Eruth Bears no Mask, Bows at no Juman Shrine, Seeks neither Place nor Applause: She only Ssks a Bearing.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

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THE ROSTRUM.

Emma Hardinge Britten's Answer to the Rev. Joseph Cook's Attack on Spiritualism, Given at Potnam's Hall, Saratoga, N. Y., on Friday Evening, Aug. 20th, 1880.

Mrs. Britten was introduced on the platform in a brief eulogistic speech by Elward Bullard, Esq., of Troy, and after a short, fervent invocation to the Spirit of all truth and goodness, for right and guidance, spoke as follows:

Before entering upon the subject announced for this evening's address, I beg to offer a few words of explanation, touching the circumstances under which I am about

Last night, I attended a lecture given by the Rev. Joseph Cook, on the question, "Does Death End All?" I had come to this place intending to make arrangements for the delivery of two lectures on scientific subjects. Being informed by some of the friends of Spiritualism, residents here, that the local papers had promised in Mr. Cook's name that he would set nimself right before the public on the subject of Spiritualism, and deeming from the little I had heard concerning him, that he had much need to do so, I formed one of the lecturer's listeners, and I have only to add, that the astonishment, indignation and disgust with which I listened, moved me to cancel other engagements, and at much personal inconvenience and expense, to present myself before you to answer immediately the tirade of abuse launched against Spiritualism and Spiritualists by the said Rev. Joseph Cook.

Although I presume his great effusion will be published in some religious paper, I prefer to trust to memory to recall such passages as are applicable to the occasion, rather than delay my protest for even a single day, and as I know there are many persons present to-night who can, and will justify me in a true report, and correct me at any erroneous point, I shall at once proceed to the analysis I deem so imperatively

called for. As one who has always steadily disclaimed the value of human authority in connection with Spiritualism, as a speaker moreover who has constantly presented this movement to the world as one of a purely

SUPERHUMAN CHARACTER,

neither to be retarded nor advanced by the patronage or antagonism of men, it may seem strange that I should make the utterances of any individual, and that by no means an important or influential one, the subject of a spiritualistic address. My ressons for giving this unusual prominence to the sayings and doings of Mr. Joseph Cook,

are as follows: In the distribution of societary influences I have always considered that the true mission of the Church was to guard and direct the morals of the people, and to expound to them all that belonged to their religious interests. I think I am justified in assigning the same position to the Church in all that relates to morality and religion, as we assign to schools and school teachers in respect to intellectual progress, or to the government of a land in relation to its executive and administrative functions. Now as we should unhesitatingly tax home upon the leaders and teachers of science any deficiency in the methods of popular educa-tion, or charge the existence of bad laws, or the maladministration of good, to the functionaries of government, so have we a right to look to the Church for an explanation of those tremendous evils that afflict our civilization in the shape of

WAR, WANT AND WICKEDNESS.

When we remember the enormous cost of maintaining ecclesisatical institutions in

every land dominated by Christianity, when we trace up the history of that form of faith and endeavor to arrive at some ap-proximate idea of the millions of lives that proximate idea of the millions of lives that have been sacrificed at its shrine, add to this the ages of time consumed in its exercises and remember the abject submission with which the people have yielded up wealth, life and time at the bidding of its priesthood, we certainly think we have a right to ask of Christianity what it gives the world in return for all this, and what especial use or benefit it now confers upon the race, that has sustained it at so boundless and magnificent a cost. As the Church of Christianity seems to have placed itself on the pedestal of infallibility, and the meek, submissive world pays for all, submits to all, yet shrinks back with superstitious awe from the presumption of questioning ecclesiastical dicta, it need be no matter of surprise to find the time ripening, when bold seceders from this servile spirit when bold seceders from this servile spirit of priestly worship begin to point out the handwriting so plainly visible on the walls of many an ecclesiastical edifice, and citing religion to the bar of utilitarianism, demand in the name of the countless millions who have been

SLAIN AND PLUNDERED

in its service, what it is now doing for the sinful, sinning, suffering world it professes

Viewing the present conflict of religious opinions with the eye of an earnest and interested observer. I am free to say that I have watched with most of sympathy than surprise, the very general decline in the once popular custom of church going. I have seen this defalcation prevailing especially with two classes of the community. The first of these is the poor and the miserable; those who most need, but fail to find any consolation in the popular systems of religion, and the other is the wise and learned class, who find that the works of God do not correspond with what is called his

Amongst the numberless illustrations which we could cite to show the atter in-utility of clerical influence to deal with the morals of the age, we might point to the fact that drunkenness, slavery, licentiousness, and all the vices in which the rich and powerful partake, are—as a rule—wholly untouched by priestly rebuke. Who has not heard the divine charge repeated on the seventh day, "Thou shalt do no murder," by the very lips that the next day were prompt to bless the banners of legalized murder, by priests who marched forth as chaplains to thousands of men, whose very purpose

TO COMMIT MURDER, or incite others to murder them? Who has not heard those same sanctified lips repeat in the name of their God, "Feed my sheep; feed my lambs;" whilst thousands of famishing creatures were seeking shelter beneath the very eaves of those splendid churches, all too magnificent to furnish a home for their ragged forms and houseless heads. As to crime, it is like war and want, on the frightfully rapid increase in every grade of society. I see it mount the steps of the pulpit; sit unrebuked in fashionable pews, occupy the seats of legislation and fill our daily journals with records of guilt, awful enough to make every Christian priest ashamed of his office, and an outraged community ready to cry in thunder tones to every costly ecclesiastical institution, "Mene, mene tekel upharsin." And it has been in the midst of such a deep and widespread demand for a vital practical and salvatory religious faith, that I have watched with the profoundest and most reverent interest, the great Spiritual outpouring of the 19th century.

When I had learned enough of its genius and tendency to discover in it the elements of the much needed religion, founded upon the rock of scientific demonstration, I wept, and turned my eyes with curious speculation upon the attitude assumed by the Church towards this mighty movement.

The facts of Spiritualism proving as they do spiritual existence, stamp the mere belief in God and man's immortality, with a certainty which faith in long past revela-tions can never impart. The central doctrine of spirits concerning man's personal responsibility, and their reiterated assertions that they are all in conditions of happlness or misery, in precise proportion to the good or evil deeds done on earth, must appear to every rational mind as such a stern but just incentive to a good life, that we might well expect to find every minister of religion throughout the known world seizing hold of such a faith as, a means of rousing the race from the dreadful apathy, to crime and its consequences, that now prevails. For myself, when first I began to comprehend the stupendous and salvatory force of this one feature of spiritual revelation, I looked to see it thundered forth in trumpet tones from every pulpit in Christendom.

Of course I am aware that the doctrine of personal responsibility for sin, is directly at variance with that of a vicarious atonoment for sin. I am equally well informed of the fact moreover, that the vica-rious atonement is the very linchpin of Christian ecclesiasticism, and that it such a doctrine were once dispensed with the whole Christian hierarchy falls to pieces and sweeps out of employment its popes, cardinals, bishops, priests and deacons, whilst the cost of its Church lands, pew rents, tythes and rich livings, all fall back

again into a trusting people's pockets, and leave not a wreck of Churchianity behind. But what of all this? The world has sunk deeper and deeper into sin and wrong the deeper and deeper into sin and wrong the longer this doctrine of vicarious atonement has been preached, and the Church knows it as well as the people. For the maintainance of its own power, then, to say nothing of the interests of a sinful, suffering world, sinning and suffering under the fatal delusion that it could continue to sin with impunity, and pay the penalties of sin through the merits of another, we might have expected that the chief promoters of the modern spiritual movement would have been ern spiritual movement would have been churchmen and Christian preachers. Why, as a class their anathema maranatha has been unceasingly hurled against the movement, and the contemptible evasions by which they seek to scare the people off from what their authority has been power-less to stamp out, are methods of action so aptly illustrated in the person of Mr. Joseph Cook that we may well take his sayings and doings in a representative light, and judge through one who is by no means reticent in asserting himself as authority, some of the relations assumed to exist between the Christian clergy and Spiritual-

Before advancing one step farther, however, let me premise that though I am about to illustrate the general tone of clerical opposition to Spiritualism, by the example of Mr. Joseph Cook, I would not pretend to insult the great body of Christian clergymen, by assuming that he is in any respect the model of their methods or manrespect the model of their methods or manners. Many, if not all the ministers of religion, are educated men and gentlemen, and I should grossly libel them, if I supposed them capable of imitating Mr. Cook by conducting an attack against the faith of millions of their fallow mortals by gross abuse and vituperative spithets, or of discrediting a great cause by calling its advocates vulgar names.

To those who were not present at Mr ualists, as given in a "prelade" to his last evening a lecture, no work that I could use would do justice, either to the manner or matter of his utterances; in fact, I am bound to confess, he used many abusive and coarse expressions of hatred and contempt, which I could neither soil my lips, nor offend the

ears of my audience by repeating. Doubtless this choice tirade was intended for wider circulation than amongst those he addressed, hence it may be expected to appear in such religious columns as are in harmony with the orator's spirit; pending its appearance in print I can only give an abstract of what was spoken from memory, but as I know there are many persons now present whose ears, like my own, are still tingling with the coarse, repulsive language poured forth from the lips of this eminent Christian, I am in no danger of running into erroneous or exaggerated statements without correction. As far as I could understand, Mr. Cook's sole aim was to contradict some report that had gained ground as he alleged, to the effect that his investigations in Spiritualism had disgraced him so far as to identify him with the belief itself. Enlarging in magniloquent phraseology upon the immense importance of his opinions, and the stupendous value of his reputation, he proceeded to defend it from the loathsome, poisonous, ruinous, revolting, disgusting possibility of being a Spiritualist—and this he did—not by any statement of who his accusers were, though he acknowledged they were not Spiritualists themselves; not by any rebutting statements at all, but simply by a string of abusive epithets, launched against Spiritualists and their faith in which with rolling even and their faith, in which with rolling eyes, wildly shaking head, gnashing teeth, and an emphasis terrible to listen to and horrible to witness, he called us vipers, serpents, toads, devils, fiends, nuisances, poisonous reptiles, venomous wretches, and a long list of similar names, the variety and abomination of which it would be impossible for any one unacquainted with the vocabulary of abuse, to follow and remem-

The Banner of Light he denounced by name as a mass of trash, rubbish, filth, insanity, etc.; the "Chicago paper" he would not name, because he would not advertise the noxious vermin that conducted it. In one of his wildest and flercest flights, he declared that Spiritualists were Potiphar's wife, whilst he was Joseph; that he had fled from the loathsome thing and left his

coat in its hands. Of course the thing thought it had his, Joseph's, living body, but no, it was only his coat, and when he had sufficiently denounced, exposed, abused and wrung the neck of the thing, he would c-r-u-sh it down into chaos!

In his next version of what he would do to the thing, some of his hearers assured me he used a still warmer and more definite ne used a still warmer and more definite view of the locality to which he would stamp us down, and others supplied me with his proposed plan of using a rope for our benefit, the precise method of which would better befit the columns of a religious paper than those of a spiritual journal, to describe. If in all this torrest a to describe. If in all this torrent of

HORRIBLE WORDS,

emphasized with horrible looks and long pauses, waiting for the applause which did not come, could I remember one attempt at argument or one point of factor philosophy, I would gladly give it, were it only as a re-lief to the grim and cruel malice of the words I have been compelled to repeat; but there was no such compensating feature, and all that redeemed the scene from being absolutely demoniacal, was the universal expression of

PAIN, SHAME AND DISGUST

that sat upon every face I glanced at in that silent and astonished audience. The only point which he seemed able to make with his grieved listeners, was, when he told a foul story of some fellow, who he asserted, was a very prominent and well known medium, who endeavored to magnetize a young girl in a public railway car, and whom, as he farther alleged, the conductor finally dragged out by his coat collar. The unction with which this meek Christian pictured out what he would have done with such a reptile, vermin, etc., and done with such a reptile, vermin, etc., and the place to which after a due amount of strangling, he would have sent such a victim, made his listeners forget, I suppose, that heneither gave name, place, time or proof of his atrocious fable, though it was narrated in such a way as to leave the impression upon the minds of every hearer, that this was the ordinary behavior of all Spiritualists in all railway care

ualists in all railway cars.

And now, friends, being but a poor adept in Mr. Cook's vocabulary of bad language, I must beg you to be satisfied with the specimens I have remembered, and follow me a little more in detail, as I proceed to show the position of investigator from which Mr. Cook has derived his right to hurl dirt and lingual filth against Spiritual-

I have already explained my opinion of the Christian churches' responsibility. I have often before, and heaven giving me strength, shall again and again lay the crimes and wrongs of society in Christian lands, to the charge of unfaithful ministers. and the perversion of the pure and loving doctrines of Christ, into an ecclesiastical autocracy, which fences off investigation by the scarecrows of fear and mystery.

But for these opinions of mine, the great seph Cook's ideas on the subject of Spir itualism would have been of no more interest to me, than they are to the cause itself, which they affect in about the same ratio as the fly influences the movement or the carriage wheel on which it may be perched. There are always certain persons, weak and mean enough to pin their own faith upon others' authority, and labor to convert to their own opinions those who don's want to be converted. From some such sources as these, I learned that a Boston minister, a great light in his own particular circle, one Joseph Cook, had been giving his audiences the benefit of his experiences in spiritualistic investigations. These reports, however, were not sufficiently important for me to waste time upon their investigafion; it was only to day therefore, and when I began to make inquiries on the subject from parties better informed than myself. that I comprehended something of this person's antecedent relations to the cause he so lavishly abused. From a file of the RELIGIO-PHILOSOPHICAL JOURNAL just arrived, I have made a few extracts, the recital of which, though doubtless already familiar to the readers of that excellent paper, will better enable us to judge of Mr. Cook's proneness to tell truth, or his right to lead public opinion. In the Journal of February 21st, of this year, I find a report of a lecture delivered by Mr. Joseph Cook in Boston, on the 3rd of that month, in which he gives a full account of some noteworthy experiments of six distinguished German scientists, whose spiritual investi-gations with Henry Slade, the American medium, were published in a work written quite recently by Prof. Zoellner, Professor of Physical Astronomy at Leipzig University. Without attempting to reiterate experiments which seemed as amazing to Mr. Cook and the Leipzig scientists, as they are familiar, and their recital stale and uninteresting to experienced Spiritualists, I must still commend to your attention the following extracts from Mr. Cook's lecture. He says:

"Six renowned German names to their own credit or discredit can now be quoted in the list of believers in the reality of the alleged facts of the modern psychical or spiritual manifestations. They are Profs. Zoellner, Fechner and Scheibner of Leipzig University; Prof. Weber of Gottingen University; Prof. Fighte of Stuttgart, and Prof. Ulrici of Halle University."

After detailing minutely what is the standing and reputation of these eminent scholars, and describing with equal care the phenomena they witnessed, he, Mr. Cook, goes on to descant on the high moral character and intellectual ability of a certain Signor Bellachini, Court Conjurer of Germany. This gentleman, he shows, having called on Henry Slade, and witnessed many of his manifestations, given both at Slade's lodgings and the conjurer's own apartments, tendered to Slade a sworn affi-davit to the effect that no conjuration known to him could account for the extraordinary demonstrations of occult power and intelligence he had thus witnessed. Bellachini, like a true man, as well as a frue artist, commends Mr. Slade's manifestations to the respectful consideration of science. and deprecates any unfavorable judgments that may be passed upon it hastly, or with-out thorough investigation. This manly testimonial, legally witnessed and duly filed, Mr. Cook read out in full.

His next noteworthy remarks are as follows, and are given verbatim from a work on "Psychography" recently published in London by Prof. Stainton-Moses, of the

London University:
"Henry Slade having proceeded to St.
Petersburg to fulfill his engagement with Mr.
Aksakoff and Prof. Boutlerof, and to present the phenomena of psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings in the course of which writing has been obtained

course of which writing has been obtained in the Prussian language. At one recent sitting writing in six different languages was obtained on a single slate.

"On Wednesday, Feb. 20th, accompanied by Mr. Aksakoff and Prof. Boutlerof, Slade had a most successful sitting with the Grand Duke Constantine, who received them cordially, and himself obtained writing on a new slate held by himself alone."

Mr. Cook next goes on to describe a fresh set of experiments, remarkable enough to early investigators, but sufficiently familiar to us as the phenomenon of writing obtain ed in closed slates, etc. Mr. Cook also read out in detail the account of a very curious phenomenon, being no other than the sudphenomenon, being no other than the sudden disappearance of a small table in a hight room, which for several minutes was thoroughly searched in vain to find it. Whilst the amazed Prof. Zoellner, was continuing his fruitless attempts to account for the disappearance of this ponderable body, it appeared as suddenly as it had disappeared, floating in the air just below the ceiling— the legs upwards. From thence, it floated down and was laid by invisible hands gent-ly on another piece of furniture. In commenting upon this extraordinary manifest-

ation Mr. Cook says: "The mechanical theory of matter is ex-ploded if Zoellner's alleged facts can be proved to be real, but here are grave experts who unite in assuring the world that these events occurred under their own eyesight. [Then how dare Mr. Cook inserthis presumption if in this category?] Here is the Court Conjurer who says he can do nothing of the kind. I hold in my hand a volume by Fighte, and he says, quoting sors who witnessed them; that he could himself, if he were authorized, give in addition to these names many others in Germany who by the experiments at Palprin, have been convinced of the reality of the facts and of their worthiness to be made the subject of scientific research."

But Mr. Cook does not stop here. He gives yet more facts, details yet more of the Leipzig experiments and at the conclusion of one remarkable bomb-shell thrown into the camp of materialism, breaks forth into the following bombastic burst of oratory:

"If this single circumstance attested by the Leipzig professors is a fact, it blows to the four moons of Jupiter the whole materialistic mechanical theory of matter. The materialism of ages is answered by a simple fact like this. But here we have these six men agreeing these Leipzig asser-tions are worthy of credence." Save and except the insolent imbecile if, with which Mr. Cook commences this paragraph, and the possibility which that if implies, that the six Leipzig professors who have investigated, don't know as much by aid of their senses, as he, Cook, does, who had not then investigated, without the aid of his senses; this paragraph alone shows that when he was dealing with grand dukes, eminent professors and men of higher rank than he could have ever before dealt with, the manifestations were worthy of all credence, and blew opposing theories to the four moons of Jupiter. But when he, Cook, feels the hand of clerical pressure hard upon him, and he is in his own country, and amongst his own circle of grandy worshiping priests and deacons, he is accused of believing that which his spiritual pastors and masters desire him not to believe, grand dukes, emperors, statemen, kings, queens, princes and princesses; nobles, potentates, professors without end; magistrates, lawyers, doctors, ladies, gentlemen, mechanics, operatives, clergymen, peasants, for all these grades and every other unnamed, make up the tens of millions of European, Asiatic, Australian, Indian and American Spiritualism—all these become at once, vermin, reptiles, toads, frogs, snakes, mon-sters, wretches, etc., together with every other hard and vulgar name, which this truly Christian man's vocabulary can sup-

As it may be difficult for any audience of sane people to understand Mr. Cook's method of juggling with this great subject, without complete proof, I now refer to another episode in the Cook farce, in which the great Reverend appears in the actuality of a personal investigator. In the RELIGIO-PHILOSOPHICAL JOURNAL of March 27th, is a full account of a scance held at the house of Mr. Epes Sargent, in which Mr. C. Watkins was the medium, whilst Mr. Cook was one of the investigators. In a portion of his report, Mr. Cook has the can-

dor to say:

"Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments.'

ments."
Spiritualists, or indeed any person acquainted with the first rules of psychological influence, may understand what excellent chances any luckless medium (or in the Cook vocabulary, psychic) must have had to produce certain collected evidence of phenomenal power in the presence of a Joseph Cook, and nine strongly projudiced and therefore antagonistic observers. What generous sympathy with a server of the spir. Continued on Highth Page,

BY PROP. WM. DENTON.

