Eruth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Taks a Bearing

VOL. XXVIII

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, JUNE 26, 1880.

1 \$2.50 In Advance. I Single Copies Five Cents.

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## DEDICATORY ADDRESS.

Remarks Delivered at the Dedication, by the First Spiritual Union, of Ixoria Hall, San Francisco, California, Sunday, May, 2nd, 1880.

BY WM. EMMETTE COLEMAN.

[Specially corrected and prepared for the Religio-Philosoph-

Our land is dotted with stately temples, towering steeples, and arching domes, erected in obedience to mankind's religious instincts, and dedicated to prayers and praises. the solemn chant, the inspiring song, the imposing litany-coupled many times, we know, with ostentatious pomp and empty pageantry. Spiritualism, as yet, has not followed, in this regard, in the wake of the other forms of religious thought in our midst. It has not recognized the need of still further filling the land with houses built for use one day in seven and lying idle the other six days of the week. Instead of adding to the very large stock of these, to a great extent, unused and misused edifices, it proposes, for the present at least, to utilize for its own services and exercises some of those already in existence. It knows, that, in the fulness of time, when Spiritualism "shall cover the earth as the waters cover the sea," all the sacred houses, churches, cathedrals, temples and hall will fall to the now muchdespised Spiritualists, to be by them devoted to the services of humanity and the furtherance of truth.

In assuming charge of this beautiful hall for the first time to-day, it is fitting that we, as Spiritualists, in the name of the great truths we profess, and the heavenorn cause in whose service we are enlisted, should dedicate it, so far as its Sunday services are concerned, to the great and glorious principles so deeply cherished by us all. In the name, therefore, of the "First Spir-itual Union," and of Spiritualism generally, this hall is now dedicated.

First, to the HARMONIAL PHILOSOPHY. The philosophy of Spiritualism has been aptly termed the Harmonial Philosophy. First used by the inspired seer A. J. Davis, as descriptive of the system of thought voiced in his writings, as comprehending the principles underlying the natural, spiritual and celestial universes of being, it has been adopted by Spiritualists in general as expressive of the principles underlying their phenomena and the universes of mind and matter. To our glorious Harmonial Philosophy, then, first, do we dedicate this hall—to that divine philosophy whose farextending sweep embraces the totality of being, reaching from the highest heaven, the great Central Sun of the spiritual universe forms to the most infinitesimal atom. verse, down to the most infinitesimal atom dancing, vibrating, in rhythmic harmony in ethereal or interstellar spaces—a philosophy inclusive of God and man, of heaven and

earth, of angel and mortal, of lowly, boorish peasant and choiring enwrapt scraph.

We dedicate this hall to SPIRITUAL PHENOMENA. Philosophy and phenomena are ever interblended, neither being possible without the other. Like spirit and matter, like soul and body, each forms an integral part of the other, as it were. The spiritual part of the other, as it were. The spiritual phenomena, how wondrous have been their might, majesty and power during the last thirty-two years. Penetrating into the nethermost parts of the earth, extending "from Greenland's ley mountain to India's coral strand," has the tiny rap, the "mystic rap," and its attendant phenomens of trance and inspiration, of clairvoyance and clair-audience, of psycography and materialization, taken captive by the thousand the sons and daughters of earth. Good and bad, rich and poor, learned and illiterate, scientist and artisan, philosopher and peasant, men, women and children, too, of every clime, of every station in life, of every nationality and hue—all have acknowledged

their truth, their beauty, their excellence. To the spiritual phenomena, then, do we joyously and heartily dedicate this hall.

We dedicate this hall to the CHILDREN'S

PROGRESSIVE LYCEUM. The Lyceum, an educational and reformatory movement second to none in importance. Born from the Summer-Land, with A. J. Davis as its inspired accoucheur, the Lyceum is destined in time to supersede all other methods of instruction. Perhaps all of you may not be aware that the Lyceum system is copied, to a large extent, from that in vogue in the Summer-Land. Mr. Davis had many visions of the system of instruction and education of children in the Spirit-world, and he was impressed to adapt that system, so far as possible, to the education and tuition of our children here on earth. The system of groups and leaders, banners, targets marches, calisthenic exercises, songs, recitations, etc., is patterned after those exercises in the grand Lyceums in the beautiful spirit-land above. Inasmuch, then, as in our Lyceums we are having indeed a little heaven here below, it devolves upon us, all will admit, to dedicate this hall, especially and particularly to the Children's Progressive Lyceum.

We dedicate this hall to TRUE RELIGION. Religion consists not in outward observances and ceremonials, but is enshrined within the inner heart and life. Religion is a matter of ethics, of morals, rather than of creed. True religion, the religion of Spiritualism, consists in good deeds, pure thoughts, righteous words—in the practice of beneficence and charity; in the regulation of the life-walk in accordance with the imperative injunctions of the highest and purest morality; in doing good and being good. This simple phrase "Be good and do good" five little monosyllables, sums up the entirety of true religion; and to this natural, human, spiritual religion do we dedicate this hall.

We dedicate this hall to True Science Religion consists not in outward observ-

We dedicate this hall to TRUE SCIENCE AND PHILOSOPHY. Spiritualism, in its widest and best sense, comprises within its amplitudinous folds all of religion, of science, and of philosophy. The three it unites into one; indeed, these three constitute the immortal trinity of Deific truth. They are the three sides of the Universal Prism, three forms of manifestation of the one great primal, original substance of things. Spiritualism has, through its seers and mediums, in many cases anticipated and foreshadowed the discoveries of scientists and philosophers; it welcomes every new truth brought to light, and urges man on in his probings and searchings into the great mysteries of nature.

It tells us that, in the Spirit-world, each one of us, every man, woman, and child, through a course of eternal progress, will become a scientist, a philosopher; that each one will learn to comprehend all the laws of nature, both in material and in spiritual realm; that all shall be in time "as gods, knowing good and evil." Spiritualism also shows us a spiritual side to all the facts of science and philosophy, that the material facts and laws are based upon certain inherent and eternal spiritual facts and laws, dimly and vaguely understood by man in his first estate on earth. There is a spiritual science and philosophy as well as a material; so we think none will dispute the propriety of dedicating our hall to true science and philosophy, as well as true re-

We dedicate this hall to our DIVINE Humanity. Not specially to a vague, shadowy Deity, far removed from earth in some remote heaven do we dedicate this hall, but to the God of Nature, whose highest expres-sion and unfoldment is in Humanity, here in our midst. In every leaf and bud, in every stream and cascade, in every hill and vale, is our God expressed; but most of all in Humanity, the highest outcome of Deific Manifestation, God in man we behold on every side, Children of God are we all,—all bear the impress of the Divine Signet. A germ of Deity is centered in the soul of each one, constituting him or her heir to the glorious heritage of immortal life. Recognizing this soul-uplifting truth, knowing the inherent divinity vitalizing every human spirit, to Humanity and its best interests do we dedicate this hall.

We dedicate this hall to the REFORMERS. Apostles, Martyrs, Seers, Philosophers, and Sages of the Past and the PRESENT. The present is the child of the past. For all that we are to-day our thanks are due to the inspired laborers of the past. What a debt of gratitude do we not owe to the long line of great and good souls of all past time. On the side of moral and religlous culture, what a galaxy of bright stars illume the pathway of history. Chrishna and Buddha, Zoroaster and Confucius, Menu and Mencius, Laotze and Hermes, Moses and Isaiah; while among those having most influence on our immediate line of growth and development, in a dim and misty background, shine the giant figures of Jesus and aul,—succeeded in more modern times by Luther and Swedenborg, Wesley and Fox, Channing and Parker, Davis and Tuttle, Britten and King. In philosophy and sci-ence too, how many god-like minds, eminent in fame and story, present themselves to our remembrance! Plate and Socrates, Aristotle and Pythagoras, Galileo and Coper-nicus, Kanler and Newton, La Piace and Franklin, Darwin and Huxley, Tyndall and Spencer,—all found in the advancement of the material side of earthly knowledge and wisdom. To both these mighty armies, to those advancing spiritual truth, and those advancing material truth, is this hall dedi-

We dedicate this hall to FREEDOM! Freedom! Liberty! How pregnant these words with man's sweetest, most momentous privileges and immunities! How indissolubly conjunct with humanity's dearest, most sacred, and essential rights. Freedom of thought, freedom of expression, freedom of action (without infringement of other's liberty), is inscribed upon Spiritualism's up-lifted banner, proudly unfurled, floating, swelling, with the breeze; and inspirited by the potent significance of this energizing motto, this impressive watchword, onward the spiritual army presses, spreading, infusing light, life, liberty, to all encountering its panoplied array of stout-hearted, earnest souls,—affranchising mankind from the tyrrannous thraldom of the ages, as

the tyrannous thraldom of the ages, as manifest in obsequious, cringing subserviency to church and priest, to book and creed, to king and custom. Be free, says Spiritualism, be free! and strive to make all others similarly free. To fair and thrice-blessed Freedom, do we dedicate this hall.

We dedicate this hall to Reason. 'Reason is the flower of the spirit,' says an inspired seer. Reason, rational thought, clear, unbiased, matured judgment and discrimination, are asserting themselves in this our time and day with a potency never before witnessed. All things must be submitted to the test of reason, must pass through the crucible of logical demonstration, ere they can hope to find acceptance in the hearts and brains of thinkers of this age. Were not the principle of reason permeative of Spiritualism, it would certainly be short-lived; but, ever respecting its own claims on our but, ever respecting its own claims on our attention as truth, it counsels all to reject them if not found in accord with reason and nature. As Spiritualism has enthroned pure reason as the sovereign arbiter upon all points and questions, all theories and hypotheses, including its own most deeply-cherished principles, it is incumbent upon us to dedicate this hall to reason:

We dedicate this hall to BROTHERLY LOVE, Good fellowship, faternity, brotherly love, constitute the link uniting all mankind as one, binding the whole human race into one vast family. E. srything savoring of oppression, cruelty, despotism, inhu-manity, intolerance, slavery, and all kindred crimes and vices, are loathsome, despicable, in the light of Spiritualism, upon whose banner is inscribed in letters of ineffaceable light the words, Liberty, Equality, Fraternity, in all worlds, now and forever. "Let no man call God his father who calls not man his brother." it promulgates far and wide; and this the keystone of its ethics, the pivotal center of its religion; humanitarianism, brotherly love, beneficence, philanthropy, loving-kindness, in opposition to all caste, aristocracy, exclusiveness, proscription—these its mission to establish in the hearts and minds of men and women. To

brotherly love, then, dedicate we this hall. We dedicate this hall to REFORM. This world is imperfect in all directions. On every side gigantic evils confront us, crying loudly for reform, for mitigation, for improvement. Heavy burdens rest upon the people; the rights of man and of woman. ay, and of children also, are denied and trampled under foot; and to the amelioration of the wrongs and evils, to the securing of better systems of legislation, and of governmental, educational, sociological, and societary regulations, does the Spiritual Philosophy point. Spirits come from their paradisean homes, not merely to comfort and cheer with proofs of the continued existence of the loved ones gone before, but they come also to help to make the world better, to relieve the ills and afflictions of this imperfect and still crudely-organized world; in a word they come as moral reformers. To reform,

then, do we also dedicate our hall. We dedicate this hall to RELIGIOUS FREEDOM, absolute and complete. Partial religious freedom we already enjoy, but not absolute, complete. The government, whether national, state, or municipal, should have nothing to do with any form of religion, except to give equal protection to all. Every-thing of a theological nature should be rigorously excluded from all governmental institutions and enactments, which we know to be far from the case. The singing of re-ligious hymns, reading of religious books, and the offering of prayers in the public schools, judicial oaths upon a holy book not regarded as such by a large number of our citizens; the inscription of religious mottoes on coms; appropriation of public funds to sectarian institutions, and many other things of like nature, are all virtually a union of church and state—the upholding and sustentation of certain forms of religious thoughts by the Government—which is an outrage upon all differing from the line of thought upheld by the Government. Religious freedom, then, becomes but a delusion, existing but in name to a large extent, so long as any one form of religious thought is cherished by the Government, to the exclusion of all others. To full, complete religious freedom, then, do we dedicate

this hall. We dedicate this hall to the HUMAN IN-TELLECT. The cultivation of the intellect, the expansion of the mind, increase and progress in knowledge and wisdom, is a duty imposed upon us by mother nature. Why are we given the capacity for intellectual atrength and vigor, unless to utilize that capacity. Being capable of improve-ment in mental culture and mind development, nature demands at our hands, that we "improve each shining hour," by gathering wisdom and useful knowledge from all available sources. As Spiritualism teaches us that in the various spheres above, through which every soul will successively pass, every mental power and gift will be cultivated, expanded, rounded out, it behooves us to dedicate this hall to the human intellect—a spark from the Deific Intellect, or scintillations from the auroral effulgence incircling and embodying the Great Central Mind of the Universe, the spiritual Sensorium, whose benificent and inspiring brains interpenetrate all nature, material and spiritual.

We dedicate this hall to the HUMAN CONscience. Pari passu with the growth of in-tellect is the growth of conscience. As the intellect, perceiving the relations of things, decides what is right and what is wrong, so conscience ever urges the individual to fol-low that decided to be right and to eschew that which is wrong. A developed intellect coupled with an enfeebled conscience produces a moral deformity to be pitied and compassionated; while a quickened conscience joined to a meagre intellect to guide it aright often leads to extremisms, fanaticisms, and folly. The harmonious developement of the two constitutes, in human nature, the "one thing needful." To the human conscience, in connection with the human conscience, in connection with the human intellect, do we therefore dedicate

this hall. We dedicate this hall to JUSTICE. "Of all the virtues, justice is the best." We hear much of justice in this world, but really how little true justice have we among us. Revenge, retaliation, the lew talionis, eye for an eye, tooth for tooth—such is the nature of most of the so-called justice dealt out on every hand. Such is not the justice of the Spirit-world. No feeling of spite, anger, or any analogous trait, mingle with its justice; but always does it feel cordial sympathy and deepest love for those falling under the law of exact, impartial justice. No selfish greed, no partizan, personal considerations, mar the beauty of its ethical code. And such the justice the Spir-it-world would have us embody here on earth in all our relations to and with each other.

We dedicate this hall to CHARITY. Justice the best of all the virtues, but charity the sublimest. True justice always includes charity; else is not that justice, but a baser sentiment. If true justice be rare on earth, true charity is rarer still. Few there be who have a full comprehension of all that the word charity implies. To me the grandest chapter in the Bible is that of Paul on charity. How many of us have ever studied the Apostle's glowing, comprehensive description of charity, and tried to actualize it in our daily lives? Yet such is the charity of the Spirit-world, such the charity to which we must attain before we can ever hope to enjoy the blissful associations of the higher circles of the Spiritworld. To justice and charity commingled, ão we dedicate this hall.

We dedicate this hall to OUR LOVED ones in the Spirit world. All of us have friends, relatives, companions, children, in that blessed clime. We know it is their pleasurable task to return to earth to comfort, inspire, soothe and guard those left behind; and through the many generous mediums devoting their time to this precious work, how glad will they avail themselves of the privilege of manifesting themselves in this hall from time to time. To those dear ones gone before dedicate we this hall also.

And lastly, we dedicate this hall to ETER-NAL PROGRESSION. Eternal progression, the sublimest, most comforting principle in the Universe! The keystone of the arch of the temple of spiritual philosophy, the basis, foundation principle upon which the whole superstructure is reared. The glorious future opened to an enraptured vision of contemplation of this grand and awe-inspiring truth, fairly dazzles the sight and leads the imagination captive. Sphere after sphere rises before us in all their godlike beauty and glory. "Heirs of God and joint-heirs" with all humanity, in all worlds and universes, "to an inheritance incor-ruptible, and undefiled, and that fadeth not away" forever, how thankful should we be to the omnipotent power, engirding all universes, filling all space, and resident in all time, for blessing us with the prerogative of existence—in this beautiful and indescribably glorious Ilniversalum of which we form a glorious Univercolum of which we form a part, and over which in time we shall reign as kings and gods.

Summing up, then, to Harmonial Philosophy, Spiritual phenomena, the Children's Progressive Lyceum, true religion, true science and philosophy, humanity, the reformers and sages of the past and present, freedom, reason, brotherly love, reform religious freedom, the human intellect and conscience, justice and charity, the loved conscience, justice and charity, the loved ones in the higher life, and eternal progres-sive, do the Spiritualists of San Francisco dedicate the Sunday services in Ixoria Hall.

All the good things of this world are no further good to us than as they are of use; and whatever we may heap up to give to others we enjoy only so much as we can use and no more. The German proverb of the key-"If I rest, I rust"-is applicable to the labor of the hand and the mind, and to the misuse or abuse of the gifts of God to us. Indolence is impotence, rest is rust.

It, is hard to give up a man as lost, even when he has passed out of our sight. So we wonder if sometime all men will not find their way back to God and up to heaven.

Variety in Spiritualism.

To the Editor of the Religio-Philosophical Journal: My esteemed critic, Hudson Tuttle, asks what Messrs. Buchanan, Kiddle, Brittan, Peebles, and others mean by Christian Spiritualism.

I have already said I do not like the phrase, as it tends to produce confusion, on account of the vague meaning of the word Spiritualism, and the contradictory senses in which the word Christian is used—its philosophic meaning being very different from its acceptance by the orthodox.

Nevertheless, the expression has become current, and we may as well submit to the inevitable. Mr. Tuttle thinks Spiritualism is no more Christian than it is Buddhistic or Mahometan, and in this, I agree with him. Spiritualism is a noun that admits of any adjective prefix—even "diabolical" has been used by some. Of course, any adjective before a noun indicates something distinctive. Religious Spiritualism and scientific Spiritualism may be as distinct in some respects as spring wheat and winter wheat. I see no reason why we may not recognize many varieties of Spiritualism, although the word Spiritualism, unqual-ified, may include all varieties, as the word potatoes includes all varieties of that vegetable.

