Your Mission" at a wonderful gathering in Washington, and was requested by President Lincoln to repeat the song, will be present and sing as of yore. The history of the Christian Commission is interesting. The annals show that over 5,000 persons shared the exposure and hardships of this benevolent work. The total value of supplies handled was \$5,478,280, not including the estimated services of the delegates. "Each delegate labored, on an average, thirty-eight days, at cost for incidental expenses of \$36.10. The field service of delegates was equal to the continuous labors of one man for five hundred and eighty years, or, with the added services of the permanent agents, six hundred and fifty-eight years." John O. Foster, of Downer's Grove, Illinois, is the Secretary.

Life is put together considerably like a set of harness; there are traces of care, lines of trouble, bits of good fortune, breaches of good manners, bridled tongues, and everybody has to tug to pull through.

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

To the Editor of the Religio-Philosophical Journal: The Editor-at-large, in a communication published in your issue of the 29th of May, indicates that his equanimity has been greatly disturbed by my criticism (in your issue of the 8th of May) of his remarks on the subject of tangible spirit materialization. He says that I utierly misapprehend ed the nature of his position, as defined in his Brooklyn address, a synopsis of which was furnished your paper by Mr. S. B. Nichols. Yet he does not attempt to point out wherein I either misapprehend or mis-

represented him. I took issue with the Editor-at-large on a single point only, to wit, his denial that spirits ever do tangibly materialize, and his assertion that such a phenomenon is impossible, because "incompatible with the laws of nature." I did not represent him as "disputing the correctness of what are called materialization," and hence in denycalled materialization," and hence in denying that he ever has disputed it, he travels out of the record, and makes a false issue. I was careful to say, that he denied "the possibility of a spirit materializing in a tangible form." I found him, as reported by Mr. Nichols, three times repeating this denial by the most unequivocal terms, and I quoted his reported quivocal terms, and I quoted his reported words, which I here reproduce: "I do not deny that a spirit can produce

"I do not deny that a spirit can produce an outline of the spirit form, but if you would place your hand upon it, it would pass through it like a cloud of steam."... "If it is really a spirit-form you see and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer."..."If any one says a spirit can come with bone, muscles and narvas. I say that is impossible. They and nerves, I say that is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit."

I do not think I misapprehended the meaning of the language thus quoted, nor do I perceive how any one having a knowledge of the English language could misapprehend it. Dr. Brittan does not now deny that he was correctly reported by Mr. Nichols, in respect to the above quotations. On the contrary, he says: "I find no fault with Bro. Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis." Now as the above quotations contain all the matter that I controverted, Dr. B. can have no ground for asserting that I utterly misapprehended his position, unless Mr. Nichols utterly misrepresented his language.

So long as Dr. B. assumes to occupy the position of spiritual Editor-at-large, his published essays and lectures will naturally be looked upon as in some sense authentic expositions of the prevailing doctrines and beliefs of Spiritualists. When, there-fore, he emphatically declares in a public lecture, that to be impossible which the great body of Spiritualists believe upon the highest conceivable human evidence, to be true, and which many thousands of them know upon the evidence of their own senses. to be true, I do not think the characterizing of his dictum as "dogmatic," is a very grave error.

Unless Mr. Nichols utterly misrepresented Dr. B. in the language I quoted and commented upon, I cannot see what ground Dr. B. has to complain of my comments. If Mr.: Nichols did not report his language with substantial accuracy, why does he not say so, and state what he did say and mean. If Mr. Nichols did correctly report the substance and effect of his remarks upon the controverted question, he cannot break the force of fair criticism by putting on egotistical airs, and affecting a tone of supercilious sarcasm.

If I misapprehended Dr. B's. position, it appears that I was not singular in that respect, for Mr. J. H. Mendenhall understood him just as I did, and in his communication published in your issue of May 15th, criticises him less tenderly than I did.

, J. J. C.

Washington, D. C.

Notes from Dr. J. M. Peebles.

In a recent letter to us, Dr. Peebles says:
"During the last of April and May I lectured thirty-two evenings out of thirty-eight in Stafford, Greenfield, Springfield, Eastville, Northampton and Enfield. Some of the Sundays I spoke three times. Days when not on the railroad, I read the proof-sheets of my forth-coming book to be ensheets of my forth-coming book to be en-titled: "Immortality—our Homes hereafter, with what a hundred spirits say about their Employments."

I have also in the press and nearly ready, "Spiritual Harmonies," a Song-book for Seances, Camp-meetings and Congregational Singing, with definitions of Spiritualism, and readings appropriate to funeral oc-

I am writing a biography of Signor G. Damiani (of Italy), a most devoted Spiritu-alist, as well as distinguished scholar and

The first three Sundays of this month, I speak to the First Society of Spiritualists in Philadelphia; and am engaged to attend the dedication of the new Spiritualist Church in Alliance, Ohio, the last Saturday and Sunday of the present month. I am engaged to attend the Camp meeting at She-Shawne under the auspices of Dr. Richardson and others, and also the Camp-meetings at Lake

Pleasant and Onset Bay. In consequence of William Denton's failure to visit Australia this season, as at one time anticipated, the Victorian Association of Spiritualists, Melbourne, have (by the last mails) invited me to fill another—the third lecture engagement with them. I shall come to a decision within a week or ten days; meanwhile I am not open for further engagements.

# Business Zotices.

SHALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an swered. Bend for explanatory circular.

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

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

Kidney-Wort, in hot weather sustains the system and keeps up the strength.

The Best.—The News, Danbury, Cone., says: "Warner's Safe Nervine is the best remedy for nervous afflictions the world ever saw." 28-15-16.

Gray hairs prevented, dandruff removed, the scalp closused, and the hair made to grow thick by the use of Hair's Vegotable Sicilian Hair Renewer.

JERSEY BUTTER.—Jersey Butter is all the fash-ion, and it has become so mainly because the makers have kept up a uniform color through the year, using artificial color when necessary. Dai-rymen who wish to be in the fashlen must use the Perfected Butter Color, made by Wells, Richard-son & Co., Eurlington, Vt.

New Perlications—are furnished by the World's Dispensory Medical Association, Buffalo, N. Y., and Great Russell Street Buildings, London, England, on terms to suit the times. A new edition of the People's Common Sense Medical Advisor, about 1,000 pages, nearly 200 illustrations by R. V. Pierce, M. D., post-paid, 51.50. Invalids' Guide-Book post-paid, 10 cents; Motion as a remedial agent, illustrating movement cure for paralysis, diseases of females, stiffened joints, club feet, spinal curvature and kindred affections, 10 cents; diseases of Generative organs, 10 cents; Catarrh, its rational breatment and positive cure, sent on receipt of one postage stamp. Address sent on receipt of one postage stamp. Address

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New England Spiritualists Camp Meeting Association.

New England Spiritualists Camp Meeting: Accordation will hold their Seventh Annual Camp Meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1830. Reduced fare from Buffalo.

Girculars containing full particulars sent on application by J. H. SMITH. Secretary, Springfield, Mass.

Quarterly Meeting in Michigan.

The Religio-Philosophical Society of Rockford, Mich., will hold its next quarterly meeting on Saturday and Sunday June 12th and 13th, next. J. P. Whiting, of Milford, speaker. A cordial invitation is extended to all loyers of free thought.

E. R. KEECH, Secretary. Rockford, Mich., May Sist, 1880.

Grove Meeting and Basket Picnic in Michigan.

The Michigan Mutual Benefit Association of Spiritualists and Alberalists will hold their second annual grove meeting and basket plenie, in the beautiful "Island Grove," at School-craft, Mich., on Sunday, June 15th, 189, at 10 o'clock, A. M. J. H. Burnham, of Saginaw City, and Mrs. R. Stepard, the well known and highly gifted inspirational speaker, will address the meeting. Mrs. Oile Child Denslow, of South Hend, will farnish music for the occasion. An admission fee of ten cents will be taken at the gate to defray expenses of the meeting. Special excursion trains are expected to run on the different railroads, notice of which will be given by posters.

Mrs. IDA A. MoLIN, See'y.

Meeting of Spiritualists in Mich-. igan.

The Harmonial Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 18th, 19th and 20th of June. Able speakers from abroad will be in attendance to address the people. BY ORDER OF COMMITTEE.

Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Wiltett's Statton, on the Bound Brook ralivod route to New York, 18 miles from Philadelphia, commences on the 16th of July next, and continuing to the 16th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day to Mr Francis J. Keffer, General Superintendant, No. 615 Spring Garden street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, eminent for fatent on the public platform will be engaged.

23 10 12

"JOSEPH WOOD,

Convention and Camp Meeting of Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair Grounds, at Lausing, the capital of the State, commencing Saturday, June 26th, and closing Monday, July 5th. The Camp Meeting will extend through the entire time, and will be devoted to social purposes, to the discussion of reformatory and liberal topics, and to a general agitation all along the liberal line. The Convention proper will meet on Saturday, July 3rd, and be in ression on Sunday the 4th. Its general work will be the discussion at aperfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal Leagues. Address, S. B. McChackin, Managing Secretary, Detroit, Mich.

