Ernth Genrs no Mask, Hows at no Human Shrine, Seeks neither Place nor Spplause: She only Sisks a Fearing.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, SEPTEMBER 11,1880.

1 \$2.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS. NO. 2

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SPIRITUAL MILESTONES.

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

BY RMMA HARDINGE-BRITTEN.

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, filt 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 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 tendayed makes the Tanataca at the Timestana. tendered me by the Trustees of the First Spiritual Society during their own vacation. 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 abduring these summer months, and the absence of thousands of its usual population,

sence 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 spirtual 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 our beautiful faith never stood me more gloriously instead, for, where the world beholds only green graves or silent tombstones, I could see and hear throngs of livery and the stones of the stones of the stones of the stones. stones, I could see and near throngs of liv-ing 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

I am informed there are many good mediums in the city, although I have not myself had personal experience of their gifts.

Mrs. Holis-Billing, whom we all know and love, is located in the city. J. V. Mansald the introduction of the city. field, the inimitable veteran post master of the spheres, is still well sustained and highly appreciated, though like myself, I am informed, his chief support is from without rather than 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 uninstructed masses, who don't know everything, and from these the servants of the spirits still receive ample sup-

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 unmurmuring 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 deserv-

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 or me, or many another me, who deemed they had full as large a claim on spirit-ual gratitude as the said Jennie. To these carpings 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 disinterest-ed, philanthropic deed?"

"How many?—why, if there is but one amongst them worthy of the name of phi-lanthropist, 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 er only the odd four hundred and ninetynine who care for nobody but themselves." Still the murmurers complain that they did not find the one instead of the poor, lit-

tle, faithful medium who needed help so 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. 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 dy-

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 sent-iment, 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 it 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, recrim-inative and utterly unspiritual 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 imitat-ing or attempting to perpetuate so perni-cious 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 Spirit-nalism," 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 lead-ership and ethics of any particular religious

All forms of faith that have dominated the world since the days of Moses owe their origin, and maintains their position by the influence of their founders, and those found-

ers 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 or the outpouring of all spirits upon all flesh in this 19th century dispensa-tion, 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 Unitarians do 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 Arian, Socinian, or in modern phrase the Unitarian, to claim the title of "Christian." ence, without manifest destruction of its '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 there is one iota of truth in the tale which millions of returning spirits pour forth from all countries and through all grades of me-diumship, there is no such thing as vicari-ous atonement in the spirit spheres, but ev-ery 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 ir-reconcilable, and this Christians know and appreciate so well, that it is chiefly from bigoted 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 re-ligion, 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 "Christ principle," and no the forms of sectarianism that have grown out of this. To this plea I emphatically deny that there ever was such athing, 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 an historical, spiritual, or moral specialty recorded of Christ, in the four gospels, which has not been recorded of the sages, philosophers, re-ligious teachers, and reformers of every age and country who lived before him. When men talk of a "Christ principle," they use phrase as meaningless as if they spoke of a Washington or Franklin principle. When they use the 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 portraitures of Christ given in the four gospels, is not more perfect, than that attributed to Buddhs, Zorosster, Appolo-nious, Pythagoras, or many another reform or of Oriental renown.

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, to 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 bar-ren 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 for the morrow. 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 relig-ion of science, and narrow down the uni-verse 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 Spiritual-

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 biterness; "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 queswao commencea di persons he so gratuitiously assailed "shams," now complains that the question he pro-pounded has been "made personal," and that he has been treated by those alleg-ed "shama" in a manner "far from fratern.

I do not wish to participate in any acrimonious discussion, and certainly desire to avoid personalities, for I beleve 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 course of his latest diatribe on the loathsome (to him) subject of Christian Spiritualism. I cannot, however, forbear expressing my admiration of the sublime coolness of this spiritualistic philosopher in charging others with "personality," "patronizing in-solence," 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 chanticleer often crows over imaginary victories when he thinks himself in a safe place in his own barnyard. This "humble questioner" seems to speak ex cathedra, as if he were, a kind of philosophical spiritualistic pope, who had reached the ne 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 ope 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 "vitupera-tion and epithets," with scarcely the ghost of an argument or one very imperfectly and vaporously "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, Christna, 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 dif-

ferently 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 importment, certainly irrelevant; and especially for him to ask the question, and then to answer it himself, 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 inspirational speakers, and the mediums for pure and high control, such as, for example, Mr. Colhigh control, such as, for example, Mr. Colvine, Mrs. Richmond, Mrs. Brigham, Mrs. Hyzer, etc. I find in their invocational Hyzer, etc. I find in their invocational 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 Atheneans of St. Pau'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 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 adores; for I suppose he claims to be a Spiritualist, area, according to the Arcana 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 worshipers 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 saina, by savage, or by sage, Jehovab, 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 Gol.

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 "princi-ple," 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 little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's minds about

in philosophy bringeth men's minds about to religion;" also those of Epicurus: "Non Deos vulgi negare profanum; sed vulgi offiniones Diis applicare profanum. [There is no profanitr in refusion to believe in the is no profaulty in refusing to believe in the gods of the vulgar; the profaulty is in believing of the gods what the vulgar believe of them."] This last sentence I would particularily commend to Mr. Tuttle's atten-

Mr. Tuttle, moreover, says, I have left his "humble" question unauswered. Why, did I 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 repudiate it. I tried to show, also, that under the provider of the same Spiritualism. der the name Spiritualism are included so many kinds of teachings—scientific, moral, esthetic 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 irreligious ravings that are so often represented as coming from spirits "out of the

fiesh."

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.

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 and physicians of standing wealth in men and physicians of standing, wealth, inmen and physicians of standing, wealth, influence and learning, as may be ascertained by reading the college amountement, 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 fen & horses and foundering all the rest.

BY PROP. 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 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 bedies may be detected. Many meteorites may have been disregarded owing to their great similarity to the stony masses on our own

"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 cars 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 processes 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 sellow 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 d 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 ideal of artificial stone. They never build houses close together. Their towns do not look like ours at all."

The Medisiderean 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 Medisiderean 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 Medisiderean 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 Medisiderean 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 examination refer to this lake region.

RIVER LAKE AND ITSINEIGHBORHOOD.

"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 teet 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 anoth er 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

"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 cemetary. This was a much more sanitary and economical way than ours of disposing of the

"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 yester-

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 whiterobe 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 The Copper City p nere. uage."

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 Medisiderean 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

"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-compexioned negroes. They are flerce, rude and sayage. 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 Medisidereau 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.

ITo 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 "Christna and Christ" of August 7th, are to our minds specially commendable as containing facts too little known even amongstintelligent people. How true in the experience of many are your closing remarks in the latter: "We have never yet met orthodox controversialists who presented my real learning in the class of researches which cause the learned to regard the courses of Christianity as fabulous. They generally shut their eyes to the lights of his my generally shut their eyes to the lights of his generaling 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 cheriah 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 knowl-

phy of life, deducible from the aggregate of knowledge, garnered through the ages of the past, and especially incited to luxuriant growth in the present by the revealments of modern Spiritualism, is incompletely designated unless cramped by the name of "Christian"

Your "Chapter on Finance," is also, in my view, 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 to for safety and prosperity. You incline to put faith in the gold basis system. So also do many excellent men. The Re-LIGIO-PHILOSOPHICAL JOURNAL is, perhaps, not the ournal 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 metalic money. She (the bank of Venice) maintained for six hundred and twenty-six years a system of flat 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 fold. 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, sus-pension and trouble about every seven years.

Previous to our revolutionary war the policy of s portion of the colonies was to base a currency on land. That grand old political economist. Benjamin Frank-Inat grand old political economist, Benjamin Frank-lin, testifies that after fifty years of unexampled pros-perity, 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 trow 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 excep-

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 for the success and permanence of our institutions, for

also lived to see apparently hopeless minorities grow

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, statemanship and steadiness comwe could originate and establish a "fiat 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 upon, or to hoard as security for it; but would be an ample and safe medium of exchange, an incitement to industry and an equalizer of wealth, without panic or revulsion 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 accuraed rule of gold.

J.G. JAORSON. Hockessin, Del., Aug. 17th, 1880.

A Frank Reply to Superfluous Criticism.

In the Religio-Philosophical Journal of June 26th 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 suffici-

ent reply to ask them to read the discourse again and see how needless or irrelevant the criticisms gener Confusion in the use of language is one of the chief

sources of controversery; 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 pre-serve a friendly state of mind while observing the

I supposed my discourse to be quite simple and in-telligible in expression, but the editor continues to be quite successful in misunderstanding me, and substi-tuting certain notions and modes of thought in his own mind for the ideas which I have expressed and which seem to be so uncongenial 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 diaregarding the fact that I defined faith as "the sentiment of friendly trust and reliance between man and man, and not mere creedal belief." His whole argument, there-fore, 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, the mind to the truth of what is declared by another, resting on his authority and variety without other endeaded." 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 charged at the superficial act which evinces faith, and ignored the sentiment which is its reality—a very magnificial mode of thought.

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 unsound 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 ov-

er 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 in-

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 speakin 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 tirade of misconcep tion and misrepresentation, much more like the style of an attorney who feels that his case is desperate, than that of a candid philosopher. It would be too tedious to review and correct Mr. Tuttle's muddle of misstatements and caviling; it would be a waste of time and space; but I must not fail to condemn as un-true 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 sub-lims pathway." Mr. Tuttle had too much reckless partizanship 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 con-

My language was, "When new truths have been setablished by ample experimental evidence they have the same right to our faith, the same right to be re-ceived upon their evidence as the older sciences which no one questions. Spiritualists have as good a right to demand the unhesitating reception of their demon-strated 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 skep-

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 h's 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 partizan 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. If the figure was hit in a vital part, he would acknowledge that he was vanquished. In the present case if I had been on the door at which the editor fired 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 undefied," faith As for the editor's criticism I cannot say that I need 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 dod and heaven, the power that binds man to his dod and and heaven, the power that binds man to his God and opens his soul to inspiration, the power that lifts science out of stupid ammalism or sensuousness into the aphere of philosophy, the power that preserves a healthful 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.

1 Livingston Place, New York.

Woman and the Household.

BY RESTER 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 pattering of the green things growing.

Talking each to each, when no man is knowing.

In the wonderful white of the weird moonlight,

On the gray, dreamy dawn when the cocks are crowing. [Dinah Mulock Craig. 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 peak after peak rose and fell upon either hand. Some wore royal heads, crowned with hand. Some wore royal heads, crowned with verdure and with all the glory of mid-summer poured over their flanks. In one of Ruskin's descriptions of the lower Alps, he compares them to the robes of some mighty giant. Nature he says has taken up miles upon miles in her own right hand, and with regal breadth and freedom, with negligent and unapproachable grace, has grasped fold upon fold and flung them with a Titan's careless ease on the mountain's shoulders. And there the monarch stands, a delight to careless case on the mountain's shoulders. And there the monarch stands, a delight to all who uplift their souls to the level of nature's mood. "From the hills come all our help." The hills here typify the heights of exaltation and inspiration—the everlasting hills, whose summits are lost in the clouds, as they played the year recovering of the Level and the standard of the level of the standard of the stan as they pierce the very reservoirs of the Infinite; down their sides flow the refreshing waters of life, whence thirsty souls may drink exhaustlessly.

