

RELIGIO-Philosophical Journal

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth fears no Dash, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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SPIRITUAL MILESTONES.

Mrs. Jennie Lord Webb—Neshaminy Falls Camp Meeting—Christian Spiritualism.

BY EMMA HARDINGE-BRITTEN.

To the Editor of the Religio-Philosophical Journal: The indescribable but interminable duties of public life have hitherto prevented the fulfillment of my promise to report progress to the kind friends who desire to have me do so, through your columns. Arriving at "Gotham" in the heat of a burning mid-summer, when all who can, flit off to the umbrageous forest shades, or cooling mountain breezes, have deserted this oven-like city, it cannot be expected that I can have much to relate of general interest in respect to a public cause. As far as an individual can be identified with a world-wide movement, I have done my part since arriving in New York, by holding Sunday meetings, morning and evening, at Republican Hall, kindly tendered me by the Trustees of the First Spiritual Society during their own vacation. Although my meetings by no means equal in numbers the immense Australian and Californian gatherings of the last three years, I am bound to acknowledge what they lack in numbers they atone for in whole-souled enthusiasm and generous appreciation. Considering the immense depletion which New York has suffered also during these summer months, and the absence of thousands of its usual population, I have the right to consider the excellent attendance of my faithful audience during the entire of two trying months, as an evidence of the strong sympathy existing between speaker and listeners.

To pursue my own journey along the spiritual highway a little farther, I would add, that though I entered this city of my spiritual birth sadly enough, finding hundreds of places filled by strangers which were once occupied by beloved and well remembered friends, the special consolations of our beautiful faith never stood me more gloriously instead, for, where the world bestows only green graves or silent tombstones, I could see and hear throngs of living friends extending warm spirit hands to welcome me back, and declaring in audible spirit voices, that I had been brought here to fulfill their behest, just as surely as when Judge Edmonds, Dr. Hallock, Horace Day, and many another good and faithful soldier in the army of the Lord, had signed my engagements as of yore with mortal hand and seal.

But for this triumphant spirit welcome, and the real enthusiasm manifested by my kind audiences—strangers to me as most of them are—New York would have seemed like a grave, so stern and remorseless has been the hand of the Death Angel in dealing with the ranks that once sustained me here.

I am informed there are many good mediums in the city, although I have not myself had personal experience of their gifts. Mrs. Hollis-Billing, whom we all know and love, is located in the city. J. V. Mansfield, the intemperate veteran post master of the spheres, is still well sustained and highly appreciated, though like myself, I am informed, his ability to support himself from within the ranks. This is as it should be. Many of our Spiritualists have arrived at the last point of knowledge that they can receive. Earth can teach them no more; hence, they wisely give place to the ignorant and uninitiated masses, who don't know everything, and from these the servants of the spirits still receive ample support.

Another well proved and severely disciplined soldier of our ranks, Mrs. Jennie Lord Webb, is also a resident of New York, and I think it will afford some gratification to her many former admirers and present well wishers, to know that her admirable mediumship has enlisted in her service a

warm friend, through whose abundant means and generous sympathy, this poor invalid, but untiring worker, has been provided for during the remainder of her life. As dear little Jennie bore adversity and trial with unflinching patience, so she carries herself in prosperity with humility and thankfulness. Her mediumship is still exercised, though privately, for the benefit of those that need it, and I can answer from personal experience that it is as bright and reliable as it has ever been. Good fortune has not spoiled this sweet nature, hence we have abundant proof how truly she deserved it.

Since it has been whispered abroad that "the spirits have found means to provide for Jennie Lord Webb," I have been compelled to hear many an envious query as to "why the spirits did not do as much for me" or me, or many another me, who deemed they had full as large a claim on spiritual gratitude as the said Jennie. To these carping I have been impressed to offer the application of a lesson which I believe has been used in many other directions. I would say, "Stand in any public thoroughfare of any large city, my murmuring friends, and take careful note of one hundred persons as they pass you by."

"Well! have you done so?"

"Yes. What then?"

"Now how many of those passers do you suppose is capable of a purely disinterested philanthropic deed?"

"How many—why, if there is but one amongst them worthy of the name of philanthropist, that is the very most I could hope to find; to tell the truth, I would rather you had given me five hundred instead of one to select from; I think I should have had a better chance of stumbling upon the *rara avis* you seek."

"Be it so—take five hundred, and out of that number pick out the solitary philanthropist. Now Jennie Lord Webb has happily stumbled upon that one, and out of five hundred, and you and I are left to encounter only the odd four hundred and ninety-nine who care for nobody but themselves."

Still the murmurers complain that they did not find the one instead of the poor, little, faithful medium who needed help so much.

Last week I spoke for two successive days at Neshaminy Falls Camp Meeting. It was held in a lovely spot, already too graphically described to call for reiteration from me. I presume the details of these pleasant gatherings are much the same all over the country, yet I think the sweet, gentle Quaker element so freely imported from Philadelphia (the camp being only eighteen miles distant) communicated a peculiarly kind and peaceful influence to this special scene. At the Sunday sessions the gatherings have ranged from 15,000 to 20,000 persons, all of whom manifested so deep an interest in the proceedings that it became necessary to divide up the audiences into three immense gatherings, each of which was acceptably ministered to by the various speakers in camp. I think such public evidences of interest in our beautiful faith, can scarcely coincide with the opinions so freely expressed in orthodox circles, that this terrible clerical bugbear, Spiritualism, "is dying out."

I should not omit to add that, notwithstanding the immense numbers assembled at one time on the Neshaminy Falls camp ground, and the difficulties that were experienced by the busy officials in accommodating them, not a murmur of complaint nor act of disorder was manifested. The immense throngs came and went as to a holy place, and hundreds re-echoed the sentiment, that "it was good to be there."

I cannot close these fugitive remarks without a passing allusion to a certain element which I find from time to time cropping out from our ranks, and I am all the more disposed to notice it, because I think the sphere of causation is located at no great distance from the place where I am now writing. I speak of that form of dissent from the position which has hitherto been maintained in modern Spiritualism, called by its promoters,

CHRISTIAN SPIRITUALISM.

In any remarks I may have to make in this connection, I must first premise that I do not speak of, nor even in the remotest degree purpose to attack, any persons who may have promoted the above named phase of belief. Nay, more; I earnestly protest against any repetition of the bitter, recriminative and utterly unspriritual discussions, which the slightest expression of difference in opinion calls forth from the belligerent members of our ranks. I am quite aware that the greatest of all tyrants are those who claim for themselves the largest amount of license, and the readers of the spiritual journals may have noticed, that I have of late years suffered myself to be abused, and my name to be cruelly misrepresented by certain associations calling themselves "spiritual," without the slightest attempt at retaliation, or even answer, deeming it disgraceful enough for Spiritualists thus to bespatter each other in public, without imitating or attempting to perpetuate so pernicious a perversion of journalistic columns. Still I have earned my right by twenty long years of faithful and laborious service, to assert my share in the cause of Spiritualism, and to plead for the correct representation of the faith I have worked to uphold. In this spirit, then, I would ask, whether the movement known as "Modern Spiritualism," can in any part of its ranks, or with any propriety, be labeled Christian,

Buddhistic, Mahometan, Brahminical, or by any other name which recognizes the leadership and ethics of any particular religious reformer!

All forms of faith that have dominated the world since the days of Moses owe their origin, and maintain their position by the influence of their founders, and those founders have been in each instance men.

Spiritualism on the contrary, whether ancient or modern, has never originated with individuals; owes its existence to no human founders, and is as diffusive in its origin and manifestation, as all pre-existing forms of sectarianism are conservative and personal. But aside from the fact that Spiritualism is the outpouring of all spirits upon all flesh in this 19th century dispensation, cannot endure to be stamped and labeled with individualized and personal influence, without manifest destruction of its true genius and character, there is more in the term Christian than that which distinguishes any other sect, and therefore it is more than ordinarily opposed to the broad and impersonal characteristics of modern Spiritualism. All forms of Christian sectarianism, however widely opposed to each other on certain doctrinal points, agree throughout the world in maintaining the divinity of Christ and the vicarious atonement. The fact that the Unitarian dissent, from this belief has, as every well informed student of religious history is aware, sufficed to exclude them from Christian fellowship, and whatever they may elect to call themselves the great body politic of the Christian church, emphatically denies the right of the Arrian, Socinian, or in modern phrase the Unitarian, to claim the title of "Christian."

Now, without inflicting upon your readers a polemical disquisition on points already familiar to the public mind, it is enough to say an acknowledgment of the divinity of Christ compels the acceptance of the whole array of Christian dogmas, the culmination of which is the vicarious atonement. If there is one iota of truth in the tale which millions of returning spirits pour forth from all countries and through all grades of mediumship, there is no such thing as vicarious atonement in the spirit spheres, but every soul must live, suffer, rejoice, lament and especially atone for its own shortcomings in earth-life, in a word, Christianity essentially removes from man the responsibility of his actions, and Spiritualism essentially stamps responsibility upon man. It is at this point that Christianity and Spiritualism are irreconcilable, and this Christians know and appreciate so well, that it is chiefly from those Christians that all the antagonism which has been levelled against Spiritualists has arisen. I know there are many persons who will peruse these lines in extreme impatience against a writer who can be so far behind the times, as to confound Christ with Christianity, or to suppose that the religion, so-called, has anything to do with its founder. In repudiation of this commixture of two entirely opposing elements, I already foresee that the "Christian Spiritualist" will hasten to assure the world that he only advocates the "Christian principle," and not the forms of sectarianism that have grown out of this. To this I emphatically deny that there ever was such a thing, or ever will be, in rational analysis of the words, as "a Christ principle." Christ, or the character named "Christ" in the four gospels, never originated any special principle.

Every item of the history and characteristics attributed to the Christ of Judea, was published abroad and attributed to other individuals, again and again, and that for centuries before his advent. Even the famous golden rule was enunciated by Moses, in almost the same words attributed to Christ in the 19th chapter of Leviticus, 18th verse; in short, there is not a historical, spiritual, or moral specially recorded of Christ; in the four gospels, which has not been recorded of the sages, philosophers, religious teachers, and reformers of every age and country who lived before him. When men talk of a "Christ principle," they use a phrase as meaningless as if they spoke of a Washington or Franklin principle. When they use the term "Christian," they speak of all that belongs to the dominant religion, so-called, and if the speaker does not mean to imply as much, why, then, he should use some other term. With every concession that could be made to those who still yearn to harness the great world-wide movement of Spiritualism to the memory of an individual, it should be remembered, that if Christ included all the good and none of the evil that ever belonged to humanity, we in our human frailty could not imitate such a character, hence any religion stamped by such a name, would not be adapted to the present order of society, or the present need of society's reformation. But the portraits of Christ given in the four gospels, is not more perfect, than that attributed to Buddha, Zoroaster, Apollonius, Pythagoras, or any other reformer or Oriental reformer.