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iewa and Southern Minnese-tawill hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., lowa, commencing June 30th, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles have been engaged as speakers. Mrs. H. N. Van Deusen, psychometric and business medium, and Geo. P. Colby, Clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 6 to 9 or 10r. M. Let all who can bring tents and hedding. Wood and hasy will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Eldridge, of Cresco; W. Nach and W. Biork, of Lime Strings, and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaursee and St. Faul R. R. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa.

Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rochester Spiritualists Association, a Quarterly Convention of Spiritualists of Western New York, will be held at Odd Fellows Temple, West Main Strict, Rochester, Saturday and Sunday, June 5th and 5th, commencing at 10 o'clock and holding three sessions each day. Mrs. Colly and Mrs. Taylor are engaged, and Mrs. Fox and G. W. Taylor are invited, and a number of others are expected.

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

J. W. SRAVER.
G. W. TAYLOR, Committee, MRS. WM, ROR,

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Agein, we would notify the Spiritualists and Liveralists of Viscousin that we are to have another of those grand three-day conventions in Omro, June 1820, 1821 Mills, 1823. Our last meeting was a grand success in spite of the elements, let's make this set in the cause of Spiritualism.

E. V. Wilson is engaged and will give a scance Esturday evening and another Sanday afternoon at haif post two o'closs.

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Every Spiritualist is r. quested to send the Sacretary the manie of every free Thinker, that they may be notified of the meeting.

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# Married.

Sunday Morch 28th, 1830, at the residence of Chas. R. King. Cleveland, Oswego Co., N. Y., by the Rev. Wm. Long, EUGENE MORENUS, of Cleveland, and Maria E. VanBlan com, daughter of Jacob V. R. VanBlarcom (deceased) of Patercon, N. J.

A novel and pleasing episode was introduced into the mildst of the ceremony. When the question was asked: "Who siveth this women to be married to this man?" the mother of the bride-a Spiritualist and medium—steeped forward, and taking the bride's hand, said:—"I give Maria to Eugene; and may the white-winged angel of peace hover over you both every hour in the future—every hour in earth life—so that you may both be ready, when the gate shall open, to enter into that brighter state of existence beyond this earthly life."

## Lassed to Spirit-Lite.

Brnjamin Fuenae was a native of Ohio, come to Iowa about 23 years ago, and presed to spirit-life, May 25th, in the 77th year of his ege. His remains were buried with mesonic honors, and a large concourse of relatives and friends were

Bro. Furnes was a man of sterling worth, incidensive, with a social and pleasant nature, and beloved and respected by nearly all who knew him. His enemics were tew indeed. He has been a devoted Spiritualist nearly ever since the advent of modern Spiritualism; has taken the Resigno-Philosophical Journal nearly ever since its first issue, and also the Bannes of Lings for a number of years. His faith was well founded, having for a number of years. His faith was well founded, having received many convincing tests from time to time, which was a great source of comfort to him in his declining years, and the theme gladdened his thoughts and lighted up his countenance with a brightness that no carthly subject could.

G. F. Miller.

Lettsville, Towa.

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"As is well known to the intelligent reader, M. A. (Gxon) is the nom de plume of Stahton Moses, Professor in the London University, at one of the adject supporters of Spiritualism in England; he with mark others of literary and philosophical habits of thought nave regarded Spiritualism as a subject which intend be studied after the manner of other scientific pursuits, and thus make popular. We are glad that he has not only seen but so foreibly expressed his idea of the situation.

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

#### Loneliness.

BY MRS. J. A. CARPENTER. I sat beside my window, From twilight e'en till night, And watched in lonely sadness The day's departing light.

I thought "in all the world wide, There's none so lone as I;" And yet I knew that loved ones Were kindly waiting by.

I listened to the night bird, His dull and plaintive cry, And thought, in the dismal forest There is one as lone as I.

I heard again in the distance, The garglings of a frog, While breathing forth his litany From his throne upon a log. Each sound that reached my window

Seemed the same sad tale to tell, That to all God's humble creatures The same sad lot befell.

But I know the thought was a phantom-Shade of a tale untruc— For an angel voice seemed saying "We are watching, dear, o'er you."

#### The Follies of J. Murray Case.

To the Editor of the Religio-Philosophical Journal: To use issue of the neutro-randsopatial contact.

In your issue of May 22ed I notice an article entitled, "Follies of Spiritualists," to which I wish to make some reply. The writer of the article referred to, starts out with this assertion, "I have never been anything but a Spiritualist," and "I have been influenced more or less by invisible have been influenced more or less by invisible agencies from my very infancy, yet during all these years I have never been able to detect or recognize any individual control, or know from whence or from whom this peculiar influence comes," and then after going on in this strain for awhile, he suddenly turns directly about, and not only proves by the rest of his article that he is no Spiritualist, but, also, that he knows very little, if indeed, anything at all of the subject on which he pretends to treat. He uses the phrase, "So-called trance mediums." It would seem that the gentle-men does not helieve in trance mediumship. I man does not believe in trance mediumship. I would like to ask him if he can tell me from what source comes the proof of Spiritualism, and by what agency do we get reliable spirit communica-tions, if not through the agency of trance medium-He would debar our relatives, as well as all the honored and illustrious dead of all times and ages from ever communicating with us. Allow me to ask him what spirit he would like to

have influence and control our mediums? Spiritualism as well as any other religion must have some foundation rock, some firm basis, without which no creed or doctrine, however plausible, can commend itself to the candid thinker; but it seems that Mr. Case not only destroys any such foundation, but declares himself a firm be liever in a creed which has no support outside the mere imaginings of his morbid brain, for he says, in speaking of being entranced, "I simply feel that my brain is illuminated." The mere statement that Mr. Case makes with regard to his being or having been influenced by invisible generate. ing or having been influenced by invisible agencies, should not be accepted as truth, simply because his assertions are entitled to no more credence than are the assertions of any other man who is writing upon a subject of which he has no prac-tical knowledge.

ticel knowledge.

Mr. Case also says, "I have long been convinced that all trance speakers who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception," and he says that you will find "their words, thoughts and centiments the same as in their normal state." Now, one thing to me is very evident, that Mr. Case has never even a medium in a perfectly unconscious state, and if he has witnessed such a phenomenon he does not days to own it, as such an admission he does not dore to own it, as such an admission would be virtually acknowledging himself an impostor and a fraud. Mr. Case, please answer me this one undeniable fact, whence comes the invis-ible power that takes possession of a little child and causes it to speak and to write in, to it, an unknown language, and using words that any

orator cannot excet and but few can equal?

Mr. Case furthermore says, When I see a book in which some spirit is assumed as author, I regard it, first as a fraud, and second that it may be expected to abound in unscientific and imaginary notions without any reason to substantiate them. Now it is not our intention to say anything at all derogatory to the common sense or intelligence which Mr. J. Murray Case is supposed to possess, but this we will say, that should we read the senfence referred to anywhere but in an article penned by him, we should certainly conclude that the author of it was, to say the least, very badly posted on the subject of Spiritualism, and a little lack-

ing in the upper story; because, in the first place, it sounds bigoted; secondly, it shows a lack of knowledge of the fundamental principles of Spiritualism, and lastly it shows a lack of common I would like to have Mr. J. Murray Case tell me

by what authority he calls all trance mediums liars and deceivers? It seems he is taking very broad grounds and assuming a great deal more than he would like to be called upon to prove. Who is this man that he dare slauder those who are the chosen vessels by which our relatives and friends as well as the illustrious dead commune with us.

One word in conclusion, dear Journal: I would like to ask Mr. Case, how were you convinced that all trance mediums were deceivers and frauds? Have you ever been a trance medium? and do you know this by an experimental knowledge? Please give this your earnest consideration, and answer without any equivocation if you have to employ as a help "spiritual inspiration."
A Trance Medium.

# Spiritualism in Texas.

John W. McDonald, a prominent Spiritualist of Texas, and with whom we are well acquainted, gives an account in the Texas Spiritualist of a seance he attended at Houston, Mrs. Painter, the medium. He says:

"Mrs. Painter was influenced by an Italian lady,

"Mrs. Painter was influenced by an Italian lady, once an opera singer. She was made unconsciously to play the plano and sing, and such a voice, and such singing and playing—I never heard better, and I have been to the opera in New Orleans, New York, Philadelphia, St. Louis and Chicago, heard the best professional people that ever stood on an American stage. Then Mrs. Painter returned to the table, where we sat joiner. Painter returned to the table, where we sat joined hands all the time, and we had spirits touching each of us frequently, and the call bell on the ta ble was rung in answer, one, two, three, and it was made to keep time and join with us when we sang. All this time Miss Annie was influenced to do her part—and it was a heautiful and grand part. After the opera Mrs. Painter returned to the table and was influenced by Mrs. Sullivan's sister and imitated her exactly and gave elegant tests and descriptions, etc. All of a sudden, Mrs. Painter told us to rise quietly and quickly go to the next room, sing and keep harmonious. Well, all things being fixed and a dark curtain put over the door, after we became quiet Dick Booth mate-rialized plainly. He showed his face, his mous-tache being plain to be seen by me as ever I saw it in this life."

