Cruth Cenrs no Mask, Pows at no Yuman Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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IMPORTANT QUESTION ANSWERED.

An Address Delivered at the Town Hall. Cardiff, Eng.,

BY J. J. MORSE.

There is an opinion entertained by some There is an opinion entertained by some that when any person attains to nearness to the spiritual world, and comes in contact therewith, either by means of phenomena in his own person, or through the aid of phenomena witnessed through the persons of other people, that the person so brought in contact must necessarily be immeasurably, immensely benefited, over and beyond the common order of mortals. This predicates, in our opinion, an utterly irrational sequence upon natural fact; for we claim it as a natural fact that man should come it as a natural fact that man should come in contact with the spiritual world; that there is the possibility of phenomena transpiring in his own proper person that may bring him in contact with that spiritual world, and that there are other people through whom phenomena transpire, whereby men may thus be brought into contact with the spiritual world, all these we claim as natural facts; but viewing the present condition of human kind, it is an utterly irrational sequence, to predicate upon those facts the assumption that the man must necessarily be made all the better for his acquaintanceship with those facts. It leaves no room for considerations in regard to training, hereditary endowment, association, and the common method of thought that the individual affects. And all these are vastly powerful in their influence over the formation of human judgment and human expression, and unless you give them due and proper weight in the consideration of and proper weight in the consideration of any problem affecting the right or wrong of human life, you can never come to a a true and satisfactory judgment as to how people may be affected by this or that fact, experience, or philosophy that they may come in contact with, embrace, or take to their heart and life; and thus, while it may be roundly asserted that mere contact with the spiritual world should be sufficient to improve, exalt and build up the life of man in goodness and in purity, merely because he has come in contact with the spiritual world, yet we repeat the assertion is an ex-ceedingly irrational sequence deduced from the facts in the premise. But on the other hand, you must not rush

to the extreme, and suppose that coming in contact with the spiritual world through any means whatsoever, will necessarily make people worse, will deepen them in their iniquity, lower them in the scale of purity, occasion a moral obliquity that shall consideration of render them blind to all consideration of right and justice, and cause them to view the universe out of joint at every point. All we want you clearly to appreciate just at this point is, that the coming in contact with a series of facts that may possibly, and do actually relate man to the spiritual world, does not any more presuppose that his morality shall be increased, that his spirituality shall be enlarged, that his sense of justice shall be intensified, any more than would be the case if he came in contact with the elementary facts of geology or any other science that the world is acquainted with to-day. There is something behind these things. A mere acquaintance with the dry details or routine of facts or experience. is not sufficient to alter the affections of men.

THE CURRENT OF THEIR LIVES,

and to make them wiser or better, merely because they have come in contact with those facts or experiences. There must be another process that we will refer to pres-There must be a deeper inworking within the nature before any great and radical change can be effected, and hence it is that thousands of people live in the very odor of sanctity, listen to the honied words that flow from the pulpit in the sacred house, and every day of their lives brush shoulders with ecclesiasticism, and come in contact with the external facts of religion, and who are not one whit the better for it, than if they had never come in contact there-

The process that is lacking in this case, the absence of the deeper inworking of soul-life that has not been set in motion, they have only viewed the fact as a professor may view a great curiosity, the bones of some extinct animal, and then say, "Ah, dear me, a very curious and interesting creature indeed," and go home and forget all about the subject, and this is verily the way of a number of people;" "religion is a very curious and interesting study you know, but—let us go home to dine!" and the matter all ends. In such cases, the process we have referred to, has not commenced to operate in their nature; they have not seized hold of the vital spirit of the facts of the religion they profess, and it has been so many "dry bones," curious and interesting perhaps, a means of passing a pleasant hour, and bringing you in contact with friends and agreeable acquaintances, and perchance, useful ones too, and there it ends.

Now coming in contact with the spiritual world, through the agency of Spiritualism, is, of course, to the minds of a great many, a coming in contact with glorious possibil ties, the facing of a divine sun, the radiance of which shall bring forth light and healing for all mankind.

How pure in heart, how sound in head, Should be the man whose thoughts would hold

An hour's communion with the dead," sings the poet, and basing upon this supposition, the deduction is often made, that be-cause the Spiritualist has held this "hour's communion with the dead," he must neces-sarily be an embodiment of all the virtues, and a manifestation of all the graces that

appertain to human life. It is, we again re-UTTERLY IRRATIONAL SEQUENCE.

Where does the Spiritualist come from in the first instance? A question we shall take pleasure in answering in a few moments. But here a thought comes to us: plainly, by the framing of the question, there is a possible indication foreshadowed at least, that your belief or practice-perhaps both combined, you will permit us to say-in this world exercises a determined influence not only upon your character here, but your position hereafter, and it certainly is an evidence of your foresight—prescience shall we call it—that you have thus indistinctly grappled with the question, "What has man's present life to do with his position after death?" discarding to a certain extent as it does the supposition that belief entirely rules and governs the question, and we are brought face to face by a species of side issue; of course we must confess, with the problem as to whether conduct affects the hereafter. Might we not suggest, and do no violence to our feelings in suggesting that conduct may be as powerful a factor in the disposal of your fate, as ever faith may me That your life, "the deeds done in the body," may be as powerful an element in your na ture, not only deciding your interior posi-tion here in this world, but exercising very potent influence upon your disposal in the world beyond; that facts and faiths combined, may be more powerful elements in union than perhaps faith alone may be. If this be true, then the suggestion arises, that those who have trusted to faith, but have forgotten the accompanying ingredient, a most essential one, of practice, who have preached, and preached, and preached, and said, "Look at me! how holy I am; listen to advice I give you, my friend; do as I tell you," but who have forgotten to do themselves what they have told other people, who have always found it convenient to leave off at the point where faith ends and practice begins. What an unfortunate position they will be in, in the world to come, if faith is not altogether the element that is required in regard to your disposal hereafter. But we are asked, further, if a Spiritualist coming in contact with Spiritualism, enjoys advantages in this world, and benefits in the world. to come; to prove that proposition, and at the same time to contrast it as virtually the query does, with the fate of those who pro-tess, and follow, we presume, the teachings

of Jesus Christ. Now suppose we take the broad platform that the teachings of any reformer, no mat-ter who, that contain truth in them, which truth is a henefit to mankind, and helps forward the happiness of mankind, the teachings of mankind, the teachings of any re-former that contain truth susceptible of such application, must be of present and immediate benefit to the world at large. Then the natural query arises, are the things that are good for man in this world, bad for man in the world beyond? Are the following of this system of thought, the practice of those this system of thought, the practice of those moral principles that in this world made you virtuous, made you honorable, made you truthful, as the results of practicing them, are these things without any relationship whatever to your conditions hereafter? Are they of no value to you?

"Be so not heavers of the word only, but

"Be ye not hearers of the word only, but doers," sums up the question very clearly, but to make the matter still more precise and definite, we will have to unravel one or two tangled threads, and first of all we are faced with a very patent difficulty; you ask us to contrast the Spiritualists and the Christians, and the assumption inevitably

Spiritualist occupies a superior position hereafter to the Christian, then of course, the Spiritualist has the advantage: if the Christian occupies the superior position, then that person has the advantage, and clearly whichever occupies the best position in the world beyond, as the consequence of their present belief, be it whichever you please, that belief thus affording future happiness, in excess of any other existent system, must of necessity be the best belief for the world at large. But a difficulty in-terposes itself. The popular theology has very discreetly closed the gates of heaven; double locked them, and thrown the away, nay, has even sent its carpenters to plank and nail the holy doorway, and to say plank and nail the holy doorway, and to say that there is no communion between the living and the dead to-day; to say that the divine record of miracles, so-called, is closed, sealed, and put away—it has fulfilled its mission. "There is no communion between the living and the dead," is the statement of popular theology. How, then, can you contrast the condition of the Christian in the world beyond, with the condition of the Spiritualist. What authority have you for framing such a question; what reas. you for framing such a question; what reas-on on your side is there for such framing when by the assumption of popular theology there is no

COMMUNION BETWEEN THE LIVING and the dead, and those Spiritualists who dare to say they hold such communion, are a host of liars, and fanaties, and rogues? They say that it is not true; there is no communion, you can know nothing of the world hereafter until you have died and entered into it, and then you cannot come back and tell your friends. And you ask us to contrast these two opposite forms of faith, in the only and the very place, where of necessity, the issue can alone be fairly and honorably decided. "There is something rotten in the State of Denmark!" if you have so little faith in the dictum of to the despised light for some comfort in dark hours, or else, it may be, that there is a shaking in the dry bones of the theological valley, a warmer breath than has blown there for many a year comes sweeping over the hills of time, the old bones rattle and shake, and the blast blows stronger and warmer, and soul, and nerve, and flesh clothe those osseous remains, and they stand up, these ghosts of forgotten princi ciples, these dead bodies of old truths come back again kindled with the warmer breath of modern thought; they come and stand erect in their own nobility; their eyes are kindled back to life; their hair grows bright and wavy in the sunlight that dawns upon them; their faces are clothed with flesh vital, warm and living; the roseate blush of health spreads over them: they stand erect and defiant upon their feet, and with one loud voice proclaim the dead are not dead; religion ever truly proclaims them living and around you; a cloud of wif nesses encompassing you about continually Well, what say you? Must we perforce join issue with the theologians? You put us in the fix, remember the dilemma is of

your own creation, not ours. The theologian broadly denies the possi bility of communion between the two worlds, and if we say that either Christian or Spiritualist be the happier in the other world, we can only say so upon the real evidence of the man living in that other world, and that you are told, is impossible to attain. If we assert that it is attainable and has been attained, then at once, we are at issue with the theological authorities of the time-not for the first time though, probably not for the last, and being some what used to being at issue with those very respectable and venerable guides of the people, we do not feel particularly timorous about it upon the present occasion. What-ever they have of truth, they are welcome to, and we would not say them nay of it for any consideration. The world wants all the

truth it can have, FROM WHATEVER SOURCE

it may be derived, but whatever of false-hood theology has, whatever of falsehood the world has, theology and the world alike, can well dispense with its presence. Cast it, "Jonah like," overboard, lightening the ship of modern thought, so that it may outlive the storm of doubt and despair. and come safely into the harbor, where the sun shines in glory, and loving hearts and warm hands wait to welcome the voyager from beyond.