The morality of true goodness is the morality of all time, and is not a principle especially unfolded in any single being; but the form in which true goodness is to be expressed and acted out, must take shape from the customs and manners of the age in which we live, therefore whilst the principles of good and truth exhibited in the life of Christ are eternal principles, their modes of expression are far more aptly represented by the spirits who return to us day by day, he lament over the tremendous penalties which ever accompany the wrong doer in the life hereafter, than they

are in the history of Christ cursing the barren fig tree, driving out the money changers from the temple with whips and scourge, or advising his followers to take no thought for the morrow.

From these remarks it may be inferred that I am not preaching "Christian Spiritualism," nor until I see something better, wider, in its application to the needs of humanity, or more free from the bias of individual leadership, or personal idiosyncrasies, shall I attempt to preach anything else, than that Spiritualism, which I deem to be a science in respect to the light it casts on the powers and resources of spiritual existence, and a religion, inasmuch as it resolves all cause and effect into spiritual realms of being, demonstrates immortality, and furnishes a complete judgment seat, wherein we can find the results of our good or evil deeds on earth, immutably defined by the states of happiness or misery in which we live hereafter. When we can transcend this scientific religion, and religion of science, and narrow down the universe of eternal principles into the limits of a single human life, I may consent to worship such an one, and wear his livery; until then, I prefer to record myself a private in the army of modern Spiritualism.

47 West 37th St., New York.

Hudson Tuttle and Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal: Mr. Hudson Tuttle seems to feel aggrieved by the manner in which the persons he so arrogantly called upon to give an account of themselves and their opinions on the subject of Christian Spiritualism, have replied to him, and rejoins with words of bitterness; "ill-disguised anger," and evidently intended insult. It is an old maxim that, in a debate, the one who first gets angry acknowledges his defeat. The "humble questioner," who commenced by calling the persons he so gratuitously assailed "shams," now complains that the question he propounded has been "made personal," and that he has been treated by those alleged "shams" in a manner "far from fraternal."

I do not wish to participate in any acrimonious discussion, and certainly desire to avoid personalities, for I believe that this, and all other subjects should be treated in a calm, considerate, courteous manner, with too much kindly and fraternal feeling and respect for those who entertain adverse opinions, to indulge in such small wit as drops from the pen of Mr. Tuttle in the now complex and intricate question he propounded. I cannot, however, forbear expressing my admiration of the sublime coolness of this spiritualistic philosopher in charging others with "personality," "patronizing insolence," "shallowness," etc., etc., in view of the pretentious and shallow style so patent in these two articles. It is true that frogs do leap into shallow streams; but it is also true that the fugitive chameleon often crawls over imaginary victories when he thinks himself in a safe place in his own barnyard. This "humble questioner" seems to speak *contra*, as the were a kind of philosophical spiritualistic pope, who had reached the *in plus ultra* of wisdom, or by some special inspiration had been invested with infallibility; for he comes forward with a dogmatic air, as if he would say, "I am Sir Oracle, and when I open my lips, let no dog bark." I commend to his more careful practice the maxim he theoretically propounds: "Vituperation and epithets are not arguments;" for, in an article of nearly two columns he gives nothing but "vituperation and epithets," with scarcely the ghost of an argument, or one very imperfectly and vapourously "materialized;" unless he calls the following an argument: "And will Mr. Kiddle tell us what name [of the Deity] he would have written [over the portal of Spiritualism]?" Will he have Brahma, Ormuzd, Christa, Allah, or the terrible Jehovah? If none of these, what will he write? Just God! Ah! surely he will need an adjective to define his God, for that word is like a kaleidoscope—it appears differently at every turn."

Now, it is this contemptuous tirade on my presumed opinions that I consider myself called upon to reply to, for otherwise I should have given no attention to an article written in such a spirit, and so devoid of any rational argument.

The question as a "personal" one I might answer by denying Mr. Tuttle's right to ask it; for I regard it as impertinent, certainly irrelevant; and especially for him to ask the question, and then to answer it himself, in his haste to find some cause of cavil, or "man of straw" to knock over. (But I can assure him this is the last chip I shall knock off his shoulder.) But I would say, as a "humble" answerer, that, in my devotions, I am accustomed to address the Deity as I find so many of the inspired teachers of Spiritualism do—that is, the inspiration of speakers, and the mediums for pure and high control, such as, for example, Mr. Colville, Mrs. Richmond, Mrs. Brigham, Mrs. Hyzer, etc. I find in their invocations utterances such appellations as "Our Father," the "Infinite Creator," the "Infinite Spirit," etc.; and then I am constantly admonished by the angels that the Spiritualist (unless he be a pagan, a heathen, or a modern atheist) need not, like some of the Atheists of St. Paul's time, erect an altar to the "Unknown God." Indeed, I am surprised that Mr. Tuttle should betray so im-

perfect an acquaintance with the teachings of that subject of which he professes to be an apostle, and especially as he says in the *Arcana of Spiritualism*, that, in its "religious aspects," "Spiritualism is the essence of Christianity." Now, if this is true, he ought not to be puzzled to find a name for the god he addresses; for I suppose he claims to be a Spiritualist; *ergo*, according to the *Arcana* he must be a Christian; and *ergo*, again, he must worship the Deity under the Christian designation (and the most beautiful of all, "Our Father," and not Brahm, Ormuzd, etc., etc.).

But "what's in a name?" The Hindoo who worships the God of the universe under the name of Brahm, the Persian, who may style him Ormuzd, the Jew who calls him Jehovah (Christ never did, according to the Christian Scriptures; indeed, I think this name is not found in the New Testament) may be as good worshippers of the Infinite Spirit as any others; as also, perhaps, may be the "poor Indian," who communes in the forest with the "Great Spirit," Manitou. I sympathize with the "Universal Prayer":—

"Father of all, in every age,
In every clime adored,
By sages, by the masses, or by sages,
Jehovah, Jove, or Lord."

The great point, as I see it, is to have some Deity to adore, outside of one's own petty self; for many seem to keep in their minds the image of the *Ego*, and bowing down to that, in the form of a great philosopher, an independent thinker, or a profound reasoner, can afford to pay no homage or adoration to any other God.

Mr. Tuttle says, the name *god* is "like a kaleidoscope, appearing different to every turn." I suppose he means that different minds have different notions of the Deity. Yes, there is every shade of religious conception, from that of the idolater who bows down to a stone or a piece of wood, to that of the philosopher who claims that the universe is the offspring of a "principle," too impersonal to love, too abstract to conceive, too indefinite to express. Hence, the latter would write the name of "no god over the portal" of anything he must pass through, or gaze at. Atheism is his god, next to his own sacred self.

I would commend to such a one the words of Lord Bacon: "A *Hille* philosophy inclines man's mind to atheism, but depth in philosophy bringeth men's minds about to religion;" also those of Epicurus: "*Non Deos vulgi negare profanum; sed vulgi opinionem Deis applloare profanum.*" (There is no profanity in refusing to believe in the gods of the vulgar; the profanity is in believing of the gods what the vulgar believe of them.) This last sentence I would particularly commend to Mr. Tuttle's attention.

Mr. Tuttle, moreover, says, I have left his "humble" question unanswered. Why, I do not answer it out of the *Arcana of Spiritualism*? Has not the author of that work said that Spiritualism in one sense is essentially Christian? And, if so, is not that a good reason for the term *Christian Spiritualism*? Well it is good enough for me; and I rejoice that Mr. Tuttle enunciated that important fact so early and so emphatically; and I hope he will not regret it. I tried to show, also, that under the name Spiritualism are included so many kinds of teachings—scientific, moral, aesthetic and religious, that the word has become, indeed, "like a kaleidoscope, appearing different at every turn," and hence, the "need of an adjective to define it;" and that the adjective *Christian* distinguishes the spiritualistic teaching, or Spiritualism, to which it is applied, from the blatant nonsense, disgusting sophistry, and irrational ravings that are so often represented as coming from spirits "out of the flesh."

And, indeed, Mr. Tuttle affords us an illustration of the need of such a qualifying term, in the critical and profound definition (?) which he gives, in the article of Spiritualism. He says: "Spiritualism is the knowledge of everything pertaining to man, as a physical and spiritual being." If this is so, then making bread, digging potatoes, or selling old hats, is Spiritualism; but it is not, I admit, Christian Spiritualism, necessarily; and let me conclude by asking Mr. Tuttle, as a "humble questioner," what kind of Spiritualism is it?

HENRY KIDDLE.

PROF. ALEXANDER WILDER, of Newark, has been elected to the recently established chair of psychological medicine of the United States Medical College. This college, which was incorporated by the Legislature of the State of New York, is located at 114 and 116 East Thirteenth street, New York. The officers and trustees include business men and physicians of standing, wealth, influence and learning, as may be ascertained by reading the college's announcement, which has just been issued for the session of 1880-81. Prof. Wilder is a man of fine literary attainments and scholarship, which, added to a thorough medical education, eminently qualifies him for the position to which he has been elected.—Orange, N. J., *Chronicle*.

Dr. Wilder is one of the JOURNAL's ablest contributors.

The Rev. C. D. Barrows is a fast clergyman of Lowell, Mass. He drove some friends recently on a coaching excursion upon a hot day, and succeeded in killing one of his fine horses and foundering all the rest.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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GOLD MINING.

I am not giving these examinations in the order of time in which I received them, though I have preserved that order as far as I could, and at the same time present the gradual development of Sideros and its eventual decline, death and disruption. In the following description, from a Painesville specimen, the psychometer sees gold on Sideros, and describes the mining and smelting processes. Quicksilver must have been very rare or absent, or smelting would hardly have been resorted to in obtaining gold from the ore. Gold has not yet been found in meteorites; and I do not think it was very common on Sideros. The following elements have been found in meteorites: iron, nickel, copper, tin, potassium, sodium, sulphur, lithium, strontium, arsenic, calcium, phosphorus, cobalt, manganese, titanium, magnesium, aluminum, silicon, chromium, chlorine, carbon, nitrogen, hydrogen and oxygen. In all 24 elements, a little more than one-third of those at present known upon our globe. The iron is generally found in the native condition and containing from 5 to 20 per cent of nickel. But few meteorites have been found destitute of native iron; and it is sometimes stated that all contain it, but this is a mistake. Schreibersite, a phosphide of iron and nickel, which does not occur upon our globe, is exceedingly common in meteorites, and a white substance allied to paraffine has recently been discovered. This is especially interesting because it indicates the presence of organic existences upon the body from which it came.