# Letter from A Miltenberger.

BIR-You have two editorials in the JOURNAL of May 22nd., (I refer to "The Power of the Spirit over Matter" and the "Decline of Faith,") which are both very commendable for their tone and spirit; and in this connection, I wish to state—and that is the object of this letter—that you have facilities for reading the religious papers—which I would not if I could—and extract such matter as will interest your readers, showing them how the truth is slowly but surely growing in the minds of men, and I for one, can at least show my appreciation of it, by letting you know it, and thanking you for it.

#### Christian Spiritualism and Modern Spiritualism.

Over the signature of D. H. Hamilton an article appeared in the JOURNAL of May 23nd, asking for "some one to tell him the difference between christian Spiritualism and modern Spiritualism?

In his first paragraph he says:
"Wanted to know the difference between christian Spiritualism and any other Spiritualism; and if all kinds of Spiritualism do not relate through inherent law to a progressive immortality? and it so, is not all spiritualism of whatever name cone and the same thing in essence, and does it not grow out of the relation of spirit to matter in its various degrees of development?"

In attempting to answer Brother Hamilton, I assume not to dogmatize, or claim to be wiser than he or many others who are much more able to answer his questions than I am, yet I will try to answer a few of his questions according to my own convictions of truth, trusting that honest dis-cussion will in some measure result in the interest of truth. I concede there are two kinds of Spiritualism, which widely differ in their charac-ter and effect; or, in other words, two kinds of inspiration, the one emanating from the spirit of Christ, the other from the spirit of anti-Christ. Humanity is divided into two classes, the be-

lievers in religion, and the unbelievers; the be-lievers are those who are "saved;" the unbelievers are those who are "damned" or condemned. as Spiritualists know by experience that when we fully embraced the truth of the soul's immortality, we were then "sayed" from the dismal gulf of a cold and cheerless materialistic faith, in which we were blind and a stranger to the least ray of spiritual hope and comfort. All materialists live in a hell continually, and experience an unrest which is the "worm that dieth not and the fire

that is not quenched." Like the troubled sea they are busy in casting up mire and dirt. Modern Spiritualism has opened the door of sal-Modern Spiritualism has opened the door of salvation to this class and millions have entered and are saved by faith in immortality. A "Christian Spiritualist" is one who believes that Christ is the son of God, and that he "brought life and immortality to light in his gospel" and established in connection with his twelve chosen apostles the only plan of salvation by which man can be fully saved from sin. He taught that purity of life only opened the portals of the kingdom of heaven and that this purity can only be attained through the baptism of the Holy Ghost, hence the difference between christian and modern Spiritualism. "All Spiritualism is the same in regard to its connection with matter, but in regard to its effect and tion with matter, but in regard to its effect and character, it is as wide apart as the poles. I am aware that modern Spiritualism teaches the doctrine of universal salvation and endless progression for all, but from whence does this doctrine come? If I rightly apprehend it, it comes from those spirits who when in the body believed in that doctrine among which are, no doubt, a liberal sprinkling of scientific minds and great philosophers, so called, and who to day control the spir-itual rostrum. Let us hear from higher spirits before we form our opinion, for we may have much to discard when a higher light shines upon us; the history of the past offers no hope to Spiritualists through the medium of materialistic

spirits — Again you say: - "Catholosiem, Christianism, Armenianism, Swe denborgianism seem to me but a part of mod-ern Spiritualism, which the unsectarian Davis has completely reconciled in his Harmoni I Philosoand how it is that any modern advocates of Spiritualism based on law, science, anthropology, universology, and reason can narrow themselves down so as to be satisfied with the term christian Spiritualist, I can not see. Why do they? Will

somebody tell?" Spiritualism, by virtue of its profession of faith in immortality, has allied itself to every religious system, yet is not one with them; when it admits the necessity of the baptism of the Holy Ghost as essential to complete salvation, then modern Spiritualism and christianity will be one. S. D. W.

## Hark! Tis the Amazon Drum.

Mrs Matilda Joslyn Gage in a recent number o her paper, announces that if the Republican Na-tional Convention now in session in Chicago, shall not insert a plank into its platform, advocating woman suffrage, while there may be ladies whose sentiments are too inert for immediate action, yet she, Matilda J., is for immediate gore. minds the battle-snuffing war mares of her con-quering sex, that the Amezons founded the first republic, but by the pardonable rapidity of style which would naturally characterize a Zenobia or Joan of Arc, she omits to mention that this was the only republic ever presided over by a queen. Far be it from the critical and warlike spirit of Matilda J. to perceive that the myth of the Amazons or "breastless women," is a clever satire in-vented by the tyrant man, to inculcate in the infaut Greek female mind the lesson that to become warriors they must suffer the mutilation of all that is most tender and attractive in them as women. She knows better. She knows that all that is needed to secure to women the fond and affectionate concession of every prerogative, is that she shall rise up in her common manhood demand all of his rights in addition to her pre rogative, and ply the heart of man with repeated doses of information from the muzzle of a lady's revolver. A general St. Bartholomew's day for all recreant Republican and Democratic Congressmen. followed by a few first-class funerals, would set

tle the question. Mrs. Gage is on the right track. She has dis covered that human government, so far as men have ever had any hand in it, is founded on force, and not on compact, as was so extensively taught by sophists in the period of the Declaration of Independence. It is not only founded on force, but it s very largely run by fraud. This and this only is the reason why women have not been admitted into the keen and exquisite delights that are incident to standing in a line of boors and bumpkins for half a day in order to vote for some boor or bumpkin in the hope that he will ultimately vote for some gentleman you don't know, to fill an of fice, whose functions and requirements, you don't comprehend. Universal suffrage is vastly like Ingersoll's idea of prayer; it has fool at the bot-tom of it, a vacuum at the top of it, and a lie running between to keep up the connection. Such as it is, however, admission to its glorious rights is to be won not by bringing down heaven from above, but by raising hell from below. Men get their rights by fighting for them. Women get certain prerogatives, which in some cases work very well and in others are good for nothing, by coaxing for them; i. e., by making themselves amiable.

It is a simple question with women whether the rights they demand are worth the sacrifice of the prerogatives they enjoy. For it is a singular but irreversible law of the human mind, whether male or female, that while rights are only won by fighting, prerogatives are only bestowed in return for

devotion, kindness and service.

There is no reasonable doubt about the fact that the 20,000,000 women of the United States, by cutting off their right breasts so that there would be nothing to interfere with planting the butt of a musket firmly against their right shoulders, and by their firing off the musket at the right man, could in a single day become the mistresses of the country. The continuation of the population could be brought about, as it is reported to have been among the Amazone, by admitting the Gargareans of the surrounding nations once a year for one day only. The male children could be sent to the Gargareans or put to death. Some policy of this kind is imperatively needed to fill up our neighboring states of Canada and Mexico. We are glad to see that Mrs. Gage's attention has been strongly directed to the Amazon precedent and that she perceives the necessity for gore. When she has got the bull well by the horns we shall endeavor to report impartially the proceedings of the bull.

H. MANN.

# Sympathy for Prisoners.

To the Editor of the Religio-Philosophical Journal: To meet the expressed desires of the poor unfortunate prisoner, Abner Horton, as appears in your JOURNAL of the 24th April last, I herewith enclose to your address a postal order for three dollars, as a subscription to your invaluable paper

dollars, as a subscription to your invaluance to be sent occasionally to the prisoner.

With sincere wishes for yourself and the noble cause in which you are engaged. I am, dear Jan.

Abner Horton having been provided for we place this amount to the credit of Chas. Heltman, Michigan city, Ind., another prisoner who is auxious to read the Journal.