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"On the steps, near the entrance, I see a statue of a man with a large spear in his hand. The statue is 20 feet high at least. On the side of entrance is a woman sitting down; she is as high in proportion as the man. At the farther end is a life-sized statue of a naked girl above a fountain of water; she has a spear in her hand. Behind her is a lion-like animal lying down. The stone of the building is the same as that of the statues, clear white; a thin piece is translucent. I see a number of statues, some of which are naked.

"There are pictures on the wall in very fine colors. I hardly think they are painted by hand. In one place there are two statues together of a man and woman. They are both unclothed; the woman has a wreath in her hand and the man a spear. At their feet is a deer-like animal.

"Some statues are in mehes, some on pedestals and some on the floor. They are in natural colors, and look more real than our wax-figures. Men, women and children come here and chant; the sound is delightful. Around the hill is a fine garden with groves and fountains

"Confing up in time, a long distance, both lake and river are gone. The city is a pile of stones, the temple is destroyed and the islands are united with the land. There is a little of the lake left and some people live near it in a smaller town. They are highly civilized, and are the same people, as far as I can see. That gulf is gone altogether (the Medisiderean Sea) and a chain of mountains is where the centre of it was. Some people live near it and are about the same as the yellow people. I see, no large cities, only small towns of one or two thousand people. Carriages without animals travel on broad roads all over the country. Many people use lama-like animals to ride with however. There is little trading and no fighting in the country. There are very fine gardens attached to every house and good houses everywhere."

In the next examination the psychometer describes a new district lying about 1,000 miles south of the Lake District and west of the mountain region occupied by the savage tribes described in the last two examinations and along the shore of the ocean.

"I am on another part altogether. It is a strip along the ocean, inhabited by a brown, straight haired people, that look in some respects like Esquimaux. They have lama-horses of a different variety. Their country is 400 to 500 miles long and from 10 to 150 miles wide. The mountains back of it are too high to live on. They export wool, obtained from goat-like animals. They mine for a white metal. It is lighter in colorthan silver; and seems to be quite valuable.

"The ears of the people are rather long. They seem to be very loose in their marriage system. They live apart in separate houses, in squares and triangles; no set order. Some live in wooden houses; there is more wood here. They export lumber; it is like pine. Boards of 20 feet length would be a curiosity here. There are very few people far inland, but they occupy a great territory and frequently fight with the harbarous tribes that live to the

"At a considerable distance from here I find a yellowishwhite people on a gulf. They are principally miners and have a monarchical form of government, but there are not more than 40,000 or 50,000 of them altogether. They are more civilized than the other people and do more trading.

"They dig up something that looks like amber. This is a fine grain district; they export a great deal to the yellow people. They have oil wells in a valley that, is hard to reach. They have tunneled a mile and a half through a mountain to get into it. In one town there are gas wells. There are many hot springs in the country. Much of it is oil territory. There are five or six good sized cities in this country. There are no electric lights here. I see where the ships came from that I saw at that canal town on the lake (River Lake). They export oil from here, amber and grain; not much amber, it is quite valuable. There is a wide plain at the head of the gulf, where there are deep artesian wells.

"There are railroads nearly as narrow as ours; the engines are light. I think electricity is the motive power and yet there seems to be gas connected with it."

This country which I call Cerea, was more than 2,000 miles west of the country first seen in this examination, on and near a gulf of the same ocean; Cerea being at the southwest corner of the ocean, and Albia, the name, I have given to the other country, being at the southeastern corner. It was impossible to pass from Albia to Cerea by land, in consequence of the inaccessible heights that lay between them, and that extended to the edge of the ocean. Nearly all connection between Albia and the River Lake district took place by water, though it was possible to pass over the mountains and reach it; but hostiles tribes intervened.

"In the spring there are immense freshets. The rails are very different from ours; they slope toward the middle and have a flat strip in the centre. They are a foot and a half broad. The cars are very low and oval in form; they look like oval tanks. There is a long season of the year, in which grain is carried down in uncovered cars. They are filled from a spout. The grain looks like barley, but has no beard. It makes a yellowish bread, like yellow corn bread. A grain like rice grows on high ground, that makes a whitish bread. The cars are run on to the vessels, the bottom is pulled out and the grain drops in. The vessels have loose tops, so that they can be taken off to unload the grain; all but the part where the machinery

was and where the sailors lived.

"The engineer can change the track as the train goes. He goes to the front and moves the switch. There is a platform that goes ahead of the wheels for some distance. The passenger trains go rapidly and yet the engineer can switch off the train in a case of emergency. There are no sleepers, but a continuous bed of iron, laid down with

rock and dirt under it.

"A little engine drops the iron in place in making a track. An engine with 25 or 80 men, like an immense plough throws out the dirt. It has an enormous hammer that smashes the rocks that may be in the way. It has great arms that throw the dirt on each side and finishes the track as it goes along, a mile a day. The little engine on the track pulls the other from it by chains and pulleys. It looks something like a house with attached machin-

"Four men run a regular engine. The cars have a spring catch; when they come in contact they couple, and the engineer disconnects them. One man seems to super-intend. He has a circular room with glass on every side and a revolving seat. Sometimes the engines burst and fly in every direction. This seems connected with gas in some way. The use of the machine requires great caution. The gas explodes when fire comes in contact with it. The engine can be stopped within 50 feet. It does not take the power to run an engine there that it does here; everything is lighter.

"A very large proportion of the planet consists of high mountain lands, the highest of which are above the suow. Human beings are confined almost entirely to the lower parts of the world. I only see three rivers as large as the Ohio. There is snow continually on some of the high-lands and snow everywhere in the winter, but in some places quite light. They preserve ice all the year; I saw the men use it in a great folling mill."

When he says that snow is everywhere in the winter, he excepts, of course, those lands that were above the snow line, to which he had previously referred.

"The ocean now merely occupies the deepest part of what was once an immense ocean. I think some of the mountains must be 40,000 feet high."

I think his estimate of the population of Cerea altogether too low. From his statements with regard to it, it is more likely that it had a population ten times as great. It was probably settled by a colony of Japerians; but they were modified by amalgamation with settlers who came from Albia, and others from Caucasia, a region lying far to the north, that will be subsequently described.

PETROLEA.

The following examination is of the Iowa county meteorite, that I think must have come originally from a region west of the locality from which the Painesville meteorite was derived. All the examinations, not otherwise designated, were made by my nephew, A. D. Cridge:

"I see a point of rocks near a narrow entrance to a bay. There is a lighthouse on it, that sends up two streams of light, 65 to 70 feet high all night. When there is a high wind the light goes out sometimes. There is a great ball at the top of the house. Perhaps they use different signals, and the ball may be tor stormy weather.

"In the bay is a town. Most of the people have dark brown skins and look a good deal like our negroes, but are not as black. This is an island. People are taking rock away in ship-loads. It is of a brown color and oily nature. The ships are small; not more than 30 or 40 feet long. They do not make much use of sails; they run them by some power, with machinery. They put an immense quantity of rock into a vessel. If we put as much into a vessel of that size we should sink it. They carry the rock to a city that I have been in before. It must be 300 or 400 miles distant.

"The people that come with the ships are whiter than the people of the island; they have good foreheads, but are peculiar looking people. The head is large in proportion to the rest of the body. The front and back of the head is large; it makes the head long. They are very perceptive; the front head is broad.

"The ships are plated with iron sheets on the outside. The people mould wood in some way, by drying it under pressure; there is no grain to it; it will not split. They coat it with varnish. The ships move rapidly through the water, by a wheel at the bottom. Electricity is used in some way as a motive power and fire. The machinery takes up but little room. When the vessels are in danger the people send up balls of fire to a great height. They make a loud noise in bursting. I see one vessel on fire. I think they could go 20 miles an hour.

"They put the oil-rock into an immense furnace after grinding it to powder. I think they get oil out of it, when it is heated so as not to burn. Another kind they grind up, squeeze into blocks and use as fuel. It is used on the vessels. Explosions sometimes take place in heating the rock.

"The savages are very low, below our negroes. Some parts of the island are very fertile. There is a white stuff that they eat, which has an intoxicating effect; the savages buy, it of the whites.

"There are thin layers of coal on this world, but the people do not seem to use it.

CAUCASIA AND ITS INHABITANTS.

The following examination is of the same specimen as the last, and describes a region lying near the northwestern coast of the ocean, and broken by two large gulfs; the vicinity of the more western one being occupied by the least intellectual civilized people seen on Sideros, who greatly resembled Caucasians in complexion and the more eastern one by a very intellectual and moral people, a description of whom has already to some extent been given. The country lay from 1,000 to 2,000 miles west of Syriosideria. He first describes the western portion of it occupied by a slave-holding race whom I call Serfians; and contrasts them and their government with the people and government of Cerea:

"This takes me to a people living on a gulf in an entirely different place from any where I have been before. It is the best looking country I have seen. The people are white, but they are rather behind hand. They are great cattle raisers. They have kings and priests and are in some respects the lowest of the civilized races. Their cattle resemble the bison, but are quite small and chunky. They raise something that resembles cotton. It is a plant that has a boll with fibrous material inside, that looks like cobwebs. It makes a cloth like linen. There are slaves here; a dark and inferior people, the same as those on Petrolea.

"There are no railroads here. The cities are poorly built; four or five of them are of good size. There, are 200,000 or 300,000 people in the country. The inhabited part of the country is small. There are some scientific men here and some schools, but none public. There is an aristocratic class, a middle and a lower class, next to slaves. Hanging is quite common here. These people are intelligent and yet they are in a low state of civilization. I think this is caused by slavery."

What is their religion?

"It is gloomy; it teaches a future state for the whites, but annihilation for infidels and slaves. I think they worship one God, whom they seem to fear. Their religion is, however, more professed than practiced. Many stop in the middle of the day and go into a temple for one or two hours; but many do not."

Describe the temple.

"It is quite large and built on a hill in the city. The steps up to it are made of brown-specked granite. The grounds around it are beautiful.

"Religion and politics are united here. There are no elections of any sort. Yes, the nobility elect a king. Their form of worship is to kneel on one knee and look up. Slaves are not admitted into the temple. Women seem to be degraded, but are admitted. Plurality of wives is allowed, but not much practiced. Some of the rich have more than one. Their sacred emblem is a serpent; it takes the place of the cross-here. It is generally twisted around a staff. A man puts his hand upon it when he swears. The high priest gives to the new king a copper serpent when he is installed. A priest can never be a king, but the king can appoint advisers from priests. The priests are really the king-makers and the king-rul-

"The slaves made a great rebellion a few years before this. Guns are used here, a good deal like our cannon, with an explosive gas. They throw out small iron balls in great quantities. The slaves did not have very good arms. Many fought with axes. They had slings such as I have described before. They used poisoned arrows and sling-stones and killed many in that way. They were led mainly by half breeds. Other nations interfered and prevented a general massacre. Half breeds were freed; others were left enslaved.

"I think there are ten separate nations on this world, but four or five are closely connected. There had been no war previous to this for a long time except with savages. I don't think there had been any for 1,500 years. States, cities and towns were pretty independent. These slaveholders were looked upon as low by the other nations and they insisted that every half breed should be free. There are two monarchies left in this world, one of which is very liberal; that is where I saw those lighter engines yesterday.

ITo be Continued.

Christna and Christ.

To the Editor of the Religio-Philosophical Journal:

I am glad that you published even a small extract from my letter criticising your article, "The Mistakes of a Bishop." The publication of the whole would have done me better justice. It is evident that you are comfortably satisfied with your last article, as at its close you say:

"Now let "Scio" overturn all this 'silliness' by some

"Now let 'Scio' overturn all this 'sillness' by some of his profound erudition, always remembering to back his assertions by his authorities. He will thus suddenly shine forth as the rectifier of a false oriental history and the father of the true. If he can not perform this task let all this supercilious orthodox can about 'silliness,' 'misrepresentation' and the like come to a sudden stop, for it is nothing but an attempt to cover ignorance."

Then follows the usual contempt for the ignorance of orthodox controversalists, and a further invitation to me as follows: "Now, if 'Scio' can prove to the contrary, let him come to the front." Thanks for all these shining compliments; with pleasure I accept the challenge, believing that my whole letter will be published.

1. You will notice that in my letter, I simply deny, hence do not require authorities; it is you, who dealing in assertions, need proof. How much you have given will be seen before I close.

2. You do not attempt to prove all your assertions. Let me remind you of the following: 1, That Krishna "was saluted by a chorus of angels;" 2, That "he was cradled among shepherds;" 3, That "a prophet pronounced him a celestial being as John the Baptist pronounced Jesus;" 4. That "He astonished his tutor with his learning as Jesus astonished the doctors." You will find some difficulty in the proof of the above, but you had better give the proof before you compliment me again with "an attempt to cover up ignorance.

3. You admit a "slight mistake" in stating that Krishna was the son of Maia, but lay the blame on your authorities. Higgins's Anacalysis, Inman's Ancient Faiths and Graves's Sixteen Crucified Saviors. I suspected that this class of works were the sources of your information, but it is not complimentary to you to be caught in such traps. Having been once deceived, shun such company in the future. My letter has at least reduced the number of crucified savors to fifteen. But you proceed to tell us that the error makes no difference, as Maia was the mother of Boodha, and he was an incarnation. It makes a great difference, 1, Among the hundreds of incarnations, outflowing yearning of the human heart, it would be easy to find many points of resemblance to Christ. That is not the question before us. The question is whether the Christ of the Gospels is only a mythical importation of Krishna from India; 2, Boodha was not an incarnation any more than any other birth was supposed to be. He had come up from lower life and like exceptody had been often incarnated. He says:—

"I now remember myriad rains ago,
What time I roamed Himala's hanging woods,
A tiger with my striped and hungry kind;
I, who am Buddh, couched in the kusa grass,
Gazing blinking eyes among the herds."
—Light of Asia, book second.

-Light of Asia, book second.
3, Maia was not "a perpetual virgin" as you say:
"That night the wife of King Suddhodana,
Maya the queen, slept beside her lord."

Light of Asia, book first.

4. Your first authority is Sir Wm. Jones. You admit that he wrote nearly a century ago. You must know that valuable as his researches were, that they were made in a new field, amidst vast difficulties, and that our knowledge of India and her religions, of the Sancrit language and books, have been greatly increased since then, necessitating a correction of many of his impressions, and supposed facts. You quote him to prove that Krishna was born of a virgin, but his life in the sacred Puranas, where he is represented as the eighth child of his mother, six of whom were ordinary children, must show the mistake of Sir.

5. You make a good deal of the name, spelling it Christna to make it jingle with Christ. You even try to wheel Sir Wm. Jones into line on the name. Spell it correctly, "Krishna," and the charm will disappear. You say that "Christ" means "anointed," and suggest that as the Greek and Sancrit languages have kindred roots, Christ and Christna may mean the same. No Sancrit scholar would seek for a kindred root under the word "anointed," and you will have to be careful of such suggestions lest they indicate "an attempt to cover ignorance." Don't give suggestions, but facts. If you are so learned, why not give us the meaning of Krishna.

Christ means anointed. Krishna "literally means the black or dark one." See Muir's Original Sancrit

Texts. Vol. 4.
6. Your being led into a serious error by Higgins, does not deter you from making him your principal authority. You admit that "one or two slight inaccuracies in this work have been pointed out by later writers," and then you roundly berate theology for feeding mainly on fiction. All this berating does not cover the nakedness of the land; the question is not of what theology feeds on, but is Higgins reliable? You say "In the main Higgins's Anacalypsis is still authoritative." How do you know this? Does "In the main" include what he says about Krishna? After your admissions, do we not need some proof of this "In the main?" We have already detected him in a serious error, and you say other writers have found one or two more. How many is that? Your quotation from him is as follows:

"The birth place of the Hindoo hero (Chrishna) is called Mathury, which by correct translation becomes Maturea, the place where Christ is said to have stopped, between Nazareth and Egypt.... To show his humility he washed the feet of the Brahmins. One day a woman came to him and anointed his hair with oil, in return for which he healed her maladies. One of his first miracles was that of healing a leper, like Christ (Mark 1, 4). Finally he was crucified, then descended in Hades. He rose from the dead and ascended to Voicontha" (Heaven).

In this short passage the following errors appear:

1. Mathury may not be translated Maturea, but Mattra.

Chamber's Encyclopaedia. Even this does not jingle with Metariyeh, the place pointed out by tradition as the sojourn of Christ in Egypt, but nothing of it is found in the gospels, which is the document compared. 3. This place was not between Nazareth and Egypt, but in Egypt, not far from the city of Heliopolis, and near the Jewish Temple erected under the priesthood of Onias.—Schaff. 3, Krishna was not crucified. According to the Vishna Purana, Krishna was accidentally shot by an arrow in the sole, by a hunter named Jara, which is a word in the feminine gender, and means old age or decay.

accidentally shot by an arrow in the sole, by a hunter named Jara, which is a word in the feminine gender, and means old age or decay.

The rest of the quotation has internal evidence of its being the dream of the writer, who is seeking for resemblance where there is none. The whole effort to make the world believe that Christ is the imported Krishna, is a silly dream without foundation.

You take exception to my regarding Kansa as a demon, because Sir Wm. Jones calls him a tyrant. You add the words "only" "like Herod." Sir Wm. does not say this, and you can not find on any good authority, that he was "only a tyrant" or "like Herod." The Puranas represent time as a demon king. In a former birth he had been the demon Kalanemi. He had oppressed with his iniquitious host the earth, and

the earth laid her complaints before the gods, and Brahman prayed Vishnu to relieve the world, who gave the incarnations Balarama and Krishna. The mother of Krishna was a relative of Kansa. Krishna, at birth was saved from Kansa by being changed for the child of a cowherd. Kansa learning that he was deceived, ordered the destruction of all young children wherever found. Can any one find in this story anything but a very far-fetched likeness to Herod, Christ and the children at Bethlehem?

and the children at Bethlehem?

You try to show that the death of the children never occurred under Herod. What has that to do with the question of the importation of the narrative from India? You lecture me on my ignorance of Roman law and history. I confess I might be better posted, and so might you, as will now appear. You say that Proconsuls or Governors of petty provinces like Judea, had no power to issue decrees of slaughter—that the Proconsul had only office about twenty years, and would be a lunatic to fear being supplanted by a child; still more a madman to seek to escape by the slaughter of babes. You further say that had he exercised this power he would have been promptly removed or executed. Further, that the same Herod, because he destroyed robbers, was summoned before the Sanhedrim, and although acquitted, he would not have been cleared had the slaughter been babes. You say Herod had the fame of a soldier, and was in no more danger from the babies of Bethlehem than General Sherman from the babes of Timbuctoo. Had you read the life of Herod, or even Josephus which you quote, you would not have written the above.

Answer. 1. Herod was only a governor of a small territory under his father, who was only a Proconsul, when he was summoned before the Sanhedrim. He was only fifteen. Sextus Ceasar was Governor of Syria, and above Herod's father. Although only a very inferior officer. Herod come to his trial with a body of armed men, and Sextus demanded his acquittal. Josephus says, when he received the kingdom, he slew all except one of this very Sanhedrim.