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. The "fluttering and the pattering of the green things growing," fell on the inner ear with that tender meaning which the truly initia-ted understand. As for others to whom "A primrose on the river's brim," is merely that and nothing more, they who have not learned that language whose mystic syllables are writ all over this wondrous form of things which we call Nature—we wot not of such, they are not of our fraternity, dear fellowworshipers at the shrine of beauty which should be only the outward expression of

that interior loveliness.

Finally, in that charming valley between the Green Mountains and Lake Champlain, some of the most delightful New England scenery lies all about me. On the west, Old Whiteface, among a crowd of Adirondac brethren, rears his crest and seems to whisper, "Behold! within my shadow lies the resting place of John Brown," and every night the sun flings his largess of aerial gold over the undulating mountain rim, to change into chameleon hues upon the peaks on the eastern horizon, ere he sinks to rest.

But what of the inhabitants? Granitic, genuine, severe, reliable, they have those sterling and enduring qualities which wash well and wear well. They grimly sit and nod on Sunday over maledictions of eternal punishment, which, if true, ought to drive them mad—and sometimes do. But these sermons furnish occasion for sober and respectable social recreations. The discourses have about as much relation with the stirring themes of today, with the duties and meanings of life, as orations in Hebrew would. The last time I attended "meeting" at the large "white meeting-house," whose spire is in sight, the sermon was upon the divisions of Noah's ark, and the multitudinous living things contained within the compartments! Not one word was spoken to strengthen and refresh the weak, not one to suggest thought, quicken reverence for the good, or satisfy the soul's immortal hunger. Yet nowhere resides there a greater proportion of intelligent people, outside of theological subjects. Superstition, from Puritanic days, has thrown its baleful shadow over the fair face of the country. A few noble pioneers of free-thought long ago outgrew the blight. Among them are found the well known names of Newman Weeks and his wife, of Rutland, and Dr. F. Smith and wife, of Brandon. The latter, Fanny Davis Smith whose worth and dignity of character are fitly enshrined, we found at Lake Pleasant. to be not only an able speaker, but one pos-sessing a magnetism spiritual, reverential and sweetly persuasive toward all things holy and good.

Women in farming communities here work hard and find it very difficult to get help when needed. Surely, half the multifarious work of the household is done by them. Estimable, grave and silent, arduous labor in time steals away joyousness from their tenacious and self-restrained tempera-ments. In towns and villages the best and ripest specimens of womanhood are often found. The other day, in riding by a school-house standing in sober isolation at the fork of the road, treeless and flowerless, the scholars flocked out the door and wended their way homeward with childhood's happy abandon. As the teacher came out, a centle and pleasant faced young woman, we entered into conversation and asked her salary. "Four dellars a week, and I pay two dellars s week of it for my board," said she, as she pointed to an unpainted cottage near, as her boarding house. It was plain but neat and comfortable, and her fare, she said, was good and substantial, though not abounding in city luxuries; these could not be missed in an abundance of fresh milk, butter, fruit and vegetables. Domestic help commands about the same price as teaching; one avo-cation is over-crowded, the other sparsely supplied.

The census takers find a curious mediey of occupations in New York city. by means of which women secure livelihood. Among these are button and twine making; the manufacture of fire-works and chemicals. moulding tablets of water colors and cutting ivory, pearl and tortoise shell; glass-stain-ing and enamelling; clock and watch mak-ing; making and dressing dolls and toys; the making of netting and weaving braid; workmaking or netting and weaving braid; working upon jewelry, gutta-percha, hair and straw goods and hats; not less than 2,000 are employed in millinery houses, besides small shops in which hat trimming and bleaching have hundreds more. So many petty swindles have been devised against working women that their "Protective Union" is a measure. ion" is a necessity. There are a thousand petty ways in which unscrupulous employ. ers impose even upon sewing women who make shirts for fifty cents a dozen! Sometimes they withold a part of the pay on the ples of poor work, at others they want no more work done and refuse to return the deposit which was put in their hands when it was given out.

These ill-lodged 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. Why do they not go? On one side is demand, on the other hand supply; both are suffering because they cannot be brought together.

brought together.

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, has not the means or the knowledge which will place her in a situation. She earns only enough to live from hand to mouth. She has no money to live on until she is sure of a home. She knows not when to go. Outside the city she is lost as much as though cast away on a desert island. She may have to beg for food and shelter; she may be turned away food and shelter; she may be turned away from door to door; she does not know how to cook or wash, and worse than all, she is to be among strangers. Pitiless as city life is to the very poor, at least there is companionship; that warms the heart, if the feet be cold, and it is sometimes easier to die of physical starvation than of social starvation. Especially is this the case with emotional women, fond of sight-seeing, of the buzz of street life and the varied sensations that belong to a city. Doubly is it the case when a lack of development of the reasoning powers, of a love of reading and thinking, and a paucity of resources within herself is so common among those reared in hardship. But a multitude that almost perish daily, who, if they live to marry, serve to perpet uate thriftlessness and want, would gladly do kitchen work if they were able to secure places where they were sure of good homes. Who will start a Bureau to send city working women into the country? Who will acquaint herself with localities and districts among farmers, and undertake to send help when it is needed?

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," we are told, and the life within them is only artificial. In a great measure this is true, but not altogether. They are collecting and distributing reservoirs for vast uses. Libraries galleries, museums, works of art and beauty gathered from every clime and race, feed the eye and refine the soul. Great waves of human life sweep through the streets, and floods of magnetism pulsate through the thoroughfares. There is an attraction about the surge and contact which it is only human to feel. Perhaps in the better life cities will not be filled with homes, but only with warehouses and places for traffic. But by that time our whole social machinery will be changed. Intelligence will be broadly diffused and made practical; man will become his brother's friend with his sister walking by his side; wisdom will have gradually outstrip-ped selfishness, and the spiritual faculties will have dominated the lower.

But how is that to be brought about? Little by little, as the gentle dew falls from heaven, not by convulsions and upheavals. By toil of heart and brain of many who love their kind; by the development and eleva-tion of individuals, and through individuals, society. By helping to equalize and dis-tribute; by bringing each unto his own and her own.

BOOK REVIEWS.

IMMORTALITY AND OUR EMPLOYMENTS Good and Evil, says of their Dwelling Places By J. M. Peebles, M. D. Boston; Colby & Rich, Publishers. For sale at the office of the Religio-Philosophical Publishing House. Price, \$1.50; postage, 10 cents.

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 con-sequence, 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 re-gion of the ideal, and holds communion with wise sages, with whom his mind is ever in rapport. His own ideas and the incidents he relates are imbued with a lofty imagery, that flashes in every sentence, and imagery, that flashes in every sentence, and renders him one of the most entertaining and charming of authors. With a soul overflowing with charity, and with unbounded love for all humanity, he stands on the higher planes of thought and sends his sentiments therefrom to enrich the literature of earth. "Our good deeds, our self-sacrificing lives construct our paradises, decorate our future homes, heautify our decorate our future homes, beautify our lawns, make the stars more visible, the winds more musical and our immortal clothing more bright and shimmering"—a thought from his pen that should be engraved on every heart and manifested in every act of life.

The author tells of the Mysteries of Life. of Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testi-mony of the Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins? Clothing in the Spiritworld; 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 Phy-sicians in Spirit-life; The Rome of Apostles 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. He gives the views of the ancients in regard to the change through which all must pass. The ancient Syrians pictured death under the form of an angel, tall and majes-tic. The Hebrews adopted the symbol, calltic. The Hebrews adopted the symbol, calling this angel, Sammael. The Romans represent death as a winged lad, with sad dejected countenance, bearing an inverted torch, and a poor, torn, disfigured butterfly lying at his feet. But the author himself well claims that seen in the light of the spiritual philosophy and from the Mount of Vision, death is but a hyphen connecting the two worlds—is but a renunciation of the physical body—is but a flower-wreathed arch under which mortals march on one by one to the shining shores of immortaliby one to the shining shores of immortality; or it may be compared to the resebud that climbs up the shaded garden wall to bloom on the sunward side. However, in the divine light of present inspiration and spiritual revelations, there is no death—only incarnations, changes, and ceaseless

The author well claims that compensa tion 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-

succession of births.

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 toiling seamstress, who remem-bers 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 our-

selves. This will be the beginning of judgment. "Go unto thy own place," will be the self-pronounced sentence of the soul.

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 valueble information on subjects con of valuable information on subjects con-nected with Spiritualism. It certainly is a most valuable addition to spiritual litera-

THE POET OF THE TRANSITION AGE

IF, THEN, AND WHEN, FROM THE DOC-TRINES OF THE CHURCH. Pp. 19. THE PROGRESS OF MANHATTAN ISLE, 1880

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

As the present is emphatically an age of transition from the fast becoming obsolete methods and forms of theology to the acceptance of nature and reason; from the gloomy views of life, where birth is a sin, life a struggle to overcome the devil, and death the gateway to a burning hell, or a still more deptorable 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 yisible pen, stood the unacknowledged author of "The Essay on Man!" Will the author deny the source of his inspiration? To be-

come sensitive to the influence of Pope and transmit his thoughts correctly, is to be the equal of Pope, and that is honor enough. The first poem, "If Then, and When," is a caustic satire on the church plan of salva-

Mr. Barlow is not afraid to be called a

skeptic: he says: Skepticism—friend of Progress— Source from which new traths unfold, Foretaste of a hopeful future, More than prophet hath forefold.

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, Ends forever the device, Of redemption from the devil By atoning sacrifice!

Escaping from the missm of the theological bogs, he catches a new inspiration and

Cease oh, mortals, cease to languish In this barren field of thought, Where the myths of superstition Into dismal creeds are wrought.

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

The second poem does not treat of a poetic 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: sorrowing heart:

But such shall not be life; love's gentle flow Will yet disarm the battlements 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 evermore, 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 nor space to quote the we have no time nor 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 suns and worlds is subject to control, And yet in man all forms and powers combine A union of the human and divine, A union of the numan and divine.

The ultimatum of God's grand design.

And as the spheres revolve their tireless rounds,

Man still progressing has no sphere nor bounds;

But while unending 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 a contrast to the funeral knell he sounds over the old, passing away.

Magazines for September Not Before Men tioned.

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.

Andrews' Bazar. (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 Collison and Non Collison, 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 Re-

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York.) Contents for August Electricity. city in Surgery; On Glycerine in Flatulence, Acidity and Pyrosis; New Operation for the "Radical" Cure of Hydrocele; Medical Statutes; 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 Threating 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

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CHICAGO, ILL., September 11, 1880.