Then there is one other little difficulty that we must take. The teachings of Jesus—a very vague phrase indeed—for those teachings have been tortured into the most inexplicable and curious shapes imaginable. In one age they have meant a solemn visage, long drawling speech, slow and stately step, an utter renunciation of all carnal pleasures and enjoyments as sinful beyond conception, a continual crucifixion of the flesh, its appetites and desires. One friend asked us in a query submitted, how we might advise him in the SELECTION OF A WIFE.

Had that friend lived in this very solemi age we are referring to, he would have found selecting a wife not the least of his difficulties; he would have found his behavior to her after she had become his wife, a very serious item in the daily proceedure, for the religion of Jesus had been twisted into the sublime idea that it was wrong for him to kiss his wife on Sunday. In another age, the teachings of Jesus were ings of Jesus can make you good in this

implied is, that there must be some point of contact, or shall we say some points of opposition between these two parties. If the cen edge of the headsman's axe, the ignominious gallows, the painful rack, the varied forms of tyranny and bitter persecution that broke up families, snatched away all the dearest hopes and props of stately houses, grinding kings and princes beneath the ecclesiastical foot, and making the empires of the world tributary to the head of the church, God's vice-regent up-on earth. And the religion of Jesus has been made to supply statements and arguments in precise accordance with the needs and exigencies of the times and places, whose service it was

REQUISITE TO TWIST IT INTO

whatever form or shape should best suit the end to be accomplished, and the religion of Jesus has in consequence fallen with a certain class of people who may not merit even your contempt perhaps, but who nevertheless exist in your midstand if beneath contempt, are certainly not beyond consideration; the religion of Jesus has fallen in the estimation of such people, and they say it is not the religion of Jesus at all, but it is the religion of the priesthood, founded upon their conceptions of what Jesus intended. Who are these contemptible people? Well, they are called atheists today; they were once infidels, thoroughly disreputable people, of course men that decent society would have nothing to do with, but there is one thing we might suggest parenthalically at this resint that here is one thing we might suggest parenthalically at this resint that here is one thing we might suggest parenthalically at this resint that here is one thing we might suggest parenthalically at this resint that here is one thing we might suggest parenthalically at this resint that here is one there is no the properties of the properti society would have nothing to do with, but there is one thing we might suggest paren-thetically at this point: they being facts and very stubborn ones, in the experience of modern thought, that cannot be ex-tinguished, nor the mischief that the prop-agation of their notions will create, be staid and overthrown by turning the social cold-shoulder upon them, and putting them under the ban of social ostracism, it is the very thing to fan the flame, and make it furious, for once let people feel they are martyrs, and sympathizers will inevitably crowd to their standard, who being fired with the zeal of the presumed martyr, will carry the tidings of infidelity abroad, and the flood that you might have stopped with one kindly word, wells up in overmastering power and beats down every barrier set to

arrest its progress. The teachings of Jesus are substantially: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, on earth;" substantially that, and also, "What-ever thou wouldst that others should do to you, do ye also unto them," also, "Love one another," and "Pure religion and undefiled before God, is to visit the widows and fatherless in their affliction, and to keep your-selves unspotted from the world." What have these simple, and because simple, sub-lime maxims to do with the ropes, or stakes, or axes, cruel prison cells, hatred, inhumanity, crafts and ecclesiastical cunning? Or what have all these to do with ecclesiasticism in the pomp of power arrayed in robes of purple? Nothing! But they have to do with every man that is a man, and every woman that is a woman; they strike deep down into the very centre of human nature, and throw out fibres and tendrils, that when properly nourished and trained, will bind the whole human family into one vast brotherhood, and make the world a garden

of Eden in very truth. But, says popular theology, the teachings of Jesus are clear and explicit, "He that believeth on me shall be saved, he that believeth not

SHALL BE DAMNED."

Yes! admit that Jesus said that, and per mit us to add to that admission another fact that is not always considered so much as it might be, "He that believeth on me in my name shall cast out devils." "These signs shall follow them that believe, they shall lay hands upon the sick and they shall recover." You always run for the nearest doctor. "If you drink any deadly thing, it shall not harm you." "You shall dream dreams and see visions;" these are the evidences, the tokens, the proofs that you are all believers. Now we will take the damnatory clause, run the risk of being eternally damned for not believing; lay hands upon the sick and make them recov er, drink poison and get over it, dream dreams, prophesy and interpret tongues, do all these things and then we will succumb and believe you biblical Christians in very truth. But it is convenient not to remember some things occasionally, or if a phrase is unkindly pressed, it is convenient to say, the dispensation of miracles is closed now, there is no need for these things today; God's holy word is a full treasure of all evidences of Christian faith and virtue. We believe that that is all. It may be so, but Jesus is not reported as having said so. "These signs shall follow them that believe;" no qualification of time, place or circumstance, and until you can twist that un-qualified statement into a qualified form, there remains the awkward rock that will either have to be skirted, traversed or confessed as an obstacle that cannot be overcome. But there is no need to press the matter unkindly, and seemingly ungener ously. What we want to make you clearly understand is that the teachings of Jesus, being broad and humanitarian, in favor of right and truth and personal goodness, may be taken as mostacceptable to human needs and requirements, and if, as you will re-member we stated, that which makes man good in this world, will have the additional quality of

INSURING HIM HAPPINESS in the world beyond; then if these teach-

world, they will make you happy in the world beyond. But we are about to make a statement that will seemingly, to some minds at least, take away whatever beauty might have belonged to the words just uttered. We believe the practice of these virtues taught by Jesus will have precisely their legitimate effect, whether a man calls himself a Christian or not. We are often told that a man cannot be a good man, unless he is a Christian? Does the converse hold good, that a man cannot also be a bad man and be a Christian. There are a few of that sort to be found here and there, who steal the livery of heaven to serve the devil with, and make a glory of their servitude; a few who prostitute religion's holy purposes to the baser issues of their mortal lives; a few who use the name of God as a steppingstone to earthly power and circumstances. These are, if you will, the black sheep of the flock; these are, if you choose, those anti-Christian people, that are like ravening wolves dressed in sheep's clothing; but you have them in your midst, and you do not turn them out from your congregations. Behind your hand, and behind their backs you say, "Such an one only goes to church for what he can get out of it." Go up straight, and like a man to a man say the thing to his face; shame him out of this prostit ution of the higher offices of human life to the baser ends of personal aggrandizement; tell him honorably and straightforwardly that he only comes to the Bethel for what he can get out of it, and do not go behind his back and say so. Then you would purge the Christian fold of many a a black sheep, and for very shame sake you might give the influence to many a mind that would bind it truly and honorably to the principles it has so long professed. Taking, then, the teachings of Jesus to be of the kind suggested, but being applicable to everybody, Christian or not, it follows legitimately, that those teachings being useful for this world, making every one who practices them, happy and good, will also have the quality of making them hap-

Now what is the position of the Spirit-nalists? Does he disbelieve in virtue? He would be an arrant ninny if he did. Does he disbelieve in the power of honor? Certainly not! Does he disbelieve that man should render reverence to God in the form of an upright, pure, and noble life! No! Does he believe that God is "Our father?" Does he believe that you should "love one another? Let brotherly love continue, in honor preferring one another? Does in honor preferring one another? Does he believe that, "in my father's house are many mansions?" Does he believe that the Comforter of truth will bless the world, and be an abiding presence? Does he believe in a Christ-principle of di-vinest love, and sweetest truthfulness? Most certainly, he believes in all these things, and his belief is on all fours with the true manly, human interpretation of the teachings of Jesus of Nazareth, and yet we are told that Spiritualists are anti-Christians; that they are people, worse if anything than the atheists or the infidels; we are fold they disbelieve in God, utterly repudiate the scriptures, reject all religious ordinances and observances, are utterly irreligious, dreadful and abominable. How say you? They admit, and none more cheerfully, the essential and vital truth of the principles taught by Jesus, and try as they will and do, to put those teachings into practice in their daily lives; will not those principles be just as effectual in producing happiness for a Spiritualist as they will for any other body, and if they can make the Spiritualist good and happy, and the Spiritualist knows they can, perhaps as well as any, will they not also thave the qualifications belonging to the contract them. tions belonging to them of making him happy and good in the world beyond? The Spiritualist occupies a slightly dif-ferent position from the orthodox Chris-

tian; but the difference, though seemingly slight to some people, is after all a very vital difference. The orthodox Christian (and we must here revert back to the narrow platform of orthodoxy for a moment), has based all his calculations upon one simple fact. If that simple fact is wrong, a bad element in the case, then all the conclusions he has arrived at necessarily suffer. If a premise is incorrect, the sequence will be incorrect also. Now we put it as delicately, yet as plainly as we can, in this sim-ple form—what evidence, acceptable in a court of law, has the Christian, that the faith on which he bases all his hopes, has an actual verification in the reality of the future state? There is the issue. It is no good dodging the question; not the least manner of use m saying that we are talk-ing blasphemy. All this invective is only an exhibition of feeling that would be better suppressed.