At the birth of Christ Herod was a king, far above

At the birth of Christ Herod was a king, far above what his father was, and with nearly unlimited powers. Towards the last of his reign his jealousy (the feature in the death of the innocents) amounted to madness, and his cruelties are almost without a parallel in history. The slightest shade of suspicion sufficed as the ground of wholesale butcheries, which are related in detail by Josephus. On his dying bed he lay in savage frenzy. He had imprisoned the leading men of the nation, and his order was that at the moment of his death, they were all to be executed. Augustus said of him, "I would rather be Herod's hog than Herod's son," alluding to the fact that as a Jew he would not kill a hog, but that he had murdered his

son. Yet you say:

"The whole story of the massacre of infants, could no more have occurred in Judea by command of Herod than in Massachusetts by command of George II., and might as well be told of Benjamin Franklin as of Jesus Christ."

Before you repeat this, read the history of Herod and learn something of his jealous frenzy.

You quote from Renan and other critics. Neither his say so, nor his romance will pass for authority here, and A. W. Zumpt has demonstrated, by combining many passages from Roman literature, that Cyrenius was not only Governor of Syris, nine or ten years after the birth of Christ, but also that he was governor at a previous time, or about the time of the

But you say Josephus does not mention the massacre. How do you know? It is evident from what you write of Herod that you have never read him. Let me help you here. Josephus does not mention the massacre, and he does not mention many other more important events of that time. There is even a doubt whether he mentions Christ, although there is enough in the Talmud of the commotion he created. See, also Jewish account of Jesus in your Journar of July 3rd. May not Josephus have provided this as

Perhaps he did not know of the massacre. Bethlehem was a very small village with only one: inn, and there is no reason to believe there were more than twenty children (only males, two years old) destroyed. At this time in the life of the jealous madman, when wholesale butcheries were the rule, there is no reason to expect that the death of twenty children would be noticed by a historian who lived seventy years after, and not in the vicinity. Add to this, that the nature of the case required secrecy, and Hered was full of mad cunningness; he likely kept his own counsel, and few might have known of the thing. Knowing the prophecies about Christ, and the then general expectation—in his madness not knowing but that Christ from his birth might be proclaimed king, the thing is just what Herod would have likely done. That the story is imported from India is the wildest guess

work.
In conclusion, I repeat, you dare not give the whole unvarnished life of Krishna, and then draw a comparison between his life and teachings and that of the gentle Jesus. Krishna was a great King, led great armies, fought great battles, put down great kings. Jesus was a poor pessant. Krishna was impure in life, consorting with cowherders and living a life of great sin. Even when he had sowed his wild oats and concluded to live a better life, he married 16,100 damsels. Jesus was purity itself.

I think Scio has proved "up his case against our

[your] assertions." Scro.

The Vision of Armand Carrel.

"The vision of Armand Carrel" in the Revue Spirite merits attention. In 1861, while the distinguished French orator, Jules Favre, was defending the cause of the mesmerists, who were likely to be found guilty of jugglery, he took occasion to relate the following: Having dined one day with Mons. Armand Carrel, the liberal, learned, chevalresque gentleman. an animated conversation ensued, when suddenly Mons. Carrel's brows contracted and a shadow of distress seemed passing over his brilliant intellect. Being asked the cause, he said that on the preceding night, awaking suddenly from his sleep, he saw before him an apparation in deep mourning. He recognized it as that of his mother, who lived in Rouen. Breathless he cried: "Is it you my mother? Why do you wear mourning? Is father dead?" The voice replied: "It is for you, my son, that I wear this garb of grief;" and the shadow vanished. That day he challenged the editor of the Press who had gravely insulted him, was mortally wounded and died five days afterwards. I may add that on the departure of the sombre figure, he had hastened to the chamber of Mme. Carrel, whom he found trembling and crying bitterly, for she, too, had had precisely the same vision.—London Spiritualist.

LEVITATION OF THE HUMAN BODY:—Mr. Berks T. Hutchinson, surgeon dentist, Cape Town, South Africa, writes:—"I have seen Mr. Eglinton float about in my scance room, just like a balloon; he was in a deep trance condition. There were ten others present who can youch for what I say. I don't believe this astounding fact to be a miracle, so-called, any more than the ascending of a balloon, but I most emphatically assert that without mortal aid he was levitated in the light in my private scance room."

WHICH IS THE HAPPIEST SEASON?—At a festal party of old and young, the question was asked, "Which season of life is the most happy?" After befreely discussed by the gusts, it was referred for answer to the host, upon whom was the burden of fourscore years. He asked if they had noticed a grove of trees before the dwelling, and said: "When the spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think, How beautiful is spring! And when the summer comes and covers the trees with its foliage, and singing birds are among the branches, I think, How beautiful is summer! When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of irost, I think, How beautiful is autumn! And when it is sure winter, and there is neither foliage nor fruit, then I look through the leafless branches as I never could tell now, and see the stars whine."

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Of Association of Circles—Canada to Circles in
of Association of Circles—Canada to Printing Marriage.

Woman and the Household.

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

The light which to our sight belongs Enfolds a light more warm and clear— Music but intimates the sougs We do not hear.

The fond embrace, the tender kiss Which love to its expression brings, Are but the busk, the chrysalis Wears on its wings.

The vigor falling to decay,
Hopes, impulses that fade and die, Are but the layers peeled away From life more high,—[Alice Carey.

Mrs. Elizabeth C. Putnam has recently been appointed trustee of the State prima ry and reform schools of Massachusetts, by Its Executive Council. This innovation is commended as eminently fitting, even by

conservative journals. Miss Zoe Wilbour, the youngest daughter of our correspondent, Mrs. C. B. Wilbour, in August, at the close of the school she was attending in Paris, was awarded two first prizes. The young girl of fifteen succeeded in carrying away the honors for French composition and French history, over native-born classmates, most of whom were

her seniors. Miss Kate Sanborn has been appointed to the chair of English Literature at Smith College, Northampton. Miss Sanborn is an authority in history, and her lectures upon historical periods and important persons have been greatly enjoyed in New York City and other places during the past few years. That field is still occupied by the admirable lecturer, Mrs. Abba Goold Wool-

At the late graduating exercises of the Spencerian Business College, Washington, D. C., the class numbered six young women and twenty-eight young men. Prof. Spencer addressed the latter, after giving them their diplomas, and Mrs. Sara J. Spencer gave the young women one of her natural, stirring and effectual addresses while awarding them their diplomas. Ever since the college was established, Mrs. Spencer has been its inspiring spirit, working beside her husband in helping to train many hundreds of young people for practical, useful lives. Mrs. Spencer's wonderful energy, versatile ability, common sense and progressive spirit are manifest in everything to which she gives attention, and serve to render her a marked character in Washington; she has especially devoted herself to reform schools

for young girls and unfortunate women. In many small country places women are postmistresses, though sometimes men nominally have the office. When the profit is little it is considered "good enough for a woman," but in a place of some importance, Groton, Mass., Miss Farnsworth recently resigned after holding the office thirteen years. The official examiner thus reports her fidelity: "In our 36,000 postoffices we have few postmasters who can compare with the one at Groton, and in her retiring the department loses one whose place it, will

be difficult to fill." From Paris we hear that "Augusta Cooper Bristol has gone to the Congress of Liberal Thinkers at Brussels. She remained in the city for a few days, before going out to Guize to study practically the life theories of M. Godin, and observe the workings of his far-tamed community. She is to read a paper at the Congress in English, but will have it translated into French, and when she reads will have the French copies distributed in the audience. What a wrapt, strong soul she has, and what quiet humor of spirit! I like her consideration of all subjects that are intended for use and help to human life"

The Colorado Antelope is the name of a monthly paper from Denver, a sheet as sprightly as its name. It is "devoted to the Interests of Humanity, Woman's Political Equality and Individuality." Mrs. C. M. Churchill, editor and proprietor, issued the first number last November. Its editorials are racy, and the whole paper has a snap about it redolent of the foot-hills, and which make it of more than local interest.

Belvidere Seminary, located in New Jersey, twelve miles from the famous Delaware Water Gap, opens this fall as usual under the care of the two sisters, Misses Bush, who are so favorably known to the liberal public. This school, situated in a healthful and beautiful country, is absolutely unsectarian. In government it is opposed to the laws of force, discountenances all unkind criticism, idle gossiping, and everything which savors of uncharitableness, aiming to establish by the most humane means that degree of self-respect among its pupils which is the found respect among its pupils which is the found ation of the wisest self-control. Those parents who desire their children to learn nothing which in after life they will be compelled to unlearn, ought to remember Belvidere. A private letter from one of our ablest and best women, says, "I have no language to thank Miss Bush for the care, the loving, judicious kindness that has fostered the best in both my boys. There are things that best in both my boys. There are things that can be paid for; others have no market value, they are so far above price. Miss Bush's unceasing love and tenderness for my children are forever priceless."

During the summer session of Unitarian and Independent churches at Humboldt, Iowa, Miss Mary A. Safford was ordained to the work of the ministry, and will now take charge of the Unitarian church at Humboldt. From the charge given by Mrs. C. T. Cole, of lows, we extract: "This impressive ceremony is none the less sacred, that in receiving this ordinance you have not been led tremblingly through the gauntlet of a double file of solemn-faced divines, encased in the rusty armor of hard and hideous doctrines, with bayonets bristling with the fine points of Calvinism. This ministry to human hearts and homes—how long and pleadingly it has waited for Woman's hand! At last she comes to her own. With her intui-tional eye and more delicately poised sympathy, her presence ushers in a new dispensation. To hearts burdened with losses and bearing the crosses too heavy for mortals to bear, you, my sister, may prove a very Sandalphon. As you pass out into the broader fields of this sacred life-work by the ba-by's bier, mother's shall bless thee, strong men, bound with fear of their grim gods, shall rise up jubilant and toss their chains away in the new Pentecost, and shall pluck thy garment, and look up pure eyed, with a sweet, silent confidence shall claim thy blessing on them."

The New York Tribuns numbers on its editorial staff several women of fine literary ability, who frequently contribute to its columns articles which take rank beside the finished essays of our best magazines. But they have a value above polish, or rhetoric

with ethical teachings of supreme value, and often with that tender sweetness and spirituality which is the consummation of wise and dignified womanhood. A few years ago such a representation as these matrons are able to make would not have been tolerated even in theory. Now they are truly considered to be authorities on matters connected with social life and the household. in one of the leading dailies of the metropolis. One of these writers is Mrs. Rebecca Harding Davis, first known as a powerful novelist by her "Life in the Iron Mills," and other stories embodying the tragedies and pathos of common lives. Another is Mrs. Caroline Hull, also known by brief articles in the Atlantic and Harper. In a recent editoriel in the Tribune, on the Dangers of Middle Age, we fancy the facile discrimination of one of these writers is apparent. It says, "the way to happiness and comfort for single middle-aged women would be made much easier if a different method was pursued by parents toward their daughters while they are young. Nothing, of course, can recompense a woman for the loss in her life of the love of husband and children; but there is no reason why, added to this bitterness, she should always have the humiliation of dependence. Half the terrors of single life to a woman lie in the fact that she will never have a home of her own, but must remain a dependent on father and brothers; the beneficiary on sufferance on the family, though she actually work twice as much as the rightful mem bers. A father naturally sets his boy on his own feet, but as naturally he keeps his daughter dependent on himself. He does not reflect that she has the longing, equally natural to every man and woman to take her own place in the world; to be a rooted plant, not a parasite. The difficulty is easily solved. If the father is wealthy, let him settle absolutely upon his daughter when she is of marrying age the amount he would have given her as dower, instead of doling out the interest as constant gifts; if he is a poor man, let him give her some trade or occupation by which she can earn her own money. This would obviate the mercenary necessity of marriage, which rises night and day before the pennitess, dependent

New Publications.

woman.

THE OBELISK AND FREEMASONRY, According to the Discoveries of Belzoni and Command-er Gowinge, also Egyptian Symbols Compared

with those Discovered in American Mounds; by John A. Weisse, M. D. New York: J. W. Bouton, 706 Broadway, 1880. The scope and method of this book may be interpreted from a single extract, viz "Freemasonry commenced from the creation and was established by the family of Seth." To those scientists who deny that any such event as creation ever occurred, as well as to those antiquaries who regard the alleged history of the Jews prior to David as mythical and impossible, and to ordinary non-Masonic genolars whose in-spiration enables them to see only that Masonry began in or near the seventh century of the Christian era, an impression will arise that there is more assumption than information in this volume. Masonry, whenever it began, adopted certain emblems which had been in use for hundreds or thousands of years as astrological, mythological or religious signs. It is wholly inhistorical therefore, whenever these signs are discovered upon obelisks or other ancient works, to jump to the conclusion that Masonry then existed. The United States within a century past adopted for their dollar mark the sign" \$," whose original was a serpent twining around two pillars. The emblem itself is three thousand years old. Will some enthusiast ever infer from this fact that the United States existed from a period as early as that at which the emblem itself existed. We adopted the eagle also as a national emblem. Shall we, therefore, claim that wherever in ancient history the eagle appears as a national emblem, the armies of the United States were present? The cross is an emblem of Christianity; but the cross was an emblem of other faiths three thousand years ago. Does this alone prove that Christianity as a religion ante-dates Christ? Assumptions that caunot be verified, may constitute a formidable means of imposing upon the ignorant, but they are equally formidable obstacles in the way of the respect of the intelligent. If anybody on earth knows all that the author of this book assumes, about the antiquity of Masonry, it is unfortunate that such a person could not be endowed also with that faculty of coherent and consecutive thought and composition, which will enable him to make it clear that he knows whereof he affirms. This book fails to indicate the possession of such a faculty in its writer. It is a jumbled and confused mass of assumption and disconnection, bringing into conjunction names which are very remote, and inferences which are very modern, to sustain conclusions which are utterly without the semblance of historic verity, all, however, neatly printed and fairly illustrated. We say this because the rescue of our age and period from the combined ascendancy of smatter and of superstition, requires that subjects of antiquarian research shall, if touched at all, be undertaken by men of both candor and learning, and so elaborated in detail as to be lifted above mere literary guesswork. One who knows enough of history and criticism, to give any information concerning the origin of Masonry, knows that Seth. Noah and Adam are no more definite historical characters than Hercules. Ajax and Jason. Masonry is conceded to be a dozen centuries older than modern science, older than printing, older virtually

SKETCHES BEYOND THE SEA, by Franc B. Wilkie (Polluto), second edition, 366 p. Bellord, Clarke & Co., 1880.

than the pulpit, older than representative

government, art or modern intellectual freedom. That is antiquity enough to sat-

isfy any reasonable ambition. For the re-mainder of its fame, it must depend upon

its ability to show that in utility, in practi-

cal helpfulness to man, in its energy in the promotion of human progress, it is the worthy and honorable competitor of these

its juniors. To prove that it existed even through the entire period of Middle Age

darkness, to say nothing of the antecedent

lapse of wasted and misspent centuries.

only proves that its long continuance is in

no way incompatible with retrogression

toward barbarism or with the perpetual as-

condancy of crime. This would be proving

more than the institution of Masonry could

well afford.

Mr. Wilkle, for many years managing editor of the Chicago Times, writes with a realistic fidelity to truth and with a keen perception of humor which are the reverse of Mark Twain in one important respect, in which we think Mr. Wilkie has the advantage of that very popular humorist. Twain can such things be possible? you ask, and I can only reply that I do not know how they egregious ass of himself. Wilkie discovers

or brilliant epigrams; they are freighted | the facility with which the person or character he is observing has made an ass of himself. Mark Twain in the Alps becomes funny by over-sleeping himself and going out in his night-shirt at sundown, to see the sun rise. He is always the impossible fool, the dullard whose stupidity is studied, the clown who exercises his ingenuity to be an ignoramus. Wilkie places the fool's cap and bells, now on the heads of tourists, then of landlords, anon of statesmen, journalists or boot-blacks, but never on his own. His wit is called forth by his travels, while with Mark Twain we feel that his pretended travels are evoked from his wit. Wilkie's descriptions waste no time on stupidities or commonplace. There is no straining after instruction or fun; but he saw, weighed, studied and painted, with the heart of an American and the hand of an artist, much that is humorous, and nearly all that is instructive in the English and continental tour.

TALKS ABOUT JESUS, by M. J. Savage; 161 pp. 12 mo. Boston: George H. Ellis, 1880.

Mr. Savage is known to the Unitarians of Chicago, St. Louis, and the northwest generally, from years of former residence and pastorate in our midst. He has for several vears been conspicuous among the more radical Unitarians and free religionists of Boston. In these lectures he groups about the story of Jesus essentially the same elements of criticism as are brought to bear by Strauss and Renau, flavored here and there with a confession of the more radical doctrines taught by Taylor, Higgins and Dupuis. The historical character does not entirely disappear, but it is shown that the drapery of gospel narrative by which Jesus is enveloped in the New Testament, was worn, much of it, before it fell upon him, and that it really forms no part of his personality. Exactly what his personality did amount to, is left less clear than the general lesson that it did not amount to anything supernatural or faultless. The book assumes that Jesus originated most of his ethical teachings, and that they are essentially above criticism. Both these positions are becoming extremely doubtful. Mr. Savage's style is clear, pleasant, candid, graphic and entertaining.

LIFE AND WRITINGS OF HENRY THOMAS BUCKLE, by Alfred H. Huth. D. Appleton &

Co., New York, Publishers. A great and true man has a fit and appreciative biographer. Mr. Huth was the personal friend of Buckle; had access to his letters and other papers, and has made this fair volume of five hundred pages valuable and interesting-a book to be prized by those who admire the talent and honor the integrity of the great English historian and think

Buckle's ancestry, his exceeding love for a gifted mother, the freaks of his boyhood, his dislike of school study, how he read lit-tle save Shakespeare, the Arabian Nights and Pilgrim's Progress, up to the age of eighteen, but sat quiet and delighted to hear his mother read the Bible; his early religious and Tory conservative training; his change of views, and intense devotedness to The History of Civilization in Englandhis great life work-and the fine traits and personal peculiarities of his character, are brought before us, illustrated by incident and anecdote and by selections from letters

and other writings. His vast and varied knowledge seems to navo deen seit-acquired, as no was at echooi but little and never in any college. His method of study is interesting and suggestive. He was a thinker first, and read books to help his thought and illustrate his ideas.

Of the many topics treated are Ancestry, -First Books-Idea of History-Ambi-tion-Travels-Early Scheme of History-Claims of Religion, Literature and Government as Civilizers—The Rights of Woman →Women and Knowledge—Immortality— Special Bibliography.

Of modern Spiritualism Buckle had only a glimpse, as follows: "One of us remarked that some of the Spiritualists make a Religion of it, and hold in greatest reverence any communication they may receive. . . . He said he had been at a scance last June for the first time. Some of the manifestations seemed totally inexplicable to him by any known natural laws; but he meant to inquire into the subject more carefully as soon as he should be restored to heaith. He considered it the duty of every one to rescue phenomena from the domain of the miraculous, and to marshall them, when possible, under the heads of natural law. Neither the so-called experiments of Reichenbach or the marvellous powers ascribed to clair-

yoyants would he pronounce frauds." The health he hoped for never came, and it is matter of regret that he could not have investigated an important matter of which he spoke so rationally. His remark touch-"known natural laws" may be commended to flippant so-called scientists who assume that their knowledge of such laws is the end—that there can be none unknown

to them. The book has the charm of personal narration in a graceful style, gives us insight of an able and independent thinker and of his wide research of important subjects. Intellectual and moral integrity, fearless independence, the patient labor of fourteen years among his books, (writing nothing meanwhile for the public), and the wide and solid fame, as thinker and scholar, which his great work on Civilization brought him after these long years of study, made Henry Thomas Buckle a name that will not die.

Developing the Vegetable Organism.