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 Encyclorædia Britannica, upon the "Hebrew language and literature." His statements are at one with the grounds taken by Voltaire in his "Philosophical Dictionary," by Volney in his "Ruins" and "New Researches," and by Paine in his "Age of Reason," a century ago. Indeed, these are now the current creed of the advanced wing of Christianity. Thus slowly does the church follow in the wake of the philosophers and scholars whom it stigmatizes as Infidels. Voltaire, Volney and Paine, denied that Moses wrote the Pentateuch. and alleged that these books were probably produced in or subsequently to the reign of Josiah, 700 years later. Prof. Robertson Smith sanctions all these views, and the Encyclorædia Britannica—a publication which in its previous edition was as orthodox as putty and plastic as clay—in its present edition indexes faintly and feebly the general onward march of all minds toward a history of man that shall be free from all superstitions about God. He says:

"It may fairly be made a question whether Moses left in writing any other laws than the Commandments on the tables of atone. . . . The story of the early fortunes of the nation down to the time of David often presents characteristics which point to moral tradition as its original source." Speaking of the Pentateuch, he refers to it as "itself a production of more than one writer." On the Song of Solomon, which in a former volume he described as an erotic poem, he says, "This lyrical drama has suffered much from interpolation, and, presumably, was not written down till a comparatively late date and from imperfect recollection, so that its original shape is very much lost." He repeats his offense regarding Deuteronomy by alleging that in it "The ancient ordinances of Israel were rewritten in the prophetic spirit," while he refers to "The Historical Books as they were finally shaped after the fall of Jerusalem, when that old popular narrative was filled out and continued in a spirit of prophetic pragmatism." He says of Isaiah XIII and XIV that they "seem to have been first published as anonymous broadsides." Finally he refers to "The beginning of Haggada, the formation of parables and tales attached to historical names, of which the Book of Jonah is generally taken as an early example."

The Presbyterian Church is gradually retiring from its outworks, such as the plensry inspiration of the Old and New Testament, the vicarious atonement, and total deprayity 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 former represent the substance of the old school, the latter of the new school sermons. In due time the advanced wing of the Christian host will be ready to admit that the belief in a personal deity is one of the relics of polytheistic paganism, that nature has a double and equal desire to promote the just and the unjust as she divides the government of the world between the night and day; that prayer is merely the human arm trying to lift the human body over the fence by pulling on the human suspenders, and that the only element in religions which is true, is that wherein they all originate, and therefore all agree, that the soul is an imperishable force. When we have reached this stage, not only Christianity but Buddhism, Mahommedanism, and all other forms of Spiritualism, will be able to meet in the simple faith that man will live perpetually, learn continually, and therefore enjoy the universe endlessly, through an always lessening burden of weakness and error and a forever expanding power of light and lib-

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. He thinks it mean to hold to "endless punishment for some and a better fate for one's self." He says:

"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 insisted on in the Confession of Faith. It [a genuine love] will never see in self an elect child of God and in a fellow man a non-elect and cursed. throw away forever the distinction between saints and sinners, for I cannot find that the Bible has anywhere distinguished men inthese two classes."

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. In most places, however, it sanctions it. The real question is not whether any such distinction exists in the Bible, but whether it exists in man. Many wise and good men atill think it does. A few advanced minds hold that it does not, that sin and righteousness, like wisdom and folly, are relative terms which change their applicability to conduct a hundred times, with the expansion of the individual man in power. It is say the latter, "a sin to rest when we should work, or to work when we should rest; to refuse belief where credence will redound to our true welfare or to believe where credulity will entrap and destroy us, to give what we cannot spare or to fail to give what we can." The ultimate test of right will be found to be the tendency to promote happiness, in the greatest intensity, breadth and permanency. Whatever truly does this is righteous. The Bible does not indicate true righteousness in many things because its writers did not know wherein it lay. It commends as right many things which were always wrong; many others which were right when the Bible was written, but are now wrong; many others which are still right, and some which are and always were wholly indifferent. The true study of human duty will never be broadly and profoundly made until all authorities are discarded and the inquiry into human conduct and its consequences is made upon facts that are true and bases that are universal.

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"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."

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Where is our "Reverend" brother Irenseus? 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. Judas Iscariot carried but small change compared to that sum; he never would have sold his Lord for thirty pieces of silver, had his bag contained four hundred thousand. Wake up Irenæus! Wake up thy secular-religious newspaper. Go to the watering places! We know thou dost go! Seek out the "heathen" mechanics who do not understand "the Trinity." Expound it to them, and save their souls in their belief of thy teachings. Freely give. Freely hast thou received. Give to every man that asketh and from him that would borrow, turn not thou away. Give and lend to all that ask. Give of thy knowledge and give of thy paper. Give of thy cash-to all -according as they ask. So shall they know thee, thou good friend Irenaus, and thy boasting New York Observer, to be a true follower of the teachings of the Nazarene Jesus; and so shall they learn what thou understandest of the Trinity and cease to confound it with Channing and Unity. Then shall they not die in their sins nor suffer endless torment, with the blood of

their souls resting on thy head. We have often, friend Irenæus, had occasion to give you good advice. You have not always followed it. But our goodness toward you is not exhausted. We will give you line upon line and precept upon precept, hoping, still, you may see the error of your ways, no longer heap dollar upon dollar, and so save some good in you, by making your practice conform to your professed teaching. Irenæus! remember and tremble. There are intelligent mechanics who confound Trinity with Channing,

A brace of tramps styling themselves "Dr. and Mrs. F. Hugh D' Vough, business clairyoyants, trance and test mediums,"and claiming to hail from Louisville, Ky., are traveling through the country. Rigid inquiry among the Spiritualists of Louisville fails to elicit any information; indeed no one can be found there who knows of such mediums. Whether they are mediums or not they are unworthy of confidence or patron-

The commission of the Free Church Assembly has, by a vote 210 to 189, appointed a committee to inquire into the alleged hereav in Prof. Smith's article in the Encyclopsedia Britanica, 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.

CRAWFORDSVILLE, Ind., Aug. 16, 1680. To the Editor of the Religio-Philosophical Journal You say in your chapter on "Finance" in the issue of July \$6, "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, that it is the law that imparts 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 fuctuation. See the Act of Congress of June 28, 1834, when 6 per cent. was taken from the value of the gold dolar, and debts became solvable with six per cent less gold than was required to pay them before. The law, giving to anything the functions of money by declaring it a legal tender for the payment of debts, whether that thing be gold, silver, nickel or paper, places each thing so declared on a common level. The fallacy of intrinsic value in gold, or allver or nickel over paper, is fully exposed he moment a trade dollar, a 4121/4 grain dollar or a paper dollar is presented to purchase any article or pay any debt. So that money is what the law

makes it, not what its intrinsic value for other purposes may be. 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 work 25 cents, and shall be received as legal tender, at those rates in payment of all debts public and private. Without stopping to discuss the effect of such a statute upon the solvency of the government, it is not too great a stretch of the reason to infer that public officials and creditors would stop loaning to, or working for the country, from the very moment they received the first installment of the debt due them in bass-wood leaves corn husks and potato bugs. Such an illustration must raise in every reflective mind the painful suspicion that the flat of the government must at least be joined with certain other conditions, having reference to the quantity of the issue and the materials of which it is composed, or the legislative flat will not have that absolute poten-

want to use it in making purchases. We fully concede that the money above described would do to pay debts with, t. e., to destroy debts with. For as the collection of debt can not be effected without the aid of government, and is one of the functions of the law, the same government and law which can repeal or destroy all legal power to collect a debt can impair its collection by making it payable in bass-wood leaves, in corn husks or in vermin.

tiality which is desirable in money when we

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 for impair the collection of private debts by passing a law requiring creditors totake their pay in leaves or husks. If we suppose, therefore, a man worth \$10,000, of which one half is invested in a farm, and the other is loaned out in a mortgage on his neighbor's farm, the act above described would destroy the value of the loan by obliging its owner to accept in payment of it, either 5,000 bass-wood leaves, or 10,000 corn husks or 20,000 potato bugs. It would leave the farm utterly unpurchasable by millions of these articles. As nature's issue of these three several forms of currency is unlimited, not a penny of additional value would have been imparted to any of them any more than to a whiff of wind if congress had enacted that all debts should be payable in a whiff of wind. The power to pass a legal tender law, therefore, is a power to destroy the value of a particular class of property, viz.: loans and debts, which happen to depend upon the government and law for their collectability. It is not a power to impart a purchasing power to any-

thing. 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. The nickels circulate as a token, the same as if they were paper, and are protected from disuse partly by their insignificance and partly we believe by the fact that government receives them in cortain small quantities for certain purposes, thus effecting a quasi redemption. Our correspondent further says:

"Professor McCulloch, of Scotland, says: 'Produce is not then exchanged for money on the ground that it is a commodify that can be advanta-geously used in the arts, or that an equal quantigeously used in the aris, or that an equal quantity of labor has been expended upon its production, but because it is the universal equivalent
used by society, and that, as such, it will be willingly received for the produce belonging to others.
By using (legal tender) paper money instead of
gold and silver, we enable society to exchange all
the coins which the use of paper money renders
superfluous, for raw materials or for manufactured
goods, by the use of which both its wastib and its goods, by the use of which both its wealth and its

enjoyments are increased." I will quote another eminent English authority on money. W.S. Jevons, formerly of the Sydney Royal Mint, and now Professor of Political Economy in the Owens University, England, says: "There is plenty of evidence to prove that inconvertible pa-per money, if carefully limited in quantity, can retain its full value. . . But there is abundance of evidence to prove that the value of gold has undergone extensive changes. Between 1789 and 1800, it fell 46 per cent. From 1809 to 1849, it rose in value 145 per cent."

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. This is merely arguing in a vicious circle, for the two phenomens, of which one is given as the cause and the other the effect, are merely the same fact dif-

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 contin-

We have but to look at Italy and France at the present time. The total amount of paper money in circulation in Italy in 1865 was fifty millions, and gold was quoted at 20 per cent, premium. In 1874 the currency had been inflated to 300 millions and gold had fallen from 90 per cent to three per cent. In 1871 gold was quoted at 914 per cent. premium in France, and there were 460 millions of paper money in circulation: But France had an indemnity to pay to Germany of 1,000 millions in gold. She wanted to put every hand and every wheel at work as they had never worked before. To do this she issued more paper money and put her rate of interest down to 1 per cent. She is-sued 30 millions more paper and in less than three months the premium on gold fell to 1 per cent. Again she increased her paper circulation 130 mil-lions more, or 620 millions in all, and the premium disappeared entirely. All this money was full leral tender, the same as gold and silver. Victor Bonnet, an eminent French economist.

says: "It apparently reverses the economical and financial principles which the authorities on the subject have hitherto labored to establish. Is financial science assuming a new aspect, and proving that we have hear all women in fearing as it. ing that we have been all wrong in fearing an irredeemable paper money? Are we to learn that ideas have made progress, and that a paper circu-lation can be maintained without a metalic base." Therefore, the greenback party contend earnest-ly for a gradual increase of full legal tender paper

money sufficient to pay the entire indebtedness of the government, thus relieving the tax payers of 100 millions annually to pay the interest alone, on a useless national debt. Manufactures and all kinds of business and enterprise will languish as long as this bond debt hangs over the country to absorb the idle capital, and nothing but bountiful harvests at home, and scarcity abroad, keeps our heads above water to-day.