It does not amount to the dignity of an argument, not even to the lesser dignity of an answer. The question is, plainly and simply, what evidence to-day can Christendom present, that its cardinal doctrine of immortality is true? There is the point. You may refer us to the traditions of the past. They may be good enough, perfectly admissible evidence; but is that evidence sufficient in quantity or quality? You cannot bring Moses into court you know; you cannot bring Jeremiah and Selomon and the rest of them into court. You cannot bring the apostles into court; you cannot bring these dead heroes, so it is asserted, mark you, to the bar of justice and make them clearly prove they are living and nt dead. You rest your evidence and ground

Continued on Mighth Page.

Progress in the Churches.

BY REV. SAMUEL WATSON.

To the Editor of the Religio-Philosophical Journal: I have read with much interest the extracts you make from the sermon of Rev. Dr. Thomas, D. D., on "Progressive Orthodoxy," in a late JOURNAL. I have been in a position to learn from various sources the progress that is being made by the church in modifying her views of "dogmatic theology." Those angular points which have made so many infidels, are being discarded by many of the thinking part of the clergy of the different churches wherever I have been. I will mention two distinguished ministers, whom I have heard express themselves freely on the subject: Rev. Mr. Briggs, the pastor of the principal Methodist E. Church South, in Galveston, Texas, to a large audience, ridiculed the idea of a personal God. He said this was an age of doubt with ten thousand conflicting opinions. Believe if you can; if you cannot, it makes no difference. While lecturing in Washington, I called to see my old friend, Rev. Dr. Harrison. who has been deeply afflicted by the loss of his wife and daughter. He is the pastor of Mt. Vernon M. E. Church North. He is a progressive man, and said to me: "We must change orthodoxy or we will have none."

I have just been reading in a volume of sermons from a number of Methodist preachers, with whom I have been associated. I make this extract from a sermon by "Rev. H. Pearce Walker, D. D., of the Kentucky Conference," published by the Southern Methodist Publishing House, 1881:

When we survey the Christian world, notwithstanding the points of agreement, it presents a strange clashing and confusion. That great body of Christian professors united in protesting against the corruption and tyranny of Romanism and in giving the Bible to all the families of mankind in their native tongues, is itself split up into manifold, and in many instances antagonistic sects and parties, each perhaps holding some grains of truth covered up in heaps of chaff. To determine the exact proportion of truth and error in each would be difficult—perhaps impossible; not, however, because truth is inscrutable, but because of our partly volitional and partly adventitious limitations.

"Whether this Babel of tongues, and this multiplication of sects be the better or the best state of things in the present condition of the race, judge ye; we shall not undertake to decide this question. Still, may we not be allowed to say that it does not seem to be in accord with the genius of Christianity; nor does it favor the most faithful and efficient use of means for the conversion of mankind? From the first chapter of Genesis to the last sentence of the Apocalypse, the Almighty seems to have contemplated the most perfect unity of the body of Christ; nor shall we ever believe that Christianity is so imperfect or the holy one of Israel so poor in resources as to make error a necessary factor in the success of the gospel scheme. I know the defendant's plea which it is sought to reconcile the existence of some hundreds of separate independent and fragmentary bodies of Christians with the teaching of revelation; but the reasons assigned seem to be purely apologetical rather than necessary and scriptural. It is true that between all these separate organic hodies of professed Christians, claiming to stand on the Bible, there are points of agreement as well as points of disagreement between some morebetween others less. Some forms of Christianity have become quite exclusive, placing all, or nearly all, the other forms quite outside the pale of the Christian religion, while other bodies are latitudinarian, including all forms of professed Christianity as valid, however widely sundered in doctrinal ecclesiastical and practical teaching. At least one of these extremes must be wrong—possibly both. The truth may lie in the mean, with an increasing degree of error upon either side; or it may be, we believe, that there are Christians among them all, even where they belong to false forms of Christianity. Yet none, nor all, of these facts can ever pronounce a single one of these forms to be genuine or justify itslindependent existence. Questions like these can be settled by the living oracles only. However much we may be interested in knowing whether the points of agreement and points of disagreement between the various organic bodies of Christianity, are for the most part essential or non-essential to Christian experience and growth in grace, whether some or many of these bases contain error that may be fatal, or whether most or all of them are to be esteemed as having salt enough to preserve them, are questions of vital importance which we can commend only now to the prayerful study of every soul. But when we approach questions which relate directly to truths essential to salvation the order in which they stand related to each other, and the manner of holding them we are in the presence of vast, of momentous concerns that ought not to be

"The tendency of this age is latitudinarian. A disposition prevails to ignore doctrinal differences as obstructive to improvement in practical godliness, or at least to hold in private and make an outward show of unity in spirit. This is due in part, perhaps, to the record of strait-laced hypocritical orthodoxy of the past, and partly to the republican doctrines that men are not to be proscribed for opinion's sake. The idea is already popular that one has the right to believe what he pleases, that it does not matter what views are held if the life be right."

passed lightly over:

I make the following extract from the Western Methodist, an article by Julien C. Brown, Augusta, Arkansas:

"Dr. Chambers used to say that the labors of our best Greek scholars only put us on a level with the Corinthian shoe-makers, to whom Paul addressed his epistles in their own vernacular. One would guess, therefore, that Dr. Chalmers thought such a thing as progress in theology was not impossible, but, on the contrary, a necessity. If progress is made in scientific discovery, in mechanical ingenuity, in æsthetics, and all departments of knowledge, what reason exists for holding that in theological science alone progress is impossible? It is unjust to regard its career as closed, its advancement perpetually checked, when almost Stygian darkness yet holds dominion over whole books and innumerable texts of holy scripture. The fields of criticism and exegesis are full of richness, and stand waiting for the brave-hearted, dauntless reaper to en-ter and gather wealth in abundance. Truths that will astound and throw men into trances of wonder and rapture yet lie buried beneath the linguistic soil, and if only some bold excavator, with spade in hand, and a competent knowledge of its use, will laboriously and patiently dig, the mine will yield its treasure, to immortalize the finder and bless the world.

"The truth is, dogmatic theology, with its creeds, confessions and articulated systems, must somewhat change. On this earth which God has made, nothing, not even these, reaches eternal fixity, waveless, motionless, calm. There is an iron law of change no less than an iron law of progression, and the theologic dogmas and systems of this nineteenth; century are in the clutches of this inexorable

power as much as the sciolism and science of the age. And if true to themselves these systems must placidly recognize and frankly acknowledge their own limitations, and confess themselves capable of vast improvement. It is a haughty bigotry and an inexcusable arrogance that prompts the holders of any creed or system to affirm the immutability of them, or deny the susceptibility of an improved articulation of them. A moment's considera-tion will convince them, if reasonable, that all these systems are, in a sense, finite productions, collocations of what men suppose are Biblical doctrines, and liable to imperfections of a glaring kind. In the last analysis a creed shows up as the net quotient of a man's logic machine, or, in many instances, a compilation of individual preferences, intellectual biases, and gives not what the Bible teaches, but only what the creed-makers wishes it to teach.