From our psychometric examinations, I regard it as extremely probable that many other elements will yet be found in meteorites, and it is not impossible that even fossils and portions of artificial bodies may be detected. Many meteorites may have been disregarded owing to their great similarity to the stony masses on our own planet.

"I see a place where some people are mining. I think they get gold; they are a brown people. It is in a very deep crevice and they are at the bottom. There is a vein which lies side-ways in the rock, that has gold in it. It is about three feet thick. The lama-like animals draw the ore in carts to where it is melted. There is silver in the ore. They use asphaltum rock to melt it; it melts easily. There is an outside place for fuel, and inside ore and fuel are mixed together. They throw in the asphaltum and ore at the top, just after the fire has started. They close the top by large stones let down with pulleys, leaving a place for the flames.

"There is a place at the bottom for running the melted material out. It is conducted into little trenches, so as to make bars. It is mixed with other metals."

To obtain the gold and silver from this refining process would of course be necessary. These he does not appear to have observed.

"There are a good many mines and furnaces up and down this valley. At certain times the valley is filled with snow and ice. Nuggets of gold are found in some places. Gold and silver seem to be equally valuable here. There is native iron in the neighborhood.

"This crevice becomes a regular, wide valley, occupied by a light yellow people. I have been in this valley before; it is where I saw good farms and the people make intoxicating drink. There is very little copper here. Gold and silver and paper are used for money. The coins are oval and so is the paper money, which is very tough. It is generally of a yellow color with pictures on it. I see one that has a man with a farming implement in his hand, it is good only for grain. Grain is represented all round it in piles. Some of the money when looked at in one light has one kind of a picture on it and when looked at in a different light has another. Some have pictures of the lama-like animals on them. One has a man's hand for a foot, holding three arrows.

"Everything that is sold is weighed in a balance like a druggist's. The attraction of gravitation cannot be as strong as it is here, for a man walks off with a load of grain that he could not lift on our world. I see a man give three large pieces of silver and a large gold piece for some meat."

There is either some mistake about this, or gold and silver must have been much more easily obtained on Sideros than they are on our planet.

"There are some very pretty houses. They have representations of vines and flowers on them. The people are fond of drab and blue; they do not paint houses white. They make a good deal of artificial stone. They never build houses close together. Their towns do not look like ours at all."

The Medisiderian Sea, when Sideros was in or near its prime, was about 1,500 miles long from southwest to northeast and about 500 miles broad at its greatest breadth which was near the middle. South of it lay a very large continent, through which flowed an immense river, having a general northwestern direction, and flowing into the ocean near a strait at the entrance of the Medisiderian Sea, the place roughly corresponding with that part of the African Continent opposite the rock of Gibraltar. This river before reaching the ocean passed through a lake about 150 miles long and 60 to 70 miles broad, which may be called River Lake. The lower end of the lake was about 100 miles from the ocean, and in a direct line about 35 miles from the Medisiderian Sea. The region around this lake was occupied at a comparatively early period by a highly civilized people—a branch of the Japerian race, less mixed than those living north of the Medisiderian Sea, and speaking a different language. On the headwaters of the large river, which flowed through River Lake were barbarous, brown tribes. The next two examinations refer to this lake region.

RIVER LAKE AND ITS NEIGHBORHOOD.

"There is a large lake in this valley, at least 100 miles across. There is a city near it quite large. There are several roads running from the city to the mountains.

"I see people travelling in carriages without horses or other animals. There are buildings made of transparent stone like crystal or glass.

"The streets are curved like half moons. The people must be fond of curves and circles. I see boats near the city in the lake; they are small and all low in the water. They do not seem to be more than 30 feet long. They have boats that run by some sort of power.

"There is a mountain at some distance, where they get the stones to build the city. They have cut away half of it and it looks white. They put the stones on boats in a canal and float them down to the city. The houses are rather high and well built; some are of two stories. They bulge out in front and are oval in general shape. I see a shop where they make and sell arms. The door is arched and a large wide window is also arched. Sword-like weapons, long knives and other implements are hanging up. There is a sort of low counter about two feet high, oval in shape and covered with a red cloth.

"I see an animal like a cat, with a bird's head on a bronze plate. I think it is an emblem. Back in another

room is a workshop, where they make various things. Here are hatchets and knives, made of copper or bronze. What they make must be for ornament rather than use as they have iron. Some of the articles appear to have golden handles. Some are covered with a metal whiter than silver. There are a great many stores on this street; some for the sale of cloth and others articles of iron.

"I see no sidewalk in this town. The streets are smooth; cars run in them with heavy loads on, pulled by one man. The streets are paved with heavy blocks of stone made smooth. There are cars or wagons with machinery under them, that carry loads on top. There is a smooth road on the lake shore for people to ride on. Near there are large, fine houses with gardens on the shore. I do not see any very poor houses. The people are quiet and peaceable and trade a great deal.

"They burn their dead. I see a place where they take the corpse wrapped up in a cloth, with white and red flowers over it, and put it in a drawer in the side of a building, and in a few minutes it is taken out and there is nothing in the box but ashes. I think it is done by electricity; the box is hot when they pull it out; white with heat at the bottom and red on the sides. The building is long and semicircular at the ends. There are numerous, boxes on each side of the building. Each one has a different mark on it."

The people appear to have had boxes in this crematory, as we have lots in the cemetery. This was a much more sanitary and economical way than ours of disposing of the dead.

"I am near a bridge which crosses a river from a city. The bridge is at least a quarter of a mile long and is made of stone and iron, with statues at each end on top of the arches. It looks as if it might be a bridge around here near Boston.

"I see beautiful farms on the other side of the river. There are large, fine houses at the distance of from half a mile to a mile apart. Several families live in each one. There are plants here like ferns with red leaves, growing in the gardens. There are clover-like plants also with red blossoms. The field looks red with them. There are hedges around the grounds, and they look like places I have seen in California. There are animals here like horses, but small. They are spotted like a giraffe and have a rather long neck. The roads are, all hard and paved with slabs of stone. This city is near the outlet of the lake and near the city I saw yesterday."

The other city was on the north side of River Lake and about 100 miles distant from this.

"I see pleasure boats that take people to those islands in the lake. On one island I can see a fine building with a garden all around it. It is a hall or temple; people go there and men and women talk to them. The climate is warm and the temple has no doors. It looks like a kind of theatre with seats one above another; only they are all around. The speakers' platform is in the centre. When a person speaks he puts on a white robe or gown.

"I saw one man pour two kinds of liquid together; they exploded and burnt. He has a globe and a map of Sideros on a stand in front of him. I can see the land and water on it, and I can recognize the places I have been in before.

"These people do not know much about the interior of the country 200 miles back of the lake, but know of a dark people different from all I have yet seen.

"These people have a sad, long-sounding sort of language. It is a good deal like Spanish, but they speak more slowly and it is more concise. A few words mean a good deal. Men have to think like lightning to talk fast here. The Copper City people speak a different language."

By "Copper City" he means a city referred to in the earlier examinations near where copper was mined. It was about 100 miles from the Medisiderian Sea and on the northwestern side.

"These people have light hair; they are about as different from the people across the gulf (Medisiderian Sea) as the Spaniards are from us. They are fond of blue and purple. Children speak in public here sometimes and women frequently speak.

"I see a singular ceremony; flowers are placed on the heads of a man and woman and attached to their robes, and then they are carried by hand to a boat. It seems to be a holiday and the man and woman are like our May king and queen. People go to those islands to have a good time. They burn the dead here in the same way as the people who live farther up the lake, who often come down to these islands. It takes the boats about five or six hours to come.

"The dark people inland are wild and fight among themselves, but they are afraid of the yellow people, for some reason. I can see now; they killed off great numbers of them, when they came to plunder.

"Boats come up that river from the ocean, and are quite as large as any that sail on the lake. They bring copper and cloth and grain; they take back skins; bones, ivory and nuts.

"This city is larger than the one above it, where I was yesterday. The ivory is obtained from the dark people, who get it from an animal like a small elephant with a short proboscis. It lives in rivers and marshes and the natives hunt it with spears. Some ivory is dug out of the ground.

"The dark people are as dark as some light-complexioned negroes. They are fierce, rude and savage. They fight and hunt, and are as much like Indians in their habits as any race I know of.

"I can see them gathering stones to dam a river, to irrigate the ground for grain. They trade with the yellow people, but are fighting most of the time. Some work and build homes. When the game dies out, they will become peaceable and civilized."

These "dark people" were an entirely distinct race from the "brown people," living on the opposite side of the Medisiderian Sea. They occupied a very large extent of country, much of which consisted of mountains and high table-lands. The largest forests of Sideros were within their domain.

"The lower city on the lake has a canal from the river to the sea. The river is at times too shallow for boats. In this city, on a hill, is a very high and large building. It has many arches in it, and is adorned with a great number of statues. From places in the roof light comes in to the floor and is concentrated in some way, so that it is very bright there.

[To be Continued.]

Communication on Finance.

To the Editor of the Religio-Philosophical Journal:

Please send me as soon as possible as many numbers of your issue of July 24th, as the enclosed will pay for. I want it more especially on account of your "Chapter on Finance," which contains some historical facts not as generally known as they should be. Permit me to compliment you on the general excellence of your editorial department. Your "Mistakes of a Bishop" and the "Christus and Christ" of August 7th, are to our minds specially commendable as containing facts too little known even amongst intelligent people. How true in the experience of many are your closing remarks in the latter: "We have never yet met orthodox

controversialists who possessed any real learning in the class of research which came the nearest to regard the sources of Christianity as fabulous." They generally shut their eyes to the lights of history as well as the lights of reason and common sense operating under the old epigram "where ignorance is bliss (or profit) 'tis folly to be wise."

We admired much, also, your exposition of the "Sources of Monogamy," as specially fitting for the consideration of those who persist in thinking that modern civilization has nothing to cherish but what resulted from the teachings of Jesus of Nazareth; and who further incline to believe that the divine philosophy of life, deducible from the aggregate of knowledge, garnered through the ages of the past, and especially indebted to luxuriant growth in the present by the revelations of modern Spiritualism, is incomprehensibly designated unless cramped by the name of "Christian."