Yours truly, H. HIATT. 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. Italy with an Austrian army inher midst, or France with a German army in Paris, might witness a greater depreciation in her paper, than would exist after both these disturbing causes were removed, notwithstanding in the meantime the volume of her currency were increased. But who would seriously omit the removal of the armies as an important factor to be considered in estimating the reason of the decline in the premium on gold which measured the depreciation in the value of the government's promises? Or could any one possibly attribute the advance in price of of the government paper solely to the fact

of its issue in increased quantities? 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. Bo 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. Perhaps the best recommendation such a policy could have would be the fact that it was advocated by the late Dr. Henry C. Carey, of Philadelphia, by far the most profound and widely esteemed economist, especially in matters relating to banking and currency, America has ever produced. France pursued a course not wholly unlike this, though not by any means the same, at the close of her war with Germany and with remarkably beneficial effects. It is noticeable, however, that France did not array the capitalists, bankers and money interests against her policy, but commended it to their favor. Herein lies a hint for the greenbackers. But then it must be remembered that France had for a century previously been the great specie hoarding country of the world. A moderate inflation, in a specie hoarding country, is not quite on a par with inflation in a country wherein specie, for 20 years, has not been able to stay because of the extent to which cheaper currencies were already substitut

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 bends and other forms of exchangeable credit, which in the years 1865 to 1875 were either being rapidly exported or firmly held abroad. Some coin also is steadily coming to us, and sooner or later under ordinary free banking, eyery added dollar of coin produces ten dollars of paper. Many things indicate that a year or so may see a tangible inflation in circulation and credits going on through the currency agencies now in existence. All economists agree in commending the superiority of an abundant currency over a scant one, and of a credit currency over one having an inherent value. Most economists also fully appreciate the fact that the effort to maintain redemption of paper money in coin, depends for its efficacy upon the assumption that redemption on a general scale shall not be asked for. They do not jump to the inference that all redemption in coin is pernicious. Most economists also agree that a currency of which coin is the only medium of redemption, is liable to serious disturbance by the fact that the redeeming medium may at any time be drawn away security of our domestic commerce upon the contingencies and accidents of our foreign on of hands."

College, followed, and discoursed for nearly an hour upon the gift of healing by the laying on of hands."

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 flat 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 lett. 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 29th, 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 for eign 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 signalized the anniversary of his encyclical on the Thomistic philosophy, by the promulgation of one proclaiming its author patron of all Catholic universities, lycenims 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 priestrecently incited a greaser mob to attack a party of Protestants engaged in the dedicatory services at a place of worship at Guadalaiara. Several of the unoffending Protestants were assassinated and the surpliced 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. 15th. Terms moderate. References: Mrs. E. L. Saxon, of New Orleans; Dr. S. B. Brittan, 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. 20th:

"Mr. Farnsworth relieved the general tenor of abstract discussion which had prevalled 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

Wilson Memorial Association.

The Wilson, Memorial Association was organized at Lake Pleasant Camp Meeting, Aug. 28th, 1880. A large and very enthusiastic meeting adopted the following:

OUR OBJECT AND AIMS. To obtain by membership voluntary subscriptions and donations from individuals and societies, monies, lands and bequests, for the purpose of raising the sum of ten thousand dollars, more or less, to cancel the mortgage on our risen Bro. E. V. Wilson's farm at Lombard, Ill.

MEMBERSHIP.

Any person can become a member of this Association on the payment of one dollar.
Officers.—There shall be elected annually so long as there is a necessity for the exist-ence of this Association, a President, three Vice-Presidents, an Executive Committee of three, seven Trustees, and a Secretary and Treasurer.

INVESTMENT OF FUNDS.

It shall be the duty of the Trustees as fast as money is received, to invest the same in securities, or apply it towards cancelling the mortgage, as they may in their judgment think best.

MRETINGS.

All meetings of the Association to be call ed by the President of the Association, and the officers of the Association shall constitute a Board of Directors. COMMITTEE.

There shall be elected a committee composed of prominent Spiritualists throughout the country to receive and forward sub-

scriptions to the Treasurer.

CERTIFICATES OF MEMBERSHIP, Every person paying one dollar shall receive a certificate of membership from the

Treasurer containing a portrait of our friend and Bro. E. V. Wilson. Officers for 1880-81.—President, Dr. Joseph Beals, President Lake Pleasant Camp Meeting Association, Greenfield, Mass.

Vice-Presidents. — Edward S. Wheeler, Philadelphia, Pa.; Dr. James M. Peebles, Hammonton, N. J.; Hudson Tuttle, Berlin Heights, Ohio.

Treasurer.—Henry J. Newton, President First Society, New York Spiritualists, 128 West 48d st., New York City. Secretary.—S. B. Nichols, 467 Waverly Ave., Brooklyn, N. Y.

Trustees.-John Wetherbee, Boston, Mass. Isaac B. Rich, 9 Montgomery Place, Boston, Mass.; Dr. Eugene Crowell, Brooklyn, N. Y.; Col. John C. Bundy, Chicago, Ill.; Giles B. Stebbins, Detroit, Mich.; H.B. Champion, Philadelphia, Pa.; David Jones, Utica, N. Y. Executive Committee.—Ed. S. Wheeler, Philadelphia, Pa.; A. T. Pierce, Providence, R. I.; Dr. E. A. Smith, Brandon, Vt. Committee to receive Subscriptions.—Col.

John C. Bundy, RELIGIO-PHILOSOPHICAL JOURNAL, Chicago; Colby & Rich, Banner of Light, Boston, Mass.; David Jones, Olive Branch, Utica, N. Y.; W. F. Nye, President Onset Bay Camp Meeting, Providence, R. I. Epes Sargent, Boston, Mass.; Samuel Wat son, Memphis, Tenn.; Cephas B. Lynn, Boston, Mass.; Newman Weeks, Rutland, Vt.; Dr. H. B. Storer, Boston, Mass.; Alfred Welden, New York City; Miss Lizzie Manchester, West Randolph, Vt.; Charles Partridge, New York City; Thomas Lees, Cleveland, Ohio; Mrs. R. Shepard, Philadelphia, Pa.; Capt. H. H. Brown, Willimantic, Conn. Snow, San Francisco, Cal.; W. E. Coleman, San Francisco, Cal.; Dr. N. B. Ross, Troy, N. Y.; R.C. Vandeberg, Ballston Spa, N. Y Mrs. F. O. Hyzer, Baltimore, Md.; W. S Danskin, Baltimore, Md.; W. H. Jones, Treasurer First Association of Spiritual-ists, Philadelphia, Pa.; Prof. Wm. Denton, Wellesley, Mass.; Charles R. Miller, East

New York, N. 1 Please forward subscriptions to any of above committee or to S. B. Nichols, Secretary, 467 Waverly ave., Brooklyn, N. Y.

WILSON MEMORIAL PICTURES.

No. 1. Grand Stand with memorial decorations, and speakers, Mrs. Emma Hardinge-Britten, Mrs. R. Shepard, Ed. S. Wheeler, and prominent speakers at the Lake Pleasant Camp Meeting Memorial Services, Aug. 23rd, 1880. No. 2. Grand Stand, Lake Pleasant Camp

Meeting, with decorations. No. 3. E.V. Wilson's "Last Group," with his large tent, a fine picture of Bro. Wilson and many prominent Spiritualists taken at

Lake Pleasant, Aug., 1879.

Any of above will be mailed for 25 cts. each, proceeds of sale to apply to cancel the mortgage on the farm of E. V. Wilson. Address with remittance, to

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

PRUDENTIAL CONSIDERATIONS.

Our desire to promote substantial relief to the family of E. V. Wilson is well-known and cordial. We wish equally that this relief shall take a form which will comport with the proper pride of Mr. Wilson's family, as he did not during his life, and would not now, if he were authoritatively consulted, seek to place his family in the category of persons receiving aid otherwise than upon principles which are familiar to men of business, and not dishonoring among mutual friends. They have a heavy mortgage and floating debt amounting in all. perhaps, to \$14,000, now running at too high an interest, and the condition upon which they may hope to save their home, is that these debts shall be tided over, and the farm made so profitable as together with the sales; of his book, and if necessary, of part of the land, to wipe out the debt while the orphaned children are growing up to manhood and womanhood. For this purpose a fund should be raised, the existing mortgage cancelled, and the fund secured upon the farm itself, which meanwhile should be placed under the charge of a competent Trustee, so that by the time the children come of age, the earnings of the farm and other receipts above indicated shall have repaid the amount so loaned with a light interest, say of five per cent, and the farm will be free from debt. The same fund with added interest would then be available for the relief of other suffering lecturers or mediums, of whom there will always be more than we can provide for as we would wish. Or, the interest received from the Wilson heirs could be

used for relief purposes each year. For presiding wisely over such a fund Sefinite legal guarantees should be obtained in advance, in justice equally to those

who contribute, to those whose names are mixed up in the organization without the power to actually control the custody or use of the money, and lastly and chiefly to those for whose relief the money is raised. These legal guarantees can only be perfected by an incorporation and a judicious selection of responsible officers, especially of a trustworthy Treasurer and a skilful Trustee. In the appointment of a Treasurer the donors are, perhaps, most interested, and no one more competent or trustworthy can be named than Mr. Henry J. Newton. In the selection of a fit Administrator or Trustee, co-operation with the family of Mr. Wilson will necessarily have primary importance, as the care of the property already accumulated by Mr. Wilson would need to be managed in perfect harmony with the plans adopted for removing the debts.

While an organization for raising money may well be national and scattered in its personnel, the management of the Wilson farm would have to be local and nearly single, and the two would have to be in harmony in order to render the fund secure even to the family of Mr. Wilson, and still more, if it is to be saved to the ultimate cause of aid and relief of Spiritualists. There is no period when any attempt to forward relief work of this kind does not meet with competing claims on the part of hundreds who ask, "Why devote so large a fund to the family of one person by out and out donation when a well secured loan would render them all the help they ask for and leave it possible to do some slight justice to the claims of others equally worthy and necessitous. This counter appeal is a sensible one and should be heard. The association seeking donations will go before the Spiritualist public with a stronger hold upon confidence. and will find its work made infinitely easier, if its objects are far reaching and just as well as inspired by that timely impetuosity of benevolence, which is so becoming on the immediate occasion of our Brother Wilson's departure.

Notes from Lilly Date.

CASSADAGA LAKE CAMP MEETING.

Mrs. H. T. Stearns in her Thursday lecture said that the night time of earth is the day light of heaven! That spirits most nat-urally work in our night because it is their day. Of course the assertion does not settle it as a fact, but it is suggestive, and more testimony is in order. The bare assertion of a spirit proves nothing, but a great number of coinciding witnesses, without concert or collusion premeditated, may establish a fact as strong as any science. The corroborative

TESTIMONY OF MILLIONS has already made spirit communion as cer-

tain as the electric telegraph. Every new presentation, whether true or false, opens a the facts and scan all the fictions that dash in upon its from the border world, and thus enlarge our sphere of knowledge and avoid enlarge our sphere of knowledge and avoid dogmatism. Like the pendulum we are prone to swing to opposite extremes, while between them is the value we seek. In our demands for exact truth we are liable to reject much that is valid from its resemblance to fiction. Mediums that have been over credulous and trustful, finding they have believed too much, are likely to reject truth and believe too little. Having ascribed all to spirits, when they awaken to the consciousness of their own immortal powers, they are quite sure to overrate themers, they are quite sure to overrate themselves and underrate the help from heaven; the same of the public. If there is one palpable fraud, they class all mediumship under that head. If they become certain of one genuine materialization, they are ready to swallow all the stuffed rags and clumsy masks that come before them. The experiences accumulating at these meetings, are doing much to balance the public mind and reach a rational estimate of truth. The friction of thought and interchange of sentiment between the students of Spiritualism ment between the students of Spiritualism, as brought out on such occasions, mutually

reducate and enlarge.