"If man's cravial capacity is double that of the anthropomorphoid ape, and if, as has been asserted, he is 'nearest akin to the eternal, one thing is sure as the fact which Bunker Hill monument commemorates, he cannot formulate a creed from the raw Scripture material which succeeding generations will be unable to improve upon. Intimations of finiteness and suggestions of imperfections will haunt his highest endeavors, as Banquo's choot hauntaid a finite Market by the street of the street hauntaid a finite Market by the street of the street by the street of ghost haunted a timid Macbeth. To be specific and show that progressive changes in the ology have been made, and that, too, for the better, we have only to refer to the Trinitarian doctrines, and how the fathers improved the vague, crude and meagre post-apostolic ideas on that subject. They elucidated, explained and put the doctrine in a shape to quadrate with reason and common sense. And in regard to justification, faith, etc., the reformstion theology was such an advance on the Patristic, the latter now provokes a smile. Recent advances in ethics and ecclesiology, in addition to the general equipoise of Christian doctrine, approaching at times to almost un-animity of belief, prove gratifyingly that we have improved somewhat upon reformation theology even, and hold out the hope that at theology even, and hold out the hope that at no distant day a still newer light will break from God's Word. It must go forward. No reason exists why it should not, but on the contrary weighty reasons exist why it should. Much that is formulated at present is but worthless rubbish, a parasitic fungus and miserable excrescence on the body theologique, which the sooner an iron hand of change and progress shears off the healthier and more robust will the body become ... The ideas respecting future punishment have in late years seen undergoing radical changes, and the new light from time to time; thrown on the over vexed question has rendered dogmatism on that exceedingly precarious, if not hazardous. Absolute certainty and clear noon-tide ideas as to the authoritative Biblical teaching, and the scope which may be allowed it, cannot in the present state of knowledge be attained; and we must await the progress of exegetics, which will unquestionably offer something ere long as much superior to the literal hell of fire as the Kepler theory of the heavens is superior to the babblings of Chaldman stargazers. The mediæval guns of theology, belching forth fire and flame, and threatening the consumption of the wicked in "sulphurous lakes," have been effectually spiked by the modern advancements of scholarly exeget-

It will be seen by these extracts that those ministers who are discovering the signs of the times, are beginning to see that the day of creeds and angular dogmas darkening to our Heavenly Father and injurious to man, must pass away and be numbered at no distant day with many things that live only in the history of the past. A new and higher era is dawning upon the world.

Memphis, Tenn.

SOCIAL SCIENCE PAPERS.

Fatalism In Social Science—Thos. Henry Buckle.

BY REV. WM. TUCKER, D. D.

To the Editor of the Religio-Philosophical Journal. The life and writings of Thos. Henry Buckle by Alfred Henry Huth, which has been re-cently published by Sampson, Low & Co., has thrown much light on the life and character of this remarkable man. It has given us much insight into the circumstances and influences which contributed so much to the growth and development of his peculiar and original views of social progress. "Mr. Huth repre-sents Mr. Buckle's as a dual life; he says the conversations I had with him made me think there were two Buckles; one cold and unfeeling as fate, who invariably took the highest and widest view; to whom the good of the individual was as nothing compared to the good of the mass. This man was heard in the "History of Civilization," and at dinner tables where many people were present. The other Buckle was tender, and capable of feeling every vibration of a little child's heart, selfsacrificing to a degree which he would have blamed in another, and habitually concentrating his great intellect on the consequences of individual acts to the actor. His father was a well to do London merchant, and he was born in November, 1821. His mother, who did so much to make his life pleasant and fruitful, was an extreme Calvinist, who tortured herself with conscientious scruples and fears of the future, a woe-begone religionist, whose delight was to have her boy read the scriptures to her. The effect of this asso ciation was evident in many ways, though it did not present itself in the forms one would naturally expect. Buckle was the Calvin of history, seeking to reduce every event and all action to a universal law of physical neces-

Here we have the genesis of his "History of Civilization," in which he presents so ably his theory of social and historical fatalism. In this work he disregards and ignores the evidence of free personality presented in his own consciousness, and asserts a law of necessity, which is in conflict with all the instincts, intuitions and affections of his own higher and better nature; and this theory which rejects as unreliable and untrustworthy all the evidence derived from the whole moral, spiritual and social side of man's nature, and ignores the very existence of one half the facts of life, is put forth as a true philosophy of man, society and history. His theory rejects the moral nature of man and disregards the evidence of our moral consciousness, moral judgments, moral intuitions and moral convictions of duty, obligation and right.

ty, obligation and right.

In this philosophy there is no place for will, conscience, duty, obligation, righteousness, benevolence, love, sin, shame and remorse; these are all illusions, fantasms and superstitions, and are to have no recognition as data from which we are to draw conclusions in constructing a true philosophy of society, and a true science of history. It is the uncontroverted fact that these construe four-fifths of all the social and historical phenomens of life and enter as elements into all human experience, but they must be rejected in our reasoning, otherwise our method will be unscientific. But the very function of all true science is to

explain phenomena, not to ignore it, and that cannot be a true scientific method which makes the true function of science impossible. The true method of all inductive logic, is not in the effort to demonstrate a theorem, but is an effort to solve a problem. All the facts of life present the problem and the scientific solution is found in the theory or hypothesis which explains and harmonizes all the facts.

Nearly all social facts have in them voluntary, moral, benevolent and spiritual elements as revealed to us by consciousness, intuition and experience; it is, therefore, no explanation of these facts and no solution of the problem they present to deny their moral quality. This the theory of Mr. Buckle does, and it is, therefore, unscientific. One of the objects of a true scientific method is correct classification, but to place all phenomena in the same category and bring it all under the same law, is not classification at all, as it perverts the law of unity by disregarding the law of variety in phenomena. This is the method pursued in the "History of Civilization," and as it defeats one of the most important functions of science, it is not a true scientific method.

We cannot exclude the moral and religious elements from life, because they are founded on man's nature, are revealed in consciousness, evolved in history, live in all thought, move in all emotion, speak in all languages are enacted in all laws, organized in all social institutions, bloom and blossom in all literature, and bear fruit in all civilization. A theory of society that attempts to revolutionize all thought, all emotion, all ethics, all re-ligion, all language, all laws, all political institutions, all social organizations and all literature is impractical, and therefore untrue. This Mr. Buckle's theory of social science does and can never be successfully applied in practical life. Social science is constructive, and not destructive. Its function is to create. and not to destroy-to build up, not to pull down. It is not a science of revolution, but one of conservatism, and no theory of social science is true which is not in harmony with its great creative, constructive and organic function. This is true science which teaches us how to use our inheritance from the past, in building a broader, deeper and higher civilization for the present and the future. The law of inheritance transmits the accumulated wealth, material, intellectual, social, political moral and spiritual of the past to the present and the future generations of the world's population. True social science teaches us how to improve, increase, enlarge this vast inheritance of thoughts, ideas, principles, convictions, customs, laws, institutions, arts, sciences and manufactures, which we have inherited from our fathers. This is conservatism and not radicalism, and in it we have the law of all true social science, as it is the law of all true progress. Camden, Ohio.

Unity of the Spirit.

To the Editor of the Religio-Philosophical Journal: In the records of the mental and spiritual history of mankind a fact of paramount in-terest constantly obtrudes itself. The souls who have been possessed of the largest conceptions in every department of mental activity, the pioneers of thought, the heralds of a new order in the progress of the world, have given evidence of some inspiring force outside of, and above, themselves, beckoning on, guiding, directing and illuminating them. From such illuminated souls imperishable streams have flowed down the long descent of time, gathering volume as they pass through the ages, from the interpretations and applications which each generation finds needful to appropriate truth to its sustenance and growth; a hidden spring, a tiny stream becomes at length a Nilean inundation, fertilizing vast tracts of human understanding and life. Some one affirms that genius is patient industry. It is more than that and inclusive of it. Two distinct factors are always present—the receptive and constructive mind which is a personal possession and inspiration that, as the world suggests, is an inbreathing of some outside influence. This outer influence, this spiritual force, furnishes the material which the constructive faculties work out into ap-

preciable forms and realities. Prominent among the great mediums of spiritual force, are the names of Socrates and Jesus, men too wise for their times, which accused them falsely, condemned and executed them in the same spirit which cast a vote of banishment against Aristides. "We are weary of hearing him called the just." Socrates styles himself a "self-taught philosopher," his poverty excluding him from the higher philosophic schools. He could not have learned in them this truth, which he enforces with abundant logic—"No evil can befall a good man, whether he be alive or dead." That was not the teaching of philosophy or religion 350 B. C., in the city of Athens. Religious observance was founded chiefly on a distrust of the capricious nature of the gods. and philosophy dealt mainly with the phenomena of material nature. Incited by the Delphic oracle, the recognized medium of communication between the seen and the unseen, he devoted the last twenty-five years of his life to the task of convincing his Athenian countrymen that genuine character is the only valuable and permanent possession. He declared himself singled out by the gods to ac-complish a divine purpose. To this task all other interests were sacrificed. With ceaseless insistence and reiteration he affirms the supremacy of virtue, and exhorts the people who gather about him, "Not to let their first thought be about their bodies, or their possessions, nor to care for anything so earnestly as for their souls, how they may attain to the highest virtue," and he determined to pursue this course "even if I have to die for it many times." It is easy to see the identity of thought between these utterances and the more familiar ones, "Take no thought for your bodies," etc., but "seek ye first the kingdom of God and his righteousness," and "He that loseth his life shall find it."

Jesus was not even a self-taught philosopher; he was emphatically unlearned. He gives no evidence of acquaintance with the thought of the wise who preceded him beyond a familiarity with the Hebrew sages and seers, and the conditions of his life preclude the idea that he had any knowledge of the Greek philosopher.