Your "Chapter on Finance," is also, in my view, a good and just one in most respects. We differ from you, however, in the idea thrown out that financial reform is attempted too late. Better late than never, is a sound maxim, and in our view finance remains to be one of the most living and momentous issues now before the people; and will so continue until definitely settled on a better basis and sounder principles than those you seem to look for safety and prosperity. You incline to put faith in the gold basis system. So also do many excellent men. The RELIGIO-PHILOSOPHICAL JOURNAL is, perhaps, not the journal wherein to enter at large upon the question. I have been somewhat of a student for years in the direction implied, even before the greenback movement. The teachings of history to me are against the financial healthfulness of a gold basis. It has always promoted constant fluctuation, alternate inflation and depression, panic and disaster. Its tendency has ever been to concentrate property in the hands of the few to the injury of the many. England has grown wealthy by her industries while by her gold basis operations, vast wealth in landed and other property has been drawn from the producers of it into the hands of the aristocracy and money kings. We have been too much led by the example and influence of England, and unless a change of policy be inaugurated, will be inevitably landed on the same bleak coast, or shipwrecked upon the rocks of internal convulsion, near to which England, clawing off from a lee shore, now sails. Look to these teachings of history. The bank of Venice was amongst the first to break "the unparalleled honors of a thousand years of darkness," that resulted largely from the maintenance by the Roman empire of a dependence on what is called the intrinsic value of metallic money. She (the bank of Venice) maintained for six hundred and twenty-six years a system of fiat credit, without coin as a basis, so successfully that her paper became worth twenty per cent more than gold. The period named through which this wonderfully successful financial administration continued was sufficiently long to have worn out coin by waste and abrasion many times over, or to have made it cost, if hoarded on deposit (as our Treasury is now professedly doing), by interest compounded, more than a million dollars. The banks of Scotland have operated upon a system of contempt for specie, as compared with the English worship of gold, and the result has been no suspension for a century.

The experience of England on a gold basis has been suspension and panic, on an average about every ten years; that of the United States, following mainly the example of the mother country, has been panic, suspension and trouble about every seven years.

Previous to our revolutionary war the policy of a portion of the colonies was to base a currency on land. That grand old political economist, Benjamin Franklin, testifies that after fifty years of unexampled prosperity, no objections were found to it; and Edmund Burke, in the English Parliament, commenting upon it, used the significant language, "the colonists were wise in not using such expensive articles as gold and silver for currency." Are the teachings of history whereof the above are only samples to be ignored and ridiculed?

I trove not when the people learn of them, and probably amongst Spiritualists, who have been educated in original, independent and progressive thought, will be found the thousands that will come to the front with their votes and aid in determining whether or not financial wrong, ruin, disaster and oppression shall continue to be the rule of the world instead of the exception.

But, my dear friend, this is a subject, like Spiritualism, that runs away with me, as you see, when a pen is taken up to write. I am not one of those you alluded to as held to the greenback national party by lack of capital as a bond of union; but from long standing and in the full belief of the necessity of financial reform for the success and permanence of our institutions, for private as well as public prosperity. The members of the greenback party in little Delaware, have a second time asked me to accept a nomination to Congress, and without any hopes of election to stand as one of a ticket around which the party can rally.

I am accustomed to being in the minority, having voted with the republican party in its earliest days and having sat in the Senate of Delaware, as one of two republican members only, on joint ballot, but have also lived to see apparently hopeless minorities grow to be powerful majorities.

Permit me to close this letter by the expression of an opinion, deliberately founded upon considerable reading, study and reflection and which you and the readers of the RELIGIO-PHILOSOPHICAL JOURNAL may take for what it is worth.

If we have virtue, stamanship and steadiness commensurate with our boundless territory and resources, we could originate and establish a "flat money" properly limited, and based upon the credit of government and upon the taxable value of all our wealth and products, that would cost us no immense draft of interest payable for gold to stamp it up, or to hoard as security for it; but would be an ample and safe medium of exchange, an incentive to industry and an equalizer of wealth, without panic or revolution for a longer period than the bank of Venice existed or the thousand years of the Byzantine empire maintained, amongst its other darkness and conceptions, the accursed rule of gold.

J. G. JACKSON.

Hockessin, Del., Aug. 17th, 1880.

A Frank Reply to Superfluous Criticism.

In the RELIGIO-PHILOSOPHICAL JOURNAL of June 28th and July 3rd, I find four columns devoted apparently to criticism of my discourse on Faith.

To most of my readers I think it would be a sufficient reply to ask them to read the discourse again and see how needless or irrelevant the criticisms generally are.

Confusion in the use of language is one of the chief sources of controversy; it is especially so in this case with Mr. Tuttle and the editor of the JOURNAL. As to the suggestions of Mrs. King I have little to say for I think they are quite judicious. She supposes that her views differ from mine only because she misunderstands me. My suggestion to "banish all thought of deception" did not mean that we should surrender the spirit of thorough investigation, but only that we should lay aside the feeling of suspicion and preserve a friendly state of mind while observing the phenomena.

I supposed my discourse to be quite simple and intelligible in expression, but the editor continues to be quite successful in misunderstanding me, and substituting certain notions and modes of thought in his own mind for the ideas which I have expressed and which seem to be so un congenial to his mind that he utterly fails to conceive them. He uses the word faith as signifying mere intellectual assent, and constructs an argument upon that basis utterly disregarding the fact that I defined faith as "the sentiment of friendly trust and reliance between man and man, and not mere credal belief." His whole argument, therefore, is not really a criticism of my address, but an attack upon the man of straw which he constructed, needing no reply from me.

That my use of the word faith is legitimate is shown by the definition quoted from Webster, "The assent of

the mind to the truth of what is declared by another, resting on his authority and veracity without other evidence." This is clearly the result of a sentiment or feeling toward the person on whom faith is reposed; that sentiment is faith. Webster's definition refers merely to propositions or assertions and is, therefore, incomplete, for there is a strong emotion of personal faith when no proposition is presented to the intellect. My critics have caught at the superficial act which evinces faith, and ignored the sentiment which is its reality—a very unspiritual mode of thought.

Johnson and Walker concur in the following additional explanations or definitions of faith: "Trust in God, trust in the honesty or veracity of another, fidelity, unshaken adherence, honor, social confidence, sincerity, honesty, veracity." Such is the sense in which the word faith has for centuries been current in literature, as the representative of a grand moral sentiment and trust. When Mr. Tuttle endeavors to honor its meaning to his own petty superficial conceptions, he shows himself as un sound in literature as he is in philosophy and ethics. It is no wonder he gets into a muddle and supposes others to be in the fog.

Mr. Tuttle will hardly suppose that I have spent over forty years in the experimental investigation of mental and cerebral science without having ascertained the nature and boundaries of the various powers of the human mind, and having a practical mode of expressing what I have found in nature. I am discussing now matters which were old and familiar in my mind before Mr. Tuttle had begun his own investigations.

I have stated that faith as a faculty was found in "one of the anterior organs of the moral region which co-operate with intellect." What is its nature and operation I know by experiment, and therefore I speak in positive language, and I must add that I do not, as Mr. Tuttle says, use old terms with a meaning all my own, but carefully follow the usage of the great masters in literature. If he had been better acquainted with the English language he would not have made so groundless a charge.

Instead of making a proper effort to understand what others find very simple and intelligible, (what Mr. Stebbins comprehends clearly and appreciates fully), Mr. Tuttle assails me with a mere trade of misconception and misrepresentation, much more like the style of an attorney who feels that his cause is desperate, than that of a candid philosopher. It would be too tedious to review and correct Mr. Tuttle's muddle of misstatements and cavilling; it would be a waste of time and space; but I must not fail to condemn as untrue and unwarrantable his assertion that "Dr. B. makes mediumship depend on belief in Christ." I have said nothing like this; to attribute such a sentiment to me is a slander unworthy of Mr. Tuttle; it would present me to readers who have faith in his veracity, as little better than an idiot or lunatic. Against his misrepresentations I simply appeal to the text of my discourse.

With me Christ has not been sufficient to develop mediumship, and I have never thought or said that it would. My assertion was that spiritual gifts "would be the fruit of sincere devotion in all time—open to all without distinction, who follow faithfully in *his sublime pathway*." Mr. Tuttle had too much reckless partisanism to state my position fairly. I am not willing to believe that he would intentionally misstate it. If Mr. Tuttle could follow on that "sublime pathway"—if he would cease to assail others without cause and without courtesy or justice, and would with all the power of his soul imitate the life of the illustrious Nazarene, he would soon attain a higher spiritual plane of life, and would have no need to ask any more questions about the identity of Jesus, for he would have the same interior knowledge and certainty that thousands have enjoyed, and do enjoy, of the influence of exalted spirits.

Mr. Tuttle professes to be unable to understand how faith becomes the battle ground of Spiritualism. My language was very plain, and if he professes to be unable to comprehend it, he is not charged with dullness of comprehension by myself, but by his own confession.

My language was, "When new truths have been established by ample experimental evidence they have the same right to our faith, the same right to be received upon their evidence as the older sciences which no one questions. Spiritualists have as good a right to demand the unhesitating reception of their demonstrated science as astronomers or chemists have in their departments, and they should never surrender that right for a moment to the opposition of the ignorant, the stubborn and the unreasonable." This is the contest or battle ground of which I spoke, the contest for our equal rights. If Mr. T. denies that a fully demonstrated science is entitled to our faith, he belongs to an extremely small class of pessimistic skeptics.

My address is so contrary to the materialistic tendency of Mr. Tuttle's mind that he cannot digest it or state any of its positions fairly. He insists on misrepresenting me since he cannot assail my position in any other way. Overlooking my declaration that we should obtain phenomena "of so decisive a character as to be entirely satisfactory," which could satisfy him as well as myself, he represents me as advocating a credulity which could accept of phenomena that were not of a decisive and satisfactory character, by the power of blind faith.

Such misrepresentation does not harmonize with the golden rule, and as Mr. T. seems to have a prejudice against the illustrious Nazarene, I would commend to his attention the moral precepts of Confucius, and hope that he will not again attempt to state the views of others without doing it fairly.

Mr. Tuttle's partisan attack compels me to be more candid than polite, and to explain that his failure to represent me fairly is due to the fact that his conceptions of ethics are so defective that when the ethical principle of faith is fully and fairly stated, he does not understand or accept it, and I fear never will, for he has probably become fixed in his habits of thought, in which there seems to be too little faith to give him the power of growth and progress which a liberalizing faith confers.