Judge McCornic, our President, broadens the vision of all who look through his mental atmosphere, and inspires peace, charity, toleration, self-analysis, and universal love. He appeals to the *spiritual* in man and with rigid logic urges the value of self-abnegation and moral culture. He vividly paints the poverty of the worldly rich who starve their souls to pamper pride and pander to selfish appetites. He turns his criticisms upon himself, and asks no more toleration than he is willing to grant to all others. I thus speak of personal qualities, because "example is stronger than precept," and others may emulate the excellence they see in the noble and good, as they may and do the vices so persistently paraded in all pop-ular journals. If all the good were made to shine abroad, and evil left to "Die of its own dark dearth, the world would be the better for it."

Health is catching as well as disease. Virtue is as contagious as vice. Moral example reaches deeper and wider than we know, and the divine tonic distilled from the sphere of a good man or woman

IS A LIVING SAVIOR,

whose "Sermons on the Mount" of life, inspire the silence with song and breathe salvation into the weak and doubtful soul. In this camp meeting we have been remarka-bly favored with the large presence of good, great, and gifted souls, and the audiences have shown that

LIKE ATTRACTS LIKE,

for more intelligent, spiritually illuminated audiences, I have never seen convened. The inspiring and exalting music by James G. Clark was a constant attraction, and kept the air soft with melody and full of peace. I am happy to be able to announce that he is engaged to serve the Lilly Dale camp meeting next June, commenting June 8rd and continuing over four Sundays; also C. Fanny Allyn, and Prof. Denton, if he is in America at that time. This is a pledge of character we may expect to dignify the fifth

annual camp meeting at Lilly Dale.

I come now to consider the great work of Prof. Wm. Denton, during this, his first visit to these grounds. Under his wand the trees and flowers talked and sang, and the rugged rocks arose from their grim graves and poured out the eloquence of buried conturies from the grave yards of the world! But I am making this article too long and

will reserve the balance for No. 4. I took an honest pride in commending to the publie at Lilly Dale (as I do wherever I go) the merits of the RELIGIO-PHILOSOPHICAL JOURNAL, and soliciting subscriptions thereto, the results of which I send you. People of thought and culture who read the Jour-NAL, like it.

LYMAN C. HOWE.

Mr. and Mrs. Henry J. Horn, at their fine residence on Park Place gave a delightful reception, last Sunday evening, to Thos. Gales Forster, the wonderful spirit medium and famous exponent of the Spiritual philosophy. Mr. Forster has devoted himself for more than thirty years to this work, chiefly in Europe and America. During the evening Mr. Forster delivered a brief inspiration. tional address which charmed all present, but the time was mostly spent in delightful social intercourse. The reception was attended by many very intelligent and agreeable people. Mr. Forster left Saratoga on Thursday.—Saratoga Sun.

Dumont C. Dake, the well known magnetic healer, can be consulted on and after this date at 31 East Twentieth street. New York City.

Mrs. R. Shepard will lecture at Fraternity Hall, Brooklyn, N. Y., on Sunday, Sept. 19th also on the 26th.

Business Antices.

WHAT IT DOES.—Kidney-Wort moves the howels regularly, cleanses the blood, and radically cures kidney disease, gravel, piles, bilious headache, and pains which are caused by disordered Liver and Kidneys. Thousands have been cured—why should you not try it?

Mrs. D. Johnston, Artist, 712 Astor street, Milwaukse, Wis. Water Color Portraits a specialty.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an swered. Send for explanatory circular. 21-23tf

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A REMARKABLE CIRCUMSTANCE.—Mr. W. E. Sanford, of Holley, N. Y., became afflicted a few years since with a most terrible inflammation in the lower portion of his body. He did all that thought could suggest to remove it, even submitting to a most painful surgical operation. At last when death was longed for and seemed near, he began (against the wishes of his friends) taking Warner's Safe Kidney and Liver Cure, and is to day a strong man and in perfect health. Any readers who may question this remarkable assertion can address him at Holley, N. Y., and ascertain for themselves

To the Spiritualists of Cleveland, O.

Spiritualiste, arouse from your apathy! To those who recognize in the cardinal features of Spiritualism a truth, we would fraternally invite your attention to a retrospection of the past twenty years and the present status of the cause in this

city.

Every year seems to render Spiritualists more apathetic, the work more difficult, and the work-ers fewer; those who have sustained the burdens, in the past, did so in the hope of fostering the cause until a more general interest should be taken, and the present workers thouldered the re-sponsibility with the same hope, but the outlook is not bright for a continuance of the meetings, and the labor of years will fall to the ground, if a

and the abor of years will tall to the ground, if a more united effort is not made.

It is not intended in this appeal to the Spiritualists of Cleveland, to argue the question—it is unnecessary; if they fail to realize the situation of affairs here, or do not deem it necessary to put forth more effort boward sustaining the meetings, the question will be already answered, and argument will be in vain.

We trust that every Spiritualist in Cleveland on reading this, will consider him or herself per-conally appealed to, and unite with us in raising this organization on to a lottler and better basis By united action, we can have an edifice to meet in worthy of the cause we seek to sustain, and place our society where it rightfully belongs—to

Those favorable to a continuance of spiritual meetings in this city, under better and more elevating conditions than in the past, will please drop a poats!, (saying what they will give per year, payable monthly in advance) to the financial secretary, C. H. Rogers, No. 9 Lodge Avenue, so that some approximate estimate can be formed of the contraction of the cont our income for 1880 and 1881, and whether it is possible to proceed as proposed, with better surroundings and free meetings, or not at all.

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THOS. LEWIS, President,

First Religious Society of Progressive Spiritual-

Grove Meeting in Michigan.

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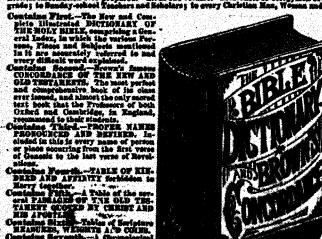
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PRATERNITY.

"Le, the Poor Indian!"

BY DR. D. AMBROOM DAVIS.

Why stand we spart with our work in the vineyard Bince 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 hestowing what we can bestow? The pathways of progress have not fastened gate

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 olive-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 Bearch out the souls that are groping in blindness

And find them a refuge and welcome them in? Who will go forth in the work of redemption And glory at taking their stand in the van, With purpose of lending such aid in the effort

As 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

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-book is opened That we have all acted with purpose divine? Is there no "hunt 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 Chris-Deprive him of all he inherits by birth?

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 care?

And should not the red-man, the child of the forest

Is that the trecept ordained by Jehovah?

Be justly awarded his God-given share? The trees of the forest have no altercation, But at and in their order as if they were one; Their roots and their branches make progress to-

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 chiefest 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 wast their sweet minstrelsy 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 dewdrops, 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-work-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 the in God's wisdom our missions are varied Our heart's best emotions should still be the same.

And all hallowed kindness from one to another Should be the blest object at which we should sim.

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 pass-port to credit and honor, it is no wonder if some bad men obtain entrance to church fellowship for this very reason. Instead of being blamed for these delinquent ones, it would be honest to recognize their hypocritical cunning, and admit that 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 speculations. Enterprises have been undertaken with sanguine hopes, which, if they had prospered, would have wrought no harm apparently, but which, turning out unproplitiously, 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 if they had not been successful, and with infamy if they 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 what is right between man and man. Hugh Miller said 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 floods of iniquity which seem to be appreading man who would exert a useral innuence, and asay the floods of iniquity 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 it is impossible to overestimate.—Baptist Weekly.

Clark Haldwin, of Monitor, Kansas, writes: am a new subscriber to the Journal, but the 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 spiritual lectures, I suppose, given in this county. in this county.

Mrs. C. A. Vandercook, the mother of a noted medium, thinks the Jouwal 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 colmens of thought every week."

Lake Pleasant Camp Meeting.

Tuesday, August Mith, C. Fanny Allyn was the speaker and spoke from several subjects 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: Wiject was,

"WHAT I DOK'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 thoughted among them, have as yet been mable to exand 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 phenomens, the writing on the slates without human contact, the printing on the slate with the finger, by W. H. Powell and others, the lad 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

FRESH RED BLOOD 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. We examined her well rounded arms, and no incision could be found. My wife took a silver fruit halfe and placed it on wife took a sliver 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 FELL 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 off the table to the floor, started off at right angles and went over my head. Again my wife requested that her thimble should be Frought 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 impos-sible and passed out unto law. This thing that I don't know is, that all law may have their limitstions. What is known as science is a mere play-thing: 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," when we show them our phenomens, for they do not find the soul. All true scientists to-day are Ma-terialists, 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 phenomens, like Dr. Hare, he becomes a Spiritualist, and is persecuted. Science says that no two 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 tele-graphy. How is this accomplished? A dozen dif-ferent messages on different subjects are sent 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 seked by one of his class, "What is matter?" and he replied, "It is no matter what matter is." I do not know what to believe, and what to disbelieve. This is what I don't know. What we call law is only a partial state

Chlorine gas when in the darkness is perfectly harmless, but let a single ray of sunlight strike it and an explosion is the result.

ment of the universal method.

I think the old axiom of the Scripture must be true, spiritual things must be spiritually discernlaw 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 illimitable. In the domain of Spiritualism there may be what is termed "Lez-loci," local law, and it is best to Isy aside what we do know, for there is a nebulous something that points to a new order, and there is established a new law. tablished a new law and we cannot ignore the facts. It is abourd 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 shoes 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 if a man die he lives again, and in the future we 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 on the grounds and the earnest prayers of the multitude is of good will for her.

Thursday, Aug. 26th, 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 after-noon 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 Baratoga and showed conclusively that the phenomens recorded in the Hebrew Scriptures were similar to those of the present dispensation. E.S. Wheeler paid a glowing tribute to the service and sacrifices 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." Looking softhward and upward at an angle of about fifty degrees, we noticed something in the sky. It was a fash 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 Emmet County, Iowa. The Daven-

port 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 481 pounds.

The Democrat further says:

Do you know what made the Emmett County aerolite so valuable? It was unlike any other well are the form there are that over the county of th

aerolite so valuable? It was unlike any other well authenticated rock from heaven that ever fell upon earth. It was composed of earth, triolite, iron, nickel, cobalt, phosphorus, copper, sulphur, load, sliver, gold, silica, magnesia, alumni, soda, lithia, and putassium, all distinct, yet all together like the particles of a grantic block. And when the agent of the British Museum found this out, he just captured that slone 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. Deuton, who, it seems, can get more out of a meteoric stone thas say other living man. One of these little speciment may be made to tell the history of the planet from which it came, very much as Cavier need to get out of a single bone the structure of the whole animal.