#### Brooklyn, N. Y. Spiritual Fraternity.

With the thermometer up into the nineties, it could hardly be expected that we should have but a very few at our meeting to-night, but our hall was well filled, and notwithstanding the unparalleled heat of the last few days, those present remained deeply interested to its close. Dr. Dumont C. Dake who who have constituted to the constitute of t mont C. Dake, who has recently moved to our city, had been invited to give some of his own personal experiences, which were deeply interest-ing. He then proceeded to show how earnestly he had tried to accept the creed of a sect brought up in the strictest orthodox faith, his parents being close communion Baptists. He gave a graphic account of his own development as a healer, and of the change that had taken place, not only in his religious belief but in his very life. He paid a high compliment to Andrew Jackson Davis and his earlier works, as aids in bringing about this result, and in a quiet and modest way, he told of his own magnetic powers as a healer, and how he was led from farm to city, and even told where he could find the dear companion of his life labors, through spirit communication. Among other incidents he related an interesting fact, that when the great fire was raging in Chicago, he was in New York city, and as the fire had swept over the part where he resided, he tried to get some information as to the safety of his home and of his wife whom he had left there, and through Dr. Slade he received a communication on a slate, and written without any human hands, assuring him of the safety of his property, and the loved ones surrounded by the devouring element. This was subsequently confirmed when telegraphic communication between the two cities were restored. The doctor occupied an hour in his narrative, and his remarks were listened to with profound interest.

with profound interest.
Dr. Tanner, of Minneapolis, Minn., was present with us to night. Dr. T. has been somewhat known by his interest in the "Mollie Faucher" case, and by his replies to Dr. Hammond's assumptions and egotism. He has visited Miss Fancher several times, and called upon her today. He told how he had been a materialist formany years and that he was a minit of the black. many years, and that he was a pupil of Dr. Richmond, who had the discussion with Prof. S. B. Brittan several years ago, in which the former stated the fact of witnessing with Hon. J. R. Giddings, wonderful physical phenomena at the residence of Capt. Cole. At the captain's house was a lady, a student of medicine, who in her study of anatomy, had a human skeleton, and it would take a musket, (several of them being stored in the house) and at command of the medium it would go through the military evolutions with correctness, and not only this would occur but the very guns themselves would also go through evolutions, and show an intelligence outside of any one visible.

The doctor gave many other interesting incidents illustrating how he had come to be a Spiritualist. He urged those who were in the Christian Churches to remain there and to spiritualize the same by their presence. He paid Prof. J. R. Buchanan a deserved compliment for his great labors in the cause of Spiritualism, and urged us all to live lives of purity and in accordance with the teachings and life of the lowly Nazarene. Dr. Tanner is a very interesting speaker, and we hope on a future occasion he may favor us with more

facts and experiences.

Wm. R. Tice gave also some very interesting experiences. He has given much attention to the phenomens, and has been the target for many months for the venom of the editor of "Mind and Matter," published by one Roberts, in Philadel-phia. This bitter and libellous attack was caused by Mr. Tice's efforts in Brooklyn and Philadelphia, in exposing one Alfred James. He stated that he had commenced a suit for libel against the editor of that paper. Mr. Tice gave an account of his having a scance with a boy medium in Philadelphia, at the residence of Col. S. P. Kase, where writing was produced from the finger of this lad, and also from his own, and that leaves and flowers of different colors would also be produced on paper by this boy simply placing his singer on the same. This was done in the light, and under such conditions as made it impossible

for fraud to occur. D. M. Cole was the last speaker. He said that he probably had less of personal experiences than many who were present, but he was glad to hear all of the speakers to-night, tell of the good that Spiritualism had done to him, in the unfold their moral and spiritual natures. He said that Spiritualism had been a means of great good to him, as it had caused him to grow, and he urged upon all who were interested in the phenomena to study the laws and principles by which they were governed and controlled, and if they turned their thoughts and efforts in this direction, that they would soon become an uplifting power in the land. A good many strangers were present and our meeting was marked as usual by close atten-

In behalf of our Fraternity I wish to thank the editor of the JOURNAL for his courtesy in publishing the weekly reports of our meetings. The writer knows that he has imposed upon his good nature by the leagth of some of the reports thus furnished, but the deep and general interest manifested all over the country in our work and efforts, is his apology, and he will try to condense these reports in the future, which at best are im-

Spiritualists every where, we thank you for your sympathy and interest in our Frateraity, and hope hundreds of like associations may be organ. ized on the same basis. When in our city, come and see us and help us by your presence, and mingle your magnetic forces with ours to aid us in establishing a true, rational Spiritualism all over the world.

S. B. NICHOLS, 467 Waverly Ave., Brooklyn, N. Y.

# The Methodist Book Concern.

A good Methodist, in a communication in an other column, solemnly arraigns the management of the Book Concern for printing in its job department, six or eight years ago, a work on Spirit-ualism. The Book is Dr. Wolfe's, and in it are narrated by Editors Pilmpton and Donn Platt, the startling experience of those religious investiga-tors with the medium Mrs. Hollis. That the narrative of Plimpton and Piatt and Wolfe, are not good Methodist literature is clear enough. There are times, though, when the regular publishing business of the Church does not provide sufficient work for the machinery and hands, and to give them employment, outside work is taken. It was perhaps, at such a time, that Wolfe's heresy was set up. Before books are printed the indorsement of editors as well as agents is required, but in the case of job work, not published or sold by the agency, supervision is naturally much less strict. That the affairs of the Western Book Concern have been administered on sound business principles, at the same time that important interests of the Church have been sided by its revenues, is ap-parent from the prosperous exhibit made elsewhere in the report of Bishops.—Cincinnati Ga-

"A Methodist of thirty years" criticises the "Methodist Book Concern" in the Gazette for publishing works designed to illustrate the truths of Spiritualism. In the publication of Dr. Wolfe's Startling Facts, the type of the "Methodist Book Concern" was never put to a more exalted use, or one more in harmony with Deity and the angel world.

We hope the time is not far distant when, illuminated with the light of the Harmonial Philosopby, the members of this same "Concern" will devote their energies exclusively to the publication of works designed to illustrate the heautiful truths of Spiritualism, thereby making amends for the immense amount of trash they have been instrumental in putting before the world, and placing themselves in harmony with John Wesley, who was a firm believer in Spirit communion.

When you lay the body of your friend away in the grave, it seems as if that was the end, and were it not for the silent monitor within the soul, we should say that is the end; but hope whispers of other days when the one laid away shall be seen, the voice now hushed shall be heard again, and the closed eye shall sparkle again.

#### Scotch Ghosts.

Hugh Miller, in his "Schools and Schoolmas-ters," gives an instance from his childhood which seems to rank him among veritable ghost seers. He gives a reminiscence of that night when in the wild and fatal tempest his father went down at sea. His mother had just received a cheerful letter from his father, so that there were no forebodings in the dwelling. She was sitting, plying her cheerful needle by the household fire; the ner cheerful needle by the nousehold fire; the door had been left unfastened, and she sent little Hugh to shut it; it was in the twilight. "A gray haze," he says, " was spreading a neutral tint of dimness over the distant objects, but left the near ones comparatively distinct, when I saw at the open door, within less than a yard of my breast, as plainly as ever I saw auything, a dissevered hand and, arm stretched toward me—hand and arm were apparently those of a female; they bore arm were apparently those of a female; they bore a livid and sodden appearance, and directly front-ing me, where the body ought to have been, there was only a blank transparent space, through which I see the dim forms of the objects beyond I was fearfully startled, and ran shricking to my mother, telling what I had seen; and the house girl, whom she next sent to shut the door, apparently affected by my terror, also returned fright-ened, and said that she too had seen the woman's hand."

In the University of St. Andrews a custom obtains that, on the death of a professor, intimation of the event is conveyed by messenger to the other members of the institution. In 1842, an aged professor was very ill, and his decease was expected daily. One of his colleagues sat down to his usual evening devotions with his household. His wife was reading a portion of Scripture when watch in hand, the professor asked her whether it was not precisely half-past nine. The lady taking out her watch, answered that it was. When the services was concluded, the professor explained that at the time he had interrupted the reading he had seen his siling colleague, who had signalhe had seen his ailing colleague, who had signal-led him an adieu. He felt satisfied his friend had then expired. Not long after a messenger arrived, reporting that Dr. H. had died that evening at half-past nine.

There is a singular story connected with the death of Mungo Park on his second great African expedition. His sister, Mrs. Thompson, lived with her husband on their farm of Myreton, among the Ochils. She had received a letter from her brother, expressing his hope that he would shortly return home, and saying that she would not be likely to hear from him again until she saw him on his return. Shortly after this she was in bed; she instantly saw her brother, the great traveller, open the door and walk toward her in his usual attire. She expressed her delight, sprang up from the bed, stretched out her arms to embrace him, and only folded them over her own breast. By the dim light she could still only believe that he had stepped aside, that he was, perhaps, joking with her; and while she was upbraiding him for retreating from her, her husband came into the room and assured her of her delusion. This was the last that was heard of Mungo Park; the date of his death is unknown. Mrs. Thompson is de-scribed as a shrewd, intelligent woman, not at all inclined to superstition, but she always believed

that his death took place at the time when she imagined he had returned to her at Myreton.