Christian Spiritualism ought to mean, that culture of Spiritual life and knowledge in which the ethical principles of Jesus receive especial attention—a spiritual movement thoroughly religious in the highest sense, recognizing man's ethical elevation as its leading object. In the bastard sense of an attempt to subordinate Spiritualism to the use of the church, it could not be tolerated except by church members; nevertheless in that sense it may do much to enlighten the church.

Mahometan Spiritualism and Buddhist Spiritualism are entitled to our respect, but if any one thinks them the highest ethical form of Spiritual philosophy, I beg leave to differ, as I consider the ethics of Jesus decidedly superior. But I would prefer, in speaking to advanced thinkers, not to use the word Christian, which does not exactly or fully represent my sentiments, but rather the word religious. The only use of the word Christian is to illustrate by a familiar example the lofty and loving character of a true religious sentiment, with which many are already familiar.

already familiar.

I cannot say that I derive my religious ethics from the history of Jesus or from the New Testament. I derive them really from the constitution of man as unfolded by the new Anthropology, and this I have so fully explained heretofore, that I might hope not to be misunderstood by intelligent Spiritualists. I find the Divine laws in man but ualists. I find the Divine laws in man, but until my Anthropological system shall have been adequately brought before the public, a reference thereto would be much less intelligible than a reference to the exalted life and teachings of Jesus, which are familiar to all, and may therefore, for the present be used as an illustration. Moreover, it is very important to assure those who rightly place religion (in a sense inclusive of all ethics) at the summit of human interests, that the progress of philosophy will not destro, but will sustain their noble ideal of life. The ethics of what I call religious Spiritu-

alism, (which is what I mean when I use the word Christian), would not allow me to do injustice to any one's position. But I cannot perceive that Mr. Tuttle is entirely just and courteous in saying of Christian Spiritualists indiscriminately, that "they only desire to retain the name as a sham, and it is a sham that deceives nobody." This is a very severe denunciation of somebody, I do not know whom. Possibly there may be such persons, but I am not personally acquainted with any such uncandid and shallow minded people. While writing this a highly intelligent and most estimable lady came into my office, who could, I think be classed as a Christian Spiritualist. I asked her what she thought of "Christian Spiritualism" as the proper designation of a class. She at once replied that she thought it a very proper expression to distinguish religious Spiritualists from the atheistic class. Is it not also equally appropriate to distinguish them from those who are not religious, who do not feel that Spiritualism calls them up to a higher life with an imperative voice, and who delight chiefly in the propensities and angry passions. For this purpose I prefer the use of the word religious, but I do not object to the use of the word Christian, when it is rightly understood.

As for myself (and I have no right to speak for any one else), I recognize no "corner stone," but the highest capacities of man. 1 have no respect for any limitations of progress. I have always sacrificed worldly prosperity for freedom of investi-gation and speech, and have no hope of ever occupying a popular or profitable position. I believe that I am progressing as effectually to-day as forty years ago; but I believe that progress should be upward as well as onward, and I seek something more important than the intellectual eclecticism which arranges harmonious lines of thought, like Comte, and admires their systematic beauty.
I hold the moral supreme among human

principles and aims, and do not agree with Buckle's theory of civilized progress. Believing from the deepest revelations of science, that the ethical is the supreme ele-

Concluded on Eighth Page.

Sideros and its People as Independently Described by Many Psychometers.

by prof. wm. f. denton.

For many years it has been noticed that shooting stars are very common between the 11th and the 14th of November, more common than they are at any other time in the year. Within the last fifty years we have learned also that there are certain years when the November metcors, as they are sometimes called, are unusually numerous, falling in perfect showers. On the 12th of November, 1799, there was a brilliant meteoric display, seen from Greenland to South America. Humboldt, who was at that time at Cumana, in South America, states that "Thousands of bolides and falling stars succeeded each other during four hours." Boupland, the French botanist, who was with him, relates that "from the beginning of the phenomenon there was not a space in the firmament equal in extent to three diameters of the moon, that was not filled at every instant with bolides and falling stars." Many of them appeared to explode, and "some had a nucleus apparently equal to Jupiter." This fall was seen over a very large part of the earth's surface, for in Germany the "pastor Leising saw the same phenomenon that was at the same time visible under the equator, and near the north polar circle in America." Humboldt learned that in 1766, thirty-three years before, there had also been a great starshower seen at Cumana.

Thirty-three years after the shower seen by Humboldt and Bonpland, on the night of the 11th of November, 1832, M. Thorond, a retired officer at Limoges, stated that workmen who were employed laying the foundation of a bridge over the river Vienne, observed the firmament brilliant with meteors, which at first only amused them, but at length came in such numbers that the workmen became alarmed and fled home, exclaiming that the end of the world had come! On the 13th of November of the same year. Captain Hammond observed a meteoric shower at Mocha, in Arabia. It would seem that the earth was passing through a stream of these bodies from the evening of the 11th to the evening of the 13th.

But a much grander display was seen on the 13th of November of the next year, 1933. The meteors were observed from the West Indies to British America, and over 40 degrees of longitude. As early as 10 o'clock on the evening of the 12th, they began to appear, becoming more and more numerous till four o'clock in the morning. A gentleman in South Carolina thus describes the effect on

the negroes of his plantation. "I was suddenly awakened by the most distressing cries that ever fell on my ears. Shricks of horror and cries for mercy I could hear from most of the negroes of the three plantations. \* I heard a voice saying, 'O my God, the world is on fire!' I then opened the door, and it is difficult to say which excited me the most, the awfulness of the scene, or the distressed cries of the negroes. Upwards of a hundred lay prostrated on the ground, some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth : east, west, north and fouth it was the same."

The fact that these showers were seen in their greatest splendor at intervals of thirty-three or thirty-four years, led to a general expectation of a magnificent spectacle in in 1666, but the display was not as great as had been looked for: On the night of the 12th of November, however, 694 were counted at New Haven in five hours and twenty whole continent. And in 1867 there were counted at Washington 3 000 in an hour.

The remarks of Arago, in 1835, in relation to these November meteors, are of great interest:

"We thus became more and more confirmed in the belief that there exists a zone composed of millions of small bodies, whose orbits cut the plane of the ecliptic at about the point which our earth annually occupies between the 11th and 13th of November. It is a new planetary world beginning to be revealed to us."

Most of the meteoric bodies are so small that they are burnt up before they reach our globe, but some of them, plunging with the velocity of a planet, reach our globe and are known as aerolites or meteoric stones. On November 13th, 1835, several aerolites fell near Belmont, in France. On the 11th of November, 1836, an aerolite fell at Macao, in Brazil. In 1849, on the 13th of November, a shower of stones fell in Africa, between Tunis and Trip.

It is evident, however, that much larger masses exist in the meteoric stream than have ever been seen to fall within historic time. A comet discovered by M. Temple of Marseilles on the 19th of December, 1865, was found to have a path agreeing remarkably with the orbit of the November meteors; the first comet of 1866, and the first of 1867 are in all probability either large meteors or compact groups of meteors having the same orbit, which are destined eventually to reach our planet or drop into Uranus.

I believe that these meteoric bodies are fragments of a planet, somewhat less than the moon, which revolved around the sun in or near the track now followed by the November meteors. On this world, which I call Sideros, life advanced through protozoan and radiate, through molluse and vertebrate to man, who attained in the ripeness of this little world to greater perfection than he has yet done upon our own globe. The water of this world sank into its interior, the atmosphere followed, and life at last became extinct; the world itself split into fragments, many of which, and some of large size, have been precipitated upon our globe, the glacial phenomena being caused by the fall of some of the largest, while myriads of others, smaller in size, are distributed irregularly along the path once occupied by this body and appear as meteors and aerolites.

This belief came to me in the course of experiments, continued during a period of more than twenty years Many sensitive persons by taking in the hand or placing upon the forehead specimens of any kind, can see by interior vision scenes connected with the history of the specimen or its surroundings, and in this way we obtain a key to the great realm of the past, as I have shown in my volumes entitled, 'The Soul of Things," and it was in consequence of what sensitives or psychometers told me when examining fragments of aerolites, that I was led to a belief very different from the opinions I had previously entertained regarding these bodies.

## FIRST GLIMPSE OF SIDEROS.

In 1860, after a lecture on geology in the town of Painesville, O., a gentleman came to me and said: "I have on my farm a lot of iron ore and I think there must be a vein of it. I wish you would come out and look at it." I went and found a large boulder-like mass, some portions of which looked like hornblende and others like black oxide of iron. On breaking fragments from it, I found them very heavy. It had not that smooth appearance on its outside, nor the "rind" that is generally found on the exterior of stony meteorites, and yet I thought it had a meteoric appearance, . It was certainly different from every rock that I had ever seen before. I saw that it was a detached body. and had no connection with any rock in place in that part of the country, and having obtained a few pieces, I re- | and the degradation of the medium, by this means,

turned to Painesville. The next day I induced Mrs. M. D. Foote, of Mentor, Ohio, to try one of the specimens psychometrically; placing it upon her forehead and clos ing her eyes, she said:

"I seem to be traveling away, away, through nothing, right forward; I see what looks like clouds and something sparkling like stars; but there seems to be a mist between me and that. How curious that is! It carries my eyes right up; every other specimen has taken my eyes right down." It seems impossible for language to describe the path of an aerolite through space more accurately than hers did. I had not informed her what I supposed the specimen to be, and I do not think that she had the remotest idea.

I now tried Mrs. Denton with the same specimen; she in like manner having no knowledge of its nature or what I supposed it to be, said:

"This seems to have been moved. I see it turning rapidly on its axis, and little flakes or cinders flying from it which it leaves behind like a tail. As it moves it changes its shape." This is in perfect harmony with what we may conceive of the condition of an aerolite flying through space; but when she added, after a few words more: "Now. I see a temple built of wood, and in it a rock with three points. It is about three feet to the highest point. I am reminded of the Aztec temples." I knew not what to think. I had, flowever, such confidence in the examination, that I published it many years ago in the first volume of the Soul of Things. Could this aerolite have been seen to fall by some of the Ohio mound builders, and had they built a temple in which they worshiped the stone that had fallen from heaven? There was one strong objection to this view; there are no mounds near the place where the meteorite was found, nor are there any indications that the mound-builders ever lived within many miles of the

Mrs. Foote tried for me another specimen of the same mass, about the same time, and said:

"I see thousands of persons moving along; what a multitude! They are marching in rows; a few are standing still. How strange they look! Beyond them there seems to be a city with trees set out in beautiful rows. The people are in different companies; some look dark and others light. One company is busy stooping over as if they were digging. By the side of that company is a ledge of rock, and from that a smoke is rising, one cloud after another. The company digging have a shaker look, but they are bare-headed. They have dark skins, but are not negroes, though the hair is curly and I think woolly. Now I see a long place where letters are cut in the rock; they are coarse and represent a different language from

"Now I see a river and away off is a range of rocks covered with moss, ferns and bushes. The rocks taper off in height as I go down the river and there is a level plain with woods in the distance. Farther down on the right hand is a city, a splendid place. There is something round it, posts and high works, that seem made to protect it. I see buildings and people; the buildings are small." What are they made of?

"They do not look like boards at all; most of them seem plastered or mud-bedaubed. It looks nothing like our cities. One building that I see is very large, and a great many people are going and coming there, some walking, others riding."

Riding what? "Not horses, but some animal much smaller. I do no know what. Some of the streets are very dirty, others clean. From the city I can see out into the country; there minutes, and on the following night 831 in five hours, and is a fine, broad highway. The mound around the city in Europe there was a rain of shooting stars seen over the | makes it look pleasant; it is a high mound of dirt. The large building is not high but it occupies considerable ground. The roof goes up to a peak, but it looks nothing like our buildings. It is in shape like a huge tent, People are riding in strange looking things drawn by animals, that look more like sheep than anything else, though they are not sheep, for they are larger and of a darker color and hold up their heads like deer. The vehicles look like old boxes mounted on two wheels."

[To be be Continued.]

Faith and Spiritual Manifestations.

BY MRS. MARIA M. KING.

We have recently received through the columns of the Journal a discourse concerning faith, faithlessness etc. from Dr. Buchanan, which is worthy the consid eration of all serious minded people. Therein the Doctor has revealed the benevolence of a spirit that would clasp all humanity in a fraternal embrace, and find the good in human nature under all circumstances as well as in all systems of whatever kind offered for his consideration. He has spoken much sterling truth of which the age stands in need.

However, I find some sentiments regarding mediums, spirits, and spiritual manifestations, with which I do not agree—the same that are reiterated on every hand by those who have overmuch faith in all so-cal ed spiritual phenomena. This is a subject of vital interest, and concerns us all. It is with no fault-finding spirit that I offer a few suggestions from my stand-point on this matter. Spirits and mediums should be met in a spirit of candor and good will; at the same time they should be equally candid, and perpared to meet the investigation they have challenged. Their claims on the attention and faith of mankind are to be measured by their ability to produce phenomena that point unequivocally to a spiritual origin; and it is just that they should be required to prove their claim in the that they should be required to prove their claim in the face of the unbelief which it is the purpose the province of these phenomena to overcome. What need of demonstrative evidence when all are prepared to accept with unquestioning faith—"to banish entirely from the mind all thought of deception." It is as impossible for candid investigators new in this field, and educated into adverse belief, to "banish all thought of deception," in witnessing this new and strange phenomena, as it would be in watching feats of sleight-of-hand. They have a right to an honest incredulity until convince by demonstrative evidence, of the genuineness of the phenomena. Spirits take the field as the champions of the greatest truth ever revealed to humanity, and is they are unable to demonstrate that truth to the most critical of candid investigators—to overcome the obstacles that are unavoidable in the nature of things then they had best retire discomfited, and not be satissled with a faith in mortals that is "not according to knowledge," but is founded more on the assumption of the incompetent among spirit controllers and mediums, than on demonstration.

In my opinion, we have a right to demand, and should insist upon, test conditions where so much depends as overcoming preconceived notions and pride of opinion of men of strong and critical minds, accustomed to weigh and measure testimoney to the letter. Spirite are not the helpless beings in the presence of captious crit ics and inharmtonious conditions, that they are supposed to be, by some—that is, if they understand their business—if they have been wise in the selection of a subject, and have properly prepared the latter for their

There is no doubt but a spirit has the mastery of conditions, if he is thoroughly prepared for the work in hand.

The subject must be no half-developed sensitive, on whom every breath of doubt reflects with a depressing influence; and he must be so thoroughly under the control of his prompter that the latter can repel from him influences that would distract, if permitted to reach his personal sphere.

A spirit or a band of spirits, that can be "driven off" by any sort of conditions a circle can create, and so leave the coast clear for the intrusion of "low spirits" would deserve to be "driven off" and forced to stay "off." But I have no sympathy with this notion. As Illustrative of the subject in hand I quote from my late work, Vol. III., Principles of Nature. On page il occurs the following:

"Intricacies of mental phenomena involved in mediumistic manifestations, that puzzle philosophers entering upon their investigation, are overlooked by spirits who induce them, to an extent that parallels the gnorance and credulity of investigators on the earthly plane: else it could not be that the latter could be so encouraged and stimulated by perpetually recurring phenomena of the same character. The Spirit-world is a reflection of the material world, in the sense that every class of minds of the latter is represented in the former; action being interchanged from plane to plane by classes of approximate grades. Thus it happens, that the more imperfectly organized mentalities come naturally under the control of guardians who are unqualified to experiment with them successfully for bringing out their mediumistic qualities; while on the other hand, the opposite class are subject to such guides as are to be safely trusted with the interests of

their wards and of humanity. "The following truth—which is pertinent to this part of the subject of development—cannot be too of-ten stated nor too urgently impressed upon mankind in the flesh; viz., that the demons, or more strictly speaking, the devils, who haunt circles, disturbing manifestations and obsessing sensitives, are the creations of the circles: that obsessed persons are the victimes of disordered conditions of the brain, induced by unwise efforts on the part of spirits to get and keep

control of them," etc. On page 50 occurs this:

"Mediums in the exercise of their vocation should be isolated from contact with the sphere of a promis-cuous audience; and if helpers are needed to generate force, they should be also secure from such contact, and near the subject.'

On page 56 and 57 occurs the following:

"Sensitives in the field of physical mediumship work disasters corresponding to those wrought in the men tal by the same class. Their influence, as expositors of the great truths sought to be demonstrated, is decidedly injurious. They are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness, neither have their controllers the power. It is a truth that should be proclaimed, in justice to instruments of this character who are before the public, and it may be, dis graced in public estimation, that the debasing influ-ences of circles of the character they cater to, has a tendency to create the disposition to fraud in the sub-ject; which, sometimes, takes form in simulated manifestations, when the power is wanting to produce the genuine. It is fo the sort with the insane practices and sayings of circle operators, as already referred to. There is no predicting what a sensitive may do or say after he has been thoroughly subjected to this debasing class of influences. They are truly satanic-not as emanating from demons in the spirit circle surrounding-most emphatically not, but are made so by the mixture of influences—the psychological power, that gives an impetus to moral delinquency, emanating as it does from such diversity of brain and from minds of low grade of morality, or of little moral stamina, to say the least, such characters as wonder-hunters usually are, not including the honest and interested investiga tors. The faculties are inverted in their use; the bent of the mind changed so materially, in some cases, that fraud becomes possible to one who, before, was incapable of it. Victims of a perverted public taste, such are, in part, but mostly, of a mistaken sentiment among Spiritualists, who have encouraged the practice of indiscriminate circles; and thus subjected sensitives and the public to all the evils that have followed from the abuse of a most sacred function.

What is to be inferred from the foregoing, but that wisdom and caution, associated with a wise supervis-ion, are to be exercised in the choice of subjects for mediumistic culture, and in mediums for public teaching! There is responsibility in this matter somewhere; let those interested find out where, and apply remedies for existing evils."

Too much faith is as much to be deplored as too little. (Perhaps credulity would be a better name). have had too much in Spiritualism as well as in the church. We have taken to our hearts doctrines, as taught from spirits, most pernicious doctrines contradicting the experience of mankind, and at variance

with the plainest principles of common reason and justice, and so scandalized the truth and deferred the day of its triumph We have taken by the hand in "unhesitating faith," as "brother and sister," those whose very touch was pollution, who have poisoned the minds of the confiding, and desolated the hearts and homes of those whose all-abounding charity and faith caused them to overlook the danger of association with depravity.