As for the editor's criticism I cannot say that I need to controvert it. The editor seems to demolish what he attacks, and I suppose imagines that he has demolished some of Dr. Buchanan's ideas. It reminds me of a proposed duel. The gentleman challenged, to save bloodshed, suggested that his challenger should mark out a figure of his size on a barn door, and fire at it; the figure was hit in a vital part, he would acknowledge that he was vanquished. In the present case if I should, no doubt, have been wounded; but as it is I can only compliment his marksmanship, and shake hands with him on his final proposition that "all sensible faith is scientific"—and in the sense in which he uses language it is exactly so. But in the grand ethical sense in which the word faith has ever been used by the masters of "pure English undefiled," faith will ever be the bond of society, the safeguard of peace and harmony, the connecting link between earth and heaven, the power that binds man to his God and opens his soul to inspiration, the power that lifts science out of stupid animalism or sensuousness into the sphere of philosophy, the power that preserves a healthy condition of the soul, the power that makes the family a heavenly home of peace, the power that enables us to go on with fearless energy in the enlargement of philosophy, the reception of new truth and the conservation of the old, the power that brings the cultivators of Spiritualism and philosophy into harmonious and friendly co-operation with each other, the absence of which is signalized by discord, jealousy and contention.

In the sphere of science and philosophy the office of faith is to secure the acceptance of whatever is reasonable, to give a just appreciation of the value of human testimony and to receive with hospitality the faithful explorer, the honest witness and the honorable, enlightened teacher.

When faith comes in its fullness the rapid reception of truth will demolish ecclesiastical and medical bigotry, repress all tyranny, and establish universal democracy and enlightened religion.

JOS. RODEN BUCHANAN, SAM.

1 Livingston Place, New York.

Woman and the Household.

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

Oh! the green things growing! the green things growing, The fresh, green smell of the green things grow-

I would like to live, whether I laugh or grieve, To watch the happy life of the green things growing.

Oh! the fluttering and the pat'ring of the green things growing, Talking each to each, when no man is knowing, In the wonderful white of the weird moonlight,

After leaving that magnificent centre of democratic, social and spiritual forces at Lake Pleasant, my route lay along the beautiful valley of the Connecticut, northward

And so thinking, the delightful scenery flew behind us. The river babbled over shallows—like all other babblers—and flowed quiet and solemn over shady depths.

Finally, in that charming valley between the Green Mountains and Lake Champlain, some of the most delightful New England scenery lies all about me.

But what of the inhabitants? Granite, genuine, severe, reliable, they have those sterling and enduring qualities which wash well and wear well.

Women in farming communities here work hard and find it very difficult to get help when needed.

The census takers find a curious medley of occupations in New York city, by means of which women secure livelihood.

These ill-judged and worse fed creatures would do far better in the country doing house work in some farmer's kitchen, where

poor overworked women need the help they cannot get. They would find less work, good air, and generally good food, and live nearer to nature.

There are a variety of hindrances to be overcome. In the first place, the poor woman who pines for green fields and the blue sky, would gladly live in the country if she only knew how to get there.

In every page of the book there is a lesson worthy of the most careful perusal. No other book published contains a richer mine of valuable information on subjects connected with Spiritualism.

Of course there are hindrances, and even if the plan is efficiently carried out, it is only temporizing. Cities are "plague spots," "sores on the body politic," and "hot beds of evil."

But how is that to be brought about? Little by little, as the gentle dew falls from heaven, not by convulsions and upheavals.

BOOK REVIEWS.

IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER. With what a Hundred Spirits, Good and Evil, says of their Dwelling Places. By J. M. Peebles, M. D. Boston: Colby & Rich, Publishers.

In the presentation of this work to the world a long felt want has been supplied. Mr. Peebles has given the various subjects connected therewith a most careful and critical examination, and presented, in consequence, a magazine of interesting facts, which can not fall in being instrumental in banishing error and superstition in the minds of those who are brought, through careful study, within the radius of their influence.

Mr. Peebles is one of our most painstaking conscientious authors. His pure English flashes with the poetry of his soul and shows that he dwells to a great extent in the region of the ideal, and holds communion with wise sages, with whom his mind is ever in rapport.

The author tells of the Mysteries of Life, of Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of the Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins? Clothing in the Spirit-world; Locomotion in the Spirit-world; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits, their Doings and their Destinies; The Testimony of Physicists in Spirit-life; The Home of a Poetess and Divines; The Friends and Shakers in Spirit-life; The Spirit-home of Bruno and others; Many Voices from the Spirit-land; Facts and Fancies of many in Spirit-life; The General Teachings of Spirits, etc., etc.

The author well claims that compensation runs like a silver thread through the universe. Youth affects manhood. The deeds of manhood becloud or brighten the sunset of life. We weave the moral gar-

ments in this life that shall in quality clothe us when entering the future state of existence. In illustration of his position he refers to the tolling seamstress, who remembers not each stitch she took in the garment, and yet every stitch helps to make up that garment; and so each thought, word, purpose and deed, help to make up the real life of the soul, and backward looking memory, tracing the effects, may—aye, must construct a mirror before which we shall be necessitated to stand, face to face with ourselves.

THE PORT OF THE TRANSITION AGE.

IF, THEN, AND WHEN, FROM THE DOG-TRINES OF THE CHURCH. Pp. 10. THE PROGRESS OF MANHATTAN ISLE, 1880. Pp. 24.

THE VOICES, ("The Voice of Nature," "The Voice of a Pebble," "The Voice of Superstition," and "The Voice of Prayer.") Pp. 226. All by Warren Sumner Barlow.

The above works, with his numerous contributions to spiritualistic and free-thought journals, have made the name of Mr. Barlow familiar to all readers of such literature. The thoughts of every age find their best and truest exponents in the poets, who condense and express in forcible manner what lies in the people's minds, and do it so much better that they become, as it were, the tongues of the masses, articulating their thoughts.

As the present is emphatically an age of transition from the fast becoming obsolete methods and forms of theology to the accurate of nature and reason; from the gloomy views and life, where birth is a struggle to overcome the devil, and death the gateway to a burning hell, or a still more deplorable heaven, where God and the devil divide the world in incessant warfare, and the devil is constantly ahead, to the highlands of knowledge, it calls for poetic genius to formulate the changing ideas and herald the new order of thought.

If the popularity of the "Voices" has any significance, Mr. Barlow may rightly be said to have struck the right path.

He has the genius and style of Pope, and when reading his pages, we have thought, how like him, and, perhaps, behind the visible pen, stood the unacknowledged author of "The Essay on Man." Will the author deny the source of his inspiration? To become sensitive to the influence of Pope and to translate his thoughts correctly, is to be the equal of Pope, and this honor enough.

The first poem, "If Then, and When," is a caustic satire on the church plan of salvation.

Mr. Barlow is not afraid to be called a skeptic; he says:

Skepticism—friend of Progress— Source from which new truths unfold, Foretaste of a hopeful future, More than prophet hath foretold.

After showing the folly of the present theological conception of the relations of good and evil, he says:

Yet if Satan were discarded From all pulpits in the land, Not one preacher in a thousand Could his absence long withstand.

For— Hence to sever Christ from Satan, Endeavor the device, O'ercome the power of the devil By atoning sacrifice!

Escaping from the miasm of the theological bog, he catches a new inspiration and exclaims:

Cease! oh, mortals, cease to languish In the heresid of the church, Where the myths of superstition Into dismal creeds are wrought.

For the all-pervading fountain Lights our hopes with holy dew; New attainments ever bringing With new pleasures, new desires.

The second poem does not treat of a poetic subject, yet Mr. Barlow makes an exceedingly pleasant description of the rise and progress of the great city, and shades it with a spiritual interpretation which is delightful. After describing life amid the "ceaseless flow of the city," he closes with this reflection, which will cheer many a sorrowing heart:

But such shall not be life; love's gentle flow Will yet discern the stationer of woe; By heaven's appointed way its ceaseless wave Will banish all the terrors of the grave, Will give new birth to life on this bright shore— A happy foretaste of the morrow.

Full in the faith, glad hope on new-fledged wings To every soul a welcome message brings, Inviting all to fairer isles above, Where love is law, and every law is love.

The "Voice of Superstition" is a lengthy satire on the Christian scheme of salvation. It tells the Biblical story of the history of man and his redemption, interspersed with sharp wit and gems of wisdom. It is a clear mirror in which any one who looks will see the deformed image called the "plan of salvation," and will shudder at its ghastliness and laugh at its ridiculous follies. While we have no time or space to quote the many passages we have marked, we give room for the noble closing thought:

While man, the crowning apex of the whole, Like sun and world is subject to control, And yet in man all forms and powers combine Union of the human and divine, The ultimatum of God's great design, And as the spheres revolve their tireless rounds, Man still progressing has no sphere nor bounds; But while ascending ages onward roll, No power will check the progress of the soul.

May Mr. Barlow live to write something in the new song of the coming time as contrast to the funeral knell he sounds over the old, passing away.

Magazines for September Not Before Mentioned.

Andrew's American Queen. (W. R. Andrews, New York City.) A Society Journal for the United States and Europe. Giving a full account of what transpires in the fashionable world each week, and also some well selected stories and notes.

Andrew's Basar. (W. R. Andrews, New York.) This magazine is devoted to Fashion and Art; it contains fashion illustrations and good literary matter. The editor aims to give only the most sensible styles.

Golden Days. (James Elverson, Philadelphia.) For boys and girls and they will find the stories both interesting and thrilling, with appropriate illustrations.

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

The Journal of Speculative Philosophy. (D. Appleton & Co., New York.) Contents for July: Criticism on Kant's Main Principles, by J. H. Stirling; Atomic Collision and Non-Collision, by Payton Spence; Kant's Anthropology, (tr.) by A. E. Kroeger; Grimm on Raphael and Michael Angelo, (tr.) by Ida M. Elliot; Notes and Discussion; Books Received.

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York.) Contents for August: Electricity in Surgery; On Glycogenic in Phthisis, Acidity and Pyrosis; New Operation for the "Radical" Cure of Hydrocele; Medical Statistics; Buchanan used to abuse Eclectics; President Bolles's Appointments; How to make the National Association Useful; Dr. Tanner's Blood after Starvation; Dr. Tanner's Fast and Its Lessons; Doctor's Threatening a Candidate; Best mode of giving Ergot; New Publications; The Mirror.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Magazine devoted to the Spiritual Philosophy, and contains excellent articles from able writers.

Part Eleventh of the Second Volume of Mrs. Martha J. Lamb's "History of the City of New York."