Socrates created a revolution in the intellectual and moral spheres. Cicero says he "called Philosophy from the heavens and compelled her to inquire concerning human life, morals and the good and evil of every nation." He was the first philosopher who turned the attention of the world distinctly to the subject of ethics and human relations; actions and duties attracted his contemplation and discourse. The course he pursued for the instruction of his countrymen in virtue and what constitutes a good life, he insists was enjoined on him by the gods, "both by signs and dreams, and in every way in which the divine will ever imposed any duty on man." From childhood he was guided by a divine voice, a restraining spirit, commonly called his dæmon—the word having only its primitive meaning of a spirit or intermediate agency between gods and men, and containing no

malevolent idea as in modern use. In the Apology he speaks of it as something divine and spiritual, "a voice which from childhood has come to me and which makes itself heard only to turn me back from what I am about to do, but never to impel me forward." His strong persistent nature only required restraining, restricting, to the proper channels, being always ready to press forward in the race. The spirit interfered to deter him from political life and public affairs, "wisely, for I should long ago have perished and thus done no good either to you or to myself. "For," he adds, "there lives not a man who would be safe in honestly opposing you; he therefore who is fighting for the right must, if he would be safe even for a short time, lead a private life, not a public one."

So for twenty-five years he walked about the streets of Athens, discoursing without respect of persons with any one who would either talk or listen, seeking to define and affirming the supremacy of virtue, the value of positive righteousness, until Athens could endure that pure insistent voice no longer, and gave him the hemlock on the plea, not yet worn thread. hare, that he denied the gods of the State. On his trial he insisted that death was not an evil affirming that the spirit who guarded him would show him by some sign or intimation that the course he was pursuing would result in misfortune, if death were really an evil. Socrates suggests Jesus, Plato suggests Paul, Plato interprets Socrates and his far-reaching ingenious intellect involves the grand old moralist in speculation and subtleties his straightforward simplicity would have reject-The simple sincerity of Jesus makes no such claim for himself as was afterward so powerfully urged by the ardent apostle to the Gentiles,

To such as do not apprehend the unity of inspiration, there is a startling resemblance in the lives and identity in the utterances of these great mediums of the spiritual. "Many are the wand-bearers, but few the true Bacchanals," says Socrates, quoting from the mysteries.

"Many are called but few chosen," echoes Jesus.

"There is terrible danger in neglecting the soul," affirms the heathen philosopher. Jesus asks, "What shall it profit aman if he gain the whole world and lose his own soul?"

Socrates asks the Athenians if they are not ashamed to take thought for their possessions that they may be as great as possible, as if they possessed true values, and the later voice affirms that "a man's life consisteth not in the abundance of the things he possesseth." The word of Socrates: "If we would become the field of the God who is perfect we must make ourselves like unto him," bears a striking resemblance to that well known exhortation, "Be ye therefore perfect even as your Father in heaven is perfect."

The more intense and positive forms of expression used by the Jew are due to difference of race and to the less cultivated minds he addressed, but the doctrines of the supremacy of character, the superior value of spiritual possessions and attainments and the eternal and progressive life of the soul are identical with Jew and Greek.

WAYNE.

An Open Letter to Rev. C. C. Caverno.

To the Editor of the Religio-Philosophical Journal:

We have observed in the Chicago Times some report of a lecture on March 7th, entitled "Morals and Spiritualism."

It may well be regarded as an ingenious exhibition of special pleading, displaying considerable ability, but at least an equal amount of ignorance, and what we are tempted to call impertinence, and is evidently an effort to weaken the influence of a "Spiritism" that is throwing (for your purpose) too much light on another about two thousand years old, but of which you prefer to remain a disciple.

Col. Bundy in the Religio Philosophical.
Journal of March 26th, has favored us with a
brief but able review of the conglomerate mass
you have piled together, and that is possibly
about as much attention as your lecture deserves; but as we had it in mind, before
reading the Journal, to address to you a few
criticisms, it may be as well to carry out the
intention.

We will not, however, attempt to wade formally through the mass of mud you have cast up, but only to skip about lightly hither and thither in the most shallow places.

You seem disposed to warn us against the loss of individuality to be produced by "Spiritism;" that "private judgment will go where it has always gone with the sibyl and priest." We are glad you have found out this to have been the world's history; but it makes us

laugh for more reasons than one.

We have known some Spiritualists and if
there be any other tribe that deals more than
they do in private judgment, they must be individualized indeed.

By the way, we think there are a larger proportion of the fraternity, who take an interest in the modern phenomena rather as a help to the attainment of a true philosophy of life—a true knowledge of real spirituality, than there are for the sake of special dealing with spirits as a seven day's wonder. And herein is a point (not even original) of your seeming impertinence, in giving them the name of "Spiritists" instead of Spiritualists as they really are.

Abraham Lincoln was a Spiritualist. Can you think of lack of individuality at the same time with his name? Was there ever a person showed more in all his walks of life? He listened to the counsels of spirits, he gave ear to the advice of men—the high and the low—even to deputations of clergymen, come to tell him what God wanted him to do. He could joke with them also if accounts be true, and relate the boy's story of lacking "mud enough to make a minister."

But he carried the auxious load upon his own shoulders, nevertheless, and his acts were the acts of Abraham Lincoln.

William Lloyd Garrison was a Spiritualist.
Did "Spiritism" destroy the equipoise or
the strong personality of him, who dared to
tell the recreant churches of their "Covenant
with death, and their league with hell?"

The Honorable—the hard handed Joshua R. Giddings, of Ohio, was a Spiritualist, and seemed to retain his strong individuality perfectly in his old age, when we conversed with him.

Many others of this sort of equal note might

be cited, for their name is legion.

Take one more humble instance, your present correspondent. He has been a Spiritualist for twenty-five or more years, and chooses this method of reviewing you, all the better to show that some little personality is left to him also, and that he proposes to speak it plainly after the manner caught from a mother who believed in plain words plainly spok-

Do you care to ask, "and who is he?"

A man that knows no lord and master, but the Infinite Spirit. Will that do for an answer?

The Eastern (was it Persian?) definition teaches that no one has a right to the name of "man" until he has "begotten a son, builded a

house and planted a tree." Well, we have sons filling the part of men in the great drama of life. We have builded many houses, planted many trees. One of the latter now girths ten feet and stands near others, fruit bearers,

hoary with age.

We belong formally to no religious sect—do not even own an Alma Mater. Being a lover of science and wishing to know for ourself, we have measured and "weighed the planets in scales and the sun in a balance." When A. J. Davis or any other seers, ancient or modern, get beyond their depths, or even if a spirit pretends to reveal anything, unfitting to positive science, it goes with us for nought.

We have sounded the depths of space, and can grasp some faint idea of the innumerable worlds, forming homes equally innumerable whereon sentient creatures dwell, and when ever any shallow foolish man, be he a "spiritist" or clergyman, or what not, prates about the infinite God, who came in one of the absurd personalities that churchianity has endowed him with, the "Holy Ghost," and begot an "only son" with a virgin of this small cone of creation—an only son! as the sexual fruit of the God head of this vast cosmos—then what? Our mind simply holds its silent scorn for the intellectuality that can swallow such an absurdity. We hold no man or angel who assumes to do so as the intellectual peer of a person of common sense, however cultured or educated they may otherwise be. Is this a sufficient sample of individuality to content your Reverend sir? If so, it is the result of being one of the sons of the Infinite Spirit free to follow wherever truth leads, and thankful for all the light that can be gotten from any and every source.

One point more at this time. You evidently have a smattering, more or less, of analytical mathematics, and occasionally use it to impress your hearers. For instance, you say "Spiritism' equals fraud plus elements otherwise explicable, plus elements as yet inexplicable;" and then go on to befog the unwary.

Remember that some of your hearers are at home amongst the "equations." We feel like stating an important and pertinent one. Have you read the Calculus and learned that to find the quotient of nothing divided by nothing, as deduced from equations of dependent varying quantities, turnishes the grand penetrating analysis whereby the expert dives into the seemingly incalculable labyrinths of physics and dimensions? If so, well. We will equate the "Spiritism" of the time of Jesus of Nazareth, to whom you refer near the close of your talk, with the "Spiritism" of the present day.

We will allow you the advantage of all you can prove (and that will be nothing) of your claimed co-efficients of superior morality accompanying the one and inferior or minus the other; plus also all you can prove of valuable knowledge elicited from the former minus all deficiency thereof fairly shown, as outcoming from the latter. Then let you differentiate and seek the limiting ratio between the independent variable, the modern phenomena, and the value of the dependent variable old time "Spiritism." Every stab you give the "Spiritism" of the present, strikes to the heart your cherished "Spiritism" of the past and as you sink the modern in value, so sinks the equated value of the former.

The shadowy myths of Adam and Eve's fall in the Garden—the flood of Noah—the God engraven tablets of stone, have all, all! been eliminated from the equation. Science, history, Bible revision, etc., are tearing off with a tempest blast, the rotten garments of your cherished idols. You are driven to the naked issue. Death to modern "Spiritism," is death to all "Spiritism" of the past, and the value of that "nothing divided by nothing,"—the limiting ratio of the equation you have yourself provoked, is the ratio of equality.

So, therefore, you had better heware how you "darken counsel by words without knowledge," and join heartily with the many earnest seekers in helping to separate the wheat from the chaff, so as to save the Spiritualists of the world from utter wreck in the minds of this materialistic generation. Perhaps more anon, more closely devoted to special points.