A wise caution is not at variance with a "faith that is according to knowledge."

DR. J. R. BUCHANAN ON FAITH.

ritique by Hudson Tuttle.

Comte stated as a principle that, in evolution man began with theology and ended with science. Dr. Buchanan is living evidence of the erroneousness of this view of the great Positivist. He began with sci ence and ends in the fog of theology. Granting his premises, investigation, the search after facts, everything but blind belief, is of little account. In charity we believe that his words do not express his thoughts; that like many other writers he uses old terms, with a meaning all his own, which escapes the reader; otherwise his lecture on "Faith," is an incomprehensible jar-

gon of conflicting ideas. In fact, his title shows that he has no fixed meaning attached to the word "Faith." "Faith, the guardian of wisdom and love." If faith is belief, how can it become the guardian of wisdom or of love? Belief is passive, and ought to spring from knowledge and un-derstanding. Would a father train up his son, to be-lieve first and understand afterwards? Would he tell him to have implicit confidence in what was told him, and by this belief, order his life? This is just the course that has led many a young man to ruin, and applied to love, has worked quite as badly, for when belief guides love, too apt is the maiden to love un-

wisely and too well! Aside from the many pretty things Dr. Buchanan says about faith, he gives no clear definition of his meaning of that word. He makes it cover a world-wide field, and is essentially theological in his conceptions He puts belief before knowledge just as the preschers have taught that belief in Christ was salvation, and could be gained at pleasure, irrespective of knowl-

Webster defines faith as follows: 1st, "Belief; the assent of the mind to the truth of what is declared by another resting on his authority and veracity, without other evidence; the judgment that what another states is the truth; 2nd, In theology, the assent of the mind or understanding to the truth of what God has re-

In pursuance of these definitions, Dr. B. says that as men accept without questioning the words of the sur-geon, astronomer and chemist in their respective selences, faith should be "given as freely in the spiritual, and should be firmly demanded by enlightened Spiritualists. Faith, therefore, is the battle ground of Spiritualism, upon which we should entrench ourselves and maintain our right against all opponents—the right to some courteer and institute." the right to common courtesy and justice

"It is not true that scientists are met with such hearty and unqualified faith. Was Darwin's theory re-ceived with open arms? Did it not fight its way inch by inch, and gain each victory by hard contest? Were Crookes's experiments on the force of light waves accepted on faith? Did not every working scientist construct an apparatus and go over the ground, and the result was that although the facts were accepted, his theory was rejected? A demonstration has never been rejected except by those whose ignorance made them blind accepters of "Faith." We simply pity the man who says he does not believe in gravitation, or the theorems of mathematics. Herein Dr. B. 1 Globe.

confounds faith with knowledge, and pursues his argument on that line. He says:

"The man of philosophical genius explores, and from his surveys, the world receives the intelligible sover-eignty of a new dominion rescued from night and chaos. It was faith which enabled him to make the exploration successfully, as faith in the North Star and compass of the mariner to reach new continents and islands in unknown seas.'

The mariner knows that the North Star is fixed in the heavens and that the needle points to the North. He has charts and calculations made by trained observers and mathematicians. He can at any time verify these, and in fact the careful mariner tests at every possible opportunity, the accuracy of his chronometer and his compass. He knows both have erred and sent ships to destruction, and has no faith in them beyond his knowledge. If the demonstrated facts of science or of mechanics embodied in instruments and machines, are "Faith," what is knowledge? And granting this definition, there is no ground for dispute. But while Dr. B. falls into this absurdity of definition, he argues in a quite opposite direction. "Faith," he makes the battleground of Spiritualism!" We have thought for more than a quarter of a century that this battleground was knowledge! There has been quite enough of blind belief. The world has believed until it could believe no more. It could not even pretend to believe. It demanded knowledge, demonstrated, and it has been claimed by the advocates of Spiritualism that it came in answer to this demand-to silence doubt forever by its demonstrations of the reality of the future life. Now, after more than thirty years of contest on this ground, one of its leading exponents publicly casts this claim aside, and says it, too, is on the religious ground of faith. Belief in the un-

seen, the unknown, must be the "guardian And to what does all this talk about faith tend? It is an introduction to the defense of "persecuted mediums," and by "persecuted," I mean mediums who are subjected to "test conditions." Dr. Buchanan forgets that the "materialization" phenomena are of such a character, so unlike anything else, that the mind is prone to rebel against them, and can only receive them under conditions which render fraud impossible. Dr. B. may record the manifestations of ten thousand scances such as he recommends, and receive as marvelous phenomena at any one, and be no nearer a "demonstration" than when he began. The scientists will re-fuse to accept, and the more marvelous his tale the more they will distrust. Is it "faithlessness." No, for if he will make the conditions as determinate and fixed as those which a scientist surrounds and guards one of his own experiments in a single séance, he will gain the attention of the whole scientific world

Dr. B. says: "Faith and candor are so closely connected, that when faith is absent, truth will often be absent also. Hence the very assumption that there must be no faith, and the medium treated as though disposed to fraud, or as if he were a mere block, destroys the very conditions that are necessary to pure and good results. If the thought of deception is entirely banished from the mind, and perfect harmony established, truthful phenomena will appear, Good spirits will come and the phenomena be of so decisive a character as to be entirely satisfactory-not any more satisfactory, but of a higher order than we can get when the medium is treated as a probable

Has there ever been a more all-believing, or more faithful" investigator than Robert Dale Owen? He went into the circle of the Holmeses with no thought of deception, and regarded the medium; as equals, and neither "blocks or knaves." Yet the result did not fulfil Dr. B.'s prophesy. He was tricked, befooled and held up to the world as deluded, and Spiritualism itself received a blow from which it did not soon recover. The fact is, that this lauded "belief," is the open door to fraud and rescality, which should be doubly barred and bolted.

In this argument Dr. Buchanan has out-hazarded Hazard: while the latter rushes to the defense of individual mediums with special pettifogging, the former does the same by a broad generalization, of putting belief be-The practical application of this view would be most disastrous in its consequences. All the disgraceful exposures of Spiritualism, have grown out of the guardianship of faith instead of knowledge, and the sooner Spiritualists learn that manifestations of themselves are valueless, unless the conditions are such as to render fraud impossible, the better for that cause. Rascality fattens on just this defense of its strong hold, which is made by such men as Dr. Buchanan and Mr. Hazard-not because they wish to uphold deception, but from innocency of heart, and a practical application of their theory of the guardianship of "Faith."

Nor is the application of this dependence on "Faith" to the reception of Jesus Christ, less desirable in its results. If Jesus Christ was the founder and the only authentic unquestionable exponent of Christianity. he is still with his followers, 'always unto the end of the world,' and the holy spirit is ever at hand to inspire men to a holy life and to give them power to do the wondrous healing works that were done by him. The gift of tongues, the gift of healing, the gift of prophecy, the gift of inspiration, were to be the fruit of sincere devotion in all time-open to all without distincton, who follow faithfully in his sublime pathway on which he hoped to draw all men up to him. But instead of this flood of divine radiance filling the currents of human life, a church which he did not found, steps in between man and God, and petrilles the whole Christian system into a mass of creeds, forms, etc.

There evidently is no "it" in the mind of Dr. Buchanan in regard to Jesus Christ's mission. He has repeatedly made lofty claims for the Nazarene. He believes him "still with his followers." This may be true, but how are we to learn the teachings of Jesus? Not from the church, for that, according to Dr. B., is the very opposite; not from the Bible for the church has manipulated the text until it cannot itself decide what is genuine. Dr. B. would have us go to Jeaus as a spirit. How shall we know it is Jeaus? If the communications purporting to come from him are genuine, he has learned little in two thousand years, and must have been a most common-place man at the beginning. But Dr. B. makes mediumship dependent on belief in Christ, as being "open to all without dis-tinction who follow faithfully in his sublime path way," etc. Mediumship depends on physical or mental conditions, and not on the acceptance of Jesus, and it is not the "Holy Spirit of Jesus" that is "ever at hand to inspire man," but their own spirit friends.

Whatever may come, one thing is certain never to occur; no specialized "Holy Spirit of Jesus" will enthrall mankind by revelation, nor will such revela-tions awaken attention or become accepted because claiming such high authority.

JOAN OF ARC.-"Who's he?" adds Southey, "may now be asked of men greater as soldiers in their day than Frederick and Wellington, greater as discoverers than Sir Isaac or Sir Humphrey." And then he wonders who ate the first oyster, and cries, Vanitas vanitatum. William Tell, we are told, never shot the historic apple off the head of Tell, jun. The reason is plain—the splendid story is a fabrication. It has been strongly doubted whether Joan of Arc ever suffered the punishment that has made her a martyr, though details of her execution and last moments grace the civic records of Rouen. Several books have been published discussing the question. A Belgian lawyer is the author of one of these. He contends that the historians—who have done nothing but copy each other in their narratives of her death—err exceedingly in saying that it took place on the last day of May, 1473, the fact being that she was alive and well many years after that date. There are good grounds, too, for be-lieving that the pretty tale of Abelard and Heloise is a pure fiction. To think that the touching story of their amour is a purely imaginary one seems next to irreverent, but the arrows out of the quiver of truth pierce many a cherished love. Even the existence of Cleopatry, "Star-eyed Egyptian, glorious sorceress of the Nile," is denied by commentators on no mean repute. That there once was a person of that name they will admit, but not the Cleopatra of tradition.—The

## Woman and the Household.

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

"Home's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.

Homel go watch the faithful dove, Sailing 'neath the heaven above us, Home is where we've one to love,

Home is where there's one to love us." An interesting book was published a few months since, by Lady Anne Blunt, the only remaining grandchild of Byron, entitled "Beduin Tribes of the Euphrates." It isvaluable as affording the first accurate account of the singular people who inhabit the the desert of Arabia. The author and her husband beginning tent life at Aleppo, penetrated a long distance where European foot had never trod, and travelled thousands of miles on horseback, joining fortunes with wandering and frequently hostile tribes. They succeeded in gaining the confidence of those shy people, and, indeed, seem quite as fond of nomadic life as the denizens of

those immense plains. It may be well for us who are over civilized in some senses, to consider how such a vast population live. Incumbered with none of the unnecessary baggage of life, with a boundless horizon about them, and few distractions, it would seem that a serious, reflective and religious nature would result; not so, however. True, they are without superstitions, save it be fear of the "evil eye;" they believe only in God, questioning of no hereafter, and regarding death with little anxiety. It may be surmised, however, that even five months of Eastern life did not nermit, the Blunts to penetrate the arnot permit the Blunts to penetrate the arcana of metaphysics, and that a deeper life than they dream underlies their obedience to fate. However this may be, the fine lady of our clime, with amenities about countless baubles, and the Beduin women, with no baggage save a couple of cotton suits, seem about alike oblivious of the higher issues

of existence. It is estimated by these travellers that at least 120,000 persons are nomads on this desert, occupying 42,000 tents. At one time they saw 20,000 tents pitched for ten miles along a valley, accompanied by 150,000 camels, beside flocks of sheep and fleet Arabian horses. This was on the winter march of the largest Beduin tribe. They encamp no longer than two nights on one spot, when their flocks and camels having stripped the plain of the short scant, but sweet herbage,

"Fold their tents like the Arabs

And as silently steal away." going at the rate of two or three miles an hour. Generally they encamp about the water courses that traverse the desert, like the Tigris and Euphrates, or by some palmshaded well in an oasis, but on occasion when the bottles of skin are exhausted, all, even horses, go without water for a day or two. Their tents are light and strong and divided in two for man and woman. The furniture consists of a few pots and kettles, a bit of carpet to sit upon, mattresses, blankets and camels saddles. The clothing is scant, covered by a white cotton cloak in riding and all wear turbans of cloth which can be used in any emergency. The dress of the woman is externally a calico bag, among the richest class the material is finer. A common Beduin usually has but one wife; and of belief and practice has been a healthy if he be a sheyk or rich in flocks and camels, he can add to the number, especially if he have daughters only, a disgrace where phys- | New England and the tractarian movement ical power is necessary. Divorce is as easy as marriage; in both cases it is only customary to give public notice of the intention of the parties. In the latter case, the wife is dismissed with a present to her friends. There is little unhappiness or infidelity among them. They are eminently courageous, hospitable, chaste, just and generous; breach of trust, dishonesty and impurity are left to those who consider these people as barbarians and who worship in temples. They are kind to children and to animals; have strong instincts in regard to right and wrong, and love their families.

Lady Blunt has little artistic feeling or her narrative would be placed in wonderful coloring. Her endurance was remarkable. In the saddle constantly, racing after foxes, gazelles or birds, with her husband, some-times accomplishing thirty miles between sun and sun, she seldom speaks of fatigue ordiscomfort. At one time the two galloped twelve miles in forty-five minutes, on their wonderful Arabian steeds, and at all times were exposed to extremes of heat and cold, rain, snow and ice. For five months they were lost to the outside world, exposed to danger of robbery or to be crushed between hostile chiefs. They led charmed lives, and the love of the desert became a passion. They have, since the publication of the book, gone back to remain two years among their wild friends. Here are some descriptions of the women:

"As girls they are pretty in a wild, pic-turesque way and almost always have cheerful, good natured faces. They are hard worked, doing all the labor of the camp; fetching wood and drawing water, milking the ewes and she camels, preparing the lib-ben (sour milk), a tollsome work, and cooking the dinners. They live apart from the men, but are in no way shut up or placed under restraint. In the morning they all go out to gather wood for the day, taking a camel or donkey among them, and when so employed they seemed in the highest possi-ble spirits. In mental qualities they are far below the men: their range of thought being extremely limited. . . . Among the better bred Beduins, the boys have very

pretty manners." Here follows a description of a Harem: "Ferhan Pasha, because he is a Pasha, has six wives living. These ladies have separate tents and establishments, and see no more of each other than they wish to do. Fasal, the youngest and favorite, alone lives with him. She is the daughter of a sheyk, and has two boys. On going to pay her a visit, I found her in the woman's half of the big tent; she is very pretty, with brown, sleepy eyes, and well shaped hands very much tattoed. One of her sons, three years old, was playing with a crowd of people who sat round a fire in a hole in the ground, on which stood a huge copper kettle full of rice and most. Farm rose and kissed me, and and meat. Fasal rose and kissed me, and we sat together on a mattress. Behind her was a cradle out of which a girl handed her a very small baby wrapped in dirty rags. Then some one uncovered the kettle and pulled out some linear a belief and in the some linear a belief and in the some linear and belief and in the some linear a belief and in the some linear and linear a pulled out some lumps of boiled meat which were given to the little boy. Fasal's eldest child, a girl, had a nice face. The rest of the company seemed to be servants, misses and inferiors. I was delighted when the time came for me to leave the harem, for the

scene was one of squalor and discomfort."

At another place. "we found two little sons of the official, twelve and fourteen years old, who looked shy but had good manners. These children, it appeared, had been I and manly living by his words and by the

married about two months before to two little girls still younger and their cousins. They presently came in shyer even than their little husbands; they were ten and thirteen years old and very pretty; they were dressed alike (these were Arabs, at Bagdad), in long green dresses embroidered in gold, with tiaras of diamonds, gold earrings and new nose rings. The little girls invited me to an inner room to see the Be-

gum—their mother in law."

And so lives a portion of the globe, with customs and manners so different from ours, that it might seem to belong to a different

## Theodore Parker.

Twenty-two years ago, forty persons met at Park Street Church in this city, on Sat-urday afternoon, in the height of the great revival of 1858. "to pray for the conversion of the notorious infidel, Theodore Parker." One prayed, "O Lord, we know that we cannot argue him down, and the more we say against him the more will the people flock after him, and the more will they love and revere him"; another begged his breth-ren "to pray for Mr. Parker every day when the clock should strike one"; and at that meeting prayers were offered for no other person besides Theodore Parker. The next morning three thousand people in Music Hall listened to a man whose religion was joy and light, and whose "soul dwelt therein, like an eagle amid the fields of the upper air." The antagonism of that day was an antagonism of twenty years' growth. Like Chalmers and Channing, Theodore Parker felt from boyhood that he must be a minister. It was born in him; and, when he was

ordained in the summer of 1837 at West Roxbury, the prayer of the person whose hand lay on his head was "that no fondness for literature or science and no favorite studies may ever lead this young man from learning the true religion and preaching it for the salvation of mankind." One of the Cambridge professors, anticipating his career, advised him to be a "minister-at-large," preaching with the voice and with the pen; but this was easier said than done. No sooner did he begin what was really his life-work than all the great social forces of America were arrayed against him, the forces of the market and the State, not less than those of the church and the press. He lived in a seething time, when great changes were taking place in the moral and social life of the country. His famous sermon on "The Transient and Permanent in Christianity" did for free thought in America in 1841 what Cardinal Newman has stated that John Keble's significant sermon at Oxford on "The National Apostasy" did for historical Christianity in England in 1833. Newman and Parker are wide enough apart as leaders in religious thought; but Parker was not less positive for the absolute truths of natural religion in Boston than Newman was at Oxford in stating anew the ancient faith. Newman was not less persecuted in England than Parker was here. The movements which they represented were simultaneous, if divergent, and, from a larger point of view, had essentially the same end, the bringing of men to God along the lines of positive truth. To-day, when the dust and smoke of conflict have cleared off, Parker is not the infidel the Park Street re vivalists imagined him to be, and the move ment initiated by Keble and Newman to bring the Church back to the earlier standprocess in awakening religious thought and life. The transcendental movement in at Oxford were only different manifestations of the same restless energy in human thought; and the receptive mind of Parker

himself the disciple of Channing, was moulded, like the restless mind of Newman

himself, the pupil of Keble, by influences

greater and wider than he knew. To-day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old war-horses in religion and politics have disappeared; and the questions for which they battled are settled and recorded as a a part of yesterday's history. The passions that environed Parker, that attempted to shut him out from influence upon his fellow men, that reduced him finally to his own pulpit and to the lecture field—passions so hot that even their memory to-day is like the blast of a furnace—have essentially subsided, and broader and better views prevail. The men that held the keys of power in his day have been reduced to their natural size. and Parker now stands forth as one of the bravest and truest sons whom New England has yet honored with growing fame. In 1860, it was chiefly his fighting qualities that were thought of and insisted upon in his biography. In 1880, his true work in the social and religious life of his time rises more and more into view. Dean Stanley saw the scholarly side of his work, when he recently spoke of him as the principal scientific religious thinker in New England during the first half of the century; and it is now generally conceded that we once had among us a man socially proscribed, personally hated, thoroughly misunderstood by the conventional representatives of religion, denied the proper recognition of his great and generous services to humanity while he lived, whom no one excelled in reverence, in plety, in manly courage, in devotion to great principles, in fidelity to religious truth, in the conception of a minister's duty to all classes and conditions of men, in the union of those qualities of head and heart which, found in a man of the people and used for the people, finally gave him the transcendent joy that he had not lived in vain. Lying on his death-bed in Florence, Parker said: "I have had great powers committed to me. I have but half-used them.' And yet he had put fifty years into the work of a quarter of a century, and had fought batties, stood for unwelcome truths, and dared and braved, excepting Garrison, more than any other public man of his time. As seen from the point of to-day, he changed the idea in New England of what a minister ought to be. Channing led the way in asserting the supremacy of moral and spiritual truth above the dogmas of Calvanism; but Parker never forgot that over his study door rested the musket with which his grandfather at Lexington had "fired the shot heard round the world." He was a man of war from his youth, living in the thick heat of the fight up to the day when, with bleeding lungs and trembling heart, he wrote a sa i farewell to people into whose souls he had breathed the principles of his own life. No man ever carried into a Boston pulpit, after Channing, such power of stating the relation of religion to life. He lifted the great seething multitudes into his own atmosphere of thought and feeling.