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

Christianity.

To the Milior of the Religio-Philosophical Journal: It is clearly evident, if we accept lithlical authority as testimony, that at the beginning of Christianity car carry teachers in theology spake at they were moved by an intelligence superfor to their own, and gave atterance to precepts and dectrines far above the average intellect of that are offered then averaged declared to his follows: dectrines far above the average intellect of that age. Christ then expressly declared to his follow-but that "It was not they that spake, but the spirit of his Father that spake in them." After Jesus had ascended to his Father, a little band of believers numbering about one hundred and twenty, were found ascembled together in an upper room with one accord in prayer and supplication. Among this number were the chosen apostics 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 beptism 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 medi-

band of believers became speaking mediums, and were the early preachers and expounders of the Christian religion; they organized the Church and planted it on Christ and the haptism of the Holy Ghoet. 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 spake in him, avowing his confidence in the truth of his inspiration, 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 proph-esying were common manifestations among the carly 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 secures to every disciple when attained, all the virtue and power which he himself exhibited and even "greater power;" yet in these days of modern reformers, it has become a patent argument with some of them, that Christianity has proved a "failure," basing their argument on the ground of the presentation of the ent 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 God in his work of creation, yet 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 perpet-uation and security of a better race. So also do we see in the corruption and errors of the Church to day, which so signally mark her character and condition, the same law manifest which will again secure the "survival of the fittest" and perpetuate the true elements of progress and improvement, in inaugurating and building upon the rains of the past creedal systems of religiou a better and more lasting structure, embr-cing all the truth and good of the past, and a full fruition of truth and wisdom to day from heaven. Modern Spiritualism is John the Baptist to this better structure, and we betide the human instrumentality that stands in the way of its completion! "God saw the end from the beginning" and made provision for every emergency.

Had the Church maintained her purity as at the

beginning, and held firmly to her confidence in the gift of the spirit and its wisdom and power to lead her, she would never have fallen from grace, or lost her spiritual power; yet by degrees the ministry leaned to their own strength and became puffed up with human wisdom, until finally they ost the presence and control of the spirit and cessed to speak with "other tongues"—and in the language of the prophet Issiah, "preached their words." At this period of their experience the fashion of written sermons became general among them, which abounded more in rhetorical flourish than sound gospel teaching, hence, their spiritual life and power waned in proportion as they trusted in themselves, still by constant and concentrated effort and a liberal expenditure of money, they have managed to keep up their numorical strength, and in a good degree still present to the world the semblance of their former pres-tige; yet with all this labor and sacrifice, the Church to-day is in its death threes and "Ichabod" is written on all her pulpits. She admits her dis-integrated condition and trembles at the result, and ever and anon casts her eye on modern Spiritualism, wondering if it may not be possible after all she has said against it, that "God whose ways are not our ways," is by this despised ism prepar-ing the way of salvation for the "other sheep, which are not of this fold, which Jesus in the tenth chapter of John declared he must bring with him," in which fold the "fulness" of the "Gentiles will be gathered in."

E. D. WILSON. Philadelphia, Pa.

Letter from J. D. Legg.

To the Editor of the Religio-Philosophical Journal: I improve this opportunity to thank you for having the "pluck" to edit your paper in the interest of Spiritualism, free from the influence of fraudulent mediums or fraudulent spirits.

From the moment you announced your inten-tion to show up the "true inwardness" of the many tricky mediums that were bringing disgrace upon the cause, there was a violent commotion among those in danger, and outsiders might have thought, from the "cursing long and loud," that the devil had at last actually been found in the person of Col. Bundy.
But their doom was scaled from the moment

your first editorial against from the moments your first editorial against them was written. Rapidly they are taking "back seats," and as rapidly are the right ones coming to the front. A spirit of criticism, not for the sake of being critical, but for the good of the cause, is pervading the mass of Spiritualists that will eventually drive irrighter." from the ranks. Of source all such "trickstor" from the ranks. Of course all such are bitter enemies of the RELIGIO-PHILOSOPHICAL JOURNAL, for in exposing their nefarious practices it ruins their business.

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

Had the teachers of Spiritualism always presented its philosophy as carefully and correctly as it is now by yourself and so many able correspondents in your columns, we should not now be engaged with one hand pointing out its excellence and with the other wiping away the alime and with prethayed upon its hyperitary by the settle set. filth gathered upon its banners by the acts of a few of its followers. Work on, brother, light is breaking! day is dawning!-

Strive, brother, strive for the right, Strive for the good and true, Strive for knowledge, strive for light, For truth and progress too. The evil fight with all thy might, O'ercome the bad with good, For right is might and might is right, When rightly understood.

Work, brother, work for all, Alike for rich and poor, The rich need thy helping call As much as do the poor.
For all through life smid its strife
Strange things do happen sure,
In what is worth the most in life The rich are often poor!

Help, brother, help the weak In the battle field of life, Nor let the proud their vengeance wreak. Upon them in the strife. And never shirk the mighty work. Thy hands may find to do, But do it all at every call That duty makes to you.

Love, brother, love each and all Whom God hath called to live, The rich, the poor, the great, the small, To all affection give.

And thus we see thy task shall be To "love," "help," "work" and "strive," And thy reward shall surely be Progress in higher life!

John Dean writing from Dabuque, lows, says: Nothing for years has made me feel so much mental satisfaction, (though I am physically sick) as to be able to send you the enclosed Post office order for \$9.50, and clear my indebtedness to you. I feel that it does not wholly repay you for your good will, good works and good paper.

The Irrepressible Conflict.

To the Miller of the Bellete-Philosophical Journal?

I did not intend to take any part in the discussion of the question. "Obrighter fluctualists." now being carried on between Brother Hudson Tuttle and those who claim that title, for I think he is competent to manage his side of the question. But as I am one of the "lik." like Bro. Tuttle, Wm. Denton and others referred to by Bro. Fishbough in his article in your issue of Aug. Tih, and as we are called to "speak frankly and plainly." I wish to put myself on record for the "enlightenment" of all as to where I stand as a spiritual lecturer. 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 associa-tions of the church better than those of Spiritual-ists, who love the "Holy Bible" better than the glowing truths of the present, I have not the alightest objection to their enjoying the same to the full capacity of their minds. But like Bro. Tuttle, I do not see why they should attach "Spiritualist" to their name Christian. I dony that the children are more attracted to the Sunday Schools of the churches, than to the Lyceums of the "Spir-itualists" The trouble is, there are too many weak-kneed Spiritualists, or too much inharmony wear-kneed spirituities, or too much innarmony among them, to supply Lyceums where they ought to be to-day. In my experience the children are much more willing to attend them than the older once are to furnish them. We believe it is better to each children truth than falsehood; to teach them to know they cannot siv, commit crimes the most hideous, and then throw them on to the shoulders of Josus, and go free themselves. This very "Christian" doctrine is doing more harm to day than everything else put together, doing 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? If such vast numbers are 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 declare their position, and employ Bro. Fish bough and his "few?" It seems to me that six mil-lion and four hundred thousand people might have given this "few" a "fair hearing." Either he is given this "lew" a "lair 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 surely is their fault that "Christian Spiritualism" is not preached 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 church, at and 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 "stricty private" seclusion. Don't daub with "untempered mortar," nor do anything in the darkness of secrecy that you are schamed 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 equivocation or reservation. I do claim the right to speak my honest convictions, and I am no "reto speak my honest convictions, and I am no "re-ligion 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. P. C. MILLS.

Ithaca, Michigan,

Mesmerism, Magnetism and the Kindred in Germany.

Since the remarkable exhibitions of mesmeric powers, which the celebrated Danish magnetizer, Carl Hauson, has given thoughout Germany, and the excellent report about them by Prof Zöllner in the Third volume, of his "Scientific Treatises," the interest in these occult powers of the human will, 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, toy; the blissful healing power of magnetism, which begins to be largely and successfully developed in Germany, after it had been theoretically 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 magnetic cure, and bears the stamp of simple truth so ununistakably 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 dally paper, runs thus:

"Articular rheumatism, which no remedy could Articular rheumanism, which he 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 Mr. Kramer, York street No. 1. I was carried upstairs into the waiting room. The patients of all kinds, 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 amazement, I obeyed, and wentdown the stairs without assistance, at the foot of which the lady of the house, who previous. and went down the stairs without assistance, at 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. If was told, too, that a physician in my neighborhood had uttered that I had been bribed 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 the and my co-inmates of the house, are ready to tes-tify to anybody to a fact, which all the physicians in the world can not deny.

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

Facts, as the one related here, will act as the most powerful spostles of the great new science revealed to this century of materialism. By the same method, inherent in truth, the facts of Spiritualism, scientifically established and energetically proclaimed by Prof. Zölkner, through the agency of Dr. Slade, are developing their strength in Germany. It seems that since Prof. Zölkner came forth with his experiences, the new scientific hereav, is anreading in Germany to an extent to forth with his experiences, the new scientific heresy, is spreading in Germany to an extent to frighten the orthodox materialist. The infection has caught the students of the great Leipzig University, as we gather among others, from a howling mention of this deplorable fact in one of the scientific items reported from Leipzig to the Sunday paper of the New Yorker Ruals-Zeitung of August 1st, "It seems that the youngsters who convene at that great center of scientific wisdom from all parts of Germany and abroad, have taken from all parts of Germany and abroad, have taken a fancy to examine for themselves the truth or un-truth of Prof. Zöllner's 'Franscendental Physics.' They are forming circles among themselves, in or-They are forming circles among themselves, in order to find out whether their respected professor has told them fibs or not? Hail to the youngsters! This is the right way! There is nothing beyond one's own experience! But we understand at the same time that sciolists of the kind of our steats Zeitung reporter, feel somewhat shaken in their boots, and hint that it may be high time for the authorities of the venerable shas seater to look out for the protection and rescue of "legitimate" science! But it will avail them little! Facts beat even—police!

Brooklyn, N.Y..

Brooklyn, N.Y.,

A true life is to live as nearly natural as is possible, with the limited knowledge we possess, making the best possible use of the present—seeing that what is to be in the future can only be a part of the present. Children often long for the years and responsibilities of manhood; but when mattire years come, with their attendant cares and perplexities, they sigh for the days of childhood again; and so it will be with those who are dissetiated with the present life.

Church Seconds Case.