Some of the spectres, or visions, of the Highlands of the old time seem almost like allegories. A farmer, whose high character gave him great influence in his elevated hamlet, lost his children, one after another; at last he lost a little child who had taken great hold on the father's affections; the father's grief was intemperate and quite unbounded. The death took place in the spring, when, although the sheep were abroad in the more inhabited Lowland, they had to be preserved from the blasts of that high and stormy region in the cote. In a dismal, enowy evening, the man, unable to stifle his anguish, went out lamenting aloud; he went to the door of his cheen cote to aloud; he went to the door of his sheep cote to take out a lamb he needed, and he found a strapger at the door. He was astonished to find, in such a night, any person in so unfrequented a place. He was plainly attired, but with a countenance singularly expressive of mildness and be-neficence. The stranger very singularly asked the farmer what he did there amidst the tempest neficence. of such a night. The man was filled with awe, which he could not account for, but said he came

there for a lamb. "What kind of a lamb do you mean to take?" said the stranger. "The very best I can find," answered the farmer; "but come into the house and share our evening

"Do your sheep make any resistance when you take away the lamb, or any disturbance after-

"Never," said the farmer.

"How differently am I treated," said the travel-ler: "when I come to visit my sheepfold, I take, as I am well intitled to take, the best lamb to my self, and my ears are filled with the clamor of discontent by these ungrateful sheep whom I have fed and watched and protected."—The Leisure Hour

# Henry Slade.

A reporter of the Daily Dispatch, of Joplin, Mo., has been investigating Spiritualism through the mediumship of Dr. Slade. He says:

Dr. Slade is a man of rare personal attractions stands at least six feet high, and according to his own statement, is nearly thirty-seven years of age. He has been married but is now a widower, and was born and raised in the City of New York. He has been a medium ever since he can remem ber, and stated to the reporter that at the tender age of five, he saw the spirit of his dying sister arise from her death bed and ascend towards Heaven. He has been travelling as a medium for twenty years, and has visited nearly all the civil-ized parts of the globe.

A News reporter, who was present, addressed the following letter to his deceased father: Dear Father—Can you tell me the whereabouts of brother Thomas? An answer was immediately received to the

above, saying: Dear Son—Your brother Tom is in Australia

Let it be understood that Mr. Chatham had be lieved his brother dead, not having heard from him for a period of ten years. Just before the answer to the question was received, the presence of the spirit of the departed loved one was mani fested by two gentle raps, as though they were made by the hands of a loving mother, on Mr. C.'s shoulder, and who, upon receiving the same permitted a serious look to overspread his coun-

Mr. Carson of the *Herald*, wishing to learn the whereabouts of a friend, wrote the following to a departed friend:

Dear Friend-Where does Wm. Kelly live? An answer was shortly received as follows: Dear Friend—I am not able to inform you where friend Kelly is.

The Dispatch reporter wrote a message to his friend, whose presence was announced by gentle taps on his arms, and once, the chair on which he was sitting, was picked up and turned almost half round. A few seconds elapsed only, when the message quoted below was written and handed to the reporter, who had commenced to believe that his day of judgment was near at hand. The letter was as follows:
"I would like to talk more with you at some other time."

ther time." D. A. Cox.
Other manifestations were received that the Spirits were present. Rappings were distinctly heard in all parts of the room, and once the table was lifted from the floor.

Without doubt the doctor seems to hold a great power with those in the unknown world, and as the writing of the pencil on the slate could be seen and heard, the consternation of the reporters was great, indeed. And after receiving messages written in the old familiar style, and which they readily recognized as that of departed friends. readily recognized as that of departed friends they were satisfied that the doctor was then holding ameeting with the residents of that land "where the weary are at rest, and from whence no wanderer returneth, except in spirit."

The doctor picked up the accordeon and taking hold of the bellows side held it under the corner of the table with one hand, when the invisible musician began playing a fine selection of sacred musician began playing a fine selection of sacred music. Every portion of the key-board could be plainly seen and the keys could be seen moving, but no hand or device could be seen upon them. The "spirit" favored the astonished listeners with two selections, which ended the sitting and the reportorial trio emerged from the "spirit circle" with outless could are bly distanted. cle " with optics considerably distended.

#### Letterfrom W. Harry Powell.

To the Editor of the Religio-Philosophical Journal: In a recent issue of your paper there appeared an article written by one W. W. Currier, of Haverhill, a weak and malicious attack upon me! The facts that he stated are entirely untrue. I have been thoroughly tested by men of good judgment and ability, to which hundreds will testify. I attribute his foolish article to jealousy and malice, as he claimed his daughter to be the most won-derful physical medium in the world, "in the dark." Accompanying this, I send you a copy of the Haverhill Gazette with my challenge to the said Carrier, which he got out of by saying he was not a gambling man, and that I mistook my man altogether, which in one sense of the word, I did.

#### A CHALLENGE.

Editor of the Haverhill Gazette.—I hereby offer and send the following challenge to Walter W. Currier, of your city: I, W. Harry Powell, Slate Writing Medium of Philadelphia, will meet the same Walter W. Currier, in a test scance for the sum of one thousand dollars, the same to be deposited in the hands of Mr. Epes Sargent, of Boston; the condition to be as follows: W. W. Currier to have six representatives, I to have six persons I may select; my mouth to be tied up and left hand to be tied behind me, and any new suit to be put upon me; and a referee to be a professto be put upon me; and a referee to be a profess-or of any of our medical colleges, that is unknown to both of us. Should writing be produced the said Walter W. Currier to forfeit one thousand dollars, and I to lose the same amount in case we have no writing. By publishing the same you will oblige, yours respectfully,

W. H. POWELL,

Slate-Writing Medium of Philadelphia. N. B.—The professor to decide whether I am in my normal condition.

#### A Dream.

One of my neighbors, a lady, dreamed that she was sick (she is not well) and a lady came to her and handed her a bottle, telling her to smell of it, and that it would make her feel better. She was lying on her back with her infant on her right arm, and as she reached for the bottle with her left hand, she spilled some of the contents, which the found to be complete on the child's clothes. she found to be camphor, on the child's clothes. The family arose as usual, the child lying until breakfast was ready, when it awoke. Their girl twelve or thirteen years of age, went to get the child, when she exclaimed, "Mother, how strong it smells of camphor." Not believing it, she passed into the room and then realized the truth of her statement. The husband and all the rest of the family smelled the camphor. They tell me that they had not had camphor in the house for many months. The lady is in good standing in the Baptist church. Many more curious things the Baptist church, many more happened in the same family.

Chas. Clark.

## Notes and Extracts.

**Spiritualism** may be justly considered a leveler of old-time fortifications built by our fore-

Spiritualism is now, and ever will be the italizing force of the world, because spirit is

One of the most important things for the

vorld to learn is that there is no such thing as A heaven purchased by the labor, or suffering of another, would be too cheap to be worth anything.

By privations, disappointments, sorrow, hard-ship and much suffering, we learn how to appreciate blessings.

Since a true knowledge of nature gives us pleasure, a lively imitation of it in poetry or painting must produce a much greater.

Either the future or the past is written in every face, and makes us, if not melancholy, at least mild and gentle.

The science of astrology became in time a convenient engine in the hands of priests. They taught that gifts and sacrifices, praises and adorthe evil deities, whatever might be the directions.

To suppose that spirit life meant nothing more than a release from present difficulties, would be a very unsatisfactory termination of life's duties. If all cares and all the ties of friendship with the primary state of existence, then it would be of small moment whether the affections were cultivated or not.

Astrology is the outcome of astronomy. For thousands of years the world believed that the earth was the centre of a system round which heavenly godies revolved, namely, the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. Each of these heavenly bodies was supposed to exercise a certain influence on mankind, malignant or beneficial. The names of many of these influences have become fossilized in the English language. We use the words mercurial, martial, jovial and saturnine, without reference to their astrological origin. In ancient times each of these influences was identified with the heavenly body, and more or less personified and delfied. A day was ket apart for the worship or propitation of each. This led to the institution of weeks, with the worship of the Sun on the first day of the week. Four weeks made up a moon or a month; and for a long time twelve moons were supposed to constitute a solar year.

As the Pyramid is the mathematical embodiment of ancient scientific theology and prophecy, so the mysterious Sphinx is the interpretation of the mystery of mind in its operations through matter, and was a mechanical contrivance so constructed as to enable spirit voices to be heard up-on the outward air by those who would fain consult the oracle. As the Delphic oracle in Greece was said to speak, so the Egyptian Sphinx was made a medium of communication between the spiritual and mate ial worlds. It is absolutely spiritual and mate ial worlds. It is absolutely possible that 'ere long similar wonders will have been outwrought in this land. All the wisdom of the Orient is at this hour flooding the Occident with spiritual and intellectual light. Reason discovers the form, calling to her aid Astronomy, Chemistry and the exact sciences. Generally she explains the shrine of the spirit; but Inspiration's sacred province is to act as interpreter, voicing the thought that designed the structures, interpreting the mystic degrees of life there shadowed forth. Eminent scientists have seen in the sarcoorth. Eminent scientists have seen in the sarcophagus only a measure for grain. The discerning eye of the spirit peers back over four thousand years of earthly time, and sees in it a wondrous tomb, not indeed the sepulcher for the lifeless body of a defunct monarch, but a bath in which the novitiate must be plunged when he had overcome the seductions of the flesh, emblematizing the death unto sin and new birth unto righteousness.-W. J. Colville.