He taught the preachers of the rising generation what and how to preach; and thous-

ands of young men, careless of his special

religious opinions, were inspired to noble

character behind the words. He lived a great and open life among us. Its bare record is thrilling; but the life yet unwritten, known to few, transmitted from lip to lip, the personal life which he oncesaid, with tears, could not be told by even by himself, the story of what he suffered, of the men who betrayed him, of his inward conflicts of heart, of the heroism of a brave and silent suffering soul, of the man who never faltered when duty called, reveals Theodore Parker as one of the few rare persons, who, whether in public or private life, fills out the idea of a truly religious man. It is time to study his career anew, but his old parishioners and followers are not the only ones interested in his fame. Even now he is one of the bright and shining names in our calendar of great men, whose career is growing into clearer light as an index of New England character. It is high time that men of differing faiths should cast aside the prejudice of a quarter of a century, and give Theodore Parker his right ful place as one of the great students, and one of the great social, political, and religious leaders of our time. He was to the casual eye a destroyer of current shams wherever and whatever they might be; but he was also one of the most positive, con-structive, upbuilding, and renewing men who have ever taught and lived for what is best in American life.—Boston Herald.

## BOOK REVIEWS. .

THE VERDENDORPS: A novel by Basil Verden dorp. Chicago: Charles M. Hertig. 1880.

We are at a loss to predict the exact nature of the sensation which this book will make, but we do not well see how it can escape creating a very marked sensation, more particularly in New York, and within the circles, financial, business and social, in which the Vanderbilts, dead and living, are known. If its author shall be prosecuted criminally or civily by William H. Vanderbilt, Chauncey M. Depew, the widow of the late Commodore Vanderbilt, and others, for libel, it would certainly make both a literary and legal sensation. The letters of Junius present a very mild flavor of criticism, compared with the intempered scorn and unstinted accusation which this little "novel" launches at the heads and hearts, reputations and characters of numerous persons who are buttressed around with "millions for defence," at all events with means sufficient to inaugurate a very vigorous prose

The author who, as the characters are arranged, purports to be Cornelius Vanderbilt, jr., seems to anticipate a legal fight over the bock, for he adopts as his motto "and many a one was affaid for him, but he, smiling, cast his dartlet, and held his shield for the spears of their Goliaths." This in view of the contents of the work, is as much as to say, come on with your libel suits. The book in effect transfers the contest over the Vanderbilt will from the forum of the law to that of literature. It takes a change of venue from a field in which one million of very hard cash has already been won, to a field in which many millions of even more flinty opinions are likely to be manufac-

If no libel prosecutions are brought against the persons involved in the publi cation, the judgment of the public, or that portion of it which read this book, will go by default against the late Commodore and the parties surrounding and advising him immediately prior to his death. As a literary performance having this end in view, the work is skillfully done. The gauzes worn by the various parties are sufficientbe attractive to the admirers of nude art in literature, and the acts of which they are accused are so felonious that they must satisfy the most insatiately cynical thirst for scandals that are plainly libellous if they are not true. The author says that two publishers had already refused to pub-lish it, and after much of the matter had been set up and stereotyped they backed out of their contracts, and destroyed the plates. We do not wonder. It is not every day that publishers care to measure their strength in a libel suit against the most colossal fortune of the age, in a contest which would seem to turn upon the truth of matters which if true could hardly by any possibility be proven true in the bald and relentless enormity in which they are here set forth, and which if false should not be published.

MUSCLE-BEATING, or Active and Passive Home Gymnastics, for healthy and unhealthy people. By C. Klemm. Pamphlet, pp. t6. New York; M. L. Holbrook & Co.

In the treatment of disease medicines are going more and more into disuse, and the curative agencies of rest, light, heat, electricity, water and magnetism relied on. This work falls into this new order of thought, and is replete with valuable suggestions.

Magazines for June Not Before Mentioned

The Western Magazine. (Western Magazine Co., Chicago.) Contents: The University of Michigan; Questions: The Arkansas Valley; The Dead Nerve; Bubbles of Gold; Propertius, Book IV, ElegyxI; Manners in the Public Schools; Why He Married Her; Editorial: The Home; Chemicals for House hold Use; Recipe for making Soft Soap; For the Children; How the Romans furnished their Tables; Hygienic Notes; Calendar or

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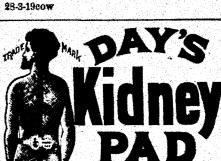
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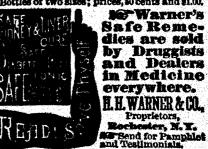
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Personalities-Charity-Harmony.

If a neighbor has a family of children in the infectious stage of whooping cough or measles, and fails to make it known, but lets other children play with them or attend the same school, duty and justice would plainly demand a prompt and open statement of the case. If we, knowing the facts, did not make such a statement, and several children in the neighborhood suffered by sickness or death, and we should say: "We knew your children were exposed to contagion when they played with the family where they had these ailments," the afflicted friends would indignantly ask: "Why didn't you tell us?" and would wax more indignant should we weakly reply: "Oh, I don't like personalities, I wanted to be charitable and keep up peace and harmony and so said nothing." Pitiful indeed would such reply be, and fatal to peace and harmony such shirking of justice under the name and pretense of charity.

Or suppose our neighbor was a cunning knave, persistent and constant in his meanness, and we had abundant proof of this. vet silently allowed our friends to be his victims,-for charity's sake and to avoid personalities! Or if he held vile opinions, and upheld vile practices growing out of those opinions, and wanted to set up for a reformer, and we, to avoid personality and keep up harmony, should silently allow him "to wear the livery of the court of heaven to serve the devil in," such silence would be craven, such charity blind weakness or perverse wickedness, and such harmony would end in turmoil and shame, for "First pure then peaceable," is good gospel and sound philosophy.

In all this there is a real charity and a sound common sense to be observed. We are to be lenient toward the occasional failings of our neighbors; the faults of impulse or passion, from which none are free, are to be condoned when the hour of strength and repentance comes; we are note to retail petty slander or give vent to malice, but to cultivate friendly relations and be silent toward trivial faults. Then, when truth and justice demand that we should speak our plain words of rebuke and warning, will have the more weight, the physical or moral contagion will be arrested, and so the erring neighbor be lifted up and made whole, or at least the harm he might do others prevented. Wisdom, charity and justice must be our guides, and moral courage must rule.

All this is in common and private life, but we can see no difference in these matters, between private life and our more public duties and relations, save that larger responsibilities come with the latter. As editor of the Religio-Philosophical JOURNAL our neighbors and friends dwell in a wide range and are many thousands. All over this broad western continent, and in Europe, Asia and distant Australia are those whom we reach weekly, and whose welcome words of counsel and criticism can reach us.

Our aim and effort is to promulgate a spiritual philosophy and a natural religion, to give the beautiful facts of spirit-presence. to hold high and sacred freedom of thought and fair discussion for all, to advocate all wise reforms, in full faith in the capacity of man for progress to a higher and wiser lite, here and hereafter. We feel it of high importance that this broad field of investigation should be kept as free as possible from fraud or unworthiness, and from dangerous theories leading to immoral

practices. Aiming to avoid all petty personalities we have, in a few cases only, felt obliged to show up the unworthy, to expose frauds, to warn against bad teachings by "wolves in sheeps' clothing," and have been denounced in public, and talked of, not in a complimentary way, in private, by some wellmeaning but mistaken people, and by others whose course may be explained in the words of an old couplet:

"No rogue e'er felt the halter draw With good opinion of the law."

Not long ago a friend told us of a talk with one of the Journal's subscribers in Western New York on our exposure of a knavish man. "That JOURNAL article was awful, wasn't it?" said the subscriber. "It was severe, but wasn't it true?" was the reply. "Yes, I suppose it was true," said he. "Has it not saved you, and others, trouble, and perhaps money?" asked our friend, "Yes, I think it has," came as ready answer. "Well then, was it not about right?" asked our friend again and the subscriber said: "Yes, it was."

The cry of these people who so dislike personalities, (and yet are 30 full of personal criticism toward us) and who talk of harmony and charity (yet denounce us, regardless of both, and often without reading our statements) is that we are the enemy of mediums. Is he who exposes knaves an enemy to honest men and women? We have ever upheld, and intend to do so in the future as in the past, the many true and devoted mediums in this and other lands, as our pages bear weekly witness.

In regard to the "free-love" movement, now happily passing by, but which swept over the spiritual field like the blast of a sirocco over a desert waste, our testimony has been ever against it, and if any who were its open and leading advocates, but who keep silent because too cowardly or too cunning to be martyrs, yet have no word of retraction or give no sign of repentance, seek to crawl back into our ranks, they need expect no "aid and comfort" from us. We prefer to uphold the tried and true, the noble and brave men and women among us as our teachers and mediums, and let the others "take a back seat" in silence, until they "bring forth fruits meet for repentance."

The clergy are proverbially and naturally lenient toward each other, yet when fraud or crime is clearly proved against any of their number, their brethren, in Synod or Conference, expel the offender. We do not have, and do not wish, any clerical discipline in our ranks, but we want a wise and justly enlightened moral and spiritual feeling, so strong that fraud and meanness cannot abide before it, and as we have that feeling we shall have the most beautiful and perfect mediumship, most sacredly cared for, the purest and best spiritual teachings, a nobler conduct, a truer charity, and more "peace on earth and good will among

We claim no perfection; we welcome all frank and friendly criticism or suggestion, but we earnestly ask the aid and fraternal spiritual sympathy of the people in the efforts of the Religio-Philosophi : Al Jour-NAL, or of any other journal, for that moral integrity and purity which alone will bring us the best and highest spiritual gifts, and make Spiritualism a mighty and uplifting

- In Titusville, Pa, a few days ago, Mrs. Joseph Bushnell died from the effects of kissing the dead body of her father ten days ago while attending his funeral in Pittsburgh. Her father died of erysipe as, and at the time mentioned she had a sore on her lips, through which her blood was poisoned. Her little daughter, Ella, is not expected to live from kissing her mother.—Exchange.

The kissing of dead bodies is a relic of barbarism, as clearly so as are any and all other modes of treating dead bodies, as if the spirit still dwelt in them. Nature, by inaugurating immediate dissolution and rendering contact poisonous, is peremptory in her mandate that we no longer respect the dead body as the abode of the living person. Yet this worship of the dead lingers everywhere and everywhere carries its punishment with it. In New Orleans, the dead are buried in ovens above ground because the superstition of the people leads them to think it sacrilege to bury the dead in moist ground, or in a grave that fills with water. Hence every atom of the bodies returns as effluvia into the atmosphere, sooner or later, and doubtless aids in generating the pest of the Mississippi Valley-yellow fever. In Arabia millions of pilgrims gather annually to adore the dead relics of Mahomet, and being inadequately provided for, on their journey, and while stopping at the tomb of the prophet, they generate Asiatic cholera, and send it over the world as a punishment for superstition. Perhaps behind these punishments nature may have some important scientific revelation to make known, which shall give us a clearer knowledge of the means by which both the germs of death and the germs of life operate. Meanwhile, however, those who are most natural and unaffected in letting the dead alone, will outlive those who allow their grief to become dramatic at the funeral.

Anna Eva Fay-that's her stage namehaving unyoked herself from the masculine Fay and pooled her interests with another showman, is "playing" through Iowa. Though petite in figure, she is immense on the swindle, and can beguile more softheaded seekers after spiritualistic knowledge than any other trampon the road. She has no standing among Spiritualists. We witnessed her show last winter; it is calculated to deceive no one who has not already been beguiled by her oily tongue and piquant manners. As notoriety and money is as she once said to us, all she cares for, we speak of her seldom as possible and only mention her now to aid others in Iowa, who are anxious to add to her exchequer and make fools of themselves. The unsophisticated democratic editor whom she dazed at Cedar Rapids, is hereby notified that he will find the Fay a more dextrous manipulator than Tilden.

## Our Electoral System.

In ancient Egypt once every twenty-five years the priests and people elected a sacred bull. In the United States of America once every four years, the politicians and the people elect a sacred biped. The marks by which the Egyptians discovered the sacred buil, from among all the long-horned and short-horned, black, white, ring-streaked and speckled bovines of Egypt, were a black coat, a white triangular spot on the forehead, a spot like a half moon on its right side, and under its tongue aknot like a beetle. The marks by which the American politicians and people discover the sacred biped are, the having had no thought so bright but what the masses of the people had the same thought, no view so profound, but what the most superficial voter had the same view, and no policy so wise but what the way-faring man, though a fool, would endorse it with an enthusiasm proportioned to his folly. This "availability" corresponds to the bull's black coat and is indispensable. The "white triangular spot on the forehead" of the Egyptian bull corresponds to that ac. quiescence in popular superstitions, which is also essential to a successful politician. The spot like a half-moon on its right side is the regular nomination of a party convention. It keeps growing until its circle is completed by the vote of the people at the polls, when all the world shouts, great is the Diana (the moon) of the Americans. The "knot under its tongue like that of the beetle," is the oath the candidate takes if he is wise, not to say anything until after the election. Wilkinson, the Egyptologist, quoting from Aelian says:

"As soon as the report is circulated that the Egyptian God has manifested himself, certain of the sacred scribes, well versed in the mythical marks, known to them by tradition, approach the spot where the divine cow has deposited her calf, and there following the ancient ordinance of Hermes. feed it with milk during four months, in a house facing the rising sun."

This is typical of the diet of false praise on which the American candidate is fed between his "discovery" and his election. For as the spirit of Osiris the supreme God of fructification and everything else entered into the calf during these four months so that he became an incarnation of the most high, so does the wisdom of the American people concentrate into the candidate by virtue of the praise of his party organs. If he was a calf before he is now a savior. If he was crooked in his record before he is now immaculate. If he was ignorant before he is now argus eyed, and speaks fluently in several languages at once, most of them backwards.

"When this period has passed the sacred scribes and prophets resort to the dwelling of Apis, at the time of the new moon (the November election) and placing him in a boat prepared for the purpose, convey him to Memphis (Washington) where he has convenient and agreeable abode, with pleasexercise. Female companions of his own species are provided for him, the most beauiful that can be found, kept in apartments to which he has access when he wishes. He drinks out of a well or a fountain of clear water for it is not thought right to give him the water of the Nile, which is considered too fattening.... The man from whose herd the divine beast has sprung is the happiest of mortals, and is looked upon with admiration by all people."

The singular resemblance between the process of making a god under the Egyptian regime and that of making an executive under ours must convince us of the essential unity of human nature, and of the wisdom of the result in both cases. Every one must have observed how when a man is duly nominated and elected, even to so humble an office as that of Justice of the Peace, he immediately becomes so learned in the law that he is absolutely never known to err, except in cases in which by virtue of the right of appeal some other equally learned judge has the last guess. The validity and inestimable value of the statesmanship that is certified by a popular election is as sure and steadfast as the Egyptian's hope in immortality through the merits of the bull into which is incarnated the spirit of Osiris. If you doubt the validity of the Egyptian's hope he points you to the bull, and asks, was he not regularly selected?

## Religious Statistics.

At whose instigation has it been that religious statistics have been omitted in the present census? At least they are not being taken in the only mode in which such statistics would be of any value, viz: by asking each person of sufficient age to have a belief of any kind, what his religious belief is. There are indications abroad that the Christians of this country would prefer that no such census should be taken, lest it might disclose earlier than is inevitable the very palpable and visible decline in their strength, which has been going on during the past ten years. When an eyent occurs which a portion of the community have both an interest and power to bring about, it is natural to ask whether such event is due to their agency. If no religious statistics whatever are to be compiled, we object to the omission. If religious statistics are to be compiled by going to the priests and pastors of various denominations and getting their figures, we object to this as something worse than no statistics at all. The only statistics worth taking would be arrived at by asking every person over ten years of age to state his religious faith as fully as he could do by a single word, whether that word were Christiau, Atheist, Spiritualist, Jew, Confucian or Heathen. This certainly is not being done. I er, and did so successfully.

Plety and Sewerage.