Humanity, the world over, believe in a future Existence, with mind and consciousness greatly expanded; also in annihilation, or mind and consciousness to become no more than the mud or stene, after life leaves the body. What one of eith-er views thinks is true, another thinks is false, and each thinks the other is governed by deception and trickery, without any body seeming to think one fact fully settled as a fact, would be of vanity more importance than any theory, or even thousands of

Sad, sad indeed, is the contention and strife on religious topics everywhere, all seeming to forget that "United we stand, divided we fall." To my parception, Spir.ualists make themselves weak, and manifest shallow thought, to furnish strong arguments for opponents to use against truth, as supposed. To arrive at truth, and for its influence supposed. To arrive at truth, and for its influence on humanity all over the world, it appears evident that facts could be had, if the suggestions of Mr. Case could be put to practical use in having the representative men and women of Christian, Spiritual, and Materialistic thought, to first agree to obtain well-known and reliable mediums to hold test scances each week, and to be continued until facts could be elicited, which all would agree to, in the same form as in case of life and death when submitted to a jury. A dime each, from all wishing truth to be made a fact beyond all dispute, would probably meet the expense to obtain it. If would probably meet the expense to obtain it. If readers of the above, would send a postal to Mr. Bundy, asking him to invite such persons as he deems most suitable for mediums and to hold the séances, it might prove an entering wedge to benefit humanity.

A. B. CHURCH. Columbus, Ind.

The Literary Churchman gives an amusing anecdote of the Rev. R. S. Hawker, vicar of Morwen-atow, who was walking one day on the cliffs near/ that place with the Rev. Mr. W——, when a gust of wind took off the latter's hat and carried it over the cliff. Within a week or two, a Method-ist preacher at Truro was discoursing on Prayer, and in his sermon he said: "I would not have you, dear brethren, confine your supplications to spiritual blessings; but ask also for temporal favors. I will illustrate my meaning by relating an inci-dent that happened to myself ten days ago. I was on the shore of a cove near a little insignificant place in North Cornwall called Morwenstow, and about to proceed to Bude. Shall I add, my Christian friends, that I had on my head at the time a shocking bad hat—that I somewhat blushed to shocking bad hat—that I somewhat blushed to think of entering that harbor-town and watering place so ill adorned as to my head? Then I lifted up a prayer for covering more suited to my head. At that solemn moment I raised my eyes and saw in the spacious firmament on high—the blue ethereal sky—a black spot. It approached—it largered—it widened—it fell at my feet. It was a brandnew hat by a celebrated London maker! I cast my battered beaver to the waves, my Christian friends, and walked into Bude as fast as I could with a new hat on my head." The incident got into the Mathodist Reporter. or some such paper, under the heading of "Remarkable Answer to Prayer." "And," said the vicar, "the rascal made off with Mr. W.'s new hat. There was no reaching him, for we were on the cliff and could not ing him, for we were on the cliff and could not descend the precipice. He was deal enough, I promise you, to our shouts."

An Appeal from States Prison.

To the Editor of the Religio-Philosophical Journal: Your Journal during the year of my subscription, seemed like a wreath of spring dropped into my young but wintry life, and permit me to assure you that I feel and know I have lost a very dear friend. It is not from simple neglect that I have hear dearlied the releasure and existence it have been denied the pleasure and satisfaction it would have given me to have renewed my subscription and again perusing its dear delightful pages. The truth is frankly this, Mr. Bundy, my long confinement has compelled me to part with my last nickel—to use a familiar expression. I am financially embarrased. Being fully aware of the numerous demands upon your benevolence I have hes-itated this long in addressing you, but having once basked in its perenial splendor, having once felt its life-giving rays and feeling, and knowing that many of my fellows who read it while I received it, fully share in my feelings of its loss, I have hoped that this seeming indelicacy might be overlooked, and that some of your many opulent readers would be glad to mail us the Journal, or pay you for a year's subscription. Many are fully convinced of the beautiful truths of Spiritualism, and I have no hesitancy in saying that it will lead many to a higher, nobler and better life. Can we hope your indulgence, Mr. Bundy, in making our wishes known. I am not alone in wishing you continued success in purifying and upbuilding the continued success in purifying and upbuilding the true platform of Spiritualism, and my prayer is that it may be breathed to the uttermost parts of the earth. I hope some kind hand will be atretched forth to the unfortunate.

R. A. GOODALL. Michigan City, Ind.

We do not feel able to enlarge our free list. We have a number of such applications which we deem worthy of attention, and should some of our readers feel impressed to send us's year's subscription for these unfortunates, it will be money well invested.

Notes and Extracts.

All the forces in nature are co-operative—even man is called upon to assist in the work of spiritual regeneration.

A friendship that makes the least noise is very often the most useful; for which reason prefer a prudent friend to a zealous one.

We are surrounded by clouds of witnesses, who have their homes in spirit life to bear testimony of the truth of what Spiritualism reveals.

It is not our province to question why we were caused to be, but how we can first make use of the powers and faculties we have been endowed with. It requires a great deal of badness and a great deal of caution to make a great fortune, and when you have got it, it requires ten times as much wit

We should manage our fortune as we do our health, enjoy it when good, be patient when it is bad, and never apply violent remedies except in extreme necessity.

Premonitory signs have been given to the inhabitants of earth in every generation. Every age has, witnessed the development of master minds of leading characters.

To detract anything from another, and for one man to multiply his own conveniences of another, is more against nature than death, than poverty, than pain, and the rest of external accidents.

The mind is nourished at a cheap rate. Neither cold, nor heat, nor age itself can interrupt this exercise. Give, therefore, all you can to a possession which amoliorates even in its old age. Every one has faculties and powers which re-

quire cultivation. Every person is accumulating evidence for themselves which will tell on their future lives. Tread lightly as we may the path of life, our footsteps will be seen in after years.

Every year, every age, stands alone—they are monuments that mark the progress of human life, and from the inscriptions may be gathered intelli-gence which shall essist the historian of this age in writing a history of the past.

Josus taught that heaven was no particular place, but a state, and within its members, and must be before they could enjoy it. He conveyed the idea very clearly that there were many degrees in the Spirit-world, when he said, "In my Father's house are many manufemes." louse are many man

It appears as though the animal that Balaam was riding and beating so cruelly, was mearer the apirit or angel world, than his cruel master, for he saw the angel, and was infinenced by the angel to speak, while his master was so far away from heaven in spirit, that he could not see the angel, or be infinenced by him.

There is no power within human control that can stay the rushing tide of inquiry. Proach against it, and then invoke the aid of Deity, ask him to stretch forth his hand and stop this outward flow of the soul, and not a whisper can be heard in response; but still onward, with the force of an avalenche, presses the inquiring minds of the age.

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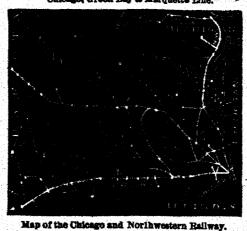
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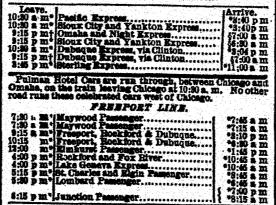
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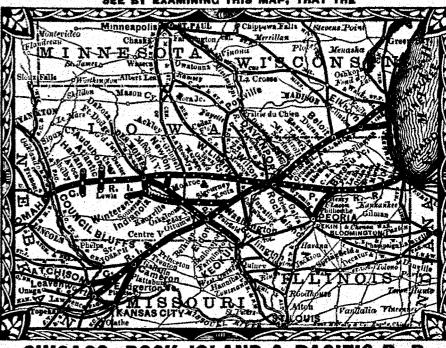
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no Dreamer-Jumps and Evil Spirits, or a Review of Mrs. King's "Demoniacal Spir-

To the Editor of the Religio-Philosophical Journal: In looking over the RELIGIO-PHILOSOPH-In looking over the HELIGIO-PHILOSOPHICAL JOURNAL of 28th ult., there came under my notice an article from the pen of our very talented sister, Mrs. Maria M. King, critical of a paper of mine published in a July number of said JOURNAL, entitled "Obsession, Evil Spirits," etc. in my good sister's criticism it seems that I am charged with having migrangement of the views ed with having misrepresented the views held to by the authoress and, perhaps, others who see things in general from the same moral stand-point. I certainly did not aim to do this, nor do I think I have so done, as my reference to Mrs. K. in the paper men-tioned sets forth no claim that the passage alluded to will not warrant. My friend, Wm. E. Coleman, in his denial of the fact of "Obsessions," had quoted Mrs. K., as supposed, and gave what would seem to be, at best, one of the basic principles in her theory of spirit-life, in the following lan-

guage, viz.: "Order is so much the law with communities in spirit-Life that they control the criminals that come to them in a way to effectually prevent their preying upon the morals of society at home and in earthlife as well."

Now, undoubtedly this sets forth a state of civilization bordering nearer on to per-fection than what observation, the law of progress, or even the teachings of the returning spirits from the second sphere, will warrant us in declaring thereof. In replying to this quotation from the talented authores, I remarked that Mrs. K. is a "Fine dreamer," and that "Nature nowhere furnished us any evidence of such jumps in the evolution of our being." It appears that Mrs R. has taken umbrage at my declaration and accuses me with doing her injustice, for proof of which she calls the attention of the readers of the JOHENAL to tention of the readers of the Journal to her writings in some one or more of her book productions. Well, I am sorry that I book productions. Well, I am sorry that I have offended her sense of authorship, but amid the grief it brings I confess that it is not a little amusing to read her words in which she states, both what she does and what she does not teach therein. Reader, look here. Mrs. K. in alluding to the teachings of her books remarks:

"It will be found I teach no jumps," from the imperfection of earth-life to perfection in spirit life, but the opposite; of no sudden change at death which transforms the ignorant and vile into angels of light." Neither do I teach that undeveloped spirits do not interfere in the affairs of men in the

do not interfere in the affairs of men in the flesh, but on the contrary, maintain that the confusion of doctrines, the disorders that appear in Spiritualism are in a great measure due to the fact that such do thus

interfere," etc. Here I find myself under necessity of calling into notice my friend Wm. E. Coleman again. Why he did not read Mrs. K.'s books in her own language, I am at a loss to know, except that a true or fuller reading thereof would fail to answer his purpose. Had he so done, there would then have been no need of contention between him and myself on the particular point, and I would also on the particular point, and I would also have been spared the necessity of showing up this strange kind of consistency existing between the passage quoted by Mr. C., holding forth the idea of perfection of civiliza-tion in "communities in spirit-life," and that just given us, Mrs. K.'s own language, where-in she admits all that I claim in my paper

on "Obsession," the very thing Mr. C. used the writings of Mrs. K. to refute. How it can be that civilization in spirit-life is so near perfection as to effectually permit criminal spirits from preying upon the morals of society, both at home and in earth-life, and at the same time so imperfect that, "The confusion of doctrines and the disorders

that appear in Spiritualism are in a great measure due to the fact that undeveloped spirits there interfere in the affairs of men the flesh," is a puzzle which I am unable in in my weakness to solve, and I beg Mrs. A. to explain. As I remarked in my former paper, I doubt not that such high states of perfection existed among the higher orders of

angelic-life where no spirits enter as "criminals," and it is nonsense to talk of "controlling criminal spirits in communities," where no such spirits exist or ever enter; and to me, one of two things seems to be a fact in the case. Either Mrs. K. should have expressed herself more definitely in speaking of those "communities" of perfection than is represented by Mr. C., or else it is he that did her the injustice to misrepresent; for certain it is that no such high state of perfection links immediately on to the present life as is evinced by Mrs. K.'s own statement of low spirits meddling in the affairs of mundane life, and if she meant that only in the supernal spheres of wisdom

does such perfect government obtain, and Mr. C. so understood her, then he ought to have manfully so stated it, and thereby wronged neither her nor myself.