Is one of the most remarkable and valuable numbers of this great work yet issued. The account of the duel between Burr and Hamilton is concluded. Then follows a brilliant chapter upon Institutions and Inventions. Mrs. Lamb describes the founding of the New York Historical Society; also, the Free School Society, showing its real object and catholicity of spirit. The founding of the Botanical Garden, the Insane Asylum, the Orphan Asylum Society, the thirty-one then existing benevolent institutions of the city, are all brought into notice.

But the especial interest of the eleventh part of the history clusters about the successful application of the steam engine to ship propulsion. The opening full-page illustration represents the passage of Fulton's first steamboat up the Hudson in 1807. Mrs. Lamb's text upon the subject is clear and forcible, and her statements supported by the best of authorities.

An original letter from Sir Walter Scott, written after reading Knickerbocker's History of New York, and never before printed, appears in this number, also a splendid portrait of Washington Irving. Among other illustrations are fine portraits of Robert Fulton and of Judge Egbert Benson; also views of the first steam locomotive in the world, and the first free school building in the city.

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANKS, Associate Editor

Terms of Subscription in Advance. One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

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CHICAGO, ILL., September 11, 1890.

Progress in the Churches.

The Presbyterian Church, both in Scotland and America, is still infected with people who think and grow, otherwise known as heretics. In Scotland, the heretic, Prof. Robertson Smith represents scholarship, and the crime for which he is to be tried is that of stating the true history and the human origin of the Old Testament, in his articles for the Encyclopaedia Britannica, upon the "Hebrew language and literature."

And of what denomination? we queried further. "Trinity, I think. They are going to call it after the name of one Channing, some great man they say."

Where is our "Beverend" brother Irenaeus? He is now sole proprietor of that "best family, secular and religious newspaper," the New York Observer. It is said to have cost him \$400,000. That is more money than Jesus of Nazareth dreamed of owning.

The Presbyterian Church is gradually retiring from its outworks, such as the plenary inspiration of the Old and New Testament, the vicarious atonement, and total depravity through the sin of Adam, to fall back on the citadels of religion, viz: the existence of a personal Deity, the reign of justice, the immortality of the soul, and the efficacy of prayer.

The heretic who just now troubles the American Presbyterians is Edward Payson Adams of Dunkirk, N. Y. He attacks orthodox Christianity on the ground of its essential meanness, as a dishonorable and dishonoring faith.

"The doctrine of punishment for other people and escape for oneself is no doctrine of love. There is no distinction between saints and sinners, on which the doctrine of retribution is grounded, and

which is insolated on in the Confession of Faith. It is genuine love) will never see in self an elect child of God and in a fellow man a non-elect and cursed.

Mr. Adams will probably discover in due time that some parts of the Bible sanction this distinction and some deny it. Where it says, "I make good and I create evil; I make light and I create darkness; I the Lord do all these things," it denies the distinction.

ANSWER. To test the question how far mere legislative enactment, can give the value of money to substances intrinsically valueless, let us suppose congress to pass an act declaring that every bass-wood leaf shall henceforth have the value of \$1; that every corn husk shall be worth 50 cents and every potato-bug shall be worth 25 cents, and shall be received as legal tender, at those rates in payment of all debts public and private.

What the "Rank and File" Know About "Religion."

One of the landmarks of Newport, R. I., is the ancient Derby Cottage. It faced the Old Stone Mill—that circular tower of stone which antedates the written history of America.

Where is our "Beverend" brother Irenaeus? He is now sole proprietor of that "best family, secular and religious newspaper," the New York Observer. It is said to have cost him \$400,000.

As to the circulation of a trade dollar on a level with the standard dollar, or of the silver dollar on a level with the greenback after silver had depreciated in mercantile value below the greenback, both circulations were imperfect, and at any moment during this condition of things the holder of the depreciated dollar was liable to find himself "stuck" with it when he offered it for either railroad fares or a hotel dinner.

There is now slowly going on throughout the country a rise in the prices of nearly all commodities, which indicates that inflation is going on at a moderate rate, owing to the return of many of the bonds and other forms of exchangeable credit, which in the years 1865 to 1876 were either being rapidly exported or firmly held abroad.

COMMENT.—Prof. McCulloch's statement if it be correctly quoted, is not very satisfactory. He does not reach any ultimate cause, in saying that products exchange readily for coin because the coin itself is in universal use by society as the equivalent of all values.

The commission of the Free Church Assembly has, by a vote 210 to 139, appointed a committee to inquire into the alleged heresy in Prof. Smith's article in the Encyclopaedia Britannica, on "Hebrew Language and Literature." Prof. Smith denies the competency of the commission to order a libel to be drawn against him.

Currency Issues Again.

CHICAGO, ILL., Aug. 16, 1890.

To the Editor of the Religio-Philosophical Journal. You say your chapter on "Finance" in the issue of July 14th, "that the greenbackers desire the government to issue greenbacks, and they think they will be sufficiently redeemed in corn, pork, etc., by being received by every seller of goods in exchange for what he has to sell."

I fear you have not progressed far enough to comprehend the idea. It is the law that it is paria to money its value, and that nothing is money except the law gives it that character. Gold is not money till it is stamped and declared to be such, and even it is then subject to legal fluctuation.

The power to destroy values of all kinds, in order to maintain itself during war, is inherent in government, and necessarily includes as part thereof the power to destroy or impair the collection of private debts by passing a law requiring creditors to take their pay in leaves or husks.

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ferently stated. It is like saying products exchange universally for money, not because the latter has inherent value, but because it is universally acceptable for all products. As to the alleged fluctuations in gold, the statement has no meaning until we know in what other products the value of gold is measured, whether in land, labor, wheat, cloth, iron or in the aggregate of all other products, an aggregate very difficult to arrive at. Our correspondent continues:

We have but to look at Italy and France at the present time. The total amount of paper money in circulation in Italy in 1885 was fifty millions, and gold was quoted at 80 per cent. premium. In 1874 the currency had been inflated to 800 millions and gold had fallen from 90 per cent to three per cent. In 1871 gold was quoted at 2 1/2 per cent. premium in France, and there were 400 millions of paper money in circulation. But France had an indemnity to pay to Germany of 1,000 millions in gold.

COMMENT.—We print, without either conceding or attempting to rectify, our correspondent's figures concerning France and Italy. Of course, in both cases some other fact besides the increased issue of paper money must have supervened, to lower the premium on gold, as nobody contends that the mere increase in a debtor's obligations without increasing his resources helps to bring them to par.

As to the effect of issuing greenbacks enough to pay off or buy up the present bonded debt and no more, we doubt if anybody could predict the result of such a measure with any considerable degree of certainty. So indefinite are the data which exist for forming an opinion, that of two equally learned theoretical economists or equally experienced bankers, one might predict that it would send gold up to a premium of 400 while another would assert that it would not create a premium of twenty per cent.

There is now slowly going on throughout the country a rise in the prices of nearly all commodities, which indicates that inflation is going on at a moderate rate, owing to the return of many of the bonds and other forms of exchangeable credit, which in the years 1865 to 1876 were either being rapidly exported or firmly held abroad.

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trade and of that of other nations. The conclusion to be drawn from this serious fact has yet to be matured. It may enable our greenback friends to get in some amendments to our system of redemption, which will protect us from the liability to collapse in our currency whenever there is a drain of gold. Undoubtedly our long period of almost exclusively credit currency has taught many new lessons in political economy to the world, but it should not have caused our own people to forget that during our entire contest with the rebellion, we never severed the umbilical connection between coin redemption and the public credit. During that period our greenbacks were fundable into bonds, and the latter paid interest in coin. This was an indirect redemption in coin of the greenback itself, and it is not apparent that without this imperfect redemption its credit could ever have been maintained. Hence it never was a mere fiat currency. Let our greenback brethren pull away with a good heart and a stout oar if they will. They will find so many to pull against them who have given less attention to the financial question than they have, that out of the conflict some good may come. Their policy could hardly cost us more than some of the heroic policies through which we have already passed.

The editor spent last Saturday and Sunday at Cedar Rapids, Iowa, in attendance upon the camp meeting. He had the gratification of meeting many old subscribers and making many new friends. Dr. Samuel Watson, Col. Eldridge and Miss Susan M. Johnson were the principal speakers and each gave good, brilliant, logical and highly instructive lectures. Mrs. Dr. Warren acted as President of the meetings and performed her duties admirably. Mrs. Eldridge's parlors were thronged with investigators seeking evidences through her finely developed mediumistic gifts. When the editor left, on Monday, it was understood that the meeting would be continued at the Republican Wigwam, in Cedar Rapids, for several evenings; and that Miss Johnson, or Col. Eldridge would lecture each night. During the camp meeting Prof. Hudson, of Detroit, added greatly to the enjoyment of the gathering with his singing.

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

Harrison, the "boy preacher," is endowed with mesmeric powers.

J. H. Harter spoke August 26th, at Onset Bay. Though the regular meetings have ceased, there is still a fine colony of cottagers lingering at this pleasant resting place.

That grand old veteran, Samuel Watson, passed an hour at our office last week. Having done a splendid work at the Eastern camp meetings, he is now on his way home.

The Advance says: There are those who still talk of the immense sums spent in foreign missions. The three days' meeting of the Knights Templar of Chicago cost, at a moderate estimate, more money than will come this year into the foreign missionary treasuries of all Christendom.

There will be a three days' meeting of Spiritualists at Milan, Ohio, commencing September 10th. Hudson and Emma Tuttle, A. B. French and Frank T. Ripley have been engaged as speakers. Mrs. Shepard is also expected. Mrs. Newton Cobb, materializing medium, and Mrs. Lewis, of Cleveland, test medium, will also be present.

The pope has signaled the anniversary of his encyclical on the Thomistic philosophy, by the promulgation of one proclaiming its author patron of all Catholic universities, lyciums and schools. He takes this occasion to dwell anew on the learning and virtues of the angelic doctor, and to deplore the emancipation of reason from authority effected in the sixteenth century.

A Mexican Roman Catholic priest recently incited a greaser mob to attack a party of Protestants engaged in the dedicatory services at a place of worship at Guadalajara. Several of the unoffending Protestants were assassinated and the surprised scoundrel had the inhumanity and fiendishness to tauntingly offer the victims of his fanatical followers the sacraments of the church which he had disgraced. It is too much to expect of Mexican justice that this clerical fiend may be hanged.