Princeton College has had a visitation of the Lord. He seems to have come this time for the purpose of explaining to the reverend faculty and pious students, that he did not care a button for theology, but was working solely in the interests of science and infidelity. Princeton is the college which is watched over by that great philosopher, Dr. McCosh, who was recently made the recipient of an ovation at the hands of the worshipers of Wealth and Fashion in Chicago. It is the college to which the Lord is chiefly indebted for the dispensation of elegant and fashionable Christianity to people of ton and of that unsullied and stainless purity of character of which nothing but wealth can afford any guaranty whatever, and of which even wealth, to afford any absolute guaranty, must be inherited. We can readily conceive to what sore straits the omnipresent God would be reduced without Princeton. Whatever homage the crea ture owes to his creator, the modern American god of good society certainly owes to Princeton. Yet it is over this same Prince-

The angel of Death spread his wings on the blast And breathed in the face of his friends, as he past, so that they had to break up and close their year for fear they would all "on the morrow lie withered and strown." Yea, verily; he not 'only smote them but he smote them for their ignorance of sewerage. This is unjust. The faculty of Princeton are there to teach Hebrew and Exegesis, not Sewerage. If the Lord had smitten them because they failed to explain to the students how David felt when he uncovered and danced before the ark, it would have been a vindication of theology. But there is nothing in theology which forbids a college president, who is a great metaphysician, from conducting all the refuse matter of the college into a cesspool in a rear lot and then conducting the exhalations from the cesspool back through the pipes into the sleeping rooms of the young men who are "looking to Jesus." There is nothing in the ten commandments which says "Thou shalt not leave thy waste pipes without traps." Nothing in the New Testament requires any one to find out what becomes of rottenness after it gets into the cesspool.

The question we demand an answer to is, What business has the American God of Good Society to go "cahoots" with science and sow the seeds of infidelity in Princeton, by teaching the innocent young students that Hebrew and Exegesis, and even the blood of the Lamb avail nothing against defective sewerage, but that the question of life and death depends on the scientific skill of a plumber? Has Princeton Theology no rights which the Deity is bound to respect? Is it kind to send typhoid and bilious fevers right into the hall of learning where alone the knowledge of the True God is revealed, and leave "Bob" Ingersoil as stalwart the Colossus of Rhodes? 'What is a special Providence for, any way, if the principles of physical science, those gross laws of chemistry, are to prevail over the just expectations of vital piety?

## Excellent Tests.

Mrs. A. T. Anderson, of St. Louis, Mo. lately paid a visit to Mrs. Simpson of this city, No. 24 Ogden avenue, and received some remarkable tests. While the medium was temporarily absent from the room, Mrs. Anderson cleaned two slates thoroughly, bound them tightly together with braid, then sewed the same together in order to render deception or imposition impossible. On Mrs. Simpson's return, she (Mrs. A.) placed the slates under the table, letting the opposite edge be even with the table so that Mrs. S. might just place the tip of her fingers under the slate, the thumb on the top and the hand in full view-the other hand on the top of the table. At once she heard the sound of writing. Three raps designated the writing finished. She drew the slate out on her side of the table, and cut the threads, and found a communication, the letters towards herself, therefore upside down from the medium, and by a scientific exactness, the writing was just the shape of her hand, even a word separated as one finger happened to be apart from the others. giving a singular hint in reference to the laws of magnetism not found in books. Mrs. Anderson requested an explanation of this peculiar manifestation, and the invisibles stated to Mrs. Simpson, that the heat from the hand of Mrs. A. penetrated the slate enabling them to write more easily, and therefore taking the form of the hand that imparted the subtile element requisite for writing.

A lady friend who accompanied Mrs. A was presented with a peculiar flower, brought, as Ski stated, from a distant country. The lady was an excellent botanist but found herself in possession of a beautiful flower, the like of which she nor the party present had never seen.

During the scance Ski told Mrs. Anderson that he had communicated on that day to Capt. Pegram in St. Louis, through the mediumship of Mrs. Eldridge, the slatewriting medium, which on inquiry proved

Mrs. A. states that she met a gentleman while here who had the sign and pass-word of Freemasonry given him through the mediumship of Mrs. Simpson, and that she could not possibly have been in possession of that knowledge, being a woman, but the spirits could reach him by this peculiar method of unfolding the secrets of the ord-

## Have the Dead Rights?

It is probably safe to say that of all the professed Spiritualists who die fully accepting the belief, not one quarter have spiritualistic funeral services. At the last moment a minister is called in and administers his cold comfort to the sorrowing friends. Out of numerous instances which have come to my netice, was one of a refined and cultivated lady who for many years had been an ardent advocate of Spiritualism. After a painful sickness, she passed on, leaving the legacy of a noble life of charitable words and deeds to her children. Every member of her large family was liberal and outside of the churches, except one who was leaning churchwise, and hence more zealous than a real member. This one was determined to have a fashionable minister, and all the others desired to conform to their mother's known wishes. Not agreeing, a compromise was made by their accepting a Universalist minister. He failing to come, the single recreant member called in his minister, who gave a discourse on the necessity of the blood of Christ and belief in him for salvation, and as the deceased did not believe, they had the satisfaction of inferring that the mother who had given their life for them, was irrevocably consigned to the tortures of hell!

Did they gain a higher social standing in the community for this cowardly yielding to popular favor? On the contrary the very church members they sought to please, despised the recreancy to principle.

If there is any thing on earth which should be held sacred, it is the last request of the dying. Especially is it ungrateful, after a life of noble purposes, and in opposition to the churches, to have a preacher intrude at the last moment, begging re pentance, with the incomprehensible cheek and assurance of a mountebank, and after death has silenced the mortal tongue, and made reply impossible, stand up and consign the departed to perdition!

If a belief is good enough to live by, it is good enough to die by. That is the test of of religion. The churches say that the beau. ty of their religion is the consolation it affords at the final hour to the mourning friends. Spiritualism has still greater con. solation, yet at the final hour the old religion is invoked, as though the former had no existence.

If a spiritual service cannot be given a departed Spiritualist, it were better to have no service at all than an orthodox sermon. Especially is this true when the deceased has requested that no minister be employed. If the spirit he regarded as still living and knowing, it would seem impossible for children or friends to disobey positively expressed wishes, and their doing so is evidence of moral obliquity and cowardice.

## Dr. S. J. Diekson.

The recent development of the power to heal the sick has been one of the most strik. ing as well as beneficent characteristics attending modern Spiritualism. Tens of thousands scattered over the country possess the healing gift in greater or less degree, and innumerable well attested cures are on record, fully as marvelous as any recorded in the New Testament. One of the most successful healers we have ever met, is Dr. S. J. Dickson, whose home is at Blue Island, Cook County, Illinois, some fifteen miles southwest of Chicago. Dr. Dickson is a perfect specimen of health, about thirtyseven years of age probably, and possessing all the mental and physical qualities needed to fill our idea of a healer. He has possessed the gift from childhood and, while at tending to other business, has cured hun. dreds of afflicted people. About three years since he yielded to what seemed the earnest desire of the Spirit-world and gave his whole time to healing, since which his record of remarkable cures, is probably unsurpassed by that of any other operator in the country. Cancers, tumors, consumption and nearly every disease to which man is subject, yield, it is said, to his magic touch. The Doctor is a gentleman of education and refinement, a man who will do credit to the profession and whose reputation is sure to become national despite his retiring nature and unobtrusive quiet way of prosecuting his calling. He has thus far never visited a locality without first being sent for, and once there, he has immediately found his time fully occupied.

## I. S Kalloch.

1. S. Kalloch's Jehovistic club of San Francisco, sometimes called a Baptist church, has met and declared their dear brother, the adulterous sire, and their other dear brother. the reverend murdering son, to be worthy of their sympathy; and that especially their beloved pastor, the wandering Don Juan, of the immersionist gospel, is a pure and holy man after God's own heart, except, perhaps, in the matter of one or two Uriahs. If the last reservation was made at all it was made mentally. It is singular that the poor infatuated, silly people who get up such resolutions do not see that the time is long since past in which the endorsement of a church of any kind is any shield from the charge of immorality or criminality. Such endorsements only cause the church to be defined as an organization for shielding and petting the good looking and attractive perpetra. tors of crime. It is the lingering remnant of the old-fashioned benefit of clergy, by means of which, until a century ago, it had only been necessary for sixteen centuries. for a criminal to show that he was a priest and he was forthwith turned over to the

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spiritual courts to receive in lieu of hanging, such holy admonitions as would inure to the peace of his soul. Slowly we are emerging from the dark ages. Little faith as we have in hanging, we are not sure that civilization would be retarded much by awarding to the younger reverend Kalloch the same length of rope as would be given to less fortunately situated criminals.

## Henry Slade in Chicago.

The excitement of the three political conventions lately held in this city, had hardly spent its force ere another event occurred which, though less noisy, was of more profound and vital interest to thousands who are trying to solve the problem of a future life. Henry Slade, whose name is familiar to reading people the world over, arrived in town on his return trip around the world, and quietly established himself in spacious apartments at 481 West Washington street near Union Park, one of the pleasantest and most eligible locations to be found. Soon after arriving he, as do all first-class, welldeveloped mediums who do not fear to have their claims tested, called at the JOURNAL office and extended a cordial invitation for us to witness the manifestations occurring in his presence, as often as our duties would permit during his stay in the city.

On Friday evening, the 17th, Mr. Slade spent the evening at our residence, and though suffering severely from nervous prostration and marked symptoms of a return of his old paralytic trouble, he was yet able to give some evidences of the power he possesses.

On Monday, the 21st, we had a most satisfactory sitting with him at his own rooms. We carried with us two new slates bearing our private mark. Laying them upon the table, Mr. Slade, after a few minor manifestations had taken place, dropped a tiny bit of pencil upon one, and placed the other over it; the medium being seated at one side of a common black walnut table, the writer at another corner, and Mrs. B. the opposite side from the medium; the slates enclosing the bit of pencil were now grasped by the medium with his right hand and placed upon our left shoulder, his left handbeing held on top of the table by Mrs. B. and ourself. Almost immediately sounds of writing within the slates were heard by all present, and in less than a minute the slates were opened on the table, and the following message was found covering the surface of one of the slates and being, in part, a reply to a question just asked:

Mrs. B. can be a good medium, but it would take much time for her to develop. We want Col. B. to come here very soon again and we will show him more things than he has dreamt of. Je will be more able to work, as the power will be more de-(Sigiled) A. P. S.

Although the slates were handled by Mr. Slade in the manner above stated, the test of independent writing could not have been more satisfactory to us. Want of time and space prevents further elaboration in this paper.

A sentence was also written on one of our slates while held by us under the table, and in perfect contact therewith, both the medium's hands being held on top of the table in full view. Under proof conditions a hand other than Mr. Slade's, touched both our own and Mrs. B's., and the latter's watch was taken from her pocket and placed in her hand. Suddenly the medium declared he saw the spirit Owasso, a name familiar to all who have met Mr. Slade, behind our chair, and immediately the chair and sitter weighing 160 pounds, were moved several inches. Many other phenomena of minor importance took place. During Mr. Slade's stay we shall have a number of sittings and hope to be able to give our readers an account of something out of the common order.

While in Springfield, Illinois, Mr. Slade gave a sitting to the editor of the Daily Illinois State Register, who published a full account thereof in his paper from which we make the following extract:

....Dr. Slade announced to the reporter that he would try an experiment in which he had been successful only once before. He would ascertain whether the spirit or spirits would communicate with the reporter on paper. Notice by rapping was given by the spirits that they would comply with the request. Accordingly, a half sheet of paper and a lead pencil were placed on the surface of a slate, and the slate put into the lap of the reporter. Strange to say, there followed commotion under the table and a casting away of the lead pencil, whereupon the medium said that he was impressed to the effect that the spirit desired pen and ink instead of the pencil. Thereupon, a large inkstand was placed between the feet of the reporter and a steel pen put on top of the half sheet of paper that rested on the slate in the reporter's lap. In a moment, the reporter felt distinctly the movement of what he thought to be a hand moving from the inkstand between his feet on the floor to the sheet of paper in his lap, and also the movement used in writing with a pen. There was, also, a pressure on the slate as if to hold the paper steady when writing. The following message, in ink, in a hand-writing clearly recognized by the reporter, was the result:

Dear Friend George: You have placed this before me to see if 1 would be able to write. You see I am able to accomplish it. We can use the slates better.

Hold fast to the truth, as truth is holy and divine. Ever your friend. G. P. D. Though the writer of the above does not so state, we presume the medium's hands were both in view during the experiment. As Mr. Slade's stay in town may be limited, and his time much occupied, those who desire to pursue their investigations with his aid, should make arrangements at once.

A new edition of Vol. 1, of Mrs. Maria M. King's "Principles of Nature," is to be issu. ed immediately. The second edition is about exhausted.

Indian Rain Makers.

It has been frequently asserted that there are Indians who possess the power to cause rain, when they so desire. In reference thereto the Cherokee Advocate says:

"Speaking of rain-makers among our people and the Creeks, they had them in all the tribes. Many years ago we were returning home from a journey, and at the ford of the Illinois River, seven miles from town, we found a large gathering of Creek Indians those that then lived below Park Hill. They were in gay attire. Some of our people were present, who informed us that they had gathered for the purpose of 'making it rain.' We halted to see what next. Two elderly men retired a short distance, and they appeared to be mumbling prayers, we presume conjuring is the name for it, but after some time a fire was made on the bank. when these two conjurers gave an order and a young man plunged into the river; the river was very deep, and when he came up he had a blue cat-tish in his hand, which was taken by one of the two old men and thrown into the fire. There was profound stillness while the fish was being consumed. There was more mumbling and other strange ceremonies going on when we resumed our journey. .It rained that night,"

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

George P. Colby is doing a good work in Minnesota. He gives many excellent tests.

Mr. and Mrs. Thos. Gales Forster and Mrs. Hollis-Billing, are located at 307 West 48th street, New York.

The Vaccination Inquirer and Health Review, published in London, Eng., comes regularly to hand. It contains much valuable information. Those subscribers who are compelled to

forward us stamps, will confer a favor by sending those of the denomination of one and two cents only, instead of three. We have received a neatly printed pam-

phlet of the "Principles, Constitution and By-Laws" of the First Association of Spiritualists of Philadelphia. It is very convenient for reference. Bishop A. Beals lectured for the Spiritual-

ist society, in Mr. Smith's Grove, at Sugar Island, Ill., on last Sunday. Quite a large number attended. He will lecture at the same place next Sunday.

We have received from Arthur P.Schmidt, 146 Tremont street, Boston, some choice music-"Spirit of the Night;" "O Paradise;" "In Our Boat;" ect. Also, Litolff's Musical World, a monthly magazine of new compositions for the piano forte. Edited by Clemens Schultze; price \$250 per an-

W.C.of Fredonia, Kan., writes: "We have had Dr. Sanford with us twice this spring and summer. The Doctor is an elequent and logical speaker, and from my limited knowledge, I consider him an excellent medium. He gave us some very fine tests. He deserves better success than he is having. We look for Mrs. C. Fannie Allyn here this

Mr. Alfred Ward, Salt Lake City, Utah, who has for some years past been agent for and had copies of the Journal on sale, weekly, has moved to Denver, Colorado, and his successor will be Mr. William Harris. Salt Lake City, who will have the Jour-NAL weekly for sale and take orders for

Nearly twenty years ago, at Chagrin Falls, Ohio, Prof. Denton held a discussion with James A. Garfield, the Republican nominee for President; the subject discussed was the "Origin of Life," we believe, and Bro. Denton says his antagonist was the most able one he ever met. Gen. Garfield was a deep. ly interested attendant upon Prof. Denton's lectures in Washington last winter.

The First Association of Spiritualists of Philadelphia, are to hold a camp meeting at Neshaminy Falls Grove, beginning July 18th and continuing to August 16th. All mediums are invited to be present, and though no offer can be made of a fixed payment for services, they will be allowed to hold seances and make charges therefor, subject to the rules of the camp. Those desiring information in regard to making arrangements for accommodations, etc., should address Edward S. Wheeler, Secretary of the First Association of Spiritiualists, 716 North Eighth street, Philadelphia, Pa.

We regret to learn that Capt. E. V. Wilson, the veteran worker in the cause of Spiritualism, is quite unwell and unable to fill his engagements. His physicians state that he is suffering from emphyseme of both lungs, dilatation of the heart, usual stasis and consequent dropsy, rendering him unable for an indefinite time to pursue his labors in the lecture field. At present he is unable to answer the letters of his many correspondents. He now thinks that if his health permits him to again enter the lecture field, that he will try a change of climate, and will therefore consider propositions on the route to the Pacific coast. Address him at Lom-

bard, Ill. Mr. A. B. French, of Clyde, O., was in the city last week in attendance upon the meet ing of the National Association of Nurserymen. He went from here to the Sturgis, Mich., meeting. Mr. French is one of the most effective speakers in our ranks; of late years he has been closely occupied in his pri. vate business, but the public demands on his time have never ceased and he is sent for far and near to conduct funeral services: though declining to accept lecture engagements at any distance from home he has continued to speak occasionally. He is, we are glad to learn, contemplating a trip to the New England camp meetings this summer where our eastern friends will have an opportunity to make his acquaintance.

"Hark, 'Tis the Amezon Drum."

To the Editor of the Religio-Philosophical Journal: DEAR SIR :- Under this startling title, H. Mann writes in your Journal of June 12th, and opens his article by saying: "Mrs Matilda Joslyn Gage, in a recent number of her paper, announces that if the Republican National convention now in session at Chicago shall not insert a plank in its platform advocating woman-suffrage, while there may be ladies whose sentiments are too in-

., is for immediate gore." I turn to the National Citizen and Ballot Box," of which Mrs. Gage is editor, and find her language as follows; speaking of the National political conventions, Republican,

ert for immediate action, yet she, Matilda

and others, she says: "The air is full of mutterings of a coming storm. God grant it may end in peace, provided that peace be on a just basis. But a lasting peace must sometimes be fought for. . . . The sword has proved the king of the white and the black man's political heaven, and it may yet be required to open the doors to woman. Slowly woman is preparing for what may

come. If Mr. Mann had been manly enough to quote Mrs. Gage's own words the folly and falsity of his talk about "immediate gore." would have been apparent. The earnest suggestion of a thoughtful woman as to what may be the results of injustice, is far different from his presentation of the mat-

The National Woman Suffrage Association sent delegates to the Republican convention at Chicago, and will send them to the Democratic convention at Cincinnati. asking for a woman-suffrage plank in their platform. These delegates were courteously treated by the Republicans, and doubtless will be by the Democrats, but their request was not granted. They, perhaps, hardly expected it would be, but to make it is well, and is a good way to awaken thought on an important matter.