A. SPIRITUALIST.

Mrs. E. L. Saxon at St. Louis.

The Western Light reports an able address of Mrs. Saxon, at Mercantile Library Hall, before the Woman Suffrage Association, of St. Louis, from which we extract:

Mrs. Saxon occupied about an hour, and was listened to with close attention. She talked fluently and well, and was perfect mistress of her subject. She continued by stating that the cause of the downfall of all republics was the false education of women. If women were properly educated free government would be permanent and the human race made better

Women were for a long time treated as inferior beings in Europe, and it was not until the time of Elizabeth that a woman in England was permitted to read the Bible. A better era has dawned, and the good work will progress until woman attains her proper place as the equal of man. Men still persist in treating women as inferiors. They pay her more for her virtue than for her labor. The world is growing better, however, and considerable progress has been made in this country....

She apoke of the efforts of Mrs. Dix to reform the discipline of prisons, and urged the necessity of separate prisons for women: It is better to prevent women from falling than to rescue them after they have fallen. Her experience convinced her that it was almost impossible to reclaim the fallen. The charitable enterprises of the world are falling into the hands of the women. If a repentant female sinner is fit for the place in heaven, she is fit to associate with the good men of the earth.

Mrs. Governor Wallace, of Indianapolis was commended as a woman of dignity and worth. Her mission is to alleviate the misery of the wretched outcast. There is no place on earth where she fears to set her foot when a fallen creature can be benefited.

Man's Best Guide.

History teems with examples of the foundation of sects, churches and parties by persons who, like ourselves, have launched new ideas. Let those who would be apostles and write infallible revelations do so, we have no new church but only an old truth to commend to the world. Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self—his own prophet, apostle, priest, king and savior. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.—The Theosophist, Bombay, India.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Bousehold.

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

Oh, Light, so white and pure, Oft clouded and yet sure! Oh, inner radiance of the heart, That drawest all men, whatsoe'er thou art! Spring of the soul, that dost remove Winter with rays of love, And dost dispel of Thy far-working might The clouds of Ill and Night, For every soul which cometh to the earth; That beamest on us at our birth, And paling somewhat in life's grosser day,
Lightest, a pillar of fire, our evening way;
What matter by what name
We call Thee?—still art Thou the same,
God, call we Thee, or Good,—still through the strife
Unchangeable alone, of all our changeful life,
With awe-struck souls we seek Thee, we adore
Thy greatness ever more and more. Thy greatness ever more and more, We turn to thee with worship, till at last, Our journey well-nigh past, When now our day of life draws to its end,

Looking, with less of awe and more of love, To Thy high throne above,

We see no dazzling brightness as of old,

No kingly splendors cold, But the sweet presence of a heavenly friend. [L. Morris. In this sweet presence, those who are separated find a common ground of meeting and affection: This, and this only, makes friendship possible,—makes it as real and enduring as the power of the lodestone.

Breathing the same atmosphere of warmth, light and religious inspiration, in our better moods, we frequently find our kin, not among our relatives and neighbors, but afar off, with half the diameter of the globe between.

The editor of this column has received letters from many whom she has never met, and may never meet, this side the land of souls, save as we find a common home in "that Unity, that Over-soul, within which every man's particular being is concerned and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that over-powering reality, which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character and not his tongue, and which evermore tends to pass into our thought and hand, and become wisdom and virtue and power and beauty."

Among letters from the personally known and unknown, are passages of general interest. from which the following are taken:

From a Nile traveller we have a glimpse of the belief of the Egyptians in the return of the Immortals, as they term their ancestors. "We had somewhere a great storm on Wednesday; there were a few drops of rain, and the sun could hardly find its way through the consequent fog of sand and vapor. At eventide Prof. B—— came back from Karnak, and we sat for an hour while the sun went down and the moon and her attending planets came out over the storied mountain. The Arabs brought their best things to show, and the Professor related how they tell yet that sometimes an Arab goes alone to the lake by the temple of Amon at Karnak, and there he sees the golden dahabicych (boat) making the circuit of the lake, and by and by it stops and throws out gold which one may pick up as long as one likes. But one never does, because one always speaks, it is so beautiful; and an uttered word makes all vanish. What a strange survival from the old faith when the gilded bark of Ammon, so often described and pictured to us, floated over these same waters, then reflecting the gorgeous piles whose ruins now amaze us. The Professor pro-nounced genuine a scarabei I had doubted of a king who ruled at Thebes while the Ptolmys held lower Egypt, a king known, except for this scarabei, only by deeds and contracts dated in his time. It is exquisitely cut, like a Greek intaglio. I will try to seal this letter with it."

A reader of the JOURNAL writes thus about Berlin: "There is so much to be said about this grand capital of Prussia, that I am at a loss to know what to select for you. The streets are wide and clean, the buildings strong, grand and perfect works of architecture. The city is nearly the size of New York, but is built to endure forever. The area of the town is twenty-three square miles. The statues in public squares and arcades are all the works of masterly hands, that of Frederick the Great is reputed the greatest in Europe. I am compelled to admit that the city is unequalled in grandeur, though there is little show and no display. The palaces are not nearly as fine or beautiful as those of Italy, but they are more favorably situated. The museums, public buildings and theatres are of distinct schools of architecture. In art, all that money can buy is and will be in the galleries; the Egyptian museum is the best in the world out of Egypt. There is also in the hall of statuary plaster casts of all the best things in the world, and one thousand Roman marbles, some of them of great merit. But modern art flourishes as in no other place, and finds patrons in the Kaiser, the Empress and the Crown Prince and Princess (Victoria's daughter), and the modern gallery has no equal. We have been to the Emperor's Palace, and see that he is not very luxurious in his style of living. One thing was pleasant to observe; the gifts made to the royal family, both great and small, are in the rooms which they occupy daily, on tables, chairs, sofas, and often on the floor. Even the Kaiser's private table was so overloaded with them that there was scarcely space for his writing materials..... I cannot come into anything like real fellowship with the Prussians vet. We have at this hotel many who represent the better class of the country, Prince Metternich and others of equal fame. They look and act like types of a noble manhood. Their wives, mothers, daughters and sisters are refined and often beautiful, and I do feel womanly kinship with them. The educated noble women of Prussia are far more practical and intelligent in their charities, than are the rich women of our own country. The daughters of ordinary Professors of Colleges and Universities seldom marry. They have no dot and are too well educated and have associated with too intelligent men to feel inclined to marry below them. And so, if a woman of brains has no money, she must marry a fool or remain single. About the same position is occupied by the poor Professor. He finds his wife among the daughters of the prosperous tradesmen, a girl with some money and a fair education. She manages the household and leaves her husband to his books. I told a learned man, who put this matter before me as I have written it, not long since, that there was but one course for them to pursue with their daughters. Educate them for professors and set them to lecturing. Gradually set their feet into fresher, broader avenues, and all Germany shall straightway march along with the genius of the age, as they become emancipated from those iron restrictions, which, while fettering women, dwarf the better natures of men."

Our readers will remember that on Feb. 5th the Woman's column was headed with a poem styled "The Bride of the Celestial," (republished from a former issue of the Journal) beginning"Adown the archway of the azure air."

Of the authorship nothing was known, save that it was an inspiration of "Rubina." Since then the writer has been made known, though she still craves the privacy of a loving home. We cannot forbear penning our friends some extracts from one of Rubina's letters, as a beautiful illustration of what sweet blossoms may open, in the good time coming, from happy marriages and harmonious home life. Inspiration flows as naturally, freshly and freely as an upspringing fountain, "bubbling up from a full heart," in such a case. Such marriages are not the results of chance, they are based on the harmony of the individual. Rubina's history of the poem adds to its beauty and interest. She says:

"I have thought, perhaps it might not be uninteresting to you to know that the author of the 'Bride of the Celestial' is a Western maid, scarcely out of her teens. I thank you for your appreciation of my simple rhymes. I dare not yet aspire to the lofty title of poet. Born and reared in the most perfect atmosphere of love and harmony, surrounded by the loveliest of Nature's beauties, particularly blest,...how could I help the song flow that bubbles up from so full a heart?

"The poem, Bride of the Celestial, was written for a dear friend who had lost her husband-one of Nature's noblemen, and who seemed inconsolable. My regard for him and my love and sympathy for her, helped to bring him in rapport with me, and with his spirits' aid, I produced the poem. The result was more than I had hoped, in leading her up out of the depths of despair into the purer and more wholesome atmosphere of resignation, if not consolation, and the great soul that had been fettered and tramelled by her changing despairing agony, was made free to go on with its development. He was a grand man, always doing good when in the flesh, and the above is evidence that neither the will nor the power were forfeited in the transition. O if the spiritually blind and needy could only be made to realize that death does not change us, does not make us less or more than ourselves, only as it grants the unfettered wings of freedom-great, free, rushing freedom, to the aspiring, outreaching soul, and places within its reach the accourrements essential to progressive growth! Thank heaven for one thing! Those usually most intensely acute to suffering, are the most sensitive and receptive to spiritual strength and consolation. If they be not-God help them!"