Im searching for the origin of mythological legends and mysteries, as well as for the more simple forms of fetish worship, antiquarians and philologists easily reach the point where their sciences meet. Having made it clear that all na-tions which have attained a certain degree of civilization, have the same delties under different names, with such light varieties of function and character as can be traced to the circumstances of their origin, archæology and philology have relegated them, with few exceptions, to the forces of Nature and the movements of the heavenly of Nature and the movements of the heaveny bodies. The fetish worship of uncultured tribes has till very lately been believed to be a simple adoration of stocks and stones, of animals or of the most barbarous idols. All these opinions are, however, undergoing a change. Professor Max Muller, in his recent lectures, has shown that a spiritual idea may be found under the lowest fespiritual ides may be found under the lowest le-tish worship, and though he has not entered into the origin of symbolism, has proved that the out-er form in most cults is only the outward and vis-ible sign of a visible truth. Mr. Gladstone has given great help towards the next step in the study of mythology by his learned and most in-structive comments on the imagery of Homer. But I think a new light will be thrown on all matters belonging to mythological and inspired matters belonging to mythological and inspired writing, by the application of our knowledge of mesmeric and spiritual phenomena. If this does not help us to interrupt all that has hitherto been puzzling, it will at any rate enable us to under-stand much that has been held doubtful, and also much that is thought to have been given as literal history.

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COUNCIL BLUFFS AND OMAHA LINE.

Leave. 10:30 a m*	Pacific Express	Arrive.
9:15 p m+	Sloux City and Yankton Express Omahs and Night Express Sloux City and Yankton Express	*3:40p m
0;30 a m* 9:15 p m†	Dubuque Express, via Clinton	*8:04 p m

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10:15 p m\* Freeport, Rockford & Dubuque...
12:90 m\* Einhurst Passenger.
4:00 p m\* Lake Geneva Express.
5:15 p m\* St. Charles and Right Passenger.
5:30 p m\* Lombard Passenger.

6:15 p m Junction Passenger..... Nors —On the Galena Division a Sunday passenger train will leave Eigin at 7:50 a.m., arriving in Chicago at 10:15 a.m., Returning, will leave Chicago at 1:15 p. m. MILWAUKEE DIVISION.

	Depot corner Canal and Kinzie streets.	erendek.
8:00 a m	Milwaukee Fast Mail	4:00 pm
10:00 a m	*Milwankee Express	7:45 n m
5:00 D III	*Miwaukee Express	1*70:20 a m
9:10 p m	Winnetks Passenger (daily) Milwaukee Night Express (daily)	15:40 pm
<b>WILWA</b>	UKEK DIV'N LEAVES WELLS 82	r. DEPOT
11:30 a m	Lake Forest Passenger	2::0 p m
A:IU P I	Kenosha Passenger	19:00 8 20
5:30 p m	Winnetka Passenger	12.00 D III
6:15 p m	Lake Forest Passenger.	*7:55 8 7
11:00 pm	Lake Forest Passenger	*10:00 m

WISCONSIN DIVISION.

	Depot corner Canal and Kinzle streets.	
9:90 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:55 B T
4:45 p m*	Fond du Lac Passenger	10:45 a m
5:40 pm*	Desplaines Passenger	*7:30 a n
6:30 p m*	Barrington Passenger	*8:15 a n
9:00 p m+	St. Paul and Minneapolis Express	87:00 a m
0:00 a m	LaCrosse Express	4:00 p m
9:00 p m+	LaCrosse Express	87:00 a m
0:00 a m*	LaCrosse Express. Winons and New Ulm.	4:00 pm
9:00 n mt	Winona and New Ulm	87:00 a m
9:00 pm;	Green Bay and Marquette Express.	16:45 a n
*Except	Sunday, †Except Saturday, †Daily,	Excen

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12:30 p m   Council Bluffs Fast Express	43:40 p
Kansas City, Leavenworth and Atchison	10.30 P
Tours City, Leavenworth and Accinson	
12:30 p m   Fast Express	†3:40 p
5:00 p m+ Peru Accommodation	1110:20 2
10:00pm++ Council Bluffs Night Express	16. 20 a
Kansas City, Leavenworth and Atchison	40. 40.
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0:00 pm †† Night Express	16:20 a
BLUE ISLAND ACCOMMODATION	
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11:30 p ms Accommodation	11:00 5
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	press, via Main Line	*8:00 p m
9:00 p m*	Kansas City Night Express	17:25 a m
9:00 a m*	Mobile and New Orleans Express	8:00 pm
9:00 a m	Peoria, Burlington and Keokak Fait	Targett Plant
	Express	48:40 p E
9:00 pm;	Springfield, St. Louis and Texas Fast	91 W 5
	Express, via Main Line	7:25 a m
9:00 p m;	Peorla, Keokuk and Burlington	7:25 8 77
12:90 p m	Pekin and Peoria Express	*8:00 p m
9:00 a m	Chicago and Paducah R. R. Express	8:40 p m
12:30 p m*	Streator, Wenona, Lacon and Washing-	
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Continued from First Page. Thus speaking, mighty Hector took sgain His helmet shadowed with the horse hair plume, While homeward his beloved consort went, Oft looking back and shedding many tears. Soon was she in the spacious palace halls Of the man-queller Hector. There she found A troop of maideus—with them all she shared Her grief; and all in his house bewalled The living Hector, whom they thought no more To see returning from the battle field. Safe from the rage and weapons of the Greeks."

At the period at which this touching scene of marital love is dated Solomon was hving as one biographer reports with his 700 wives and 300 concubines and as another avers with his thirty wives and sixty concubines. The entire Trojan war was fought by the Greeks in defence of the sanctity of the domestic hearth against the seducer, and by the Trojans, in defence of the unacknowledged right of a wife whose affections are unfortunately transferred to another than her husband to follow the overruling voice of affection even in the teeth of the law of marital fidelity. The Trojans defended it with becoming shame and with the feeling that honor required them to defend the wrong. Its very plot and fundamental ideas imply a degree of culture and advancement for women which neither the Jews of the age of Solomon nor of the period of Jesus could have understood. It is easy to see, therefore, from whence modern christianity derived its standard of womanly dignity and marital fidelity; for it has made no advance whatever upon the standard which Homer portrays. It is in the blood of the Aryan races and not in the examples or precepts of the Semitic scriptures. These never recognized the affections of woman as having anything to do with marriage itself, and still less with divorce.

## A Reception to Mrs. Nellie T. J. Brigham.

A reception was given to Mrs. Nellie T.J. Brigham at the residence of Mr. Henry J. Newton, 128 W. 43d street, New York City, Saturday evening, May 29th. The parlors were well filled with well-known representatives of the cause, among them Mrs. Hollis Billings, the medium heroine of Dr. Wolfe's "Startling Facts," now located at 307 W. 48th street; also her daughter, Miss Hollis; Mr. Thomas Gales Forster, the lec-turer, and his lady; Mrs. Brigham, Judge E. S. Cuiver, Dr. Mansfield, the spirit-post-master, and lady; Dr. Brittingham and lady; Mrs. Orans and daughter; Mr. Leech, W. C. Cosmopolitan Society; Mrs. Leech, Mrs. Reid, of Hartford, now located here; Mr. Holmes, Mr. W. H. Powell, the dexterous slate-medium; Mr. Taylor, Mr. Hoffman, Hon. J. L. O'Sullivan, et al.

The time until midnight was pleasantly employed in reunion of absent friends, refreshment and literary exercises, the latter

1, recitation, "Tom's Little Star," neatly rendered by Miss Maud Stuart; 2, "The Boot-Black," clearly intoned by Mrs. Brittingham, an excellent psychometrist and unprofessional medium; 3, "The Naughty Little Girl," by Miss Stuart; 4, poem by Mr. Holmes; 5, remarks by Mr. Forster; 6, "Aunt Tabitha," by Mrs. Brittingham; 7, ems, sudjects from the con pany, by Mrs. Brigham, her facility and fertility as usual exciting admiration. Time will not allow me to reproduce her lengthy address and impromptu poetry, but I append the following extract from my notes of the address of Mr. Forster, who, we judge, unlike the scriptural prodigal, in his absence abroad was wise enough not to eat the husks, but to kill one of the pigs:

You are interested in the investigation as Spiritualists, of the grandest theme that ever agitated the minds of men or angels. A belief in the fact that spirits can communicate with mortals originated in the affections. We all know at the present time that reason teaches it; that philosophy demands it, and that science sanctions it Nevertheless, it was the longing for that which had enlisted our sympathies and our love, that primarily established this great truth in our nature. Spiritualism, therefore, may be said to be a religion of the heart, and belonging to the heart, it has made such rapid strides that now in the thirty-third year of its inception phenomenally, it is the theme of public thought, subject alike to ridicule and to reverence. That it has met with ridicule we all, alas, know but that it likewise demands reverence, we also know, from the fact that the human heart still clings to it, despite ridicule and contempt, and still feels it to be a means of development through the instrumentalities of this glorious and beautiful religion which, I trust, we all profess.