The rest of Mr. Mann's article is inconsequent, and is made even more so by his misstatement on the start. He had no argument against the equality of woman in political life, and ridicule is apt to come in where argument is lacking. I am glad to know that the great body of Spiritualists are woman suffragists. Mr. Mann had no faith even in "a government of the people for the people and by the people;" but says: "Universal suffrage is vastly

like Ingersoll's idea of prayer: "It has a fool at the bottom of it, a vacaum at the top of it, and a lie running between to keep up the connection." If Mr. Mann is so faithless of a Republican government, and of the good old Jeffersonian idea of Democracy and the rights of man, suppose he tries Russia, with its despotism, and its Nihilism as result and out-

come thereof. Our government is imperfect, it does not yet reach to justice for woman, but it is tending to the right, has the idea of equality, and is, with all its faults, the best in the world, because the most just. The infidelity to humanity revealed in this poor sneer at universal suffrage, is not a proof of thought or heart. Let us lift up and educate the people, inspire them with faith and reverence for right and justice, see that all, irrespective of race or sex, have equal rights, and so help our nation's peace and true greatness.

G. B. STEBBINS. June 15, 1880

## Business Notices.

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E. V. Wilson.

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WEST BLUE MOUND, Wis., March 8th, 1870.
Dr. R. V. Pierce:

Dear Sir-Having suffered many weary months from liver complaint without relief, I was last summer induced to try your Golden Medical Dis-covery and Pellets. At the time I was scarcely able to walk. Owing to their effect I commenced to improve rapidly and am now as well and strong as eyer. I thank you from the depths of my heart for the good they have done me and wish you all success. Yours truly, Mrs. S. STAGNER.

Meeting at East Trumbull, Ohio.

There will be a two days' (spiritual) grove meeting in East Trumbull, Ohio, July 6th and 11th, 1830. Mrs. H. Morse and O. P. Kellogg will be the principal speakers. Others are expected. All are cordially invited to attend. CHARLES HORTON.

## Spiritual Meeting in Kansas.

The Spiritualists of the Solomon Valley, Ransas, will hold a ten days' meeting at Mortimer Grove, one mile north of Delphos, Ottawa Co. Karsas, commencing August 13th, and closing on the 23rd. Excursion there is an be had in the railroad from Topeka, Salma. Washington. Kerwin, Ransas, and all intermediate stations. The cars will stop near the camp ground. Speakers, mediums or singers who can be with us, please inform us at once. Meals furnished on the ground for all who wish. Let all who wish to see this heartiful valley, he with us, JOY N. BLANCHARD, Committee.

## Camp Meeting in New York.

The Camp Meeting of the Spiritualis's of Western New York, will be held on the grounds of the Casaraca Lake Free Association, commencing on the Tit of Aug., 1850, and continuing till the 20th.

The speakers engaged are O. P. Kellogz of Ohio, Mra. Pearsoll of Mehican, Judge McCormick of Pennsylvania, Mrs. Watson of Titusville, Pa., (for the third and four th Sunday of the the meeting); Frack Bexter the noted test medium (for the last week of the meeting). Messrs, Colville, Stebbins and H. H. Brown and others are expected.

Materializing and other test mediums will be with us during the meeting. The grounds are heautifully situated on an island in Casadega Lake, in Chautmqua Co., N. Y., on the railroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lily will make regular trips from the village to the grounds; a so making pleesure trips from the village to the grounds; a so making pleesure trips from the lake. Arrangements are made for board at 75 cents and \$1.00 per day. All are cordially invited to attend and get news from their friend over the river. Come and have a good time.

O. G. CHASE,

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## New England Spiritualists Camp Meeting Association.

New England Spiritualists Camp Meeting Association will hold their Seventh. Annual Camp Meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1850. Reduced fare from Buffale.

Circulars containing full particulars sent on application by J. H. SMITH, Secretary, Springdeld, Mass.

Convention and Camp Meeting of Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair Grounds at Landing, the capital of the State, commencing Saturcky. June 26th, and ciccing Monday, July 5th. The Camp Meeting will extend through the entire time, and will be devoted to actal purposes, to the discussion of reformatory and liberal tepics, and to a general agitation all all my the liberal line. The Convention proper will meet on Saturcay, July 2nd, and he in section on Sunday the 4th. Its general work will be the discussion and perfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal is agues. Address, S. B. Mechackett, Managing Secretary, Managing Secretary, Managing Secretary, Mich.

4th of July Celebration.

The Spiritualists and the friends of freedom and equal rights of the sexes, of Summit and adjoining counties. Unlowed meetin Dr. A. Underfall Egrove two and a half miles of Akron, on Sunday, July 4th, at 10 A. M. to celebrate the sending forth the D-claration of Political Independence, a wall as a declaration that we have to design forth the production of the plant of countries when the control of the sending forth of the sen and suffrage. O. P. Kellogg and other speakers are engaged to be present. A. UNDERHILL, Secretary.

### Spiritual Camp Meeting in Western New York.

The Fourth Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chania qua Co., N. Y., will commence on Frid. y. Ang. 13th, 1850, and continue over two Sundays. Prof. Wm Denton (the geologist and author), Mrs. E. L. Watson, C. Fanny Allyn, Judge McCormica and Lyman C. Howe are engaged as speake ra. Ja mes G. Clark, the popular vocalist, will furnish the music. Judge McCormick, of Franklin, Pa., will serve as president during the term.

The Danklik and Allegany Valley fallroad runs past the grounds, and trains stop within about elehy rods of the grounds. Passengers via: the Atlantic and Great Western railroad change to the D. and A. V. R. R., at the Junction, four miles fest from Jamestown, and about thirty miles West from Salamanea. Lilly Date is about 12 miles Sonth from Danklik, N. Y., and 30 miles North from Itsusville, Pa., on adrect line of the D. & A. V. R. !!

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## Poices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

DAVE'S HOLLYHOCKS. \*

BY MRS VERONA COE IL )LMES.

Them hollyhocks-down by the creek, there? An' how did they come there? Lay by Your burnit, Miss Johns, for a minute, An' I'll tell you the how an' the why.

No wonder you ask'd me—'taint often at
They grow in the woods—'taint their way;
An' such han'som' ones too, an' so double!
Do lay off your bunnit an' stay.

I always set store by them posles;
Them an pineys an laylocks! No need
For to put on your specks just to see them—
Oh, no! Well, I sent for the seed Of them hollyhocks, down into Jersey, To Miss Morris; an' she—well, she wrote What colors they was, an' how many, An' sent them along with the note By mail; an' Dave brought home the letter, But never no package, an' said That he "hadn't seed none;" an' directly He traveled up chamber, to bed.

Next morning I went to the office An' inquired—but never said boo!
'Bout the facts in the case, when the mail-man
Referred me to Dave—tho' I knew Dave lied—that was clearer than daylight!
An' I argyed the case in my mind;
Should I let on or not to the Deacon?— That's Father, and Father's inclined To be rather hard on transgressors; An' Dave was a "limb"-Well, to save Further fuss, I determined to settle The thing independent, with Dave.

But I found him humped up in the kitchen, A shiverin' and shakin'; and straight I went for to bilin' up boneset; L'An' my lectur—I 'lowed it could wait. 'Twas powerful sickly-that April;

'Pears like 'twas the weather—all day The sun kept a shinin' an' shinin', But the wind wouldn't shift ary way: Just hung in the north—an' the evinin's Was sharp, and the farmers all round Was behind with their work; but they spaded Heaps an' heaps in the buryin' ground. Well, Davy, he sickened for certain,

An' a week from that sunshinny day. When I found him crooked up in the kitchen, when I toung him crooked up in the Ritchen,
The Doctor—he said, goin' away,
"I've done all I can, Mrs. Wixom;
"Tis the will of the Lord—let us bow
To that will"—then he chirruped and whistled
To his horse, and rode off; and somehow There wasn't no sun in the heavens, An' no sky, any more—an' I stood clingin', both hands to the door jamb An' ilt off the faint. When I could,
I crept back, shaky like, and found Davy
Asleep—and his face was that white,
An' that thin an' that strange; no mistakin' Them signs. Ah, the Doctor was right!

I'd been brought up properstrict, an' the Deacon Was strong on "original sin," An' lection, an' wrath, an' the judgment, An' man's tectotal badness within; An' the terrible fate of the sinner; An' it went through my brain, like a flame, That Dave mus'nt "enter the valley" With that lie on his soul! At that same Solemn moment he woke, and I nursed him A little—then whispered: "Indeed, My dear boy, 'twould be right to tell mother What you did with the hollyhock seed." Then I waited, an' Davy he lay there

With his eyes like two stars; an' i knew That he understood all; then he answered, In a style that was Dave's, through and through An' his face it looked hard and determined, An' he puckered his forehead an'—well, All he said was: "Don't bother me askin',
For, Miss Mother, I never will tell."
An' he wouldn't an' didn't. "What followed?" Why, he slept through the night, off an'on, An' Father an' I watched: an' at sunrise He smiled, happy.like, an' was gone!"

Most storles end here: heaped an' kivered With sod, every grave has the look Of that one little furrin word "Finis," Set sharp at the end of the book. But I haven't come round to the posies,

Nor the how nor the why Now the rest You must take at its worth. I was worried. Clean down at the mouth, an' distrest. Could it be with that smile on, that Davy Had gone into torment? Again, What else could I hope for? The Scripturs Spokesharp on that subject, an' plain, was wretched, an' Father rebuked me For doubtin'. Not once in my life Had I doubted; alas! 'twas believin' That cut at my heart like a knife. Well, that year passed away, an' the next one:

An' last spring we concluded to go Down to Boston, to see sister Hanner. An' that Boston, you probably know, Is just crowded with people believen' In "Sperrits." And Hanner was one, Unbeknown to her brother, the Deacon, An' to me. An' she never let on; Not no word on that pint. But, one evenin'
They'd a caller—a little-chinned man,
With long hair, parted straight down the middle; An' when he'd set down he began, Lofty like, falking "Sperrit" to Hauner, An' out it all came. 'Twas a shock! But the Descon braced up, stern and solemn As the face of the meetin'-house clock. Then he glanced off down-street, through the

window, Unconcerned-like, an studied the signs. An' that man took a cramp, seized a pencil, An' scratched off some queer lookin' lines On this paper—well, yes,—thought I'd keep it; No harm,—then he fetched it a cuff With his hand, tossed it over to Hanner, An' pinted to me; 'twas enough To make a drg smile, but that Hanner, Looked grave, an' her husband set so— Open-mouthed an' big-eyed an' that earnest, A drinking it in. 'Twas a show!

Then Hanner, she brought me the paper An'I held it close shut in my hand, While that "mejeum" jabbered his "Injun" An' his-well, let it pass. I had planned Not to open that note in a hurry; An' I didn't that night. But it took My breath back when I read it next morning; For the writin' was Davy's! the crook Of his broken-backed D's I remembered-All the queer little pot-hooks said,—"Go Down the path to the creek and, Miss Mother, You'll find out what you wanted to know." Signed "Your Dave." 'Twas just like him, the darling

An' I cried some; an' then I was beat When I saw my name, "Mrs. Ann Wixom," On the opposite side of the sheet.

When we got home again, it was summer; An' only last Sunday I went Down the path to the creek, as he told me, Just to see what the little chap meant: An' there, where the boys went in swimmin', All about on the bank, in full blow, Big an' tall an' so han'some an' double, Stood them hollyhocks! Well, you may know I felt queer; au' I thought it all over, An' remembered that Davy was bid Not to go in there swimmin' that April But it seems spite of all, that he did!
An' that day, coming home from the office,
Cross the woods, he'd went in; an' that seed
He'd just lost, an' he never would own it,
Knowin' that would betray him. Indeed, I set down there a thinkin' an' thinkin'.
An' somehow I kinder believed

I'haint changed my faith, an' my standin'
Is good in the church; yet 'twas kind
No w, an' thoughtful, in some one to write me,
Just to take that weight off from my mind.
'An' I've planned to lift some of them poeles;

That 'twas Dave, sure enough, that had written, Seein' how I had been worried and grieved.

An' to show my forgiveness to Dave, I'll just plant 'em, the fairest and brightest, All about on a naughty boy's grave.

\*Published by request.

WINCHESTER GHOSTS. A Dead Man Appears at a Window-

The Mysterious Figures Seen by Many Persons-Excitement in the Town.

(The Boston Courier.)

Winchester, as many of the readers of the Courier are aware, is a beautiful rural town on the Lowell Reliroad, eight miles distant from Boston. It is Heliroac, eight miles distant from Boston. It is the country home of some of the prominent bus-iness men of this city, who find in its charming scenery a pleasant relief from the marble and granite blocks by which they are surrounded dur-ing their busy hours, and in its quiet and retired position the rest so much needed after a day of perplexity and toil. A more lovely spot is not to be found anywhere in the beautiful suburbs of Boston. So orderly and discreet are its inbable. Boston. So orderly and discreet are its inhabi-tants that it is seldom that any disturbing element intrudes itself upon their notice, and when it does it is received with the consideration which its im-portance merits, and, be it natural or supernatural. is investigated with that strict judicial impartiality which always attends the inquiries of intelligent men and women. Quite recently a ripple of excitement has dis-turbed the even surface of Winchester society,

caused by the appearance of a singular and mysterious phenomenon, which has thus far baffled all attempts made to satisfactorily solve it. It has been witnessed by large numbers of people for months past at all hours of the day and night, was seen by the writer plainly and distinctly on Friday last, and can undoubtedly be seen to-day by any one who will take the trouble to inspect it. The location of the mystery is in a house on Hancock street, a short street running from Washington street to Highland avenue, and on which there are but few houses, two of them occupied, and two empty, unless the apparitions to be seen in one can be called occupants. This house is two stories high, contains ten rooms lighted by large four-pane windows, is pleasantly situated about half-way up the street, and has a front yard enclosed by a picket fence. Although the house has not been occupied for about eight months it is clean and fresh looking, and just such a place as one would choose for a comfortable and cheerful residence. Two large bay windows look from the parlor and front chamber into the street, and a front door with glass panels communicates with a hall in which there is a stairway leading to a hall in the second story. In this hall is a large window with four panes of glass, one of which contains a small round hole, apparently made by a pistol or rifle ball, although there is no mark in the hall to indicate that a shot had been fired from the outside. This window also looks into the street, and affords an excellent view of the house of a Mr. Stone on the opposite side of the street and about fifty yards further up. Directly opposite is a large vacant lot, and beyond this, on Webster street, is the elegant residence of a retired sea captain, one of Winchester's most intelligent and respected of Winchester's most intelligent and respected citizens. The distance between the two houses is about 300 feet. The house described above has been occupied by two tenants since its completion about eighteen months since, but for eight months has been empty. One morning, about six months ago, the Captaio, while looking out of a back window in the second story of his house, was surprised to see the figure of a man standing at the hall window of the unoccupied house, locking up the street towards the Stone house. Assuming that it was some one looking at the house with the intention of renting it, and pleased with the prospect of having a neighbor, he gave the matter no further concern till the next gave the matter no further concern till the next morning, when looking out of the same window, he saw the same man standing at the same win-dow and looking in the same direction. The sameness was not pleasing, and he began to won-der what it could all mean. The next day on looking out he was confronted by precisely the same sight, and as it was growing surprisingly perplexing, he felt justified in using a powerful field glass to investigate the fixedness of purpose which animated this apparently inanimate figure. The glass served to bring the object out into bolder relief, and satisfy him that it was no human form at the window. Day after day, at all hours, the same sight was seen, sometimes more distinctly than at others, and by moonlight as plainly as by sunlight. Gradually the lower extremities fade out from the lower left hand pane, at which they length figure distinctly visible at the upper pane. In place of lower extremities, the full length figure of a man gradually developed at the right and side of the pane, merely the back profile being visible, the front being obscured by the sash dividing the glass. This figure, like the first, was apparently gazing up the street. When first seen, the half-length figure wore the regulation infantry cap of the United States soldier, but at times this was exchanged for the slouched hat of the cavelryman. Sometimes the figure would appear at the window with a well-defined collar on, at other times the collar would be discarded and a stock or the bare neck would be visible. One day the Captain, who by this time had become intensely interested in watching his two uncanny neigh bors, was surprised to see that the upper one had made a complete change in its position, and was looking down the street as intently as it had hitherto looked up. And in this position it has con-tinued ever since.

Captain was now more than ever on the alert for new developments, and his curiosity was rewarded about a month a go by the appearance at the lower right hand pane of the same window of a table, covered with a white tablecloth, at which were seated a man and a woman, the former distinct and well-defined, but the latter rather obscure and difficult to distinguish at times, though it has been seen clearly and distinctly without the aid of a glass. The man is gazing up the street and the woman down. He wears a cap, and bears a striking resemblance to the half-length figure. These three tableaux, if such they can be called, are so perfect in all their details as to require no stretch of the imagination to supply missing parts, nor is the illusion destroyed by the use of a powerful field glass or telescope. This only serve to add to the wonderfully realistic effect produced on the

naked eye. There remains but one more pane to be described, and from the Captain's house there is nothing unusual to be seen in that. But it must not be interred that this pane is without its oc-cupant. From the second story of a room in Mr. Stone's house the pale, ghostly and haggard face of an old man can be seen looking down the street. The profile is Jewish in its outlines, and the head only the front part of which can be seen, is slighty bowed, as though in a devotional attitude. Stone family have been so annoved by being daily confronted by this ghastly face that Mrs. Stone, hoping it might be occasioned by particles of dust on the glass, went into the house, and carefully wiped the offending pane, but without producing the desired result, as the old man, viewed from her house, was as repellent in appearance as eyer. She is positive that on several occasions she has seen the head move. The family has also been much annoyed by the constant ringing of their door-bell, a very difficult bell to ring, and so far they have been unable to detect the cause. It is only a few nights since one of the young lady members of the family, hearing their large New-foundland dog barking in the back yard, went out to quiet him. She followed him some distance, when a man suddenly appeared before her, waving above his head a white tablecloth. She turned and hurried toward the house, followed by the man, who, as she reached the door, disappeared as suddenly and mysteriously as he had appeared.