Touching the doctrine of "evil spirits," I thought I made myself understood in my paper as I referred to them as being spirits only in an undeveloped state, or rather in-harmoniously developed—the passional being predominant over the moral and finer sentiments. I had no allusion whatever, to "devils" as understood in the light of ortho-dox teachings; neither do I claim that any spirit is positively evil, sinful or totally depraved in nature. Such a thought never for one moment found lodging in my philosophy. I hold that no substance is intrinsically evil, but, that relatively, anything may become, what we, in the general acceptation of the term designate as evil, sinful, wicked, etc., as for instance, motion is a force which in itself is good, physically or mentally, but when directed to sever a man's head from his shoulders it becomes an evil. Bread is good for the growth of the human body and the sustenance of life, but if taken into the system when too hot, or in too large a quantity, it becomes an evil, injurious. So it is with anything else. Even worship may become sinful, i.e., productive of unhappiness in proportion as it is indulged at the expense of other faculties. Spirits, either in or out of the body, when acting unwise, as in attempting to curtail the natural freedom, rights, or otherwise injure manking, become avil so to speak as contramankind, become evil, so to speak, as contra-distinguished from what we call good; and all the fine dreaming or fine spun theories proclaimed by Mrs. K., Mr. Coleman or any other man, can never better express the two extreme conditions (happiness and misery) in life than by the use of the terms, good and evil. No, I know of no greater devil than what is to be found in an ignorant, prejudicwhat is to be found in an ignorant, prejudiced, self-conceited bigot—human or spirit; no, hell is not human made, nor any salvation that is not self-merited. "Falis" and "atonsments" resulting from the eating of "fruits" and drinking the "blood of lambs" or other animals, find no piace in the workings of nature, and all forms of "diabolism" have their origin in the inharmonious con-

ditions of societary life, and the ignorance of the true relation of man to man, and his surroundings.

I hope that I am now understood upon the subject of "evil spirits," and when Sister K, or Bro. C. find more convenient terms for expressing the conditions of happiness and misery than those of good and evil, or the causes productive thereof, if they can only get them brought into public use, I am sure I shall not hesitate to adopt

One thought more and I shall have done: Mrs. K., in her last illusion to the "Doctrine of eyil spirits," declares that it "contradicts the whole spirit of our philosophy, reason and experience, and is so repugnant to every sentiment of justice and idea of expediency that it repels and horrifles any who contemplate it in its awful deformity." And this saying of hers is directly on the heels of her statement:

"The confusion of doctrines and the disorders that appear in Spiritualism are in a great measure due to the fact that unde-

great measure due to the fact that unde-veloped spirits interfere in the affairs of

men in the fiesh. "This is another of those strange consist-encies interwoven with fine dreaming. But what is stranger than all, Mrs. K., after declaring the inexpediency and unreasonableness of the "Doctrines of evil spirits," ushers in the doctrine of "evil passions." Behold the finishing touch of her crowning argument. Why, oh! why must man die to be ushered into a life where such liberty of section is parmitted. liberty of action is permitted—such liberty to exercise the evil passions which it is the province of philanthropy, of civilized methods, to restrain and cure. "Where is justice, love, honor here-where a chance for progress?" "Out upon such a doctrine." Why should Mrs.K. speak of "evil passions," if there are no evil spirits? And might she not with equal sense and propriety ex-claim, "Why, oh! why must man be born, ushered into life on earth where such liberty of action is permitted, the liberty to exercise the 'evil passions?" Nevertheless "progress," actually obtains. Try again, sister, the dream may be truer next time. J. H. MENDENHALL.

Lake Pleasant Camp Meeting.

Friday, Aug. 27th, Mrs. Sarah A. Byrnes was the speaker of the day, and her lecture was upon the

PRACTICALITIES OF SPIRITUALISM as unfolded in the individual life. Mrs. B. has a fine presence on the platform; her words were well chosen and at times she

was very eloquent. Saturday, Aug. 28th, Rev. Samuel Watson was the first speaker, and a large portion of his lecture was upon the

BENEFITS OF HOME CIRCLES.

and he related some of his experiences in Memphis, Tenn., among others his experiences in materializations, and he cited an instance where he had fifty-four witnesses present in his own library, leading people of Memphis, and all present admitted that the phenomena were genuine.

Mr. Watson was followed by Dr. James M. Peebles, Ed. S. Wheeler, and Mrs. R. N. Stiles, of Worcester, Mass. The meeting was a large and harmonious one, and the magnetisms were inspiring.

In the afternoon a very large audience assembled to hear Prof. Wm. Denton, James G. Clark, the ballad singer was present and favored us with some of his soul inspiring radical one, and he took for his text,

THE WORD OF GOD, and with the keen scalpel of the critic, he dissected the Hebrew Scriptures and proved in his energetic way that it could not be the word of God, from its absurdities and contradictions. He showed what was the Word of God in the structure of the physical universe, in the stellar worlds, and in man as the epitome of all the mineral, vegetable and animal kingdoms. He stated that at the camp meeting at Cassadaga Lake in Western New York, from which he had just returned, on the public platform two slates were handed about among the audience and examined. A small crumb of pencil was placed between them; they were then tied together and the medium stood upon the platform. Giles B. Stebbins and another gentleman stood beside him, and he held the slate out in his hand. They have the writing and on opening it a comheard the writing, and on opening it a communication was found in the

EXACT HANDWRITING

of a lawyer who died in Fredonia, N. Y. Prof. Denton has a letter written before his death, and on comparison they are exactly alike as to the handwriting. Prof. D. is a scientist, and he says that this evidence cannot be denied, and it proves the con-tinuity of life beyond the grave. He had an audience of five thousand people and a large proportion of the same were in full sympathy with him, and he was frequently applauded. Immediately after Prof. Denton's lecture, a

WILBON MEMORIAL ASSOCIATION

was formed for the purpose of cancelling, by one dollar subscriptions, the mortgage resting on Bro. E. V. Wilson's farm at the time of his death. Ed. S. Wheeler and Prof. Wm. Denton made short speeches, earnestly favoring the object, and many subscriptions were taken upon the spot. (See pro-ceedings in another columnof this paper.) This movement is in the hauds of some of the most efficient workers in our faith, and the great debt that the Spiritualists of America owe Bro. Wilson for his twenty years service in our faith, ought to cause a hearty and prompt appeal. This means you, beathy and prompt appeal. brother or sister, who may read this report; act promptly and remit your dollar to any

one of the committee. Sunday, Aug. 29th. This is the last day of the camp meeting, beautiful but warm, and vast throngs of people assembled in the grove to listen to the words of wisdom, Dr. Peebles, before he commenced his lecture, read an extract from the new medical law passed by the Legislature of New York, and introduced the following resolution:

Resolved. That we the people look upon the combined efforts of Church and State to prevent and crush out the practice of clarryoyant and magnetic treatment, as efforts to deprive us, citizens of the United States, of our liberties and our rights; and that we will in word and deed oppose any such law if again attempted in the State of Massachusetts.

The resolution was unanimously adopt ed. His lecture was upon the

ORIGIN AND CENTER OF THE HUMAN SOUL. It was like all of his lectures, catholic in spirit, religious in tone and harmonious in its environments. He located the human soul in the brain between the cerebrum and cerebellum, and declared that it was the top brain which was to rule the intellect in the coming time, and he said that when scientists failed to find the soul, it was because they were searching only for the physical

and that before we had evolution we must have involution.

James G. Clark was present and sang. In the afternoon Prof. Wm. Denton gave us one of his stirring lectures upon the

ORIGIN OF MAN, TRACING it from the time when this world was first thrown off the sun a molten ball of fire, up to the present condition of the race, and in it all was the Universal Spirit. I will not attempt its synopsis, but will say it was worthy of the man, and was listened to with deep interest by an audience of at least six thousand people, and after a song by the Grattan-Smith Family, the public services of Lake Pleasant camp meeting were declared closed.

The Lake Pleasant camp meeting of 1880, is now of the past, and a few criticisms in a friendly spirit seems necessary. President Beals appears to be the right man, and in the right place, but he does not seem to have the proper support from the board of directors. The new hotel has been a great convenience, and has been full all the time, and there should at once be arrangements made to have another hotel built in ments made to have another note: built in another part of the ground. There should be better arrangements for sprinkling the streets. There is badly needed a large pavilion in the open square where conference meetings, rightly conducted, could be held every day. There was much criticism on the ground in regard to a vote of the directors that no conference should be held upon tors that no conference should be held upon the ground unless presided over by one of the board of directors. The spirituality of the camp meeting seems to many to have been of a lower standard than last year The speaking was not, on the whole, of such a high order, and it was remarked by many campers, that more money should be put upon the platform another year. There was a general sentiment prevailing that astrologers, fortune tellers and mediums who have been detected in fraud and imposture, should not be allowed upon the ground. The gatherings daily have been large. Many more tents and cottages were put up this season than before, and as a whole the character of the people were better, and the camp meetings now appear to be attracting the thoughtful and religious. Good-by, old and new friends, until we meet at Lake Pleasant next year.

S. B. NICHOLS.

The Passage of Matter through Matter.

On Thursday night, last week, at a dark seance held at Captain James's, 129 Gower Street, London, Mr. Cecil Husk was the medium. A welded iron ring, about seven inches in diameter and a third of an inch thick, belonging to Captain James, was lay-ing on the table. The spirit, Charles Barry, said that he intended to thread the ring upon the arm of the medium, while the medium's hand was held by Miss Nora Robertson, who thereupon remarked that she would "hold on tightly." The spirit then ham-mered different parts of the table with the ring, and an instant afterwards it was on the arm of Mr. Husk. When a light was struck, Miss Robertson was seen holding Mr. Husks's hand, and not only the iron ring, but a tamborine ring in addition was threaded on their arms. It was the now common result of the passage of matter through matter. . . . At different times this fact has been severely tested. Mr. Councillor Aksakoff, of St. Petersburg, atter witnessing the fact under ordinary conditions in London, remarked to the medium, Mr. Williams, that It had been done in the dark, so asked him to let him tie their two hands together securely in the light, and then wait for the manifestation once more, in the dark. Again the ring was threaded on, and Mr. Aksakoff took the ring home with him to Russia, to make sure it was nothing but an iron rod welded into annular form. Professer Zöllner also, has recorded some marvelous test cases of the passage of matter through matter at seances.

How is it done? Perhaps in accordance with a hypothesis originated by us some years ago, that in all materializations a spirit form, or hand, or head, is first formed near a medium; that as this phautom form grows more substantial, that of the medium grews less so, until at last the original medium is the shadow, and the solidifying phantom is the substance. When the process is completed the two forms are united. and the medium has thus been transported

from one place to another. In the case of the ring, probably but a phantom arm slightly curved from the position of the real one, passes through it at arst. As this arm grows more solid, that of the medium loses substance, until at last the perfectly substantial arm is all inside the ring, without the disjoining of hands. -London Spiritualist.

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