Resurgam writes as follows to the Medium and Daybreak:

If it be hypothetical as to whether a disembodied spirit can "create" (as it is called), or rather "form" or "develop" the vegetable organism of a living, growing, beautiful plant, it yet certainly is simple matter of fact that such spirits not only can, but do, cause flowers to bloom on plants whereon no flower previously existed, or even a

visible flower-bud.
Furthermore, if the evidence of my own observations, and the testimony of many highly intelligent eye-witnesses can be relied on, it may be asserted as a fact that, somehow the spirits do cause a plant to gradually develop or be produced where no plant previously existed; and further, that when the plant has been so mysteriously produced, and then examined by the sitters, it is found to have no flower of any kind thereon, yet, in a few minutes afterwards. without mortal contact, or even visible spirit-agency, a flower becomes "developed" thereon, and a full-blown head of bloom, forming a magnificent flower, is "created," "formed," or "developed" (whichever term you chose to use), where no flower, or visible flower-bud had previously existed. How

rences are actual, visible facts, carefully witnessed by myself and from 12 to 17 intelligent witnesses. While the circumstances that these very beautiful manifestations have occurred only in what may be termed private, or "special" seances, where all the sitters have been in perfect harmony, and free from irritating "test" conditions, is just what any person (sufficiently well-informed to understand the subject) would expect. Few even of oldest Spiritualists can realize the full extent of mental action, as influencing all materialization phenomena; and while the very existence of thought-waves, and the nature of thoughts is not generally known, it is difficult to explain to the general reader that, promiscuous visitors or chance sitters can rarely witness these highest manifestations, while I doubt if they ever could occur in the presence of a circle composed entirely of investigators even, and they most certainly could not in a circle of skeptics.

Magazines for September Not Before Men tioned.

The Western. (H. H. Morgan, St. Louis, Mo.) Contents: Francesca Evelyn: Napoleon Bonaparte; The Rose; John McCulloch; Genius and Labor; Holbein and his Time Falstaff; Laura Doon; Romance of Doubt Current Notes; Book Reviews.

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CHICAGO, ILL., September 18, 1890.

Anitiquity of Spiritualism.

The Popular Science Monthly for September, contains two allusions to Spiritualism, which are significant as tending to indicate, the one that modern Spiritualism is a very ancient affair, and the other that it is in truth that "most ancient church," the vision of which was so delightful to Swedenborg. In an article (from the Edinburgh Review) on "The English Precursors of Newton, the fact is brought out that the first English astronomer and mathematician who introduced and defended the Copernican system of astronomy in England, was Dr. John Dee, a noted magician and Spiritualist, and the favorite soothsayer of Queen Elizabeth and of Leicester. Dr. Dee seems to have distinguished himself by the manufacture of a monster automaton beetle, which, during the performance of a Greek tragedy, mounted upward, carrying a man and basket on his back. But whether this experiment in levitation involved exercise of the black art, or was a mere affair of weights and pulleys, is not stated. Dr. Dee left, however, a detailed record of his "supernatural communications," for the benefit of posterity. If this be so, we trust our English Spiritualists will hunt up Dr Dee's volume, if it was published, or manuscripts, if they are preserved, and let "posterity" see what a Spiritualist of the reign of Elizabeth, was like.

One who had learning enough in math ematics and astronomy to have discovered at that early date that the sun is the centre of our planetary system, would be likely to have left on record a volume of "spiritual transactions" of infinitely more worth than the theological subtleties of Thomas Aquinas, or the poetic phantasmagoria of Dante. Of course such "scientific" and conservative periodicals as the Edinburgh Review, do not admit without many apelike grimaces that the "proto-Copernican" of England was a Spiritualist. We are told that he hired a magician at a yearly salary. to teach him occult arts, and that "himself a dupe, he was the fitter to dupe others." Perhaps the Edinburgh Review not having learned any "occult arts," is logically in a position to know that whoever has learned them is a dupe, even though he be the morning star of astronomy, in England, and the first of the precursors of New-

But it is to the Popular Science Monthly's own article on the "Science of Comparative Jurisprudence," that we designed chiefly to call attention, as it brings out the fact that Spiritualism, or spirit communion with deceased relatives, is historically the most ancient church as well as the most modern. Writers on historical origin of law, have traced it back to a period antecedent to the State, to the tribe and to all legislation. They have found it to be a custom intimately connected with the family and with religion, and that the religional ways ascended and simplified into the "worship of one's ancestors," as it is styled by these writers. which is evidently only another name for communion with one's deceased relatives.

This point is one of great significance as showing both that civilization, law, morality and the progress of society, begin in spirit communion with the risen, and that no firm basis can be laid in sociology for accounting for any of these, save by dating them back to a phenomenon, which the Popular : Science Monthly denies ever to have existed. At the risk of being tedious, we quote at length the attitude assumed by the sociologists, and so clearly stated in the Popular Science Monthly. It says:

Popular Science Monthly. It says:

Maine first followed back laws as far as the patriarchal family, which he justly calls "the type of archalo society in all the modifications which it is expable of assuming." But he makes no endeavor to account for the family, except by reference to the power of the father. He sets it down as a primordial and heavylicable social fact. He admits that he can not regard a dissinctination to accord it as such as alto gother unnatural, and yet he avows that he finds nothing in the super firlal passions, habits or tendencies of thought which at all sufficiently accounts for it. He recognized the value of a knowledge of the ognetizing cause of the namily in anti-quity, but gave up the search for it as hopeless. Others, more hopeful, have succeeded where he failed, until it has now been reduced to certainty that the constituent bond of the family was nother the pairts possess, nor simple community of blood, nor natural love and affection, and that method of these things unifies to explain its emissione, but that it finds its ultimate reason in religious principle and gractice. In his treatise on "Hindu Law." Mr. John D. Bignes shows that ancestor worship is the actual governing motive of native Instan jurispradence to this day—ancestor-workealip, the same principle which Coulanges so skillfully

Proved to be anterior to all Arpan social institutions, and which Spencer has found to be universal among all primitive peoples and the radical principle of all known religious. Combangus erred in making the worst po of the dead a finality, just as waine erred—an error which I believe he has partially recognized—in helieving he resources of his science insufficient to penetrate behind the parties potentie. The reason of ancestor-worship is discovered in the physical condition of primitive meas, in his earliest methods of thought, his ideas of life and death, of lith hereafter, and of the divine principle. Just as the student of the initiony of Roman law is forced to never lose sights of the partiarchal family—the nidue of those radimentary ideas which are to the juries what the primary crusts of the earth are to the geologist—so the student of the Aryan househeld must not only over remember that its source is in the sentiment of religion, and that "the one unfilling centripetal force of arched; society" was community of worship, but he must go farther, and piece himself in a position to fully realise ancient habits of thoughts at the time when ancestor-worship was the dominant form of belief.

A slight obscurity is thrown over the idea by using the word "worship" relative to the attitude of primitive races toward their dead, whereas the word "communion" or "intercourse" would be more correct. But this can not conceal the fact that the belief in the continued existence of their relatives recently deceased, is found by the historical researches of Maine, Coulanges and Spencer, to lie at the very root of law and of socie-

This, of course, raises the question how came communion with the recently dead, or as Spencer imperfectly styles it, "ancestor worship," to have been so early and so universally the dominant form of belief.

Spencer undertakes to refer it to dreams; but animals dream. Have we any reason to believe they worship their dead? Besides. contempt for dreams is among the first and earliest lessons of infant civilization. Savages early acquire a perfect sense of the disjointed and unreliable character of dreams, and distinguish between them and waking thoughts. Moreover, out of a thousand dreams not one will refer to the dead, but all will incongruously relate to environing or past events in no way connected with death.

When Mrs. Emma Hardinge-Britten in her recent lectures in New Zealand, explained the spirit philosophy to the native Maoris, they answered, "This is not new. We were never without the means of communion with our dead." Evidences of the same fact exist in the early histories of many races. If asked why they believe in spirit communion, they answer that they have communed with spirits. Max Muller in his Science of Religion cites the testimony of a missionary among the Zulus, to the point that a Zulu believes that victory in war comes from having pleased his (deceased) ancestors; defeat from having offended them. But he knows nothing of a God, or of any cause for the phenomena of nature other than his dead father.

Whether this is true or not, it is the universal testimony. The Jews sought to crush this out by forbidding it. "Thou shalt not suffer a witch to live." means thou shalt not suffer any one to live who communes with familiar demonsor spirits. The reason is evident. For a spirit never informs a mortal of the existence of that monotheistic God whom the Jews were enthroning. Both the oracles and philosophers of Greece and Rome, bear witness to this spirit communion. Socrates and Plato did not differ in their positions concerning it from Luther and Zoellner. Confucius did not spend three years in unremitting communion with the spirit of his deceased mother without having some evidence that he could so com-

Since then our sociologists and antiquarians are driven to find the origin of society. law and civilization, in the universal belief of mankind in spirit communion, are they not also driven to account for the universality of this belief upon principles consistent with human experience?

The materialists allege that the belief in spirit phenomena creates the hallucination that they occur, and urge in proof of this, that with the decline in the belief in miracles, in Europe, the miracles ceased to occur. Doubtless there is a degree of truth in this, as there is in the fact that should we decline to believe in railroads, railroads would cease to be built. But when we perceive that in all times, however ancient or recent, the most scrutinizing who desired evidence of spirit communion, might obtain it, in the same manner as those desiring scientific knowledge, any argument which proves the spirit communion to be the offspring of the desire tor it, and therefore visionary, would be equally applicable to the scientific knowledge, on whose certainty we pride ourselves so much.

Prof. Denton, in a communication in the Duluth Tribune, speaks as follows of Minnesota: "At Alexandria, Minnesota, I had an opportunity of seeing the heart of the remarkable lake region of Minnesota. There are in the State more than 7,000 lakes, which, it is calculated, cover an area of 2,700,000 acres. There are 273 of these lakes in Douglas County. With their clear waters, pebbly beaches and wooded margins, they render it in summer a delightful region. I have never seen any theory advanced to account for the multiplicity of lakes that characterize this district; but, after examining some of the lakes around Alexandria, I found, as I think, the key to their foundation. They are the result of causes operating during that strange time in the history of our planet, known as the drift or glacial period."

Another sign of the times, is the resolution endorsing the JOURNAL adopted by the Spiritualists at the camp meeting near Delphos, Kansas, an account of which appears on our sixth page. This formal expression of approval is in full sympathy with the sentiments informally expressed at the great camp meetings of the East, and echoed by all intelligent Spiritualists everywhere.

Mr. Augustus Day, of Detroit, has our thanks for a list of new subscribers obtained at the late Lansing camp meeting.

Christan and Christ.

We publish elsewhere a letter from "Scio," though it expressly disclaims the obligation to do that which we made a condition precedent to its publication, viz.: to back its assertions by historic proofs. "Scio" claims to be exempted from the obligation to prove what he says, by the fact that he is denying while we are affirming. "Scio" misunderstands the rule of legal pleading behind which he flees for refuge. The difference between the obligation of the party denying and the party affirming a fact, to offer proof is merely one of time, not one of degree. When the issue is joined and the question in dispute is made known, the party affirming must proceed with his proofs and establish such a case as, in the absence of counter proof, will entitle him to judgment. He need not prove to the extent of his claim. But he must prove enough to justify a judgment in his favor upon some of the counts. When he has done this, and calls upon the defendant for his proofs, the defendant cannot reply with mere allegations. The defendant must prove the truth of his denials as well as of his affirmations, or the prima facie case made out against him will command its proper judgment.

Now, let us see who is entitled to judgment in the present state of the pleadings and proofs, since "Scio" declines either to prove anything or to admit his obligation to enter upon proof.

The chief claims upon which the Jew, Jesus, is worshiped by the Christian world as the Deity, are, that he is an incarnation of Jehovah, the Jewish God, through the services of a Jewish matron named Mary, called by some the Virgin, whose birth was miraculously announced, whose life was rescued from slaughter during infancy under the decree of a tyrant, by his mother being warned to flee into another country, who was born in a stable, who performed miracles, more especially the curing of lepers, who was crucified, descended into hell and rose into heaven.

We affirmed that all these and numerous other characteristics of the history of Jesus, were evidently borrowed from antecedent narratives, concerning various persons including Hercules, Mithras, Horus and others, but especially from those concerning Christna, of whom exactly these same tales were told in India many centuries before they were collected in Judea into the Gospels and applied to the biography of the Jew Jesus, and that there are strong reasons to suspect that the title itself of Christ might have followed or resulted from that of Christna, which had so long preceded it.

"Scio" denies these allegations in toto. We

open our proofs quoting from Sir Wm. Jones and Mr. Milman. Mr. Milman shows that the doctrine of incarnation underlay the Buddhist and Zoroastrian religions, thus antedating Jesus by at least 2,000 years; that from these oriental sources it passed into Platonism and into the Judaism of the Alexandrine school. Sir Wm. Jones proves that Christna dates 900 years before Jesus; that he was regarded by his devotees as an incarnation of Deity; was born of a virgin and escaped in his infancy from a tyrant, as Jesus is described as escaping from Herod. We then show that a slaughter of the innocents, such as is narrated in one of the gospels, could never have been ordered by a person in Herod's position, both from lack of motive and lack of power; that at Jesus's birth Herod being seventy-six years old, and dying, could not have stood in much fear of an event which could not happen until Jesus should arrive at manhood, by which period Herod, if he lived, would be about one hundred years old. So far our citations are unquestioned, and they prove all' the essential facts without producing Godfrey Higgins at all. We then cite from the splendid work of Godfrey Higgins, the "Anacalypsis," a work which for the light it sheds upon the origin of the gospel myths concerning Jesus, is by no means to be undervalued. Though a single discrepancy has crept into Higgins's work by attributing to Christna a mode of birth which belonged to Buddha, the discrepancy is invisible compared with the monstrous incongruity which occurs between Matthew and Luke, in attempting to give the pedigree of

The Reverend "Scio" warns us to discard Higgins, because he states that the mother, of Christna was Maia instead of Devaci. Does "Scio" discard Jesus because he makes historical blunders? Not at all. Jesus tells the Jews (Matt. v. 43.) "Ye have heard that it hath been said thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies," etc. This mode of speaking is everywhere accepted by Christians as setting forth the Jewish authoritative teaching, either of the Old Testament or of leading Jewish expounders thereof, yet neither the Old Testament nor the teaching of any authoritative expounder of Judaism, contain any such doctrine as Jesus here attributes to them. It is a theological error and a slander, yet "Scio" worships its reputed author as God.

Again, "Sclo" does not reject "Matthew" as a historian, though among his numerous errors is that of alleging in ch. 2, v. 28, that the infant Jesus was brought to Nazareth, that it might be fulfilled, which was spoken by the prophets, "He shall be called a Nazarene."

Now, "Scio" probably well knows that no one of the prophets of the Old Testament is on record for the statement that anybody. at any time or for any cause, should be born at Nazareth or should be called a Nazarene. One of the prophets once said of a totally different character, that he should be called I thors of high repute, and great learning I

a "Nazerite," meaning thereby an ascetic of a certain stripe—not a person born at Nazareth. Matthew made a dead and flat

mistake, but "Scio" stills reads Matthew. Pausing to consider our progress, we find "Scio" does not deny that the doctrine of the Incarnation of a Savior God through a Virgin, is much older than Christianity, or that it pervaded Buddhism from its earliest periods. This is no insignificant point gained. For when the story of Chrishna first became known to Europe, the resemblance both in the jingle of the name and the facts of history, was so striking that Christian theologians angrily denounced this new found Christna as a copy of Christ, and an astronomer named Bentley, a contemporary, we believe, of Newton, achieved great popularity at the hands of the Church, by entering into an astronomical calculation of the birth of Christna, so as to make it in the 6th century after Christ, and so the Church militant was enabled to assume for a brief season the graceful dignity of the Church triumphant. But, alas! poor Bentlev was forced by an overwhelming concurrence of testimony, to back down from his astronomical calculation, which he did by placing the birth of Christna, from the astronomical incidents which stand recorded in connection with that event, some 575 years earlier than that of Jesus. "Scio" criticises us for spelling the Hindoo Savior Christna or Chrishna, instead of Krishna. The former mode of spelling is that adopted by Sir William Jones and followed in "Asiatic Researches," in Maurice's "Indian Antiquities," by Mrs. Lydia Maria Child in her "Progress of Religious Ideas," by Higgins in his "Anacalypsis," and by Dupuis in his "L'Origin de tous les Cultes," and by Creuzer in his "Religions de L'Antiquite." A mode of spelling so extensively in use requires no justification.

Our correspondent, "Scio," is at fault in quoting from Mr. Arnold's poem as an authority concerning the origin of Buddhism, as that relates to the ninth incarnation of Vishnu in Buddha Sakya-muni, while Buddhism itself dates from the first incarnation of Vishnu in the original black Buddha, at least 2,000 years anterior to the birth of Christ. The former stands associated with the origin of the cult. The latter merely gave emphasis to the principle of self-renunciation, but in so doing he anticipated by at least five centuries the essential teachings of Jesus. He was hardly an incarnation at all in our sense of the word, as he is reputed to have been born of Suddhodana, king of Kapilayastu, and Maia a virgin. while the first or black Buddha is claimed to have been born of the virgin Maia, in whom conception was produced immaculately by a ray of heavenly light. The astronomical origin of the idea of incarnation in religion becomes apparent by a few extracts. Creuzer in "Beligions de L'Antiquite," says:

"The name and character of Buddha are purely astronomical. His birth through the virgin Maia, has direct reference to the sun's annual birth in the constellation of that name in midwinter (Dec. 25); his royal descent, life, sufferings, miracles, death and resurrection, are all derived from the solar journey through the constellations of the Zodiac." the constellations of the Zodiac."

Thus we trace back to astrology, which is the cradle of all religions, that splendid myth of the incarnation of the unknown God in a known man, which was first told of the black Buddha of India, who was an impersonation of the sun, and which after permeating all the religions of Asia, was at last told of Jesus. in which form the myth is now a source of comfort and consolation to our correspondent "Scio."

It devolves on us to prove that the particular form of the myth which has been copied into the gospels, is that taken from the Hindoo stories of Christna. To this end we continue our citations. Sir Wm. Jones further says of Christna:

"Chrishna was the person of Vishnu (God) himself in a human form. Chrishna was believed to have been born from the left intercostal rib of a virgin of the royal line of Devaci. He passed a life of a most incomprehensible nature. His birth was concealed through fear of the tyrant Cansa, as it had been predicted that one born at that time in such a family would destroy him. He was fortared therefore in Methers. dicted that one born at that time in such a family would destroy him. He was fostered, therefore, in Mathurs by an honest herdsman surnamed Ananda. Chrishna when a boy slew the terrible serpent Callyaga, with a number of other serpents and monsters. He saved multitudes partly by his arms and partly by his mraculous powers. He raised the dead, descending for that purpose to the lowest regions. He washed the feet of the Bramins and preached very nobly indeed and sublimely, but always in their favor, ("Asiatic Researches.")

Mr. Higgins on page 180 of the Anacalypsis, writes:

"The Chrishna of India is always represented as the Saylor and preserver of mankind; he is also represented as the Supreme Being, taking upon himself the state of man. (Parallel Nicene and Athenasian creeds,

as the Supreme Being, taking upon himself the state of man. (Parallel Nicene and Athenasian creeds.

"As soon as Chrishna was born he was saluted with a chorns of Devatas (angels) with divine hymns. (Parallel Luke ch ii 1314.)