These facts coming to the knowledge of a Courier representative, he visited the locality on Friday,

accompanied by a prominent resident of Win-chester, who kindly afforded him every facility for a thorough investigation of the mystery. The figures were seen as described, from the houses of the Captain and Mr. Stone. The haunted house was inspected, the mysterious hall and window were examined, neither of which offered any clew as to the origin of what had a few moments before been so distinctly seen. The glass in the window was found to be of a cheap kind, containing many flaws, but no figures were visible. The presence of a gentleman at the window did not interfere with the writer's view of the phenomenon, and he really appeared an animate member of the ghostly party. By changing the positions of the upper and lower sashes the apparitions disappeared, but they immediately resumed their places on the

sashes being properly arranged. Neither is any-thing peculiar to be seen at the windows as viewed

from the street or the vacant lot opposite, the only position for a perfect view being from the houses described, more particularly at the Captain's.

A gentleman who was at one time a prominent member of the Bapistdenomination, and a descon of his church, but who has turned his attention to Spiritualism, visited the house a few days ago from his home in a neighboring city, in obsdience, as he believed, to a communication received from a prominent physician, long since dead, whose spirit directed him to make an investigation of certain spiritual manifestations which it was said the house would afford. The deacon, who is a gentleman of unblemished reputation and great intelli-gence, was much surprised at what he saw from the Captain's house, and he has expressed the determination to endeavor to solve the mystery by a séance to be held in the house, in accordance with the instructions received from the spirit world. A rather singular fact which should be mentioned in this connection is, that the construction of the haunted house was begun about two years ago by a man named Parks. When it was half completed he was killed by an accident on was had completed he was kneed by an accident on the Lowell Railroad, and through some technical-ity his widow lost the house and all the money that had been paid on it. The Captain, who was well acquainted with Parks, recognizes the half-length figure as his exact counterpart, even to the soldier's cap on its head, which is just such a one as Parks used to weer. Another story is that as Parks used to wear. Another story is that many years sgo a woman was massacred by Indians near this spot, and some go so far as to assert that this is the woman who sits at the table with the man in the hall.

The facts given above have until within a few

days been carefully kept from the general public by the persons interested, as they did not wish to be made the victims of a morbid curlosity, and to have their houses invaded by an army of ghost-seers. The revelation made by the deacon who gained his information, as he claims, from the spirit world, and the disclosures made by certain individuals who have been privileged with a view of this remarkable phenomenon, have created an intense excitement in Winchester, which will undoubtedly extend to remote localities, and continue until a satisfactory solution has been discovered.

Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal: When a veteran in the ranks of Spiritualism passes away, many may ask, was it well with him? Did he or she leave behind an exemplification of the all-sufficiency of our angel faith? I am happy to say that I am again able to bear testimony in the affirmative of this question. Elizabeth Gifford, beloved wife of John Gifford, passed to the higher life May 11th, 1880, aged 74 years. In the early years of her life, Mrs. Gifford was a con-sistent member of the Christian church. More than 25 years ago she was attracted by the tiny raps of Spiritualism, and being of an inquiring mind, soon found a basis upon which to rest her belief. She espoused the new faith with true womanly courage, and lived an exemplary Spirit-ualist the remainder of her long life. It is true that her life was not all sunshine; her faith was unpopular with many of her friends, some of whom may have withdrawn their sympathy. Age brought its train of infirmities, yet amid all, her mind was ever cheerful, her heart warm, and her faith in spirit presence undaunted. She had kindness and charity for all, and the last act of her life (which may have hastened her departure) was to visit. a family in distress in Germantown; coming home she felt greatly fatigued, and in a week after entered into her heavenly rest.

Ah no! not gone to rest; But to angelic labor, Where heart unites with heart, And each, to each is neighbor.

During the last five years, Mrs. Gifford was through sickness, on several occasions at the edge of the river, and each time ready, and longing to pass over. Spirit voices were familiar to her, and their divine teachings were the practice of her daily life. It was her desire to have a spiritual funeral; the sombre, doleful refrains of orthodoxy were to her an abhorrence. Mrs. E. L. Watson of Titusville, Pa., delivered the funeral oration. The pathetic eloquence of this inspirational speaker on this occasion, will be long remembered by her tearful listeners, many of whom felt as though she had pushed ajor the flower-encircled gate of the celestial city, and allowed some of its glory to escape to ravish the heart of the weary pilgrim on the uphill way of life

It is said that many of the early Christians who had Jesus and his apostles for their teachers, be-came so filled with the joyful anticipations of another life, as to become quite reckless and unconcerned about this, many of them even triumphing, as they were cast into the dens of wild beasts. feeling assured that the day of their deliverance was at hand. In all probability much of this is true for in no age of this world was the proof of immortal life so palpably demonstrated as in the early Christian era. Judaism was at this period a dark thralldom; the Sadducees were rampant material sists: the Pharisees were priest-ridden and bloated bigots-the former denying the resurrection from the dead; the latter believed in a future bodily resurrection. Both parties were the enemies of progressive thought, and the hitter opponents of Jesus. Josephus relates it as an ancient superstition that eages and prophets, to prepare them for their mission; sought retirement in solitary places, from whence they came forth to declare the truth to the people. Thus, it was with John and Jesus; they came forth from this wilderness with their new gospel, and what did they teach? One God, spiritually present in all, with all and through all, the brotherhood of the race, and love to the neighbor, as the ground work of moral and spiritual excellence. Jesus informed the Jews that he was a man who taught them the truth, and labored to impress them with the nearness of the spiritual world, and wept when he found them so hard hearted. "Oh! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her winge and ye would not." Many, however, received his divine teaching, became spiritually illuminated and lived a life of daily consecration. To all such death was but a door opening to eternal life. The afflatus of this new gospel rushed along with great rapidity. The priests took the alarm, and with the work of an inquisition, too horrible for civilized utterence, began to crush out the new truths, but they left the roots in the ground, and when Luther burned the Pope's bull, they began to sprout, and gradually the rubbish was cleared away. Now, free science, popular education, and untrammelied thought, have electrified with new life the dormant truths that Jesus taught, and

that sages sought to give to the world ages ago. Thank God, this time they have come to stay priests no longer rule, heaven and earth are joined, men and angels walk hand in hand, the grave has lost its victory, and death his sting; and we who have been taught that death is the curse of sin, now find that a spiritual life is the real home of man, and they who are taught at the feet of angels, must have, as a consequence, a longing for 'Home, sweet home."

"Home, sweet home."
As an item of news, I would say that the lecture season of the First Society closed with the last Sunday in May. Mrs. Watson giving the closing lectures to full houses—The camp-meeting of Neshaminy Falls Grove will commence July the 8th. Compared with last year, more than double the number of cottage tents have been taken, and weather permitting, we will have a glorious time.
Dr. Peebles, the pilgrim, as a kind of missionary occupied the rostrum of the 1st Society the first Sunday in June, and probably will for the balance of the month; some of his lectures are new. The spirits predict for him a third journey round the

W. J. Colville, of Boston gave two lectures at the First Society's Hall, June 8th and 9th. First lecture, "The future Republic, as the Spirits View it;" second, answers to questions from the audience.

The hall was filled with a select audience, and the medium dealt with the subject in a grand and masterly manner. The only fault that could be found, might be in the too great length of the lec-tures. While we would not find fault with speakers generally, yet there is some consideration due to in audiance on the part of speakers, that it would be well for them to bear in mind, and that is, to

stop when they are through with the lecture. This, however, is but a friendly suggestion. Philadelphia, June 10th. John A. Hoover. Whole communities may be insane as Well as

individuals.-Bishop Butter.

Brooklyn, N. Y., Spiritual Fraternity.

A deeply interested audience listened to the

very able and instructive lecture of D. M. Cole upon "Inspiration." M. Cole is one of the clearest thinkers that we have in our city, and while we may often differ with him as to his conclusions, his lecture to night met an answering response from all. It was able, argumentative, and catho-lic in spirit towards what are deemed sacred books of all nations, and radical in the extreme, in its denial of the plenary inspiration of the Bible, and he showed plainly that such a claim as made by some theologians, and by the Orthodox Christian world, was untenable; that the Bible showed, all through, that it was a human book filled with the imperfections of a common humanity. He showed that other Bibles, the Zend Avesta, the Vedas, and the writings of inspired men in all ages, were be-lieved by those who accepted them, as inspirations. He referred to the various inconsistencies of the Bible, and answered some of the objections made Biole. and answered some of the objections made against its records, and notwithstanding what are termed its obscenity, its scientific errors and contradictions, no book was equal to it, and when illumined by the light of modern Spiritualism, he found many doubtful passages made more clear, and he read it for the truths and records it there unfolded. Each writer was insuland with some unfo'ded. Each writer was inspired with some truth; if different in degree, it was in consequence of a different receptive power. It would not make a mechanic write a poem or a poet preach; would not make them better, more pure or truthful; it teaches nothing, reveals nothing from the outside, only makes one reach out and perceive his own thoughts, and his well-nigh infinite relations.

What are the lessons of the subject? You are the controller of inspiration for yourself, and for no one else; respect that of others. You have only so much truth as in your condition you can have; it is yours; hold fast to it. What your neighbor has, is his, it is as good as yours. If you find no use for the Bible, doubt not the genuineness of your faith, but whether your condition of moral and spiritual growth, is as high as it might be, ever keep in mind that we all can find in the Bible just what we go to it for. If we are reaching out and aspir-ing for spiritual things, we find it in the Bible, and so also, if we go to it in a critical or fault-finding mood, what it may reveal to our souls, will be influenced in a measure by our own moral and spiritual condition. To many, it has ever been a source of joy and consolation, an aid and helper to a true life. So it is with the Brahmin and the Mussulman, who find the same incentive to duty in the Vedas and the Koran. Let us accept what finds an answering response in our souls in all the Bibles of the ages, and in the present inspirations that are flowing down to every one who will be receptive to it, from the source of all light, truth

Fred. Haslam was the next speaker, who said: "I have been much interested in the lecture and the able manner in which the speaker has treated the subject, and I fully believe that inspiration is more needed to day than at any time since the hum n race was born on this planet, and as our souls reach out to the invisible and Spiritual world, the inspirations come to us through loving messages and wise admonitions, and grand, soul-inspiring revelations, and the nineteenth century is fraught with much which is to lift humanity up to a better and a diviner plane."

Dr. Dumont C. Dake followed. He said:

"I have listened with deep attention to the in-teresting lecture, and am in hearty sympathy with its sound statements, not only as to the inspiration of the past, in every age, and among every nation, but also in the revelations and inspirations of to day, and among others who are thus inspired, none stand out more proudly prominent than does the Poughkeepsie Seer, Andrew Jackson Davis, and his personal life is typical of the effect upon the individual soul of true inspira-tion in the good and pure man whose kind fraternal presence is inspiring and ennobling. Let us emulate the virtues of such examples, and our

lives will become pure and peaceable." Jesse Shepard, the medium for so many phases of spirit control, was present and passed through the audience, selecting many who were mediumistic, and stating the different phases of possible development. Mr. Shepard has developing classes both in this city and New York, and marked unfoldments and manifestations are the result. Mr. Shepard gave a concert at Everett Hall in this city, Monday evening, to a delighted audience, and it is proposed to give him a testimonial con-cert June 22nd, in Fraternity Hall, and all Spirit-ual associations in the city have been invited to unite with us and to make it a success in every S. B. NICHOLS. way. 469 Waverly Ave., N. Y.

Letter from Mrs. Mary Dana Shindler

To the Editor Religio-Philosophical Journal.

Away down here in Texas we have a fine and beautiful city named Galveston. In that city, there resides a noted Methodist minister named 3. W. Brigge. I hope the initials do not stand for George Wa-hington. Well, this Rev. Briggs has taken it upon himself to preach against, and thus demolish, the noted initidel, Robert Ingersoll, and the consequence is that he has only succeeded in demolishing himself. Mr. Briggs said that "a law ought to be passed making it high treason against the government, for any one openly to express disbelief of the bible." What is the penalty for high treason? Death! Mr. Briggs said further, that "the skepticism and free-thought of the day ought to be met with the scaffold and the halter" Is it not wonderful that such a divine should be permitted to occupy the principal Methodist pulpit—as I understand he does—of such a city as Galveston? "Mr. Briggs," says the Waco Telephone, "has done the cause of true re-ligion much harm, for his intolerant spirit will disgust any right-minded person, whether within or without the pale of the church." I am glad to see the secular papers rebuking

such an exhibition of intolerance. The Austin Statesman remarks: "The lecturer seems to have contented himself with personal comments (ar gumentum ad hominum) on the life, character and garbled utterances of the distinguished infidel, without in any very formidable manner attacking the great body of argument contained in Inger-soll's published works. The most pretentious and finished passage in Mr. Brigg's lecture, is an almost literal transcript of the most eloquent par-agraph in Daniel Webster's great argument in the Girard will case. Certainly, if a man wants to borrow pure language, he can go to no more respectable source; but we question the morality of the proceeding under any circumstances. In our opinion the pulpit is responsible for such men as Ingersoil The average preacher is a prolific cause of infidelity, and the utterances of clerical stupidity and intolerance have raised up men like Ingersoll, who echo the prayer of Voltaire, the time may come when the last king will be atrangled with the entrails of the last priest." The phillipic of Mr. Briggs against Mr. Inger-

soll has only recoiled upon himself.
You have doubtless heard of Bell county, Texas, which has immortalized itself in two opposite directions. Some time ago, Dr. Russell was beaten and lynched in that county, for not being plous enough, and lately two brothers by the name of Dow, were lynched and nearly murdered for being too pious. The latter belong to a band of perfectionists," and the former to no band at all Such is life.

The political caldron is beginning to boil in this as in other States, and it behooves all spiritual men and women to invoke the aid of our patriot fathers, who, from their exalted homes in the Spirit-world, still feel an interest in the country whose liberties they bought with their blood, and whose free institutions they founded by their wisdom and patriotism. In the progress of events many of their wise provisions have been turned to base uses; but now the spirit of reform is abroad in the land, and the hoste of heaven are at work for us and in us. Let us work with them peacefully yet earnestly, and with their aid we can redeem our country from the slavery to mam-mon into which she has fallen. God grant us all that wisdom which cometh from above. Nacogdoches, Texas.

THE HUMAN RETINA -In a recent note to the Vienna Academy, Herr Salzer offers an estimate, (based on numeration) of the probable number of optic nerve fibers and of retinal cones in a human eye. The number of the former he supposes to be about 438,000, that of the latter 8,360,000. This gives seven or eight cones for each nerve fiber, supposing all fibers of the optic nerves to be connected with the cones, and equally distributed Notes and Extracts.

Make your example your leading form of teaching, and let your good living be the chief plilar of your work.

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

How lamentable it is to see men straining after a knowlege of the higher heavens when they are ignorant of that which is in and around them-

Yes, growth, spiritual growth, is the law to which we must look for strength, and help to remove from earth the cruel rack, and the dungeon's grosu.

The apparitions and cures at Kaoek, county Mayo, Ireland, have not ceased, and day by day the locality is more and more thronged by visitors of all classes.

It is not the object of the spiritual world alone to set before you accounts of the spirit-spheres, grand orations, and wonderful phenomens. The spirits say to you, plant around you gardens, hear-ing luscious fruits of kind words and good deeds. Spiritualism. when considered as a religion becomes a proficient teacher. It brings to our minds from the past all that is worth considering and it opens the doors to nature's laboratory and reveals to us present possibilities and future at-

tainments. A musical instrument, however excellent, without a competent performer, is of no use; and a person, though beauteous in form, without loving qualities of mind could never become an agreeable companion, but would freeze the genial flow of soul and become distasteful.

As an example of theological terrors Melancthon, in his memoirs of Martin Luther, says that "while he was deeply reflecting on the astonishing instances of the divine vengeance, so great alarm would suddenly affect his whole frame as almost to frighten him to death."

If Spiritualism be a philosophy, it requires a philosophical mind to understand it as such; if a religion, then only a moral mind could see religion in it; and if Spiritualism be a science, much earnest study and pledding work in the path of dis-covery would be needed to make it so.

The time will doubtless come when spiritual facts will become so widely known and diffused, that they will compel belief. It becomes us, in the meantime, to concentrate our energies on spir-itual development, both by individual labor for the cause, and by frequent seances held under the best conditions.

The natural conclusion is that there is an interior force, unseen, never handled, known only through the results seen; and when we ask ourselves what this force is, we receive in response the word "spirit," and the natural conclusion is that spirit is the producing power, and if it is the producer, then it must be first, and the bodies we see are simply results.

It is said that the Rajah of Mundi is a devout prince, eager to fulfill the recorded law of Krishna, and even to meet any fresh enactment half way. When a person of wealth shows this disposition, the gods suddenly display quite a personal interest in him, hovering about his premises, and making themselves visible for the purpose of suggesting this or that importation. gesting this or that innovation.

Every new truth that has ever been introduced into the world has been met by opponents, men who were anxious to put it down and to stultily its growth forever; every new invention has been treated in a similar manner, until such an astounding array of facts and forces so formida-ble in the magnitude of their character have pre-sented themselves, that mankind could not do otherwise than accept and believe.

Morse became a revelator when he applied electricity to machinery for transmitting intelli-gence from one station to another. The beginnings were small, but to-day every nation on the globe is united by these connecting wires. So perfect is the system, that you may station your-selves at a given point and hold communion with the whole world; and yet 'tis but a short time since Morse was declared to be insane. But the sequel proves that he was, of all, the most sane.