Miss Belle Bush writes: "The Fall Term of Belvidere Seminary, a boarding school for youths of both sexes, will begin on Wednesday, Sept. 16th. Terms moderate. References: Mrs. E. L. Saxon, of New Orleans; Dr. S. B. Britton, Prof. Denton, A. J. Davis, Mary F. Davis, Mrs. Hester M. Poole, J. M. Peebles, and editors of the various spiritualistic journals. Parties sending children to this school need fear no sectarian influences, nor Bigot's frowns, for its motto is, 'Seek the Truth without fear or favor.'"

The New York Times speaks as follows of the Conference held at Harvard Rooms, in 6th Avenue, on Aug. 30th:

"Mr. Farnsworth relieved the general tenor of abstract discussion which had prevailed with a discourse on the future life and the contributions of Spiritualism to its literature. He contrasted the heaven of the Spiritualists and its provisions for intellectual culture and progress with the old-fashioned heaven with numerous angels with harps in their hands."

"The next speaker was Mr. Lambert, who gave an account of the rise of Spiritualism in a little town in Ireland. Mrs. Blakely, a medium, who spoke next, told how she converted a skeptic who came to one of her circles to make a disturbance. Dr. Boynton, a graduate of the St. Louis Medical College, followed, and discoursed for nearly an hour upon the gift of healing by the laying on of hands."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

FRATERNITY.

"Is, the Poor Indian?"

BY DR. D. AMBROSE DAVIS.

Why stand we apart with our work in the vineyard? Since God's every child has its mission to fill. Oh! why not go forward like brothers and sisters Forever united in earnest good will?

Are we not children of one Divine Father Whose blessings unto us incessantly flow, And should we not follow our Father's example By freely bestowing what we can bestow?

The pathways of progress have not fastened gates. Nor ever rewardless a soul that moves on, For if divine precept is blended with practice, There never is lacking a victory won.

But while words of kindness may often be spoken, Who of us all will their meaning express? Who will go forth with the divine branch token With only the motive to love and to bless?

Who will go forth in the armor of kindness To lead the poor wanderer from pathways of sin? Search on the souls that are groping in blindness And find them a refuge and welcome therein?

Who will go forth in the work of redemption And glory in taking their stand in the van, With purpose of lending such aid in the effort As a courage undaunted and worth only can?

Speech may be uttered and echoes repeat it, But action will have its unending refrain; And heaven cometh down to the souls that are greeted By angelic anthems that come to remain.

Oh! then, are we striving to merit those anthems? Do we all worship at love's sacred shrine? Will it appear when the life-broth is opened That we have all acted with purpose divine?

Is there no "harm-ground" or home for the Indian In all the wide forests or fields of the earth, And must his pale brother who claims to be Christian Deprive him of all he inherits by birth?

Is that the precept ordained by Jehovah? That going forth to God's altar and shrine? That in accord with the gospel of Jesus The angel-trod pathway—O, brother mine?

Are not God's children wherever they may be All the recipients of His divine blessing? And should not the red-man, the child of the forest Be justly awarded his God-given share?

The trees of the forest have no alteration, But stand in their order as if they were one; Their roots and their branches make progress together, Until their great work of the temple is done.

Aye, worlds upon worlds are all chanting their anthems As sweetly as seraphs their melodies sing; And if we are chiefs of all things created, Should offerings be less than that we have to bring?

Oh! if we look upward for wisdom and guidance, How quickly the angels respond to our call, Using forever their utmost endeavor To wait their sweet ministrations down to us all!

They would that we review the lives we are living And pause but sufficient to see where we stand; To see if the gifts that our souls purpose giving Are surely the gifts of "the heart in the hand."

They point to the sunshine, the rain, and the dew-drops, And call us to note how the God-gifts are given; Alike unto all and forever continued As always our Father is smiling from heaven.

They ever assure us that we are God's children, With special appointments for each one to fill; And therefore should always as earnest co-workers Go lovingly forward in kindest good will.

They tell us the star-gems that sparkle above us, All glowing with glory in acting their part, Are asking us truly to be more fraternal With shoulder to shoulder and heart pulse to heart.

For thine in God's wisdom our missions are varied, Our hearts' best emotions should still be the same, And all hallowed kinship from one to another Should be the blest object at which we should aim.

Christian Integrity.

Among the frequent excuses for indifference and neglect of churches is that of the defective moral character of church members. Seeing that with some people church membership is a passport to credit and honor, it is no wonder if some had men obtain entrance to church fellowship for this very reason. Instead of being blamed for most careful following of the commandment, and recognizing their hypocritical cunning, and admitting their proper classification is with the world rather than the church. Nevertheless, there is a demand for the highest integrity in church members for salutary influence on those who are "without."

In business life some of the saddest falls of Christian men have come through questionable negotiations. Business has been conducted with sanguine hopes, which, if they had prospered, would have wrought no harm apparently, but which, turning out unpropitiously, have brought only disaster and disgrace. There are to day, undoubtedly, many men in stations of honor who have dared risks which would have covered them with infamy following had not been successful, and it is possible these very men, instead of being filled with humility on account of their own folly and sin, pronounce rash judgments on those whose criminality is not one whit worse than their own, but they made misadventures which brought it to light. Never was there more need for the most careful following of the commandment, and man and man, Hugh Miller of his employer, a stone-mason, that he put his conscience into every stone he laid. Of another business man it was said he "could afford to keep a carriage, but could not afford to keep a conscience." But the man who would exert a useful influence, and stay the course of inquiry which seem to be spreading over the land, must have a conscience. He must be guided neither by policy nor expediency, but by inexorable right. Men of sterling integrity were never more needed than in such a time as this, and by the exemplification of the highest Christian principles, services can be rendered to Christ, the value and far-reaching influence of which is impossible to overestimate.—Register Weekly.

Oliver Baldwin, of Monitor, Kansas, writes: I am a new subscriber to the JOURNAL, but the JOURNAL is not new to me. I have known it for the last ten years, and looked upon it something as a hungry man would upon a well spread table that was beyond his reach. Struggling here on the frontier to make a home for myself and family, I have been too poor to take it until the last year. There are very few Spiritualists in this part of Kansas. Dr. Sanford passed through this county last week and gave three lectures at the county seat, the first Spiritualist lectures, I suppose, given in this county.

Mrs. C. A. Vanderveer, the mother of a noted medium, thinks the JOURNAL a dear friend. She writes: "I have taken the honest exponent of Spiritualism for ten years, and it seems like a dear friend. I would be lost if I could not read its course of thought every week."

Lake Pleasant Camp Meeting.

Tuesday, August 26th, C. Fanny Allen was the special attraction of the subject furnished by the audience and also improvised a poem. Wednesday, E. S. Wheeler made one of the very best addresses of the meeting to a highly appreciative audience. His subject was,

"WHAT I DON'T KNOW," and the drift of his discourse was that no one could draw the line between the possible and the impossible. He often referred, in the course of his lecture, to the position of science in regard to the simplest phenomena of modern Spiritualism, and after thirty years the best and most thoughtful among them, have as yet been unable to explain the law. Now, as to the limits of the impossible as regards the physical phenomena, the writing on the slate without human contact, the printing on the slate with the finger, by W. H. Powell and others, the led in Philadelphia who, with his finger, can make pictures of leaves, etc. of different colors; I say that they cannot be defined by scientists, and when you see these things you have stepped out into a new world. In my parlor, while a certain lady was standing under five brilliant gas jets, a spoonful of

was dropped some ten feet from her. Two well known physicians who examined it, said that it had all the appearance of having just flowed from a living human being, and that he well rounded arms, and no inclusion could be found. My wife took a silver fruit knife and placed it on a plate in a closet, the door of which shut with a spring lock; in a few minutes this

KNIFE FELT AT OUR FEET with the blade shut, and you ask me how this seeming impossibility was done, and I have to answer, "I don't know." Another instance: a coffee cup jumped on the table to the floor, started off at right angles and, about the same time, when my wife requested that her thimble should be brought to her, and this was done in the broad light of day in our presence. We have got outside of what common sense declared was impossible and passed out onto law. This thing that I don't know it, that all law may have their limitations. What is known as science is a mere plaything; it has counted the stars and has given us the steam engine, the telegraph and the telephone, but when a man goes down to the grave, science is silent as to what has become of the living soul, but Spiritualism solves this

GREATEST OF ALL PROBLEMS, "If a man die shall he live again?" The old world scientists have found out all about the rubbish and of clam shells, but what of the silent dead? It says with a flat denial, "It is impossible." But it says in the same breath, "The dead do not find the soul. All true scientists to-day are Materialists, yet not one of them loses his chair in any of the institutions for this. But if a man be among them who investigates our phenomena, like Dr. Hare, he becomes a Spiritualist, and is persecuted. Science says that no atoms can exist in the same space at the same time. This is axiomatic. I say that no such thing as an atom ever existed, and that this talk is mere verbiage. I find that Prof. Faraday agreed with this. This was beyond the domain of law, and science says it is impossible. Spirit, the invisible essence,

WIPES OUT THE ATOM. You may say that no two forces of like character can work in opposite directions at the same time. This you see confuted every day in complex telegraphy. How is this accomplished? A dozen different messages are sent at the same time to different points? It is a like force, but a different intensity. There are but two things in the universe: The first is soul, and the second is force, and force is but the manifestation of soul. A German professor was asked by one of his class, "What is matter?" and he replied, "It is no matter what matter is." "Do not know what you believe, and what to disbelieve. This is what I don't know. What we call law is only a partial statement of the universal method.

Chlorine gas when in the darkness is perfectly harmless, but let a single ray of sunlight strike it and an explosion is the result. I think the old world of the Scripture must be true, spiritual things must be spiritually discerned. Emerson says there is a law for man and a law for the soul. As I saw the beautiful flowers this morning in all their varied beauty, I said they are messengers of love from God; so are our children also witnesses of God's love to humanity, a love that is boundless and limitless, and the realm of Spiritualism thereby what is termed "Lez-let," local law, and it is best to say aside what we do know, for there is a nebulous something that points to a new order, and there is established a new law and we cannot ignore the facts. It is absurd for any one to attempt to define the possible or impossible, and science in its present condition is incapable of solving these facts. We must

HAVE A NEW SCIENCE, and we can say reverentially as one did of old, "Take the sheet off thy feet for we stand on holy ground." We must approach these unseen and unexplained laws in a receptive state of mind free from prejudice, bias, or personal preference; in the very spirit of truth, with boundless patience, we may attempt to examine. We have by the facts of Spiritualism proved that a man die and live again, and in the future should earnestly strive to comprehend the law of the spirit. [Prolonged applause.]