The last extract is from one well-known and loved by many of the Journal's readers -one whose life is a perpetual example and benediction to all who aspire to the culture of the soul-the harmonious development of the individual. Her precious, only daughter -a softened likeness of the mother-passed to the higher life some years since, leaving four little ones to the care of their father and our friend. In a letter just written upon a sacred anniversary in the life that was so suddenly translated, occur the following soulfull lines:

"My love, my love, if but I might behold thee!
If I might hear thy footfall lingering near,
If but these weary arms might now enfold thee,
As once they held thee, innocent and dear, The long, long way would be less dark and lonely While I am climbing to thy bright abode: The stars would shine with warmer beam, if only My hand might reach to thine along the road."

Book Notices.

CHRIST'S WORDS—as Related to Science, Law, Government, History, Philosophy, Religion and Universal Human Experience. By Prof. J. B. Turner, Jacksonville, Blinois. Published by Rokker, Springfield, Ill. 8 vo., 425 pages. Price, ligio-Philosophical Publishing House, Chicago,

This work, which has already been briefly noticed in the Journal, is one of the marvels in theological literature. Its author is a man now seventy-five years of age, hale and vigorous in mind and body, who, in company with Edward Beecher and Professors Sturtevant Post and Adams, founded the Illinois College at Jacksonville. Turner was one of the first Board of Professors and was a giant among giants there, as he has been wherever, in his long, eventful life, he has moved. He was not there many years before he discovered that the straight-jacket of orthodoxy, as it was understood at that day, was unsuited to his intellectual limbs and left the institution for the more congenial pursuit of literature, agriculture and horticulture. It is to him this State is indebted for its Osage hedges and the country for valuable helps in industrial education, as well as much advancement in horti-culture. His hand and his pen for many years have been very prolific and his lectures frequent. The absorbing and crowning work of his life has been the giving to the world in a condensed and readable form, his idea of the real religion as taught by Jesus of Nazareth, personally. He has done this and done it well in this book. He aims to take the words of Jesus in their most obvious commonsense interpretation, irrespective of all commentators, from Paul down, as well as of any other authority, reason or theology. He claims, and we think demonstrates, that Jesus preached fully his own gospel just as he meant it should stand, and he gave to no man any authority to preach any thing else, or more than what they "had seen and heard from him," or what "he had taught them." He claims that Jesus's explicit words forever preclude the possibility of making any scheme of abstract theology any part of his gospel, and that all future believers have as great power and privileges as it is possible for any apostles or others to have under it or them His book also aims to show that, from out of all his manifold thoughts and teachings, Jesus selected (just as our creed-makers have done out of theirs) such thoughts, principles and doctrines as he deemed essential, vital and fundamental to his "gospel," to "Christian fel-lowship" and "salvation." This, Prof. Turner argues, forever precludes any attempt to formulate any other creed as being essential, either to "salvation" or Christian communion. insists that the records show that Jesus authorized or endorsed no book or books, as a whole, whether they were written before or

Another peculiar feature is, that this book after his day, and that beyond the report of his authorized apostles, concerning his acts and words, (say Matthew, John and Peter,) there cannot be even a pretence of authority found given to any "inspired" book beyond the authority of any and every good book from whatever source.

This book is probably the first ever written with a view of helping the reader to a thorough analysis and discrimination of Jesus's words on the basis of exclusively his own definitions and limitations, without bias from any other source than a firm faith in Jesus and his every word, and would seem to deserve the careful attention of both believers and opposers, on this ground if on no other. That there is in it somewhat with which

Spiritualism antagonizes and which Spiritual ism effectually contradicts, is palpable. But with the honesty of purpose and sincerity of the author, his evident aim and desire fairly to state and argue his case, Spiritualism has no feud or hostility.

Prof. Turner evidently regards Jesus as in. fallible, and many books on the evidences of Christianity as evasive and unsatisfactory. Evasion is a charge which certainly cannot be brought against his own work. Cromwell himself was not more outspoken. It is a sign of the times when a believer in the religion of Christianity can free himself from the trammels of sectarianism so far as to write a forcible, earnest, honest book, based upon these in terrogatories of the opening chapter:

"Shall we use the collection of books called the Bible as our ecclesiastical fetich, or as our spiritual help? If in half a century our national constitution, written in our native tongue, consecrated to the broadest liberty, could be perverted, so that union, fraternity and justice were synonymous with the right of domination of white men over colored men; and if our legislatures, our courts, our army and navy, our literature, schools and churches, our very psalms and prayers could be marshaled and used for the defence of one of the most infamous forms of slavery the world has ever seen, what may not have been done, during the ages of barbaric ignorance, with the records of the Bible existing only in manuscript, and written in dead Hebrew and Greek? What Christ actually said may be one thing; what the world has been catechised or thumb-screwed into the belief that he said, may be quite another."

This work will commend itself to all unbiased minds as an intelligent and intelligible exposition of the religion of Jesus of Nazareth.

MAN AND HIS DESTINY, ACCORDING TO the teachings of Philosophy and Revelation. By Joel Tiffany. G. H. Ellis, Boston, publisher. Sold by Colgrove Co., Chicago, price \$1.50.

The author was well-known among Spiritualists twenty years ago, as publisher of Tif-fany's Magazine and as a speaker at their meetings. He is also known as an author of some law-books and as a lawyer. This work is an argument for a spiritual philosophy. The preface savs:

"I have stated certain facts, and suggested certain methods of considering them, which I deem important as aids to the recognition of that presence and power which fills and con-trols the universe," and he then aims to show the purpose of this Power to be the production of beings, who "shall embrace in form, function and condition, all that pertains to the material and spiritual universe," and so be true sons of the divine. He shows no antagonism to the usual Bible views, but uses the Scripture to sustain his argument. In the closing chapters he reaches the conclusion that angels were once human beings, and can and do, now as of old, aid us and even approach us—the ground substantially of the Spiritualist—although Spiritualism is not treated on, under that name. The work has much valuable thought and suggestion, marred sometimes by a tendency to verbosity which would seem pompous in a weak man and is no help to a man of as, much strength and ability as this writer. In these agnostic and materialistic days, this statement of the supremacy of spirit and intelligence, is timely and well.

BELIEF IN GOD. Some Theistic problems examined, and an Address on the Intellectual basis of Truth. By M. J. Savage, Boston. G. H. Ellis, Boston, publisher. Sold by Colgrove Book Co., Chicago. Price, \$1.00.

A brave effort of a strong man to look the doubts of our day squarely in the face, and see if they can stand the scrutiny. He is too manly to abuse materialists, or to call honest atheists hard names, but aims to show, by rational thought touching man and his relations and surroundings, that Deity is, and must be, in ingweiling and innnite intelligence. Mr. Savage is a warm admirer of Herbert Spencer. and is a man intellectual rather than intuitive, and so is stronger in logic than in the spirit-

ual or more interior ideals. We are tempted to quote him, but space forbids, and to begin were easier than to end. More spiritual insight and a comprehension of the spiritual philosophy, would give his thought added depth and completeness, but his excellencies are great and the book is one to be read, and the reading of which will feed and enlarge the mind. It is made up of discourses in his Boston Unitarian pulpit.

THE DIET CURE. An Essay on the Relations of Food and Drink to Health, Disease and Cure. By T. L. Nichols, M. D., England. M. L. Hol-brook & Co., New York, publishers.

Dr. Nichols is an American, but now manages with his wife, a water cure at Malvern, near London. He is a writer of ability, and his medical and hygienic experience has been large, so that this book has valuable suggestions, based on the theory that vegetables and fruits are man's most natural food. Twentyfive years ago he and Mary Gove Nichols advocated social ideas of which Woodhullism was but a clumsy rehash: then they were in the Catholic church, and Dr. Nichols seems. of late, to affiliate with the British Spiritual-

MOTHER SHIPTON INVESTIGATED. By W. H. Harrison, London, Eng. Price one shilling. Our friend Harrison, the well-known Enclish editor of the Spiritualist, sends us a nice little brochure in the shape of a neat book about Mother Shipton, who prophesied the end of the world in 1881; said prophecy being 400 years old. Mr. Harrison has delved into old records, tells how Mother Shipton was the Devil's imp, with fearful power and hideous ugliness, and packs into sixty pages a deal of old time story, quaint and fantastic

HENDERSON'S HAND BOOK OF PLANTS. By Peter Henderson, author of "Gardening for Profit," etc. P. Henderson & Co., 35 Cortlandt Street, New York, publishers.

This is more than a nursery catalogue. It is a handsome folio of 400 pages, with an alphabetical dictionary of plants, botanic and common names, properties, modes of culture, locality, etc.,—embracing flowers too. Also a Glossary of botanic and technical terms, and horticultural terms and practices; really a valuable book in which a great deal of use ful matter is put in a condensed yet clear form,

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Magazines for April not before Mentioned.

The Medical Tribune. (Nickles Publishing Co., New York) Contents: Observations on the Anatomy and Physiology of the Heart; Micropathy; United States Medical College; Nocturnal and Diurnal Nightmare; Mangifera Indica; A Case in Practice; Hypodermic Injection of Veratrum Viride in Puerperal Convulsions; Amblyopia Treated with Cereus Bonplandii; The Mirror.