Dr. Franklin ordered that no monument should be put on his grave, but merely the following epitsph on a simple slab; "The body of Benjamin Franklin, printer, like the cover of an old book; its contents torn out, and stript of its lettering and gilding, lies here food for the worms; yet the work itself shall not be lost, for it will, (as he believed) appear once more in a new and more beautiful edition, corrected and amended by the

Jesus acquired the power to materialize from the atmosphere around him, bread, fish, etc., by his earnest life of aspiration and his great abstemiousness in all things. By prayer and fasting, he subdued the flesh to the spirit, and when at thirty-three years of age, he had completed his victory over earthly things, he could readily, at the moment his body was no more required by him, dematerialize it, so that it was imperceptible, and could not be found in the sepulcher.—J. W. Colville.

We have come to evil days-days when public men, who stand forth as, members of the Christian church, even of the churches called orthodox, hesitate not to carry in the same heart a salvation by faith and a willingness to receive bribes. Among the public men now [1873.4] charged with glaring dishonor, there may be some who can establish innocence; but the awful fact is every-where confessed that there are thousands of Christians who are getting their salvation by faith and their fortunes by rascality.—David Swing.

The whole plan of Christian ethics is to impress upon the minds of men that they should be continually thinking about dying. It drives all thoughts of happiness out of the mind. . . ing to go to sleep lest while they slumber, some avenging Nemesis shall come and sever the cord and bear them away they know not whither.

The primitive condition of mankind was very rude. They were ignorant and unlettered, and it has been only by slow degrees that they have attained their present position of civilization and culture. The possibility of growth was within, but it remained for time to unfold to a more sublime appearance, the embryo life of their exist-ence, to give them that knowledge and facts that are essential to the discipline of self, which is the very foundation of good government and society

The only true idea of a bodily resurrection is that based upon the spiritual philosophy, which teaches the dual condition of man-that there is a material body and a spiritual body. Here we have two bodies, but one spirit. Prior to the change called death, the spirit proper does not occupy the spiritual body per se, but is associated with it as the member of a family. The spiritual body is like an overshadowing cloud, enveloping the material body; and is formed out of the ema-nations which are continually passing out of the material form. These Spiritualized essences nature gathers up and weaves them into the temple the spirit is to occupy after its association with the material has been served. Physical death affects only the material body in the sense of a stoppage in the journey of life. It is really the second birth, of which mention is made in the scriptures, and the exit of the spirit out of the physical body into the spiritual is only the resurrection of a bodily character man will ever know. T. Starr King, in Olive Branch.

As in every other profession under the sun, good and evil is to be found upon the stage; so is it with its censor, the pulpit; the man who frightens his hearers with the false doctrine of eternal punishment, and, poor worm, talks with glib fa-miliarity of the desires and thoughts of the Almighty, is leading as vicious a career as the worst person to be found among actors, and not unfrequently poisons the lives of impressible people by inducing in them a kind a religious mania. A bigoted organization exists within the church of England which is said to consist of an "influential body of clergymen, headed by one of the holiest priests in England, who have it laid down for them in their rules, that they are not to go to the theatre or any other place of known sin." Yet the theatre has behaved with more Christian charity to the pulpit than has the pulpit to the theatre, for it is the legitimate province of the actor to breathe life into the dead pages of history, and to hold up to view the evils of past ages.—London

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AND nm	Rickford and Fox River	*1:45 p m *10:45 a m
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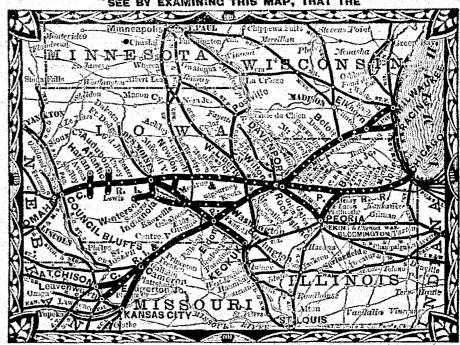
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As one of the ethical elements of progress (and I trust my vigilant critics will not intimate that I ignore or underrate the intellectual), I have insisted on faith, and if the editor of the Journal had exercised a moderate amount of faith in my common sense, or had read my discourse with proper attention, he would not have said "were the teachings of Dr. Buchanan and his school accepted, where could we point to evidence that would not rest on faith alone for its acceptance." I have not taught thus, but have pointed out that in a proper spirit of investigation, combined with courtesy, we should have the most unquestionable and perfect phenomena that could possibly be desired. It was not claimed by myself, as the editor misunderstands me, that phenomena should depend for their evidence upon the honesty of the medium, but that we should seek to have honest mediums, and to develop phenomena which were in in themselves of an unquestionable charac-

That faith would "insure genuine spirit phenomena" was not my assertion, but that faith would furnish the best conditions for a truthful display. The editor was equally unsucessful in understanding "how faith can be the guardian of anything." He finds this a puzzling conundrum, because he did not half develop his guessing capacity. He did not reflect that that may be called the guardian, which preserves anything from injury or destruction. Does not faith prevent the destruction of religious and spiritual knowledge (both historical and scientific) by that dogmatic, skeptical, and narrow minded infidelity, which flercely and stubbornly denies the existence of spirits, the reality of a future life, and the existence of God. Does not faith prevent us from consigning to oblivion a vast amount of recorded knowledge of the spiritual and marvelous? Has not faith preserved a vast amount of useful eclectic and homeopathic science, which allopathic bigotry has ignored and discredited, and do not ninety nine hundredths of our scientific knowledge as well as all our historical knowledge, rest in the popular mind solely upon faith—faith in the opinions and teachings of the competant and experienced and learned? If it were not for the guardian hand of faith, what would preserve the world's religions from quick destruction by skepticism; and what would: preserve our spiritual philosophy? Demonstration would not be sufficient, for thoroughly faithless men witness the spiritual phenomena, and thrust them aside as the delusions of juggiery, no matter under what precautions they are seen.

So much for wisdom; and does not mutual faith prevent the destruction of conjugal love, and the alienation of friends. Can any love or social harmony be preserved against the destructive affects of jealousy, suspicion and backbiting, except by faith. Is it not the want of mutual faith among nations, that they impoverish themselves to maintain the largest possible armies, and engage in war; to preserve a balance of power which would be utterly needless if they could trust each other? Is not faith then the guardian of peace, as well as of wisdom and love? It is indeed in some sense the guardian of all that is good, and he who wars upon faith, wars against humanity.

As the editor could not see through what he calls a conundrum, neither could he comprehend my logic as satisfactory—for the reason that my address was not aimed at him or his condition of mind, but at a more extensive class of readers, who will not find it at all mysterious. If he will privately state his logical difficulty, I will endeavor to satisfy him privately.

to satisfy him privately.

It is said as a criticism, that I am dominated by the religious emotions, and certainly I shall endeavor to deserve the compliment. I wish I could say as much to all my friends, including all our spiritual editors. If it were so, we should be a very happy family, and society would be greatly benefited by our harmonious exertions.

Joseph Rodes Buchanan. Livingston Place, New York, June 8th.

The Brighter Side of Spiritualism.

BY EDWIN D. BABBITT, D. M.

Having perused the article of J. Murray Case, on the "Follies of Spiritualism," in the Religio-Philosophical Journal of May 22nd, it has occurred to me, that however wise it is for us to know our follies, weaknesses and dangers, it is perhaps still more important now, while so much of the world is ready to portray in glowing colors, all our follies and a great deal more, that something be said about the excellencies of Spiritualists, so that, if possible, we may hold up our heads and look the world in the face without blushing.

Before proceeding to this brighter side of the picture, however, I wish to say that I am anxious to have Spiritualists understand their own follies, also, so that they may repent of them. And there is one folly that I would name, which I fear Mr. Case may omit, as it might rub a little against his own style in the above mentioned article; namely, a habit of criticising Spiritualistic manifestations too much from the common materialistic standpoint. This is a harsh and unjust method, which I think we should avoid. Thus, Mr. Case's language would seem to signify that trance speakers are generally deceivers and liars, and that their spiritual illumination is of no importance. He says:—

"Their thoughts expressed in trance are the same that are advocated and believed in the normal state, and therefore, no more worthy to be accepted as truth. \* \* 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. \* \* It is equally a folly to assume the name of some distinguished individual of the past as the spirit author of a book. All such assumptions are purely arbitrary. When I see a book in which some spirit of the dead is assumed as author, I regard it first, as a fraud or delusion, and second, that it may be expected to abound in unscientific and imaginary notions," etc. That is just the kind of language that the worst enemy of Spiritualism would use, and strikes to the ground Hudson Futtle, Judge Edmonds, Mrs. Maria King and pretty much all of the rest of us who are mediumistic. All the sublime conceptions of the Spirit-world, of human destiny and of the universe, that have been impressed upon mankind through illuminating influ-ence of spirits, are to pass for little on toth-

ing. But Mr. Case seems to judge of spirit illumination in others by his own experience. He admits having times of semi trance and illumination, but says his thoughts then "are no more reliable than his best thoughts while in a perfectly normal condition." And yet we could bring a mountain load of evidence to show that Tanas Town of Ana Sundanhare to show that Jesus, Joan of Arc, Swedenborg, A. J. Davis, and absolutely thousands of others have at times, been so illuminated as to be almost like another kind of beings, possessing the power of seeing into an invisible and more wonderful universe, of looking into the past, present and future of one's life, and of giving names, tests and exact descriptions of spirits of whom they have never before heard. Andrew J. Davis, while a mere ignorant boy, had his mind so illuminated that he dictated "Nature's Divine Revelation," which Prof. Bush, one of the best scholars of his time, called "astounding," in the largeness of its generalizations. It is true that Mr. Davis would have been more correct in some of the scientific details of his subject, if he had been scientifically trained as Professors Denton, Wallace and others in our ranks have been, and yet these same men could not have attained to that large conception of the universe and its progressive unfoldment so many years ago while the doctrine of evolution was practically unknown, without some of Davis's nspirations The side of truth to Mr. Case's remarks, is

that a spirit communication resembles, more or less, the mind of the medium through which it comes, and this is easily explained, from the fact that the spirit is forced to use the brain and mental aura of the medium to do his thinking with, so that if the influence cannot overcome the positive elements of the medium sufficiently to have its own mental aura in control, it cannot give its own name or only partially its own ideas. To the great world at large, who are ignorant of these ex-quisite spiritual laws, such mediumship will appear to be imposture, and denounced accordingly. At times some of the best of mediums are unable to give the true spirit impressions, although at other times their communications will be incomparably above their own wisdom. Even Spiritualists are often gnorant of these subtile conditions, and inflict untold sufferings upon both the mind of the medium and of the spirit communicating by their suspecting dispositions. A confession from my early experience may be useful. After fighting Spiritualism for twenty years as a dangerous delusion, I went to a lady medium in New York, and was completely overthrown by the great array of tests of the identity of my spirit friends, which were given. Soon after I went again and to be sure that it was my brother who was communicating, I asked him to describe the place where we spent our childhood together, and give its name. This he could not do, except in part, and I at once concluded that was not my brother, and that the medium was making the matter seem as plausible as possible, for the sake of the fee, and possibly. I expressed some dissatisfaction. At any rate, my suspicions were reflected upon the mind of the medium, and thus gave her sensitive nature such a stab that she never more allowed me an audience. I have since learned that she is eminent for integrity, and was a favorite medium of Judge Edmonds, but have never since learned her place of residence, so that I might apologize for my ignorance.

I have been educated by my mistakes in part, until I have come to feel that I understand the matter of control in many of its phases. Let me illustrate again from experience. A lady of superior character, who was my patient some years since, possessed a ally anx ious to give her some tokens from her dear ones gone be'ore, so that she might investigate still farther and learn the beautiful and consoling character of Spiritualism. On retiring one night, I' felt a new influence, and learned through what I call my hand telegraph, that the mother of this lady was present. She wanted me to assure her daughter that she still lived, and was around her to bless her. When I asked the particulars of her life and the details of her family, so that I might give them to the daughter as a test, she gave me a detailed account of every thing. Are you sure I have your history correct so that I may prove to your daughter that it is

indeed her mother?"
"Yes," she replied, and then left.
After a few minutes, however, she came back, being conscious that she had made a mistake. I went over the whole details of her life again, and she confirmed exactly what

she had said before.

When I met the daughter on the next day and asked her certain questions about her mother, I found that not one thing had been given to me correctly. This was very mortifying, and when night came, I asked my guide why I was allowed to make such a blunder, and really injure, instead of forward the

"To show you." said he, "that your sphere is not that of test mediumship." We have not developed you for this phase at all, but rather for thought, and science. This lady's mother was not able to think her own thoughts while in connection with your mental atmosphere, and gave an account of another person altogether, whose life was strongly impressed upon her.

How sincerely, how earnestly I desired to get at the truth of this lady's history, that I might bring a joyful message to the daughter. After explaining the matter thus to me, my guide then revealed some leading incidents of the daughters life, which were of a startling character, and gave me the philosophy of her condition. This I mentioned to her, and after pausing a little, she admitted the truth of everything. The same guide had helped me to solve the mysteries of disease, in scores of cases and had laid open to me some leading facts of their lives, which in nearly if not quite every case, proved absolutely true, so that the patients would often remark that it was the first time their condition was ever understood.

The higher spirits can see the very play of atoms and the interior forces which move all things and they are well adapted to help us, especially if we approach them from high motives, and in a way not to stultify our reason. Their mental processes are swift as the lightning when unimpeded by earthly conditions. but coming into the imperfect atmosphere of earthly minds, they are necessarily more or less obstructed and sometimes made to teach falsehood even when the medium and the spirit both may desire the truth. For this reason then, Mr. Case is wise in showing the danger of accepting the dictum of the spirit without using our own judgment, thus swallowing everything whole, like helpless little birds which take down all that the mother gives them. To show how difficult it is for spirits to give the exact control they wish without having the medium's aura obstruct their own mental processes, I will state that my own guide found it necessary, while teaching me the most im-portant facts, to remain at a distance just outside of my immediate sphere, and reading my thoughts and inquiries, gave the signal to a strong spirit who wellded my hand tele-graph when to say yes and when to say no, at the same time that he threw impressions upon my brain.

Some insist that the great and only mission of Spiritualism is to prove the immortality of the soul. This alone is a wonderful thing to do, but it can be proved that a silent, all-pervading and amazing power is shed down over all nations and families of men through spirit agency, to gradually educate and attract them upward, through inspiration. To prove human immortality alone is comparatively a small matter, for the question is, what kind of an immortality is man to inherit? That which drags most of the race in chains and darkness, forever downward, according to the general dogmas of the church? If so, existence is a curse and the world a failure. Or is it in harmony with the whole system of nature, and with the testimony of ten thousand spirits, an immortality of exalted joys and progressions in which man has the range of the universe to help him move in an ever ascending scale toward the infinite Glory? No fact in time or eternity, is so momentous to man as this, and Spiritualism alone can give its dem-

onstration.

But I could enumerate a long series of facts which prove the sunnier side of Spiritualism and are of unspeakable value to the world, only that my article is already too long, and I must be contented with merely mentioning some of them.

1. It brings us into rapport with the higher intelligences of the spirit realms, who reveal an invisible universe of lights, colors, forces and spiritual activities incomparably superior to the external universe which belongs to this

2. It reveals the wonderful and immortal

destiny of man.

3. At banishes the terror of death by showing us that what is called death is merely a transition into a nobler life, not a "leap into the dark," not a departure into some unknown and eternal horrors, as portrayed before millions of minds, by the theology of to-day and especially by that of the past. Mortal tongue can never tell nor mortal mind conceive, what a pall of gloom has been thrown over countless multitudes of the human race, in the past

as they have moved onward to the grave.

4. It gives us back our friends from the other life and fills the souls of countless mothers, children, husbands and wives with unspeakable joy, even when all the consolations of our churches have utterly failed.

5. It is bringing to the world the greatest healing reforms ever known, saving the poor distressed, nervously exhausted, paralytic, rheumatic insane multitudes, where the old methods have been failures, and this without leaving any bad results behind.

6. Under the lead of higher wisdom, it encourages and stimulates human minds to activity in every reform and humanitarian movement, who heretofore have been disheartened by such dogmas as those of an eternal hell, deprayity, inability, the wrath of God, etc. Temperance, anti-slavery, woman's rights, prison reforms, civil and religious liberty and humanitarian movements generally, have been pioneered by Spiritualists, and to a considerable extent, carried on by Spiritualists. I have already given my proofs of these statements in a former article published in the Religio-Philosophical Journal.

7. Under the influence of the great Spiritualists in the influence of the great Spiritualists.

al wave that is coming over the earth, life is becoming sweeter and wiser, human faces are becoming brighter and the sympathetic nature is becoming so intense that childhood, wo-manhood and even animal life are made more happy, while millions of dollars go forth to the fire-stricken cities or famine or disease-stricken countries, for the suffering. The sanctimonious and sour faces of the past are passing away and the better era is dawning.

It may be objected that various extremes and follies and frauds have followed in the wake of Spiritualism. Yes, and I will join hands with Mr. Case in helping to root them out, if he will state the matter fairly, and see the bright side also. The RELIGIO PHILOSOPH-ICAL JOURNAL has certainly been intense enough against fraud to satisfy the most exacting critic, and Spiritualists generally are the first to see and expose their own frauds. Some people do not seem to be aware of the fact that when people emerge from slavery to freedom, the first impulse tends to sweep a portion of them too far, even into license, as it did the early Christians, when they emerged from the stern, formal Judaism of their day into freer ideas, which carried some of them into free-love-as did the French Revolutionists when breaking lose from priestly and kingly despotism, they rushed into Atheism and Red Republicanism. Is Christianity then, in its primitive spirit necessarily bad, or is Republicanism bad, or is Spiritualism bad, because in their first outburst upon the world, they rushed into some extreme?

In closing, I will make one assertion, which statistics will thoroughly bear me out in, and that is that there is a far smaller number of Spiritualists even in proportion to their numbers, in State Prisons and Lunatic Asylums than there are of either Protestant or Catholic church members. Real Spiritualism prevents lunacy and crime and I believe that Spiritual and Magnetic Physicians are healing a greater number of church lunatics than would balance the whole number of lunatics in the spiritual ranks.

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