"He was cradled among shepherds to whom was first made known his divinity. (Parallel—"as shepherds watched their flocks by night." Dr. Watts)

"Soon after Chrishna's birth he was carried away by night and concesled in a region remote from his natal place. for fear of a tyrant, whose destroyer it was foretold he would become, and who had for that reason ordered all the male children born at that period to be slain. This story is the subject of an immense sculpture in the cave of Elephants, the date of which is lost in antiquity. (Parallel Mathew, ch ii.)

"Chrishna was by the male line of royal descent, though he was actually born in a dungeon. Jesue's descent is (attempted to be) traced to King David, though he is born in a stable.

"The moment Chrishna was born, the whole place was illuminated, and the countences of his father and mother emitted rays of glory. (Intancy of Chrishna, Parallel Gospel of the Infancy of Jesus, chap it.)

"Chrishna could speak as soon as he was born and comforted his mother. (Parallel Gospel of the Infancy of Jesus, "Chrishna, was heralded in and assisted by his elder

of Jesus.)
"Chrishna was heralded in and sesisted by his elder

"Chrishns was heralded in and assisted by his elder brother Ram; Josus by his kinsman John
"Chrishns descended into Hades to restore the lost dead; and returned to Valcontha—Paradise. Chrishns was called the Good Shepherd.
"After the birth of Chrishns, the Indian prophet Nared visited his father and mother at Gokul, examined the stars and declared him to be of celestial descent. (Visit of the wise men of the Hast to Mary.)
"Chrishns was carried to Matthurs (Mattes) on the river Jumms, where many of his miracles were performed, and at which to this day he is held in higher veneration than in any other place. (Parallel. The Rev. Mr. Maurice says: "the Arabic edition of the Gospel of the Infancy of Jesus records Matthurs, (Mattes) to have been the place where the infant Saylor resided during been the place where the infant Saylor resided during his absence from Judea and until Herod died. At this place Jesus is reported to have wrought many miracles, and among others to have produced in that arid region a fountain of fresh water, the only one in Egypt."

We have here and in our previous article covered by authoritative citations from au-

though not absolutely infallible, all the points made in our original article on "The Mistakes of a Bishop," and denied by "Scio." "Scio" in reply has continued his denials. but to the main point, viz., the identity of the characteristics of the histories of Christna and of Christ, he has quoted not a line of proof, nor cited a paragraph of history from any source. He denies that he is under any obligation to do so. Our proofs devolve upon him the obligation, which is as far as we can go. We can not supply him with the ability.

A Mississippi Horror Revealed from the Spirit-land Through a Medium.

At appears from the West Point, Miss., Times, that Mr. Borum and his whole household, consisting of his wife, two children and colored nurse, were burned about four years ago, together with the residence in which they resided, about a mile from Shannon, Lee county, Miss. It was believed at the time, and is yet, that Mr. Borum and his family were murdered, and the house was then burned to destroy all evidences of the crime. The whole country was scoured over at the time in search of the supposed murderers, and several arrests were made, but they were all turned loose, there being no evidence against them. Subsequently, Capt. William E. Thomas, of Baldwyn, Miss., went to Jeffersonville, Indiana, accompanied by Mr. Garner Watson. On reaching the house of the medium-a lady-a servant met'them at the door, and soon after they were seated the medium came in. Mr. Thomas told her at once without introducing himself or Mr. Watson, that they desired to hold communication with any friends they might have in the spirit-land, if any were present. In a short time the medium said that a lady desired to speak to Mr. Thomas. He told the medium to have her proceed, whereupon the usual writing table was put in position and in a moment he received a note of greeting from Mrs. Borum, who was a cousin of his. He then asked her about the loss of her life and of her family's. She stated that on the Saturday night when the terrible affair occurred, that she and the children had gone to bed when some one rapped at the door. That her husband opened the door and was struck in a moment by a negro who knocked him to the floor and then killed him with a knife. That almost immediately two negroes rushed in and killed her and her two children. That the house was then set on fire, after what money they had in it was obtained, and as stated.

A Sad Occurrence.

Rose A. daughter of Louis E. and Sarah A. Waterman, late of Boston, now of New York City, was accidentally killed on Saturday evening, August 14th, at the early on the roof of the block in which her mother and sisters occupy a flat, with a number of children and their elders, as she was about to part from her friends and descend to the street, in some unaccountable way she passed over the rear edge of the roof, falling five stories and landing in the back yard, receiving fatal injuries; and half an hour later her young spirit had passed from earthly life to join her twin sister Lily, who went when but a year old. A large number of her associates were present at the funeral. Perry Lodge No. 134, Order of Good Templars, of which Rose was a member, brought an immense pillow of white rose-buds, in the centre of which in blush rose-buds was the name "Rose," and below it, in tea rosebuds, "We mourn our loss." The Lyceum of the Society of Progressive Spiritualists sent a large wreath with the letters. "C. P. L.," in its centre, and at the bottom, in a profusion of delicate ferns, knotted .together with ribbon, a large white lily and a blush rose, typical of herself and twin sister.

On our 6th page, C. A. Woodward expresses great admiration for Shakespeare: but Wendell Phillips in his lecture on "The Lost Arts, says: "Take the stories of Shake_ speare, who has, perhaps, written his forty odd plays. Some are historical: the rest. two-thirds of them, he did not stop to invent, but found them. These he clutched, ready made to his hand, from the Italian novelists, who had taken them before from the East. Cinderella and her slipper is older than history, like half a dozen other baby legends. The annals of the world do not go back far enough to tell us from where they first came." Indeed, when an individual is carefully analyzed, weighed in the balance, and his value correctly estimated, he becomes only as a drop of water, as it were, to the mighty ocean—Shakespeare or any other man.

Harry Bastian having, since his refusal to give seauces under test conditions in this city, found his occupation unprofitable in this country, is now entertaining our good natured English cousins. He took with him as manager Mr. Z. T. Griffin, a well-meaning gentleman with insane tendencies, who sometime since was taken violently insane. rendering his confinement in an asylum necessary. Bastian is undoubtedly a medium, but very tricky, and unless he experiences a "change of heart," will be of little use to Spiritualism.

WANTED files of volumes four and five of this paper. We will give three years' subscription to the Journal or send the paper one year to three persons, in payment for perfect copies of either of the above volumes. Readers who can supply ithem will please first correspond with us.

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

Charles H. Foster, the medium, is tempo. rarily located at Salem, Mass.

C. Fannie Atlyn is lecturing to good audi-

ences at Rochester, New York. An English letter has been received here for Mr. H. Powell, awaiting his address.

N.B. McKinney, of Bangor, Mich., has our thanks for seven subscribers and the cash. Mrs. Ophelia T. Samuel has been lecturing in Sheboygan Falls, Wis., for a month past.

S. B. Nichols, A. J. Davis and A. B. French will accept thanks for new subscri-

Dr. Henry Slade will please send his address to this office at once on account of important business.

Wm. E. Coleman lectured on "Christian" Spiritualism at Irene Hall, San Francisco, on Sunday the 5th. Hon. J. G. Jackson, our valuable Dela-

ware contributor, is coming West on a visit and will spend some days in this city. Mrs. Crocker-Blood will not, for the pres-

ent, receive professional calls, but will be glad to see all her old friends socially. Mrs. Abbie N. Burnham will speak during the last three Sundays in October for the Second Society of Spiritualists of New

York. Thomas Gales Forster, accompanied by his wife, is making a brief visit to Boston and vicinity. Mr. and Mrs. F. will probably locate in New York.

Maj. George E. Warner, of Onawa, Iowa, realizing the importance of increasing a knowledge of Spiritualism in Western Iowa, sends us a list of ten new subscribers.

· New subscribers are coming from all directions. That is as it should be, and we confidently expect to see our list more than doubled before New Year's day.

The new census shows that Boston exempts from taxation church property and its improvements to the snug little sum of thirteen million one hundred and eightytwo thousand five hundred dollars.

Immortality and our Employments Hereafter, with what a hundred spirits, good and evil, say of their dwelling places, by J. M. Peebles, M. D., price \$1.50; for sale at this

We have just received a new edition of "After Dogmatic Theology What?" by Giles B. Stebbins, and are prepared to fill orders promptly. Price, cloth, 75 cents; paper, 50

Father Healy, of Marblehead, had a fair in his church the other day. There was a raffle for a picture of himself. A young lady was asked to take a ticket, and on her refusal the priest struck her twice in the face. He was fined only \$20.

The Shaker Manifesto says: "There was a necessity for just such a book as Spiritual Harmonies, by Dr. Peebles. Its belief of Spiritualists, its one hundred songs and hymns and funeral reading, will create an immediate demand and sale."

J. Frank Baxter has just concluded a series of most successful meetings in McLean, Freeville, Lansing and Cassadaga, N. Y. On Friday, Saturday and Sunday, September 3rd, 4th and 5th, he lectured at Hemlock Hall, North Collins, before the Friends of Human Progress of Western New York.

Prof. Wm. Denton has made arrangements to lecture in Melbourne, Australia. He intends to leave the East for San Francisco, about the first of February, and will leave there for Australia about the first of March. He will prove a valuable acquisi tion to the ranks of Spiritualism in that remote region.

There has been such a demand for Spiritual Harmonies or Spiritual : Teaching, Songs and Hymns, with appropriate Readings for Funerals, by J. M. Peebles, M. D., that the first edition was exhausted in a short time. A new edition has been received, and we are now ready to fill orders. Price in paper, 20 cents; board, 25 cents.

Spiritualists may count among the accessions to their ranks Prof. Hiram Corson, of Cornell University, who will justly rank among the very first philologists in the country. He believes that since his daughter's death he has several times seen her "materialized spirit." He appeals to the four gospels in corroboration of his faith-Boston Herald.

Col. Alfred Berney, of Boston, whose invention for consuming smoke and gas and preventing sparks and dust is rapidly coming into use, has arranged to pass the winter in Chicago. He claims he can stop the smoke which now hangs like a black pall over every large city, and we hope soon to see our city free from this serious draw-

A correspondent signing himself Rev. W H. Wagner, of Hartford, Conn., writes favorably of his experience in witnessing Dr. Flint's method of answering sealed letters. "To me," says this Reverend, "this whole matter is a thing of surpassing wonder. Till recently a doubter, I must now believe. I have seen with my own eyes and can no longer ridicule or gainsay."

At the Orleans railroad station in Paris, the other day, 8,000 pilgrims were gathered for a trip to Lourdes. A large number were cripples and bedridden. The station was blocked up with stretchers and mattreases, upon which emaciated and helpless forms were reclining. Babies abounded, and their wan and scared faces were pitiable. The incapable numbered one-fourth of the entire band.

publican (Dakota), passed to spirit-life a few days ago, aged twenty years. He was a general favorite, and will be greatly miss. ed by his parents, though they are Spiritualists and know that he still lives.

In Prof. Buchanan's "Frank Reply to Superfluous Criticism." in the sentence where he says: "When Mr. Tuttle endeavors to honor its meaning," etc., the word "limit" should be used in place of the one italicised.

We have received a piece of music entitled "I'm Thinking of the Past, Maggie," solo and chorus, and published by E. W. Bowman, for the benefit of the Chicago Home for the Friendless. It is nicely gotten up with fine paper and type, decorated on the first page by an excellent view of the Home, to the managers of which the song is dedicated. The object for which it is published is, indeed, a worthy one, and it should meet with an extensive sale. Address Eliza W. Bowman, 1,926 Wabash ave., enclosing forty cents.

The Seneca Park Industrial School at Bonair, Iowa, is advertised in another column. Mr. Webster, the principal and proprietor, is fully competent for the task he has undertaken. We had the pleasure of meeting him at Cedar Rapids, and from personal acquaintance, we feel safe in recommending him to our readers. Mr. W. states that though his buildings are not such as he could wish or as are demanded, yet he is ·able to take from twenty to thirty children and youths, and give them comfortable accommodations and will assure satisfactory care and teaching.

It is said that Chin Lan Pin, Chinese ambassador and his suite, who went to live in private in New York to escape annoyance, have been for some months grossly abused and persecuted by a pack of curs in human shape, who never have the courage to insult anyone except when they herd in droves. The conduct of these unmitigated blackguards has become so bad that the Chinese gentlemen are absolutely prisoners in their own abode, and have appealed in vain for police protection in an alleged civilized metropolis. Verily, the believers in Confucius must have a high opinion of some of those who profess to follow the teachings of Him of Nazareth.

TO WESTERN SPIRITUALISTS AND LIBER ALISTS, FRIENDS OF THE CAUSE:—I am to visit Elkhart, Ind., and Fredonia, Kansas, during the coming winter; I shall be ready to start in a few weeks. I would like to make further engagements, and desire correspondence with parties or societies who would like my services on reasonable terms.

C. FANNIE ALLYN. 24 Sophia st., Rochester, N. Y.

Brooklyn (N. Y.) Spiritual Fraternity.

A very fine and appreciative audience greeted Prof. J. R. Buchanan as he stepped upon our rostrum this evening: he was warmly greeted. He said: "The conflict which is to come in the next one hundred years is between Materialism and Spiritualism, and the world is to see one of the darkest periods in human history before Spiritualism becomes a living vital faith acceptable to the masses and demonstrated by a true science." The lecturer proceeded to show that such thinkers as Tyndall, Hux-ley, Herbert Spencer and others failed in their scientific researches because they ignored the ever prevailing spirit of God, which is all life, all force, and all action in every form of matter in all the lower kingdoms. He illustrated this by the effect of the sun's rays upon all things animate and inanimate, and that back of this light and there was the All Father that placed and heat was the All Father that placed all worlds and systems in motion by his wise and beneficent laws.

He traced the intimate and never ceasing relations of spirit over matter, and showed that in the higher realms of spirit phenomena, that are now taking place, spirits had the power to create materialized forms, flowers and other objects, and to suspend the laws of gravitation; and that when scientists recognize spirit independent of mat-ter, then will their experiments and deductions reach the soul of things. He urged his hearers to cultivate that spirit of love that is far reaching, uplifting and ennobling. He said that in the hour allotted him he could hardly touch the subject, and much that he wished to say must be left unsaid.

At the close of his address he was greeted with prolonged applause, and a hearty vote of thanks was tendered him for his lecture, and he received many a cordial grasp of the hand, that told more than the spoken word,

of the deep appreciation of his efforts. W. C. Bowen said: "I have been much interested in the lecture this evening. Our brother represents one phase of thought and is an able representative. I know nothing about God and but little of humanity. I reverence a star-eyed science that demonstrates facts, and look to it as the solver of this question of God and spirit. I know of human love, of human progress, and I also know that the higher our aspirations are for the good and true, the greater the re-

D. M. Cole said: "I can heartily agree with the argument of Prof. Buchanan, and it seems to me that our Bro. Bowen, in his reverence for science, is not far abart from us in calling his God science instead of Jeus in calling his God science instead of Jehovah, Jove or God. As we strive earnestly for the highest good, we shall know more of God, and as our loves, sympathes and aspirations are in unison with the all-soul, we shall become wiser and better, and thus

aid to uplift humanity to a diviner plane."

Mrs. R. Shepard closed the meeting with an address of twenty minutes, which abounded in lofty inspirations, a fervent faith in the presence and love of the Over-Soul, and she urged us to make our faith more pracshe urged us to make our faith more practical. Mrs. Shepard has grown in spirituality much since we last heard her, and now she takes front rank among the ablest speakers in our faith. She has a fine presence on the platform, and has recently wedded Mr. J. Thornton Lillie, a splendid vocalist and planist, who adds much to the interest of her meetings. Friends, see to it that she is actively employed, for there are far too few of such workers. Mrs. Shepard's Sunday lectures for our Fraternity are highly anlectures for our Fraternity are highly appreciated.

S. B. NICHOLS. 467 Waverly Ave.

The son of J. B. Hall, of the Fargo Re. | Brooklyn (N. Y.) Spiritual Fraternity Lec-

Friday evening, Sept. 17th. "The Gospel of Humanity," Mrs. Hope Whipple. Mrs. R. Shepard will also be present and speak. Friday evening, Sept 24th. "The Old and New Gospel," Henry J. Newton, President First Society Spiritualists, N. Y. City. Friday evening, Oct. 1st. "The Transition of Spiritualism from the Phenomenal to to the Practical," Capt. H. H. Brown. Saturday, evening, Oct. 9th. "The Identification of Spirits," Prof. Henry Kiddle, N. Y. City.

Saturday, Oct. 16th. "A Noble Motto and its Gallant Standard bearer," W. C. Bowen. Saturday evening, Oct. 23d. "An experience meeting." Wella P. Anderson, spirit artist, will be present and draw spirit pictures.

Saturday evening, Oct 30th. "Spiritual Experiences," Mrs. H. M. Poole, Metuchen, New Jersey.

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

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

REPORT OF CAMP MEETING.

Held mear Delphos, Ottaws Co., Kansas, from Aug. 13th to the 23d, 1880.

The 13th opened clear and brilliant, as Kansai days are at this season. The friends began to gather in the beautiful native woods near the banks of the Solomon. Huge oaks of many centuries lifted their strong arms and spread them over us, as, if a constant benediction was a part their mission. Active hands on the part of our Delphos friends had cleared the grounds, and erected temporary tents—seats, etc., for the accommodation of our friends, and how they gather, coming a hundred miles in wagons, camping by the wayside, until the goal is reached, and their wagons are placed upon the camping grounds, furnishing a home for the next ten days. How oyous all! Such hand shakings, such pleasant faces, all smiling. Such "God bless yous," as true Spiritualists feel and appreciate so well. Those who do not believe with us, how they vied with each other in helping us to make our meeting a success. Lumber, hardware, table ware, etc., were furnished in large quantities, loaned by the various dealers. The Universalist society gave us the use of their church organ during the entire meeting. Surely the principle of "Good will to man," is increasing upon the earth; the "division walls are being broken down," and "man sees in his fellow man a brother." Thus in harmony and good will our meeting opened, called to order by Bro. J. V. Blanchard president of the Delphos society, who was chosen President and Bro. A. D. Ballou, Secretary. It was decided to have three lectures, two seasons of conference, and two seasons for scances daily, which programme was carried out as far as circumstances would permit

Lecturers present and subjects upon which they spoke were as follows: J. C. Dunton, Salem, Jewell county, Kansas, "Spiritualism, and its effects upon humanity," "If a man die shall he live again?" "The fundamental principles of Spiritualism." C. H. Moody, of Burr Oak, Jewell Co., "Intellectual development," "The progress of the race." Chas. Fitzgerald, of Minneapolis, "Advantages of a belief in Spiritualism." Fielding T. Hibler, of Minneapolis, "Food and its relations to the spiritual body." A. D. Ballou, of Delphos, "The fall of man, from a progressive and its relations to full of man, from a progressive and spiritual standpoint." John Barker, of Delphos, "Personal experiences, and deductions therefrom." Mrs. S. C. Gurney, of Palmer, "Education as a means of elevation" Bro. Seymour, of Clay Centre, "Freedom of thought." Bro. Lewis, of Salem, "The Bible and its defects."