In the afternoon Mrs. R. Shepard spoke upon "The Storm," which was one of her best efforts, full of earnest faith in God and the power of good over evil. Mrs. Shepard is making hosts of friends and the ground is covered with prayers of the multitude is of good will for her.

Thursday, Aug. 28th, W. J. Colville addressed a large audience. He made an earnest invocation to the All Father, after which he spoke upon

INSPIRATION, PAST, PRESENT AND FUTURE, and the control endeavored to show that inspirations in all ages were governed by the same law. He said that he was most inspired who was the most inspiring. At the close he improvised poetry from subjects given by the audience. In the afternoon Rev. Samuel Watson, of Memphis, Tenn. spoke and said, if I should give a text I should name it, "Come and let us reason together." He gave a scathing review of Rev. Joseph Cook's lecture at Saratoga and showed conclusively that the phenomena recorded in the Hebrew Scriptures were similar to those of the present dispensation. E. S. Wheeler paid a glowing tribute to the service and sacrifice of Bro. Watson in the cause.

S. B. NICHOLS.

\$6,500 in the Air.

The Worthington Advance says: On the 10th of May, 1879, (a beautiful Saturday afternoon) we happened to be out on the lake, (in a boat of course) with several of our nieces. Larkin sailed westward and upward at an angle of about fifty degrees, we noticed something in the sky. It was a flash and a ribbon of smoke or cloud. In a few minutes a loud report followed which was heard over the country for several hundred miles. That flying object was a \$6,500 aerolite, which fell in Kinnear County, Iowa. The Davenport Democrat, of recent date, says: Mr. Berge got possession of that stone, and not long since he sold it to the British Museum for \$6,500; and there it is to be placed in a glass case and preserved as a celestial wonder. Its weight when shipped for London was 521 pounds.

The Democrat further says: Do you know what made the Emmett County aerolite so valuable? It was unlike any other well authenticated rock from heaven that ever fell upon earth. It was composed of earth, trillite, iron, nickel, cobalt, phosphorus, copper, sulphur, lead, silver, gold, silica, magnesia, alumina, soda, lithia, and potash, all distinct, yet all together like the particles of a granite block. And when the aerolite of the British Museum was found this, he just captured that stone as quick as he could. Thousands of little pieces have been gathered up and are in the hands of the people. Specimens of this remarkable aerolite ought to be sent to Prof. Denton, who, it seems, can get more out of a meteoric stone than any other living man. One of the little specimens that we have to tell the history of the planet from which it came, very much as Orville used to get out of a single bone the structure of the whole animal.

Mrs. Fannie Campbell writes: Every Spiritualist in the country ought to buy E. V. Wilson's book, and in that way help his out of pecuniary difficulty.

Christianity.

To the Editor of the Religio-Philosophical Journal: It is clearly evident, if we accept Biblical authority as testimony, that at the beginning of Christianity our early teachers in wheeling space as they were, were by intelligence superior to their own, and gave utterance to precepts and doctrines far above the average intellect of that age. Christ thus expressly declared to his fellow. "That it was not they that spoke, but the spirit of his Father that spoke in them." After Jesus had ascended to his Father, a little band of better, were found assembled together in an upper room with one accord in prayer and supplication. Among this number were the chosen apostles of Christ, and Mary the mother of Jesus, with other women (probably about equally divided in regard to sex). These disciples were praying for what Jesus had promised to send them—the "holy spirit"—and on the day of Pentecost their prayers were answered in the baptism of the Holy Ghost, and they all received the gift of speaking in other tongues as the spirit gave them utterance.

This band of believers became speaking mediums, and were the early preachers of the new religion of the Christian religion; they organized the Church and planted it on Christ and the baptism of the Holy Ghost. Paul became an early convert to this new religion, and its chief expounder and teacher, and the author of the greater part of the New Testament writings. He claimed that Christ sent him, avowing to be a little hand of better, of his inspirer, and carefully drawing the line between inspiration and his own utterances.

A variety of gifts—healing the sick, casting out demons, speaking in unknown tongues and prophesying were common manifestations among the early Christian believers. Paul declared that "in Christ dwelt the fulness of the Godhead bodily," hence his power to command a "legion of angels," and to raise up and preserve His own "body from corruption." His example to the Church was the example of a pure life, which he declared secured to every disciple when attained, all the virtue and power which he himself exhibited and even "great powers"; yet in these days of modern reformers, it has become a mere argument with some of them, that Christianity has proved a "failure," basing their argument on the ground of the present prevailing corruption and errors of the Church. Infidelity for 1800 years has repeated the old story of the flood and the destruction of our antediluvian race, as an evidence of the "failure" of his religion, and we see in that transaction an exhibition of God's wisdom and justice in removing the corrupt and useless, to give place to the "survival of the fittest," and in the perpetuation and security of a better race. So also do we see in the corruption and errors of the Church of today, which so egregiously mar the character and condition of the world, which will again secure the "survival of the fittest," and perpetuate the evil elements of progress and improvement, in inaugurating and building upon the ruins of the past creeds and systems of religion a better and more lasting structure, embracing all the truth and good of the past, and a full fruition of truth and good in the future.

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The Irresponsible Conflict.

To the Editor of the Religio-Philosophical Journal: I did not intend to take any part in the discussion of the question, "Christianity vs. Spiritualism," now being carried on between Rev. R. S. Hawker, Tuttle and some who call themselves Spiritualists. I think he is competent to manage his side of the question. But as I am one of the "ill," like Bro. Tuttle, Wm. Denton and others referred to by Bro. Fishbough in his article in your issue of Aug. 7th, and as we are called to "speak frankly and plainly," I wish to set myself on record for the "unpleasantness" of all us to whom I stand as a spiritualist. I wish to be surrounded by no fog. I wish to be known just as I am, with no pretence or profession. I am ashamed to maintain publicly as well as privately.

Now, to those people who love the dark and gloomy religion of the past, who love the associations of the church better than those of Spiritualists, who love the "Holy Bible" better than the glowing truths of the present, I have not the slightest objection to their enjoying the same to the full capacity of their minds. But like Bro. Tuttle, I do not see why they should attack "Spiritualists" to whom they are so much indebted. I deny that the children are more attracted to the Sunday School of the churches, than to the Lyceums of the "Spiritualists." The trouble is, there are too many weak-kneed Spiritualists, or too much inharmonious among them, to supply Lyceums where they ought to be today. In my experience the children are more attracted to the Lyceums of the "Spiritualists" than to the churches. I believe it is better to teach children truth than falsehood; to teach them to know they cannot sin, commit crimes the most hideous, and then throw them on to the shoulders of Jesus, and go free themselves. This very "Christian" doctrine is doing more harm today than any other doctrine ever taught, being away with the consequence of sin while the sin remains. If the name "Christian" means anything, this is just what it means; and if it does not mean anything, then why use it? Where does Bro. F. get his figures? Has he taken the trouble to find out just how many Spiritualists belong to his class? It will take numbers as of his kind, how does it happen that he and the "few who took a radically different view," were "silenced by the impossibility of obtaining a fair hearing?" Who employ speakers, if not the Spiritualists themselves? And if such vast numbers are of the "Christian" sort why did they not come out like men and women, and stand forth as the true and only ones, and say to the "Christian" that he is a "fearful" impostor and four hundred thousand people might have given this "few" a "fair hearing." Either he is utterly mistaken in his figures, or else these masses of people are moral cowards or hypocrites. If they are such a majority, it is surely their fault that "Christian" speakers are not invited to preach in every town in the country. Comment is unnecessary.

For my part I say, "Choose ye this day whom ye will serve." If you believe in the dogmas of the church, stand by them, like men and women; if you have seen a better way, don't be ashamed of it, proclaim it in public as well as in strictly private "seclusion." Don't doubt with "intemperate" men, or do anything to keep the darkness of secrecy that you are ashamed to face before the world. If these people see fit to withdraw from our ranks, and go by themselves, or join the church, I would not hinder them. They have a perfect right to do so; but be honest, that is all. Let us know just what you do believe without any "fearful" misstatements. I do not claim the right to speak my honest convictions, and I am no "religion hater," nor "blasphemer."

Don't call me a Christian; for with that name is associated the darkest deeds of bloodshed, from the Crusades down to the Freeman murder.

Ithaca, Michigan. F. C. MILLIS.

Memorism, Magnetism and the Kin-dred in Germany.

Since the remarkable exhibitions of mesmerism powers, which the celebrated Danish magnetizer, Carl Haeussler, has given throughout Germany, and the excellent report about them by Prof. Zollner in the Third volume of his "Scientific Treatises," the interest in these occult powers of the human mind has been greatly revived in Germany, the fatherland of mesmerism. But it is not only the apparently wonderful in vital magnetism, which has roused the "nation of thinkers" to think a little more on the laws of the invisible universe, it is the practical use of the new science, too; the blissful healing power of magnetism, which begins to be largely and successfully developed in Germany, after this has been introduced there by the translation of some of the writings of Andrew Jackson Davis. Very successful magnetic healers have risen in Germany, as appears from the thanks expressed to them publicly in the newspapers of that country. One such public acknowledgment which has been sent to me from Berlin, testifies to a most remarkable case, and bears the stamp of simple truth; unmistakably on its very face, that I think it is the interest of the cause to bring it in a literal translation to the knowledge of the American public. The notice of one of the most astonishing magnetic cures on record anywhere, clipped from a Berlin daily paper, runs thus:

"Articular rheumatism, which no remedy could heal, had long tortured me, until totally paralyzed, I thought of dying. As a last resort some friend advised me to try magnetism, which the physicians are used to ridicule. I was hauled into a cab, arrived at the residence of the magnetizer, Mr. Kramer, York street No. 1. I was carried up after it into a room where the magnetizer and his kind, who had gathered there, looked at me pitifully, not one of them believing in the possibility of my rescue. After a while I was carried into the adjoining room. The magnetizer made several passes with both his hands over my body and then said that I should try to stand on my feet, and to walk. Trembling with excitement, I obeyed, and went down the stairs without assistance, the foot of which the lady of the house, who previously had seen me so miserable, wept for emotion; and then I walked on my own feet to my residence. If there were such a thing as miracles, this, my cure, was certainly one. I was told, too, that a physician in my neighborhood had uttered that I had been brought by the magnetizer and been carried to him for the sake of sensation. My family and my co-inmates of the house, are ready to testify to anybody to a fact, which all the physicians in the world can not deny.

A. HOFFMAN, Berlin, Aug. 1st, 1880, Zossener St., No. 48"