"There are to-day upon this continent. to say nothing of other lands, a million families in which they have the evidence of immortal life; through the instrumentalities of Spiritualism, there are many millions of human hearts that are rejoicing with a most holy joy; and neither the sophistry of the materialist, nor the fanaticism of the theolegian, can mar the beauty of what these hearts believe to be a divine revelation. The facts of Spiritualism have not only af fected mere external action, but they have taken hold of man's highest nature, and that which originally appealed to the affections, has become a part of the whole man so that if martys were called for to-night this land would be full of them, thank God because that which is born of affection must live, and will live as long as love itself shall reign.

"But Spiritualism appeals not only to the affections, but men and women, reputed to be wise, jadicious and farseeing, stand ready with the reasons for the faith that is in them. More of this class to-day, I presume it may be said, mark the progress of this movement than any other, so that Spiritualism is not merely an ephemeral superstition, as has been said, appealing alone to the affections, but it claims to be able to satisfy the mind of the philosopher, the statesman, or the jury. Science and philosophy both are doing the best they can to measure it, and what is more, it is growing broader and developing higher and more profound the further the investigation is pursued from the point of original incep-tion; and that is the true test of any sci-

"Spiritualism, then, my friends, as I un derstand it, of course exists as a scientific fact, a philosophical truth and a religion of the heart, and as such it underlies and overtops all other human interests, and as such it refuses to be tested by individual idio syncrasy alone, nor will it be responsible for any such individual idiosyncrasy; it claims that its entire basis shall be investigated by every rational mind before that mind presumes to denounce it.

"When Jesus, of Nazareth, said that his disciples possessed that which the world could not give, nor take away, I feel in my own soul, that he but spoke that faith which to-day is the claimed possession of the Spiritualist, which enables a man to be conscious of its possession, and certain of its attainment. The grand aim of our religion, my friends, as I understand it, is the emancipation of the human mind from the thraidom of the past, from the terrible thraidom of the ecclesiastical past. Spirits teach that the individual man or woman must pass judgment for himself or herself, as to the soul and its destiny; that we can best please God by being true to ourselves; that we can attain the millenium of true joy by listening to the solicitations of brotherly love and kindness, and what the Galileean carpenter taught. Spiritualism teaches, that man is greater than the servant; that man is greater than cathedral or church; that he is greater than the priesthood or the law; and it is the mission of Spiritualism to seek to overthrow all over oppressive creeds, and invite every human heart to make a religion of facts, based upon the ministry of angels and the common father-J. F. SNIPES. hood of God. 87 Leonard street, N. Y.

## TO THE MEMORY

Of Father Thomas Wentworth, who Died April 28th, of Congestion of the Brain.

Mr. Wentworth was 88 years, 11 months and 2 days of age, and preserved his mental faculties to the last. At the great spiritual gathering last year, in the grove owned by one of his sons, well do I remember how he sat on the rostrum near me during my lecture and the refined and harmonious influ-ence he imparted. I could not resist alluding personally to him as an example of the nobility of character imparted by free thought. This is the story that was told me: The State offered a certain grade of land at a nominal price to those who would improve it. Father Wentworth had a farm, but not large enough for his increasing family. A lot of this government land adjoined his, and he thought he would avail himself of the opportunity. He went many miles over the almost impassable roads to the county seat, and secured a deed of the desired land. On his way home the thought came to him that the government designed this land for those who had none, and that he, having already a farm, had no right to it. His compunction grew stronger, and before he reached home it became conviction. He told his family, and wife and friends interceded. No sophistry could turn him aside. He passed a restless night, arose early, and true to his sense of right. although at a great sacrifice, he returned and threw down the deed with the full price, and demanded a new title.

He was one of the early pioneers in the wilderness of Western Ohio, and his large family of sons and daughters are among the leading citizens of Hicksville and Antwerp, and retain the sterling sense of justice and right of their venerable father.

A little while before his death, Father Wentworth wrote the following to be read at his funeral. He read all the spiritual journals; the Banner of Light he subscribed for from the first number to his death. Spiritualism was the bread and wine of his life, and if such glorious spirits as his are consigned by an unjust theology to the flames of hell, hell must be the most desirable of future abodes. Like sheaves of ripened grain the reaper gathers into the spheres, and when we know how all our sainted dead overshadow us, toilers of earth; when we feel that their invincible power is around and above us; that we are sustained in our weakness by their angel strength, how deeply conscious are we of the peace, beauty and strength of the philosophy of Spiritualism.

HUDSON TUTTLE.

A SHORT SKETCH OF THE VARIOUS RELIGI-OUS VIEWS EXPERIENCED BY THE WRITER IN THE COURSE OF HIS LIFE.

I was raised in the orthodox faith. My parents were members of the Congregaional Church long before I was born, I being their tenth child, and out of a family of ten children who lived past middle age seven became church members, and I sup-posed it was all right, although I never saw my way clear to join any such organization. In the spring of 1820, I changed my residence from York to Piscataquis county, both in the State of Maine, and became acquainted with the Universalists. Possessing a rather independent mind, I was not afraid to investigate any subject, or believe anything that commended itself to my reason or was supported by competent tes-timony. Regardless of consequences I embraced the unpopular faith and became its open advocate. The feelings of my relatives and orthodox neighbors were a good deal excited, and they used their best efforts to shake my faith. My neighbors indulged the hope of getting me into their church, and in several instances I was visited by the students from Bangor Theological Seminary, at the suggestion of my orthodox friends, but their efforts were unavailing. My relatives wrote letters of warning, but I was as ready to reply as they were to warn, and they soon gave up the effort, except one brother, fifteen years older than I, he being about five months older than the Declaration of Independence. He was a classical scholar and ready writer, and a deacon in the church; he could not so readily give me up, and we continued to correspond till near the close of his life in 1865, at about the age of ninety. He retained his faculties and ability as a writer in a remarkable degree.

My change from Universalism to Spiritualism produced a new excitement and he labored hard to convince me of my error, but being ready with my answers he made but poor progress. I so pressed him that he was compelled to acknowledge that there were errors in the Bible, but he could not give up the idea of its divine authority. I became a believer in Spiritualism soon after its commencement at Hydesville, N. Y. I was first lead to its consideration by articles of Horace Greeley in the New York Tribune, detailing some of the phenomena, and which seemed to be supported by such testimony that I could see no reason to deny its spiritual origin. Probably my previous belief in Universalism had prepared my mind more readily to receive what I believe to be a higher development of religious views. I have full confidence in the belief that when I exchange spheres, which in the course of nature must be in a short time, I shall pass on about as I now am with my errors and imperfections; but what my views and feeling may be after the boatman lands me on the other side, I leave for the future to decide; but I enter-

tain no fears in regard to that event. THOMAS WENTWORTH.

#### SCOTTISH NOTES.

Progress of Spiritualism in the Old World

You will be asked now, and at some future time to find space for a few items of news from this part of the world. It may be that some of your readers, natives of the old land, who have been blessed by this revelation of truth and beauty in the land of their adoption, will desire to know if Scotland stands where it did, while they are all aglow. In Glasgow (700,000 population,) every thing in the way of sect is represented, but outside the great Presbyterian bodies, established Free and U. P. Churches, the more advanced religionists, such as Universalists, Unitarians, don't make much progress. Universalists form but a handful, and it is only recently that they have got the length of a stationary place of meeting, and a regular pastor. Unitarianism is of slow growth, if, indeed, it grows at all, but this is of less importance, considering the fact that many of the clergymen of the established churches have gone beyond them in breadth of thought and enlarged ideas. It is quite surprising, the advance which has been made in this direction; though clergymen and elders still subscribe to the horrid doctrines taught in the Confession of Faith, it is in some dishonest fashion, as the doctrines have ceased to be taught. The Free and U. P. churches have not gotten yet this length. But a man heré and there speaks out, which causes a commotion in ecclesiastical circles. In the established churches the cases are too

many to tackle, and, therefore the heretics are let alone to say what they like, but in the free Church, one Professor Smith of Aberdeen, has been on trial several times for teaching in his writings that the inspiration of the Bible is quite a common thing after all and that Moses, in spite of his inspiration, was liable to err. In the U. P. Church Rev. David Macral, of Gowork, was put upon trial for objecting to everlasting punishment, and as he declined to recede in the slightest from the position he had taken up, the church was obliged to depose him—with the result that all the members of his church, some two hundred in number, clung to him, and in a short time he was invited to minister to a congre gation of 2,000 members in the town of Dun dee. It is expected that we have heard about the last of such trials. But it is not so much among the clergy as the laity, that free utterance in religious matters has grown. Clear headed week-day men object to give over their common sense on Sunday, and therefore dogmas which no one would have dream ed of doubting a dozen years ago, are now openly sneered at by great numbers of people who continue to receive their spiritual food in so-called orthodox churches. Doubts of the existence of the Devil, were bound to be followed by doubts about the existence of his home, and therefore, devil and hell will not have a long lease of power in what is still largely a priest ridden country. We are travelling unconsciously over great tracts of country, and surprise will be some day felt about