The speakers were listened to with the best of attention, by the large audiences which convened at every lecture during the entire meeting, and the subjects were generally elucidated by the speakers with clearness and force. It may be of interest to our friends to know what questions were asked, discussed and answered by the people in this "border land," in conference assembled; therefore we give them, as follows:

"Is the present spiritual movement, and the inspiration of the Christian Bible, governed by the same law?" "What kind of food is required to best build up the physical body, in order to have a harmonious spiritual body?" "Can man by any act produce an effect which will be endless, or effect him endlessly?" "What is intuition?" "What is imagination?" "Is man superior to woman?" "What are the best modes of soul culture?" "If man has been 'evolved' from nature, as some ascert, what power evolved him?" "How far should mediums be expected to go, in the way of allowing spirits to control them, without regard to the plane which the spirit occupies?" "If spirits influence and control mankind, are around them always, as some assert, how far is mankind responsible for their actions?" "How, where, and when, does man take on a soul, or spiritual body? "What is charity?" "A creed being a summary of belief, and as Spiritualists claim to have no creed, now if their doctrine or belief is so vague, that there is no generally accepted belief in commou, that may be called established amongst its adherents, what is there in it to challenge the attention of thinking men's"

The above questions were responded to by Bros. Dunton, Moody, Fitzgerald, Hibler, Blanchard, Ruggles, Durrin, Page, Babcock, Smith, Boucher, Roberts, Thurston, Skinner. Walker, Hoffman, Ballou, and Sisters Brown, Knowles, Green, Gurrey, Fitzgerald, Warner, Bishop and many others. The speaking was interspersed with beautiful spiritual rongs, sweetly sung by Brother and Sister Fitzgerald Instrumental music of a high order was farnished by Bro. W. O. Smith, assisted by his wife and slater, all from Beloit, Kan. Bro. Smith rendered efficient service in many ways throughout the meeting, for which every one felt under obligations.

There were many mediums present, amongst whom might be mentioned Bro. Ruggles (Inspirational) from Salina, who gave us two excellent poems; Bro. James P. Walker (Healing) of Cawker City; Bro. E. Babcock (Clairvoyant and inspirational) of Salem; Bro. Fitzgerald, (Clairvoyant and Psychometic) of Minneapolis: Sister E. A. Brown (Healer) of Salina; Sister E. Knowles (Clairvoyant and drawing) Delphos; (many pictures framed and hung in a large tent attracted crowds requiring explanations); Sister E. Warner (Clairvoyant and inspirational) Concordia; An essay, entitled "The Better Way," given through the last mentioned medium, was read from the stand, the beauty of thought and expression being worthy of a very advanced mind.

At an adjourned business meeting held on Sunday, morning, the 22d, it was decided to hold the next camp meeting of Spiritualists of the Solomon vallev in August 1881, at Idlewiid grove near Cawker City, the day to be fixed and announced by the executive committee, who were chosen as follows: Bro. G. W. Skinner, of Corinth, Chairman (to whom all communications concerning the meeting should be directed); Bros. M. L. Roberts, J. B. F. Page, J. C. Dunson and Chas. H. Moody. Bro. J. C. Dunton was chosen chairman of a committee for procuring a test medium for our next camp meeting. All communications upon this subject should be directed to him at Salem, Jewell county, Kansas. Mrs. Carrie Belk, of Cawker City, was chosen chairman of committee on correspondence. The committee on resolutions, consisting of Bros. J. C. Dunton, Fielding T. Hibler, A. D. Ballou, reported as follows:

Resolved, 1st. That we bow at no shrine save

that of truth.

2d. We have no sacred book, but draw our truths

from the Universal Fountain of all truth.

3d. We have no "Savior" but Love, Will and Wisdom, developing through and by experience, and the law of progress in this world and the next.

4th. We acknowledge no absolute principles of evil, but there are wrong relations, and adoption of wrong modes of action, through ignorance and misappreciation, the effects of which being imprinted upon the soul, until removed through suffering, by the law of progressive devolopment.

fering, by the law of progressive devolopment.

5th. We acknowledge no principle, or mode of punishment save that which involves reform, however severs may be the required punishment.

7th. We hold that there is a law of absolute and final componential required through every depart.

final compensation running through every department of the universe.

7th. Although aid may be accepted from all sources, but to conform fully to the higher law of progress, all persons must be thrown upon their personal responsibility, therefore the most perfect liberty should be guaranteed to all, provided that liberty shall not be construed as the right to in-

fringe upon the rights and libertles of others.

Sth. We hold that moral purity and the monogamic marriage are necessary to the highest human development.

9th. Women should have every opportunity and encouragement to become educationally qualified to fill any station in life to which she may aspire.

10th. We hold that the conscious spirit individuality is naturally immortal, and has the power of returning to earth and communicating with its

inhabitants.

11th. We hold that a harmony or balance between the soul and the physical body in conection with health, is necessary to the highest development of the spirit.

13th. As an expression suitable to the occasion we highly recommend the course of the Railton-Princesormon Journal of Chicago, especially

with regard to the detection and weeding out of

The above resolutions were unanimously adopted. On Sunday, the 22d, the grounds were covered with people, two thousand or more, to listen to the grand utterances of Bros. Dunton and Moody, and on that beautiful evening our meeting closed. It had been looked upon with horror by many of the more ignorant orthodox. The rule of "fear" was coming to an end, and an era was being ushered in when every one should feel free to think as he pleased, and question all things; in short, dare to be free. From first to last, the best of harmony prevailed, and all felt that was it good for them to be there.

A. D. BALLOU, Secretary.

The State Society of Spiritualists and Liberalists of Michigan.

CAMP MEETING AT LANSING.

To the Editor of the Religio-Philosophical Journal: Presuming that your readers would like a report of the late camp meeting at Lansing, held under the auspices of the State Society of Spiritualists and Liberalists of Michigan, and not seeing any in the last number of the Journal, I will try to give some very brief notes or reflections, not presuming or attempting to give a report of the ings or sayings, but only of the more salient points of the meeting as a whole. In point of numbers the meeting may be considered a failure for a so-ciety with such a big name. There were, doubt-lessly, very good reasons for it, and there were plenty of wise ones whose "hind sight" is very much better than their foresight, who were ever ready with their—"I told you so." But the short notice, and almost entire lack of advertising, or any effort to stir up an interest in the meeting beforehand, combined with the uncertainty as to where it would be held, and then the decision at where it would be need, and their the decision at the last, to hold it at Lansing, whereas it had been expected by every one that it would be at Gognac Lake, near Battle Creek, together with the heavy rains during the meeting—all combin-ed—were sufficient in the minds of most to ac-count for what they considered hardy a "respect the firstell But a will replicated obable fizzle." But a philosophically inclined observer, who was among the campers, freely min-gling in their seances, sitting with them at meals and listening to the small talk, and carefully feel-ing the pulse of the apparently declining Society, with a big, long name, could see other and more satisfactory reasons why this second camp meet-ing should be such a palpable and complete fail-ure upon the face of things, and why the call elicited such a feeble response from the masses of Spiritualists and Liberalists of this great State, teeming in every county, city, village and town-ship, with scores and hundreds of persons hunger-ing and thirsting after the good things, the spirit-ual feasts of such a meeting. Yes, there are other causes more potent than

short notices and heavy and continuous rains, which kept the masses away from this meeting. I shall venture to give, as best I can, the average opinion of those in attendance, as gathered from a free exchange of sentiments and views with scores, including all classes, and from all parts of the State—mediums, speakers, men and women, old and young. This is what I learned: that Spiritualists who had for years enjoyed the sweets and consolations of spirit communion, and drank freely at the fountain of inspiration, and had stood in the presence of loving angel friends, did not feel like spending time and money to hear these things and kindred questions discussed from a materialistic standpoint by those who could not, if they would, and would not, if they could, appreciate them or do justice to those who do. In short, Spiritualists of Michlgan are tired of, and dissatisfied with, the whole plan of being "unequally yoked with unbelievers," and will not, many of them, come out to hear Babcock's stale jokes and silly stories told in derision of old orthodoxy, which they left behind long years ago. A little such might do for spice as an occasional relish, but to have it dished up for a regular diet, does not agree with the spiritualistic stomach and produces unpleasant symptoms. I intend no disrespect for Mr. Babcock, for whom I have the highest regard for his independence and bold and fearless opposition to old errors and dogmas, and know that he is doing a much needed work, but I simply record the fact that Spiritualists, as a general rule, do not enjoy that kind of entertainment (as was very plainly observable during the camp meeting), and will not go away from home and spend time and money to seek it. That is symptom number one!

Again, Liberalists as a class, do not enjoy the sweet inspirational appeals for a higher life upon a more spiritual plane, of such speakers as Mrs. Woodworth, who so beautifully urges her hearers to meet the angels half way, by aspiring to a higher, purer life and more exalted aspirations for spirit communion. Such lectures as she gave and such addresses as were listened to with wrapt attention and throbbing hearts by Spiritualists, from not only Mrs. Graves, Mrs. Dunham, Mrs. Hubbard, Mrs. Kromer, Mr. P. C. Mills and the sweet persuasive logical strains of good Bro. Stebbins, and the strong, enthusiastic, practical, convincing words of Bro. A. B. Spinney, are not the food upon which cold materialism delights to feed, and though the very few materialists ; who gather at these mixed meetings may and do listen with respect and often receive good from the association, yet the great body and mass of Liberalists, distinctively so-called, do not go, but stay at home and contribute their money and influence to strengthen their own distinctive societies and leagues, as most sensible men would be expected to do. This is symptom number two of our weak patient.

Need I go further to account for a perfect failure (as to numbers) of this second camp meeting of the State Society of Spiritualists and Liberalists of Michigan? I think not, and I expect to be severely criticised and censured for thus plainrecording my observations, but I will not shrink from the responsibility which I feel is thus laid upon me. As evidence that I have read rightly the symptoms of this dwindling, sickly, emaciated two-year-old nondescript Society, I will here state that I have conversed freely with prominent, representative Spiritualists in different parts of the State, both during the meeting and before, and the universal verdict is that the attempted union of those inharmonious, discordant and really antagonistic elements in one society, was a great mistake, and the sooner it was acknowledged and undone the better. And the prediction was fre-quently ven ured during the late camp meeting that "this is the last camp meeting that this So-clety will ever hold." Understand me, Mr. Editor, I am not prophesying or preaching, but simply recording as a faithful scribe the oft-repeated as sertions and spontaneous or intuitive impressions of scores of mediums, sensitives, speakers, officers and laymen—in fact it seems to be the apontane ous uprising of an injured people and the upwell ing voice of a much abused cause, which has been crippled, weakened and well nigh crushed by the mistakes and well meant actions of its friends.

There is, however, another side, and a bright and beautiful one it is, to this late gathering; an aspect of growth, elevation and well settled determination to stand firmly by the truth, were plainly seen and emphatically expressed. There was evidenced in all the meetings, circles and seances a decided preference for the social, spiritual and fraternal, rather than the public display, and there was evinced a growing desire for intercommunion with the Spirit-world and acquaintance with the views and wishes of spirit friends; and a careful observer of the tendency of the times and the inclinations of the masses at this meeting, could get valuable suggestions as to conducting and arranging for similar meetings in the future. But I have already extended these reflections beyond my intention at first, and must defer any farther observations to a future letter which I hope to get time to write; for there are some features about this meeting of real interest to Spiritualists, and there was evidently much good done, and the meeting (should it even prove to be the last) was far from a failure. There are many, many good things to be said about it which I hope some abler correspondent will yet communicate to your numerous readers.

merous readers.

S. Bignlow.

Kalamazoo, Mich.

A. P. Heldom writes: I am more than pleased to attest my appreciation of your paper by renewal of subscription. Its evident improvement on the past is not only a flattering promise of its future, but a pledge of usefulness commensurate with its central and commanding position which are cogent reasons for its liberal support.

Shakespeare and Phenomenal Spiritualism.

To the Editor of the Heligio-Philosophical Journal:

The following, from introduction to "A Shakes-perian Dictionary, an alphabetical arrangement of the characters in Shakespeare's works, with a descriptive analysis of each character and illustrative selections from great authors," which I have been compiling the past two years, not with a view of myllishing it but rather as an earnest of my

descriptive analysis of each character and illustrative selections from great authors," which I have been compiling the past two years, not with a view of publishing it, but rather as an earnest of my deaire to study Shakespeare on the instructive principles of a philosophical criticism, may not be uninteresting to some of the readers of the Jour-WAL.

WM. Shakespeare was no sectarian; humanity

was his hero; he never makes evil fascinating; teaches all, good, pity, generosity, true courage, love; is not so much an imitator as an instrument of nature; being inconceivably wise, the homage of the highest intellects of the world yielded to him. He stands at the summit of human intelligence; is the educator of the English, German and American intellect. His works contain a standard for language and morals; the airs for all our modern music. They are a text for the moralist and the philosopher, for true taste and feeling; are full of truth, wisdom and beauty; no vicious passages though many gross ones, for grossness belongs to the age and are not to be entirely comprehended without commentary of laborious research—such are some of the phrases in which other men, who have distinguished themselves in almost every department of knowledge, have endeavored to express their sense of his superiority.

than one thousand and forty printed volumes and tracts which make up our "Shakesperiana?" Simply a tribute of love. Never can we read and study Shakespeare enough. "His poetry is inspiration indeed." The more we study it the greater measure of wisdom, intellectual and moral, we receive. Shakespeare seems to me to have been a medium with a soul so large as to become an organ through whom spiritual beings of a higher order delivered golden sayings; a heaven-sent vessel filled with living water from the river of life, with which to refresh manking forever.

And what can I add to all this; to the more

Socrates says in Plato (Phaedo) that he was himself like a vessel which was consinually filled from different springs, with which he refreshed his pupils.

Again, as to Shakespeare's wonderful capability of acting and speaking in the name of every individual, it seems as though he made new men and knew what was in them; knew all the deep windings of the human heart. The very words which he puts into the mouths of historic and other personages, and which the pen of the historian, perhaps, failed to gather, how appropriate to the character represented! Words seem winged to the poet's soul. They drop from his lips like beautiful golden coins fresh from the inexhaustible apiritual treasury of the better land.

That the influence of a world of spirits has been

that the induence of a world of spirits has been interwoven with the adventures of folly, the turmoil of human passions, the glorious progress made in art, science, literature since time began, who can doubt? History, sacred and profane, teems with incidenta showing that the spiritual world is master of the natural world.

I am not one who believes that in the works of great authors like Shakespeare, Goethe, Sir Walter Scott and others, ghostly and supernatural machinery is made use of merely for the sake of artistic effects. No! I hold it probable they referred to spiritual phenomens, which are natural and necessary to man as the sunlight is to nature; natural, because the spiritual is the real; necessary, because the spiritual is eternal.

We read in 2 Henry 6, act 1, scene 4, of an incantation scene (spiritual séance) between the Duchess of Gloster, Margery Jourdain, a witch (medium) and others; in Macbeth act 3, scene 4, where Banquo's ghost appears to Macbeth, and act 1, scene 3, where Macbeth has his greatness foretold by witches, and where the weird sisters appeared to Banquo and Macbeth, the interview of whom with them is given by Balse and Holingshed as an actual occurrence; in Julius Cæsar, act 4, scene 3, where the ghost of Cæsar appears to Brutus saying, "Thy evil spirit, Brutus," the account of which is narrated by Piutarch in the life of Cæsar; in Winter's Tale, act 3, scene 3, where the spirit mother of Perdita appears to Antigonus and converses with him regarding the child whom he had given his oath to leave on the desert shore to perish; in Richard 3d, act 5, scene 3, where the ghost of Prince Edward appears to King Richard and Earl of Richmond; in Hamlet, act 1, scene 4, where Hamlet, Horatio and Marcellus see, and in scene 5, where Hamlet converses with his father's ghost; in Henry 8th, act 4, scene 2, where, accompanied by sad and solemn music, the good and unfortunate Queen Katharine has a vision of "spirits of peace;" in the Tempest, act 2, scene 1, where Ariel appears playing solemn music, which was an accompaniment to his entry, as music ever is an evangel of purity and faith, redolent of God; in same play, act 4, scene 1, where Prospero says, "Be mute, or else our spell is marred." (A silver rule for investigators of spiritual phenomena; a golden rule observed by seers and inspirational speakers, and unconsciously, perhaps, by profound thinkers); and lastly in the Tempest, epilozue, act 5, where Prospero's soliloquy to the spirits:

quy to the spirits:

"Now my charms are all o'erthrown,
And what strength I have's mine own," etc.

Referring to this epilogue, an able writer remarks: "Prospero's departure from the stage is the abandoning by Shakespeare of the theatre, the scene of his marvelous works." Now, since "Prospero often comes before us as the shadow of Shakespeare, as the man," how eminently appropriate the above soliloquy! and does it not serve to confirm the opinion of some of us that

Shakespeare was a wonderfully developed medium, or bringer of light?

C. A. Woodward.

1102 Arch st., Philadelphia, Aug. 17, 1880.

The Creator and the Creature. To the Editor of the Religio-Philosophical Journal:

For the past fifteen years I have devoted much of my leisure time in investigating the various theological theories of the present age, for the purpose of satisfying myself which system of religion could produce the best information in regard to the true nature and character of God.

I will sum up my investigation in the fewest words, and as they are my recorded thoughts of four years ago (1876), and, as I have nothing new to add now after four years more of continued research in the same line of thought, I will in this connection reproduce my record of that year as the sum total of my belief:

"Our absolute knowledge of God is confined wholly to visible objects. Through these we may learn and know of God by the administration of laws such as are in direct accord with active life, and this, confined principally to this little world of ours. All beyond this, thus far, seems like speculative doctrines.

speculative doctrines.

"Through the telescope we may view and realize the existence of other worlds remote from this, and although we might, penetrate their organic structure, even then we should only find a continuation of that same creative power, of which, here in this life we know so little. That it is necessary for us to believe in a Supreme Being, is absolute, or else we could not satisfactorily reason from cause to effect; but aside from that natural intuitive sense—the voice within—which establishes belief, it is subject matter too deep for our finite comprehensiop. The greatest minds, the most profound thenkers that the world has ever produced, have all shown their inability to demonstrate to us saything more in regard to the personality of Deity than has the red man of the forest, 'whose untutored mind sees God in the wind and hears him in the storm.'

"We are, therefore, conscious of the existence of a Supreme Being; for such a consciousness is a part of our nature; but more than this is not ours to know; it is beyond our finite view."

WM. HARRISON, JR.

Was. Skimmer writes: I would not have you for one moment suppose that I had relinquished such a grand paper as the Journal; I regard it as the true exponent of our spiritual philosophy. Allow me to congratulate you on the noble stand you have taken, although sometimes I have thought you, perhaps, too severe on certain mediums that I have thought worthy of some consideration, yet upon the whole I regard you as a true man and friend in our noble cause and its advocates. I was personally acquainted with our risen friend, the late S. S. Jones, and when opportunity serves will take the pleasure of calling on you.

The Spirit-Body-Evil.

Something what the bird is to the shell—what the juicy pulp is to the orange, the spiritual body is to the organic man. The rind aptly symbolises the outer physical body, and the orange seed the soul-germ....

Physical matter is not transmitted, nor can it become, by any law of progress, essential soul—that is, pure intelligence! We only know of soul by its manifestations. We are finite beings, and accordingly our thoughts and perceptions have their limitations and impossibilities. God will be the unsolved problem of eternity. It is as absolutely impossible for the finite to fathom the Infinite as for two parallel lines to meet.

The spiritual body, even while enshrined in the earthly, requires spiritual sustenance. This it derives, as we have before intimated, from the etherealized essences of grains, fruits, and from spirituars; and digesting, assimilates them;—while the soul requires and finds its austenance in the reception and appropriation of such divine principles as affection, goodness, truth and wisdom. To properly feed a spiritually minded man in this world is to educate and instruct him in spiritual things. And this is especially true of those who inhabit the heavenly life. 'Lord,' exclaimed the disciples, "evermore give us this bread." On the tomb of a Pharaoh at Thebes, in letters exquisitely graved three thousand years ago, perhaps, are these words: "I lived in truth, and fed my soul with justice and wisdom. What I did for men I did in peace, and how I loved God, God and my heart well know."

....Conscience, in connection with moral judgment, ever prompts to the right; but the perceptive and reflecting organs, coupled with moral consciousness, must ever determine what that right is. This applies to every scale of life. 'Green apples are good,' says a prominent Spiritualist writer,—"good in their place, as the ripened ones of October." True; but why compare green apples to states of evil? Unripe fruit represents a stage of growth in accordance with the divine order, as childhood is according to divine order; but hate, malice, falsity, and unchastity are inversions of the divine order, and hence bear no correspondence to unripe fruit. And further, the one who compares green apples, which are utterly destitute of intelligence and moral perception, with the willful perversions of human nature, exhibits a process of reasoning which deserves the appellation—unparalleled sophistry! No moral quality inheres in apples, They are neither "good" nor evil, because moral qualities pertain to moral beings—not unconscious fruit, or blind forces.

A machine may be constructed with such precision that the action of each screw and wheel is controlled and determined with mathematical exactness. But it is a machine, nevertheless, and incapable of love or hate, good or evil. If man, instead of being a conscious spirit, were a mere machine, there would be no moral wrong on earth, and there should be neither rewards nor punishments.

There are pseudo-philosophers who with great confidence assure us that there is no moral evil in the universe—only a graded or lower degree of good. But is a positive lie a lower degree of truth? Malice a lower degree of mercy? and burning lust a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such reasoning. Good and evil are moral conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil.

All moral acts pertain to the mental and spiritual nature, and not to the body, except medially. The amputated foot does not kick. It is not the fieshly hand that steals. No corpse treads on forbidden ground. The hand, the foot, the body—these are only the implements for conscious intelligence to operate through. Without this metalligence and moral perception of law, man is little more than a passive machine. The body, then, does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts. And death, which is only the shedding of the outer envelope, in no way affects the immortal man. It is not a sponge, that cleans the slate in a moment; not a sieve, that, while separating the chaff from the wheat, purifies the soul; not a moral chemist, that so manipulates character as to perfect it in the twinkling of an eye. And yet death, or the conditions to which death introduces the individual, offers better and higher facilities for perpetual progress.—From Our Homes and Employment Hereafter, by J. M. Peebles.

More Information Wanted, this time, about Special Providence.

BY D. HOWLAND HAMILTON.

Is this world, physical or mental in any sense, governed by special providence? Does God the Father, God the Christ, God the Holy Spirit, or God the Devil, (I speak reverently), ever hear or snewer verbal prayer directly? In other words has the deffic power any other mode of government than by immutuable, unchangeable, impartial law? Is there any call in the affairs of men for the use of the term "special grace?" Should we ever call any event in the affairs of men, however favorable or unfavorable, specially providential? Are not all seeming providences, good or bad, the results of coincidence or human-angelic interfer-

I know very well what the professedly Christian church says, but I want the world at large to know what we as a body of modern Spiritualists believe as touching this important doctrine of the church. A truthful, unequivocal answer to this question, it seems to me, entirely and forever decides the matter as to whether we ought to be, or have any right to be styled Christian Spiritualists, for the whole formula of Christianity hangs on this one idea of God's special care for his saints, and special dislike for his sluners.

Now, if we are to believe that God or the delict spirit is no respecter of persons, and that he governs the physical, mental and spiritual world by unvarying law, then we have no claim to the title by which Christians choose to represent themselves; and when the matter involved in these questions is intelligently settled in the minds of Spiritualists, there can be no schism in our ranks. Then none will be called infidel and none called Christian, but all called men and women, brothers and sisters, rational believers in immutable law and eternal progress in spheres beyond this life, from which departed spirits, sometimes called angels, do return, under favorable circumstances, and communicate with mortals in the body. I appeal to know if such a belief which is the real gist of all modern angelic teaching, does not affort a platform broad enough and good enough for all the world to stand upon and grow into harmony with themselves, their fellow men, and the universe of God, without calling themselves anything but men and women?

Spiritualism will soon be accepted by the whole world as completely as the principles of phrenology, or mesmerism, and what but human brother hood and God over all, in all and for all, is left, out of which to formulate a creed? When people come to believe that it is impossible for God to be partial, and that he cannot be teased to do anything even for the most saintly outside of impartial law, and that he never lets alip a single chance to help even the weekest and most erring of his creatures when circumstances permit, then they will be what I call "Harmonial Philosophers," entirely above the use of all such terms, as "Godless souls, "God forsaken," "lost sinners," "hell doomed," "totally depraved," "irredeemable infidels," "goats," "tares," and all such unbrotherly, unsympathetic epithets. Before the millennium can possibly come in its fullness the world has got to be imbued with the idea that every human being is just as good as he possibly can be, considering the natal, antenatal, and postnatal conditions of his existance. This is the only just ground on which the law of charity rests.

N. W. Rabenck writes: I have been a constant receiver of the Journal for several years, even before the Journal office was burnt by the Chicago fire. I have been a Spiritualist for twenty-eight years; am now seventy-two years old and the principle of immortality is no longer a belief, but a fact with me. Many demonstrations of spiritual power and knowledge have I received. I like the spirit and tone of the Journal; it suits me. I hope you will continue to assist in weeding out the ranks of Spiritualiam, that it may become a pure stock and blossom with wisdom that is pure, gentle and easy to be entreated with.

Letter from Mrs. Dr. Miller.

To the Editor of the Religio-Philosophical Journal:

I am so delighted with the views advanced by some of the leading minds connected with the work of progress, as set forth in the Journal, that it often happens that I find myself smiling and anon ejaculating, "Yes, amen, amen—those are my views from force of experience."

Have you had time to read the sermon by Rev. Dr. Williamson in the Chicago Times of Aug. 30th; subject, "The Orthodox Hell." As I read it I pondered long and earnestly. The old chill of terror shut out from my clear sky the "brightness of His face" for a moment, and then, stronger than I knew I was, I laid away the sermon with pity for the learned one, who would choose rather to bind the free splait with chains of fear, than to exalt by words and doctrines of helpful meaning. All around me have been holiness meetings—in the woods, in the church, and in the cottage. Alas! for those who say "I am holier than thou." But what can be weitten of those who that the church is the church in the church is the church and in the cottage. His face" for a moment, and then, stronger than I what can be written of those strange meetings? Do those who attend them become better friends, better neighbors, better citizens? The "smile of God" gotten at such places upon the impulse of the moment, is of a nature too ephemeral to last very long, while attending to the business of life, the maintaining a family of hungry, bolsterous boys, and the many perplexing cares that crowd upon us every day. Meetings held in camp, hall and cottage, to learn how to deal uprightly, leaving out the romance of "the power," would give us, if well conducted and largely attended, a better outlook for the generations yet unborn not only, but the status of every one attending would in its measure be benefited and advanced. The creed for those who are rearing families is one bearing upon the ante-natal condition of children; when the "promised time" comes that peace and good will reigns among men, we shall find that we are reaping as we have sown. We need less of discussion on orthodox fire subjects, and furthof discussion on orthodox fire subjects, and further and deeper research into physiological laws and requirements. "Whatsoever a man soweth that shall he also reap." are words of grave meaning and importance. But who eyer heard a minister tell his people that if their children are disobedient, reckless or lawless, that they as parents are reaping just as they have sown. Is the subject in the s are reaping just as they have sown. Is the sub-ject not of a character to be brought into a pulpit? Then let us heaten to rearrange church affairs. Let some sensible medical lady teach her sleters concerning these things of great and vital import, and let the good man of God teach his brothers in the parish the fearful crimes propagated to pos-terity through the—shall I say—willful ignorance of physiological law. And let that medical woman receive her proper remuneration unless she considers it a pleasure to spend two or three hours thus grandly employed every week.

Why, my good sir, I think we are a very strange kind of people; that we deal so much in forms and ceremonies, to the utter exclusion of vital points which make or unmake us—the individual—so easily. What sweet hymns we sing in our Sunday schools! Why, they are thoroughly inspiring! But those hymns will not wash away the status of sin seen by an expert eye—blights upon the soul, black spots upon the beautiful face—divine! Why not a sweet, pure, beautiful talk every Sabbath on "How to eat," "How to sleep," "How to think." We Methodists often sing as a missionary hymn—

"Then shall wars and tumults cease, Then be banished grief and pain, Righteousness and joy and peace, Undisturbed shall ever reign."

And the magnetic influence is good for the time, but not one thinks of doing anything but to go to Sunday school for an hour on Sabbath, and to prayer meeting for an hour during the week, and to hear one or two sermons, if their attire shall be just as perfect and attractive as some one in better condition, and with whom even pace must be kept, "Righteousness and joy and peace, when Christ comes," they will tell you in reply to some question as to the import of the words sung. If Christians want more of God, if they will study the laws of nature and then regard her pure instructions, Christ will come, so surely, so calmly, they shall not look for him in the east, nor in the west, but they shall understand the loving words, "Lo! I am with you always," even unto the end of the world.

of the world.

And now, dear Mr. Editor, I hope you will excuse my long hastily penned letter. I did so long to talk with you a while by the wayside as we journey on. I wanted to let you know how much light I receive from the earnest perusal of the Journal weekly. God is guiding you I know. I see your advance, fearless steps. The people are hungry; you are feeding them. Some of your correspondents are doing much good. I have been delighted with many recent letters and lectures

in the Journal. Goshen, Ind., Elkhart Co.

Brooklyn (N. Y.) Spiritual Fraternity.

Our first meeting after the summer vacation was marked with the same earnest real and kind fraternal feeling, that has so eminently characterized our meetings since our organization. This was more of a re-union and partook largely of an informal gathering. The chairman made a few opening remarks, after which Mrs. M. L. Gridley took the platform. Mrs. G. said that she was very happy to meet once more together, and spoke of a new unfoldment in her own mediumship, and also alluded to receiving two spirit pictures from the hand of the spirit artist, Wella P. Anderson, who was present with his wife. Mrs. G. saw clair-voyantly many spirits present, and assured the friends that the invisible hosts were far more numerous than the visible, and predicted more astounding revelations from the Spirit-world and wider usefulness to the Fraternity.

wider usefulness to the Fraternity.

Judge McCoit was the next speaker, who spoke of his visit to Lake Pleasant camp meeting, of the large numbers who were present, and of the high

standard of some of the lectures.

Mr. and Mrs. Emms Hardinge-Britien were present. Mrs. Britten spoke forcibly and very cloquently from the text, "Whither are we drifting?" and said in substance that we should turn our thoughts and efforts to the study of mediumship, so that none but the most fitting instruments could be used, and when we were thus practical in our efforts, we would utilize our work for the upbuilding of the cause. She spoke of Spiritualism as a true science and a true religion, and urged upon her hearers to make practical the teachings that are coming from the Spirit world. Mrs. B. was warmly greeted and frequently applauded, and expressed much heart-felt pleasure in being able to

meet with us.

Mr. C. C. Bowen said that he was in cordial sympathy with the remarks of the eloquent teacher who had preceded him, and that what Spiritualism needed to-day was more associations like our own, to classify genuine phenomens and to guard against imposture on the part of charlatans and frauds who received ready indorsement by some Spiritualists and some societies. He saw much encouragement in the future work of our Fraternity.

D. M. Cole said: "I am much pleased with the practical remarks of Mrs. Britten. We should know and understand this law of mediumship, and learn also the laws that govern us who are still in the body. We should look to the religious influence of the spiritual philosophy, and its effect upon our individual lives. We should commence a missionary work among those who are ignorant of our philosophy, and know nothing of its moral and religious scope."

religious scope."

Wella P. Anderson, the spirit artist, and his wife were warmly greeted by our Fraternity, and Mrs. Britten paid Mr. A. a very high compliment as to his power as a medium, as she stated that twenty years ago he made for her a spirit portrait of Sir John Franklin, when there was no portrait of him on this side of the Atlantic, and spoke in the highest terms of Mr. A. as a man and as a spirit artist.

467 Waverly Ave.

S. B. Nichols.

W. Therp writes: Enclosed you will find my subscription for another year. I like the moral tone of your paper, if for nothing else. Your paper pleases me for the practical good it is doing.

Loss Highest writes: I think the Journal grows better and better. I hope to continue taking it while I live.

Affred Meere writes: I find it impossible to do without spiritual food, and am well pleased with that coming through your paper.

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BY E. V. WILSON, THE SEER Compiled from twenty five years' experience of what he saw and heard. PREFACE

PREFACE.

DEAK HEADER:—We present you this volume of facts—tests from the spirit-life, given in every part of our country and approved by those to whom they were given.

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THE PLANCHETTE

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COUNCIL BLUFFS AND ONAHA LINE.

Leave.		Arrive.
10:80 a m	Pacific Express	*5:40 p m
IV:3V & ID	Bloux City and Yankton Kypress	3:40p m
9:15 p m	Omaha and Night Express	. \$7:00 a m
J:15 p m*	Sloux City and Yankton Express	65:30 a m
10:30 a m	Dubuque Express, via Clinton	. 3:04 p m
1:15 p m†	Dubuque Express, via Clinton	. 57:00 a m
2:32 b m.	Sterling Express	.1"11:00 a m
road runs	the train leaving Chicago at 10:30 a. r. these celebrated cars west of Chicago. FREEPORT LINE.	
7:30 a 201	Maywood Passenger	*7:45 a m
7:80 . 34	Maywood Passenger	7:15 a m
9:15 a m*	Freeport, Bockford & Dubuque	*3:10 p m
10:15 m	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m	Elmhurst Passenger	*1:45 p m
4:00 p m	Rickford and Fox River	*10:45 a m
4:00 p m	Lake Geneva Express	*10:45 a m
5:10 b m	St. Charles and kigin Passenger	*8:45 a m
o:an b m.	Lombard Passenger	*6:45 a m
£-15 mm	Junction Passenger	7:00 pm 8:15 m
4.YO P TT	A MACHON & MODULE OF \$5155151656551511	f 0:10 # 111

NOTE —On the Galena Division a Sunday passenger train will leave Eight at 7:50a.m., arriving in Chicago at 10:15 a.m., Returning, will leave Calcago at 1:15 p.m.

MILWAUKEE DIVISION. Depot corner Canal and Kinzle streets

Ŀ	8:00 a m* Milwankee Fast Mall	4:00 p p
ı	8:30 a m Milwaukee Special (Sundays)	4-00 n n
ŧ.	10:00 a ms Milwankee Express	17.4K m
1	5:00 p m. Milwaukee Express	10000
1	Tall a met Winnerly Deserver Addition	10:40 # [
ı	1:00 p mt Winnetka Passenger (dally) 8:10 p mt Milwaukee Night Express (dally),	10:50 D T
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ŀ	4:10 p m* Kenosha Passenger	9:00 & D
ı.	5:00 p m Winnetka Pamenger	*7:15 p n
ŧ.	5:30 p m* Wankegan Passenger	*8:25 a r
ı.	6:15 p m Lake Forest Passenger	17.88 a
Ł	11:00 p m Highland Park Passenger	
1		1.10:00 I
1	WISCONSIN DIVISION.	
1	Depot corner Canal and Kingle streets.	
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ľ	\$:30 a majGreen Bay Express	*6:30 p r
Ì.	10:00 a m* St. Paul and Minneapolis Express	*4:00 p n
1	8:30 p m Woodstock Passenger	*9:55 A T
1	4:45 p m Fond du Lac Passenger	1010-45 m Y
ı	5:40 p m* Desplaines Passenger	*7:30 a n
L	6:30 p m* Barrington Passenger	*8:15 & n
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5:00 p m | Barrington Passenger.
5:00 p m | St. Paul and Minnespolis Express...
10:00 a m | LaCrosse Express...
9:00 p m | LaCrosse Express...
10:00 a m | Winona and New Ulm...
9:00 p m | Winona and New Ulm...
9:00 p m; Green Bay and Marquette Express... *Except Sunday. †Except Saturday. †Daily. §Except Monday.

Leave.		Arrivo.
10:00 a m+		*8:00 p m
12:30 p m?	Council Bluffs Fast Express	t2:80 p m
* 1887 * 4	Kansas City, Leavenworth and Atchison	•
12:30 p m+	Fast Express	12:30 pm
5:00 p m	Peru Accommodation	
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		16:20 a m
	BLUB ISLAND ACCOMMODATION.	
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12:20 p m	† Accommodationt	9:10 a m
4:15 p m	tlAccommodationt	1:30 p m
5:15 p m	† Accommodation	4:40 p m
7:10 p m	Accommodation	6:30 p m
II:M b m	Accommodation	11:00 p m
1:15 P M	blAccommodation	10:05 a m

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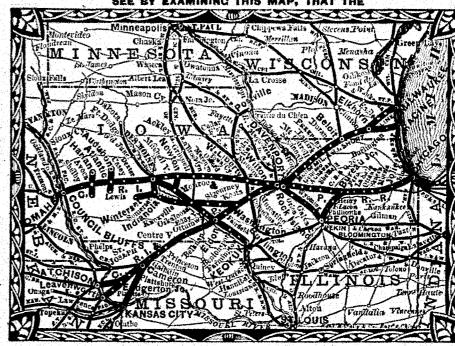
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thousand years ago.

itual realm of being! What truly scienific methods of preparation to

BREAK DOWN,

rather than to produce psychological phenomena! And yet notwithstanding conditions, ev'l enough to kill out anything but Spiritualism, Mr. Watkins's mediumship proved its reality and truth triumph-antly. The name of Mr. Cook's father, and the date of his birth, given at his request, were both produced written in closed slates. and other phenomena of a test character were given and detailed by the Reverend witness, the whole scance closing with the following testimonial, of which Mr. Cook

At the close of the experiments the company unanimously indorsed a paper drawn up on the spot-and were agreed that the theory of fraud would not explain the facts. While they differed in opinion as to whether the slate pencil was moved by the will of the psychic or by that of a spirit or spirits acting through him, the observers could not explain the writing except by the movement of matter without

Here follows the testimonial: "At the house of Epes Sargent, on the evening of Saturday, March 13th, the undersigned saw two clean slates placed face to face with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates Mr. Watkins's hands also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong

masculine hand, in answer to a question asked by one of the company.

"Afterwards two slates were clamped together with strong brass fixtures and held at arms length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting the slates were opened and a message in a feminine hand was found on one of the inner surfaces.

"There were five lighted gas burners in the room at the time. We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter in the slate pencil was moved without contact.

F. E. Bundy, M. D., Epes Sargent, John C. Kinney, Henry G. White, Joseph Cook. Boston, March 13th, 1880."

All that now remains, is to show the extraordinary processes of logic by which this same Mr. Cook, in the very same lea-tures which detail experiments which on his own showing do not admit the theory of fraud applied to them, yet contrives to stamp them with a sufficient amount of theological opprobrium, as to render them worthless, at least to those who pin their faith upon such a sinuous authority.

Amongst those innumerable strings of propositions, each numbered in true parson-like fashion, in which Mr. Cook's lectures abounds, we have two or three thirdlys and fourthlys, which throw some feeble rays of light on the true motor which moves this Reverend person's utterance. In the thirdly of one set of propositions Mr. Cook

Eavs:
"If we prove the possibility of intercourse would be with human spirits, all that would be proved would be the existence and agency of enil spirits.

I should be ashamed to reiterate before any intelligent audience, and at this late date of the movement, arguments that have been used thousands of times to show, that wherever evil spirits can come,

GOOD MUST BE ALSO PRESENT.

By the same tests which prove the strictly human character of the communicating intelligence, the inevitable fact of evil as well as good spirits, must be looked for. Pshaw! Mr. Cook. Have you not yet learned that the same humanity which evolves a William Penn, can produce also a Joseph Cook? And have you yet to discover that both Abraham Lincoln and John Wilkes Booth are communicating spirits? I should take shame to myself to dwell upon this antiquated stuff, especially as I think we can dive a little deeper into the heart of the Cook mystery by carefully perusing the secondly and thirdly of another set of propositions. They read thus:
"2ndly. The most mischievous popular

misconception as to Spiritualism, is that the alleged phenomena, if real, are super-natural, and so may authenticate a revelation, and place spiritualistic communica-tions on the same basis as Christianity.