the stretch of ground which has been covered. Spiritualism in Glasgow has been repre sented by a society which has kept the light burning, weakly it may be, for many years. Of the early members, very few are to the front to day; some have got tired of their new toy; others began to have doubts whether it was not from the devil, after all: others preferred respectability to truth; others still in a mysterious manner, sought to mix orthodox doctrines and Spiritualism together, and as has been well said, they were certainly like fish out of water, wanting rest but finding received the glorious light as a veritable gospel of glad tidings; men and women who had fought their doubts, gathered strength and in Spiritualism found their true home. The Spiritualism of the Glasgow Society is of a

rational cast. The writings of Andrew J. Davis and the Philosophy of Harmony of which he is the exponent, represent largely the thought of our leading members, but nothing, is more prominently brought before the meetings than that life, true and sweet, is the proper outcome of this new knowledge; that, as Thos. Carlyle puts it, "Conviction, were it never so excellent, is worthless till it converts itself into conduct; nay, properly, conviction is not possible till then." The Society numbers about one hundred members, and holds meetings in their room, 164 Fongate, every Sunday morning, at 11:30, and in the evening at 6:30. The morning services are chiefly for the benefit of members, and partake largely of a conversational character, when there is no lecturer engaged. The evening services are open to the public, and on the occasion of the visits of the trance lecturers are usually well filled.

During the past winter a special effort was made to spread a knowledge of our philoso-phy, and the Trade's Hall, one of the princi-pal buildings in the city, was engaged and services conducted each Sunday evening for four months, at a cost to the society of \$50. The effort was so successful that it is likely to be repeated again, as the interest manifested was great, hundreds having handed in their names as members, and who have since taken an enthusiastic interest in the cause.

Mr. John J. Morse, the well known trance medium, has visited us regularly for many years past, and his visits are held in as much esteem as ever—the fountain of inspiration being as full and fresh as if it had been tapped. Earnest and true hearted in the cause, truly a servant of the Spirit world, and whose guides are the exponents of the high-

est wisdom.

Mr. E. W. Wallis of Frothingham has been regular speaker for two years past. He is much loved for his gentle manners, and his visits are looked forward to with joy; besides his platform appearances, Mr. Wallis is of great service in the family circle, his psyco-

metric delineations being most valuable. Mr. Thomas Walker, who has been for some years in our Australian colonies, made several ppearances amongst us during his late visit to his native land. He has now gone to Cape Town, but intends to return to England in a few months.

Mr. Alex. Duguid, of Kirkculdy, and a brother of Mr. David Duguid, the trance painting medium, is among the more recent platform workers, and does yeoman's service,

In his private sittings, which have extended over many of the towns in Scotland, his clairvoyant powers have been most successful in bringing the fact of spirit communion home to many hearts. He is largely sought after and appreciated for his quiet, unassuming manners and hopeful, manly life; recently he has been in London for the first time, where he met with warm reception from the friends there, speaking at Gospel Hall services with M. A. Oxon in the chair. Prof. James Coates who has resided in Glasgow for over eighteen months, has been quite a tower of strength to the movement since his arrival, ably filling this platform on many occasions, acting as secretary and energetically promoting the progress of the movement in many ways. Mr. Coates is a phrenologist and mesmerist, who has worked up a great reputation in circles outside the spiritual A most fluent speaker on the subject, being largely inspirational, he has been able by his fearless advocacy to direct many minds to the subject. At his rooms all the professional works are to be had, and many inquirers come to him, Nicodemuslike, who would be afraid to show themselves

at the spiritual hall. A lyceum was started here last year, and is continued each Sunday afternoon under the supervision of the present writer. The Library of the Society is well stocked with the literature of the movement, both English and American, and is largely taken advantage of. Andrew Jackson Davis, Hudson, Tuttle, William Denton, Epes Sargent, and J. M. Peebles, have no more sympathetic readers anywhere. Through the kindness of one of our most enthusiastic and generous members, Mr. James Bowman, the public library in our city has also been supplied with many volumes bearing on the subject, so that a harvest of light may be reaped from this by-and by. Meetings are held in the room on several of the week nights. Friday evening being devoted to Mr. David Duguid, so well known for his varied forms of mediumship all the phenomena so ably set down by Hay Nisbet, in his introduction to the volume, "Hafid Prince of Persia," being produced through him, and creating wonderments which in time, give place to the higher life, which is the true outcome of all phenomenal spiritualism. Mr. Duguid is one of the most retiring of men, working every day at his business of a photographer, and giving largely of his spare moments, to those who are in earnest to investigate the subject. Numbers come from all parts of the world, who carry with them mementoes of their visit in the shape of those still marvelous productions, the little direct paintings which are sent forth as missionaries over the world.

Wednesday night is set apart for the inner Hafid circle. Reports of the utterances are taken down for another volume of the work. The first issue has been all sold, and a second edition, the price of which has been reduced, is being largely bought up. Emerson has said, "It is a curious fact that a certain enormity of culture, makes a man invisible to his contemporaries," and we suppose this is also true of movements, the importance and power of which are unseen by those who are liv-ing in their midst. The representatives of intellect and culture in our city throw much of their strength away in seeking to prove the Spiritualism of the past, while at their very door-steps, is the evidence that such things were; the power seen at work is now repeating the story of old. But all this is hid from the intellect and culture of our schools and churches, to whom great truths never yet came, and is revealed to those skeptical, free thinking people, who are despised of their fellows, the old story repeated again, but the lesson never learned. Fishermen of Galilee are quite forgotten. Universities and churches are beginning to live on culture, the soul having gone out of the thing. Culture and a deep living soul, as shown by those men like Theodore Parker, are most admirable, but when it comes to the æsthetic wordiness of our principal lairds and Dean Stanleys, representative men of the Scottish and English churches, it betokens a time when the advent of a soul gospel is needed.

To the many thousands, Spiritualism is now hid, and the majority of those who give it any thought, look at it as something akin to conjuring. Only lately we had a visit from Washington Irving Bishop, a conjuror of some note from your side, and this gentleman was taken in hand by all the professors of the Universities of Glasgow and Edinburg, who presented him with an elaborate address, because he had exposed Spiritualism-newspapers had leading articles the next day on ne subject, wondering it it would ever come to the front again, after being so completely crushed out. The fierce opposition which the subject meets among the cultured, is wonderful when we take into account the fact that they have given no attention to the subject. It is very like what Sidney Smith once said when some one asked him if he had ever read the book which he was criticising so ungenerously: "Not likely. Do you think I am going to bias my criticism in that fashion." Exposures have been most prolific in directing men and women to the subject, and Mr. rving Bishop's visit was no exception to this. With what delight do many hall the movement when its true side is revealed, when they know its fruits, its ethics and its philosophy; when they participate in a literature which surpasses in grandeur and power, testaments new and old; which has an inspiration'living to day, and giving forth more full revelations of the goodness and the power of God than could be conceived of in the past.

In Edinburgh the movement has no public form, though many circles are held, occasionally meetings of a semi private nature are held, when invitations are sent out to all those who are thought to favor the subject. There has been talk of organizing a society for the purpose of getting a regular meeting place, and holding Sunday services, and I trust at an early day to be able to announce that it has taken definite form.

Mr. Alexander Duguid has had several pub lic meetings in Kirkculdy and has met the fate of many reformers, being abhorred by a great number of his unca guid townsfolk. His reward is the consciousness of duty done. Some day his eyes will be gladdened by seeing the seed starting up, and by and bye fruit will be the result. It is our consolation that we are on the right way, and that we are not retreating, but ever advancing, though we may be

scarcely conscious of moving.

In Dundee the cause has taken firm root among a great number of families. The cause here is in want of a well conducted newspa-per, which would be useful in disseminating news of the movement; as it is, one of the weeklies is filled with much matter of a personal nature, the circulation of which would only cast ridicule upon the cause; the other journal is largely made of essays, and lacks items of news. There is a good monthly or gan which, were it issued weekly, would be likely to meet the desires of friends of the movement, and an effort is being made to bring this about. The Secretary of the Glasgow Association is Mr. John Munro, 12 Govanhill street, Glasgow. The President, James Walker Esq., a veteran in the cause. Glasgow, Scotland.

DEATH .- One may live as a conqueror, or a king, or a magistrate; but he must die as a man. The bed of death brings every hu man being in his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relations existing between the creature and his

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

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