3rdly. The most important duty of the

pulpit in regard to Spiritualism is to insist on the distinction between the merely superhuman and the strictly supernatural and to show that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural, and so cannot come into rivalry with those Christian mira-cles which imply creative power."

Although I can hardly deem any of my hearers so ignorant as to misconstrue the meaning of those passages, I have empha-sized the special words which afford you the clue to the entire of this great man's otherwise inexplicable game of hide and seek, and, after considering their context, and the tender anxiety of the good pastor lest spiritual manifestations should rival Christian miracles, you will certainly hear the sonorous voice of the Rev. Joseph Churchling shouting the idolatry which lies in his innermost heart, "Great is Diana of the Ephesians!" But, my friends, I would call upon you to notice that the Spiritualists don't know the meaning of the word super-natural. Poor, ignorant people as they are They have long since abandoned it. They do not believe in it. They do not admit it They would rehearse the grand old line of Whose body, nature is, and God, the soul." They would rehearse once again the assertions of Plato, Socrates, sages of antiquity, and all the metaphysicians of our own times, that nature as a whole is the body of God, and all that we know of the workman is through his works. We prate of God and talk of him as the majestic, infinite of the illimitable boundless space, as we would speak of our next door neighbor. Go out with telescopic hands and point to the dark expanse of the midnight sky, where nothing but black void is seen, and as the worlds flash up in legions, and suns, and systems of new hemispheres become resolved upon them, dost think of the mighty power that we call God, the spirit who creates them all. And then we undertake to say how he is And then we undertake to say how he is pleased, and how he is angry with us, and how he endorses this particular sect and only acknowledges the other. And then we attempt to limit his majestic power after this fashion, and then we talk of one thing being superhuman. We claim that the entire visible universe is nature, and we know of nothing in the realm of being supernature but spirit, and that supernature, that which this person calls supernatural we only know this person calls supernatural we only know as superhuman. Superhuman is something beyond the human form, and at

that point we enter upon the realm of spir it. At that point we enter upon the realm where we acknowledge that the totality of spiritual existence is God. Let this person take the great text book from which he claims to derive his teaching; what explanation does it give of God, of Him whom that sublime sentence says, "God is a spir-And what know we of spirit until we have sounded its depths until we have proved and tested it, until we have tried it and know the facts of spiritual existence; and how can we know it until we come into accord with it? Go and search it. It is at that point that we know God, and until we can know the spirit we prate idly of God. We know Him not. We do not claim that the Spiritualists ever recognize anything that comes under the name of supernatural but I will again ask you, if there be those that dare to think of this, to note the specialty of those two propositions: "We may not call Spiritualism supernatural because it may authenticate a revelation and place spiritualistic communications on the same basis with Christianity, and the most important duty of the pulpit, in regard to Spiritualism is to insist on the distinction between the superhuman and the supernatural, and to show that the spiritualistic communications, if real, are merely superhuman, not supernatural, and so can not come into rivalry with those Christian miracles which employ creative power."
The most important duty of the pulpit is to remember the words of the Founder of Christianity: "The works that I do ye shall do likewise, and greater works than these shall no do has you I so that I do ye has you I so that I so the likewise and greater works than these shall ye do, because I go to my Father." The most important duty of the pulpit is to remember the last chapter of St. Mark, where the Founder of the pulpit's faith distinctly says: "These signs shall follow those that believe." We can not give the words intact but they include the taking up of deadly serpents without harm, and the swallowing of poison without danger. Where are your signs, O man of the pulpit! [Applause.] And so, the whole story turns on the danger which poor Christianity incurs, if its ministers suffer Spiritualism to outrival it, in other words lest Andrew Jackson Davis should seduce away Joseph Cook's audience, the Religio Philosophi-CAL JOURNAL prove a better selling paper than Zion's Herald, or spiritual meetings pay better at 10 cents a head admission, than church organizations, with salaried bishops at \$50,000 a year, when they open their doors free.

Amongst the closing extracts to which I will again call attention, is the following sixthly and seventhly.

'6thly. It (Spiritualism) has been especially effective in stimulating in half educated minds and coarse natures, infidelity in faith and libertinism in morals. The great fact of experience is, that average Spiritualism when accepted as a source of religious knowledge, leads its votaries into practical mischief and often into moral ruine"

"7thly. While a very few psychics [Cook for medium] are persons of trustworthy character, seven out of ten of them are untrust-worthy if not immoral, and need guardians for their own good, and that of society.' Now, friends, I am not the one to deny that there are many immoral persons in our ranks, and that many, even of our most prominent advocates, are far from worthy representatives of their noble faith; but I do insist now, as I have ever done, that Spiritualism is too young and too new to recreate in thirty short years that com-munity which false and mischievious systems of theology has been perverting for upwards of a thousand years.

Spiritualism has had to take the world as Christianity has left it, and it is because it is very bad and very wicked, that a new revelation is demanded, and a new revelation has come. But supposing I were to adopt the course pursued by Mr. Cook, and attempt to guage and define a new revela tion by the characters of the persons who had yielded an intellectual assent to its propositions, which of the movements thus criticised, would come out with the cleanest

Passing over the dark and baleful history of Christianity during the eighteen centuries of its existence, centuries lighted by the flames kindled to burn, roast and torture millions of Christians, slain by Christians, reeking with blood and made hideous by shricks from torture chambers, and groans from the dungeons of Inquisition, setting aside the horrors of a history, unparalleled in the records of crime and cruelty, how would the accuser of Spiritualism shine out this very day of its 19th century's existence? Should I take the average of al the criminals throughout the civilized world for one day only, what percentage do you think I should find were Spiritualists and what Christians?

John Mayhew, of England, reported some forty years ago, in the city of London, En gland, the existence of 100,000 outcasts and abandoned women. It need hardly be said there must also have been in the City of London,:100,000 men who were the partners of their crime. Now, this happened eight years before Spiritualism appeared, and the 100,000 infamous men who deserved to be outcast and abandoned far more than the women whom they seduced, were they not all Christian men? many of them Christian gentlemen ; nay more, it was, and still is,under Christian civilization, that women are branded with the doom of the adultress, whilst men go free. So is it Spiritualism that has made or sustained prostitution, war, crime, disease, and ignorance, or are not these demons all and each the legitimate fruit of 18 centuries of Christian domination over a priest-ridden and superstitiously besotted community? I give you now the last specimen of Mr. Cook's logic, the last which my time or your nations. the last which my time or your patience will permit. In one of his closing perora-

tions he says: "I am not in danger of supposing that these atrocious poisonous whisperings which mislead men and women only too often into erratic opinions and conduct, are from on high. Whenever good angels appear in the Biblical history, they flame like the sun, or otherwise exhibit openly overawing powers. The angel that stood at the mouth of the second are the looked at hy the solsepulcher could not be looked at by the sol-diers. They were as dead men in his presence. Always the appearance of good spirits puts into awe the human observer. I do not read accounts of such appearances in our modern circles. But if you were to prove to me that good spirits can speak to us as well as evil, I should yet say that transcen-dently greater proof of the supernatural or-igin of the Biblical revelation has been given than of any or all other alleged super-natural communications, and that therefore, the inferior manifestations must be subject to the supreme ones."

The answer to this stuff has already been given in the RELIGIO-PHILOSOPHICAL JOUR-NAL, and it is almost an insult to common sense to attempt to reopen the subject. To accept such pitiful nonsense as this, Mr. Cook must assume that Bible readers have been so long accustomed to view their text

book through the glamour of antiquity and the haze of superstitious reverence, that they really are incapable of judging of the meaning of plain words when they find them there. Thus they come at last to believe that a horde of wandering, ill conditioned and very ignorant Arabs, were the specially beloved and chosen people of God, and that, for no other reason, than because some of them said so three or four thousand years ago. Such people will actually believe that all the horrid slaughters of men, women, children and cattle that these barbarians perpetrated, were commanded by the Divine Father of all created things, because some of their number said so three or four

Thus Balsam, an enchanter and diviner became a mouth-piece for the living God. The men who appear to Abraham and Lot, and eat a hearty meal of kid and cakes, were "flaming angels." The man who appeared to Gideon as such a common place personage, that he had to perform some hocus pocus with a fleece of wool, or in plain the process of the process of the process of the process of the plain and the plain and the process of the plain and terms, a sheep skin, before Gideon could be-lieve in him, this was another of Mr. Cook's "flaming angels. When Jesus was mistaken by one of the Marys for a gardener, or by the disciples who walked with him to Emmaus, where were the Rev. Joseph's flames and glories? It is a very good catch-word for Mr. Cook to cry that the Spirit-ualism of the Bible is all divine, and an-gelic, but the Spiritualism of America is all poisonous, noxious, reptilian, and diabolical, but if common sense people will only look at the meaning of words as they are written, they would find that the divine and angelic of Bible Spiritualism, would not out quite such a divine and angelic figure if re-enacted in our own time. What for ex-ample would the world think of the Rev. Joseph Cook, if he were to use a "divining cup" as his great prototype did in Egypt? How would Mr. Cook write of Mr. Watkins if he imitated the example of Issiah, and ran without clothing and barefoot for three years, or would be commend Mr. Henry Slade for following the method by which Ezekiel obtained spiritual manifestions, towit; lying on one side for ninety days, and then turning over and lying on the other for forty days more; to say nothing of the re-markably unsavory food which the unhappy prophet was required by his spiritual advisers to eat.

If Mr. Cook finds so much occasion to cry vermin, filth, poison, etc., to decently well conditioned men and women in our own time, methinks Isaiah and Ezekiel would have stood but a poor chance with his Christian tongue, if they had happened to have been born in America instead of Judea, and flourished in 1880, instead of three thousand years ago.

Mr. Cook has evidently yet to learn that the question of morality among sects, and the superiority of Biblical over modern spiritual manifestations, are dangerous topics for hot-headed partizanship to deal with: meantime let him go out amongst a sinful and sinning community; offer them on the one hand impunity for sin in the shape of a vicarious atonement, acquired through the murder of God by his own creatures, and on the other, let him proclaim that the souls of our ancestors have come back to warn us that there is no vicarious atonement; that every human being is personally responsi-ble for his own acts, and that happiness or misery will inevitably result to every soul according to the good or evil deeds it has done in the body. Let Mr. Cook proclaim these two opposing doctrines, whilst the good sense, piety and religious reverence of mankind shall decide which is the *immoral* and which the truly moral doctrine; which will incite men to sin, and which restrain If mankind is still too ignorantly superstitious to be able to judge, the logic of events has decided the question for us. The doctrines of Christianity have been in the world and ruled the ages with the rod of iron and a rule of blood and tears, for eighteen centuries. Spiritualism has not been in our midst one century, but still I know, from world-wide experience, and deep and earnest observation, that wherever its pure, stern but salvatory doctrines have been fairly tried, it has made its true votaries, better men and better women. I have no expectation to see Spiritualism cleanse in thirty years the Augean stable of sin which has been accumulating for eighteen hundred years, but I know that there is nothing less than a divine revelation founded on the rock of scientific facts which can put to shame the dreadful and soul-corrupting doctrine of vicarious atonement for sin. Confident that we have such a revelation, built upon such a foundation, we can afford to let a thousand such Josephs as Mr. Cook, as-

sail us with foul verbiage.

Spiritualism lives and flourishes. It spreads its white standard of light and love to every nation of the earth. It leaves nothing to fear, save the evils of our own natures; nothing to dread except that we may not be nothing to dread except that we may not be worthy of it, and it recalls at every fresh attack of the enemy, the triumphant query, if God be on our side, what can man do against us?

[NOTE BY REPORTER. During the delivery of this address, Mrs. Britten was interrupted constantly by loud applause, which was renewed and long continued at its close.]

Meeting at Neshaminy Falls Grove.

To the Editor of the Religio-Philosophical Journal:

On Sunday, Sept. 5th, the First Association of Spiritualists of Philadelphia, held a meeting at Neshaminy Falls Grove, Bucks Co., Pa., the scene of the successful camp meeting held by the same organization this summer. The speakers announced for the meeting on the 5th of September, were Mrs. R. Shepard, who was with us through the camp meeting, and Mrs. Emma Hardinge-Britten who is regularly engaged for the present month as the speaker of the Association. The speeches were, however, de-livered by Mrs. J. T. Lillie and Mrs. Britten, Mrs. R. Shepard having through the magic of matrimony assumed another name.

Mrs. Lillie, then, speaking for Mrs. Shepard, occupied the morning with a discourse upon "The trackless paths of the angels," and the hearers concluded that, however names might change, the inspiration of the woman suffered no abatement, some even suggesting that Mrs. Lillie was actually a better speaker than Mrs Shepard! For details of this matter, please see the notice of marriage. Mr. Lillie is one of our tune-ful and helpful brothers of the harmonic de-gree. May a benediction follow the labor

of the cooperative pair.

Mrs. Britten gave one of her lectures of standard excellence, upon "The historic aspects of Spiritnalism," tracing the same from India and Egypt, down to the present day. A large and very intelligent audience listened with profound satisfaction. A conference of most interesting character was held during the day, where a free inter-change of thought was made the means of general edification. After a most enjoya-ble and profitable occasion the meeting was Ed. S. WHEELER,

Cor. Secretary.

THE INDEPENDENT VOICE.

Given Through the Mediumship of Mrs. Clara A. Robinson, No. 2826 Michigan Avenue.

July 1st, 1880. My church was Episco-palian, but since entering this life, I see that many of its forms or ceremonies are utterly useless, and that much of what is called religion in earth-life is merely on the surface, and has no depth. I think if my friend McKinney could see things as they exist, as I now do, he would not be as zealous a churchman as he is. Tell him spirits can and do return, for I often visit my old home. I send him greeting from home, also to the many near and dear ones I left behind. My name is W. A. Steel. I passed away from my home in Joliet, Ill., several months since.

Aug. 30th. I died in South Franklin. Mass. I had the consumption—not the lingering kind, but what is called quick consumption. I took a severe cold, and never got over it. I didn't want to die, for was young, only a little over 16, and life was very sweet to me; everything seemed to me so bright and beautiful. I was my parents' only daughter, and I was interest ed in my school studies, but before I passed on I became reconciled aithough I felt bad to leave my dear ones. I knew nothing of Spiritualism, but used to think much on the subject while I was sick, and wonder if I could come back to my old home after death. Now, I know that through right conditions, I am able to do so. I think if some of my friends would go to Boston and see a Mrs. Jennie Potter, a medium there, I could convince them that I still: live. My name is Sarah Jane Canney. My father's name is John; my mother's name is Susan.

Sept. 1st. My name is Fannie Dailey. I passed away from a place called Tottonville, Staten Island I had no knowledge of the spiritual belief. My people are Methodists. My name was Fanny Elliott before I was married. I left many friends, some of whom believe that we can return after death. I think if my husband and other triends could have known this, they would have felt happier at my death. I was about twenty five years old, and left a dearly loved husband and many other dear friends in Tottenville. I have been in spirit-life nearly two years. I think my husband's name is J. Linderman Dailey.

Sept. 6th. My name is Henry Lobdell. I died of pneumonia more than ten years ago. Tell my sister, Emily Wyckoff, that I still

Comments of the Cedar Rapids Press on the late Iowa Camp Meeting.

[The Standard.]

THE SPIRITUALISTS' CAMP MEETING. The Iowa State Spiritualists' Camp Meet-

ing, which began in this city on Thursday of last week, and closed on Wednesday of this week, was very well attended and a success in a great many respects. The meetings were held on the Fair grounds, morning, afternoon and evening. Several hundred Spiritualists from abroad were presents On Sunday about fifteen hundred people were in attendance. The speakers at these meetings were Rev. S. Watson, of Memphis: Col. J. W. Eldridge, of Memphis: Col. John C. Bundy, of Chicago; Miss Susie M. Johnson, of Minneapolis, and Dr. and Mrs. Warren of this city. Of these speakers, it may be said Miss Johnson and Mr. Watson exhibited remarkable powers as elocutionists, thinkers and logicians. Miss Johnson's command of the English language is perfect, her expression of thought vigorous and peculiarly felicitous, and her delivery very happy. Her exposition of the sentiments, ideas and principles of Spiritualism was exceedingly clear and entertaining. Col. Eldridge detracted considerable from the credit due Miss Johnson by explaining that some spirit spoke through her. All the advocates of Spiritualism who occupied the rostrum during the late camp meeting were persons of great force, and if Spiritualism does not grow here it will not be because its tenets were not strongly pres ented. The closing evening meetings were held in the wigwam in town. Several private seances were had by the Spiritualists present during the week. Miss Johnson was the principal medium. Dr. Warren, of this city, is entitled to great praise for his efforts to make the camp meeting a success.

[The Weekly Republican.]

STATE SPIRITUALIST ASSOCIATION.

The meeting of the Spiritualist Association, at the Fair Grounds on Saturday and Sunday, were quite largely attended. We were only able to attend two of their meetings, and we must frankly say that we were pleased with the manner and matter of the discourses we heard, not that they convinced us of the truth of their peculiar views, but they were candid in tone, clear in statement and fair in treatment of those who differ from them. Miss Susie M. Johnson gave a discourse Saturday which was elegant in diction and replete with elevating sentiments. She is a speaker, of remarkable

fluency, eloquence and force. Rev. Mr. Watson, of Memphis, Tenn., whom we heard Sunday afternoon, is a very pleasing talker, being a fair sample of a benign old fashioned clergyman whose heart is brim full of charity for all, and who speaks with the apostolic unction peculiar to the old fathers of the Methodist church a half century ago. He was for more than a quarter of a century a prominent minister of the M. E. church in Tennessee, and his familiarity with the Bible enables him to use authoritative proof-texts with great dexterity and plausibility in support of his new views. Col. Bundy, of the RELIGIO-PHILO-SOPHICAL JOURNAL, of Chicago, spoke Sunday morning, and his lecture is highly spoken of. He is a gentleman of ability and culture, who has done an excellent work for his cause in exposing and driving out the impostors who have endeavored to make a living by practicing their tricks of leger-demain at the expense of honest believers.

Hypnotizing Indians.

The Pall Mall Gazette says:

M. Henri de Parville tells, in the Debats, a very curious story of "hynoptism," or mes-merism. Edgar Poe conceived the ghastly idea of mesmerizing a dying man, but M. de Parville's experiment was not quite so orig-inal. He was living, 20 years ago, among the Mosquito tribe of Red Indians. One evening, for want of better sport, he "hynoptized" half a dozen able bodied Mosquitoes by making them fix their eyes on the
glass stoppers of carafes. After a few se

ances the Mosquitoes became expert subjects, as M. de l'arville found out in a curious way. He was passing their huts in the dark, while the hynoptized patients lay askep. One by one they arose and followed him like shadows. When he walked they walked, when he ran they ran, and they imitated each of his actions. With a little trouble he might have become the medicine man of the tribe, and led a host of human automata to page or war. There is a parautomata to peace or war. There is a parallel, of a kind, to this experience in an anecdote of a famous Cambridge mesmerist.
"I say, Jones," said a friend one morning after chapel, "it is all very well for once, but don't do it again." "Don't do what?" asked the unconscious Jones. The victim replied that Jones had successfully "willed" him to get out of bed and sit in his tub for half an hour on the previous night. It was in vain that the mesmerist protested his entire innocence. He had to relieve his friend's mind by promising him never to "will" him in the future.

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