Magazines for May just Received.

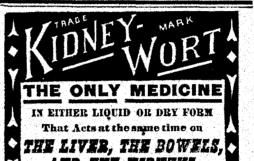
St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece; The Sister Months; Pippo's Ransom; Ye Joyful Owl: The Bottomless Black Pond; Some Day; My Great-Grandmother; The Royal Stag; Babel; Mary, Queen of Scots; Too hot to be a Temptation On a Grindstone; Dora and her Kitten; "] Wonder what made Robin Sad;" A Chapter on Soap-bubbles; John; Phaeton Rogers; The Shining Days of May: The Rat's Happy Dream; The Prince of the Birds; In Nature's Wonderland; "There was a small servant called Kate;" How Polly went to the May-party; Waifs from the Gulf-stream: The King and the Clown; Stories of Art and Artists; Saltillo Boys; Head-dresses of Animals; Dandelion; For very Little Folk; Jack-in-the Pulpit; The Letter-Box; The Riddle Box.

The Eclectic Magazine. (E. R. Pelton, New York.) Contents: On the Study of History: Lord Campbell's Memoirs; Tennyson and Musset; Another World Down Here: A Son of the New Time; Wind Fantasies; The Rationale of Free Public Libraries; On Some of Shakespeare's Female Characters; Misfortunes in Metaphor; Helen in the Wood; John Henry Newman; On the Moral Character of Man; Kith and Kin; Natural History Notes; Carlyle; Reminiscences; Retrospect; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece; An Old Law; A King's Bed; Birdies Three; To-Day; Henri-etta's Heroism; On Moving Day; Master Sweet Tooth; Rocky Fork; The Woes of Sqeedunk; The Owls' Tea Party; Some Queer Americans; Cousin Sallie's Wedding Slippers; The Mother Apple Blossom; The Story of Honor Bright; Cash-Prize Offer; Borrowed Plumes; Hearts of Gold; The Story of a Good Little Mother; An Evening with Columbus; Polly Cologne; Tangles; Music; Supplement.

Psychische Studien. (Oswald Mutze Leipzig. Germany.) A Magazine devoted to the Spiritual Philosophy, with able contributors. The Nursery. (Nursery Publishing Co., Boston, Mass.) A Monthly Magazine for the Youngest Readers.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) An Illustrated Magazine for Little People.



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Psychologic Laws-The Human Will.

Why the contagion of courage or cowardice that we sometimes see? How is it that the coolness or heroism of one person keeps a crowd self-possessed in danger or brave to face foes? By what magic is the mere presence of a great captain, physically not so strong as many a private in the ranks, equal to half his army and able to pluck victory from defeat? These facts are known and felt everywhere. Walter Scott, in the "Lady of the Lake," makes the Highland clansmen say of Roderick Dhu:

"One blast upon his bugle horn

Were worth a thousand men." The famous poem of Sheridan's ride tells how the Union army on the Shenandoah, with "Sheridan twenty miles away," was broken and discouraged, on the verge of being routed by its Confederate opponents. but two hours later the clatter of a horse's hoofs and the sight of one man steeled every heart and nerved every arm, and the old flag moved forward in triumph. The marvels of magicians and the tricks of jugglers are poor and clumsy compared with these things. This contagion of heroism is the wonder and the hope of the world! Heroism is moral and spiritual health. Ingersoll asks: "Why did not God make health catching as well as disease?" The question is shallow in view of the world's history, for our progress in reform and humanity and civilization shows that health is the stronger contagion. Were it not, this brave old world would go back.

How maryellous is moral heroism! One poor monk in a German convent made all Europe shake by the spiritual power of his personality, and all the poor white-faced priests could do was to say that Luther was a child of Satan. Through all the ages has lasted, and still lasts, the long line of moral heroes, healthful, strong and inspired, whose health is the healing of the nations, destroying old wrongs, giving light in place of darkness, and sweeping over the earth with a contagious power such as no lie of priest or tyrant ever had. But this psychological power works both ways, down as well as up, into the pit of darkness as well as toward the heavenly light. It uses all manner of deceit, of pious pretence and affected love of justice and freedom. Lowell

> "Let us call tyrants Tyranys; for a lie May skulk for ages underneath the cloak Of some fair-seeming name."

We must fully understand this human power for good and for evil, contagious both ways, and so guard against the evil more carefully than against small-pox or any pestilence, and be open to the good as we open our windows to the pure breeze or the healthful sunshine. When a tempest is coming the weather-bureau of Washington gives warning, and all along the lakes danger signals stand in sight at the ports. When a temptation to evil or weakness, or a sweep of psychological power from a mischievous or vicious crowd is coming; let the will set up danger-signals at every avenue of the senses and passions in us, that we may be ready to guard against and baffle the storm.

We heard George C. Miln, in Collyer's pulpit in this city, make a beautiful and striking illustration of this mood of spiritual readiness to resist temptation. He

"You put down your coat by your faithful watch-dog, and say to him, 'Watch it.'
He lies down near by, his head between his paws, and his eyes almost closed as if

on the verge of sleep. An innocent child may play about him unharmed and apparently unnoticed, but let a man reach out toward that coat and the open eyes flash, the warning growl is heard and the ready sentinel springs to his feet, never too late to guard his trust. So let it be with the will of man, ever watchful against evil, ever kindly to good."

To obey these spiritual laws, to know these psychological powers and faculties, and so be strong and true, is the duty of every Spiritualist, the practical end and issue of his knowledge and thought of his relations to men and angels.

A paragraph in a city newspaper has call

ed out these suggestions: "Crowds of men will do what the individuals comprising such crowd would shrink from. It is the same with crowds of ani-mals. The papers are just printing accounts of the doings of a pack of hounds in the South, which escaped and ravaged the country about, actually attacking a horseman in their foray. The animals were well drilled, and not one of them would have been guilty of such an attack by himself. The brute in man is to be seen in divers ways. A dog, or rooster, or prize fight brings it out conspicuously. It appears sometimes in even a worse light and with smaller reason, and this seems to have been the case Saturday evening during the snow-blockade At Robey street, as the story is reported, there was a number of street cars stuck fast in the snow, loaded with anxious passengers, men and women. Efforts were being made to extricate the cars, when a crowd gathered. Snow-balls were thrown, and finally, as the crowd of onlookers increased, the missiles multiplied. At last the air was filled with them, windows in the cars were broken, and the passengers endangered. Finally the crowd actually attempted to overturn the cars, loaded as tey were with passengers, and which, had they succeeded, would probably have seriously injured many of the occupants. The latter were thus forced to emerge from the

of arrests were made."

These thoughtless crowds had no education of the will, no knowledge of psychological laws and powers, and so they were swept into folly and cruelty. In such emergencies the wise man or woman is self-poised, and stands firm while others are swept off. There can be no true and complete psychology without the spiritual philosophy.

cars into the driving storm, and were then

mercilessly pelted with icy balls. Finally

the police were summoned, and a number

losophy.

Evangelical preachers babble about "the blood of Jesus," and men of business get swallowed up in outward things, good as means, but worthless as ends of life. Out of Spiritualism must come the needed knowledge of the inner-life of man.

Quarrels Among the Brethren.

The Congregational Churches of Mifflin and Lost Creek, in Pennsylvania, are in the meshes of the law. Brotherly unity is claimed by certain admirers and boasters of Christianity to be the exclusive property of that body of worshipers. These two congregations having united for strength under the title of Cedar Spring, though with two church buildings, were to have a common preacher. Lost Creek Congregation has brought suit in equity, complaining that the Miflin people had called a preacher without consulting them. The dispute has been in court since 1877, and it is now decided that the pulpits of both buildings, are vacant and no one must preach in either unless chosen according to the charter of "Spring Creek," or sent by the Presbytery of the region. The court says it is not possible its suggestion of compromise would be regarded.

Hindooism, Theosophism and Missionaryism,

G. W. Seller, missionary, writes in the New York Observer that one Nana Walsleker, of Bombay, a native of India and "a zealous idolator," began to lose faith in "Hindooism," and after a visit of two years in England, during which he became acquainted with Theodore Parker's writings and with several "Christian" families, returned to Bombay. Here, according to the missionary Seller, he visited Blavatsky & Co., who failed to satisfy him that Christianity was false, as he hoped they would because, according to Seller again, they were known to be haters of Christianity. Thus failing, he joined the missionary's band and became "a Christian." Seller makes Madame Blavatsky's answers to the unfortunate or fortunate Walsleka responsible for the loss to Hindooism.

Spirit Photographs.

C. D. Pratt of South Weymouth, Mass here for a time with a daughter, tells us of a spirit-photograph they had at Mumlers, in Boston, some years ago, himself and his daughter Ellen present when it was taken. The photograph was an excellent likeness of Edna, a colored girl long in their family, and much thought of for her kindness in sickness and integrity at all times. The daughter recognized it as soon as the artist's "negative" was shown. A chenile headnet given Edna by that daughter, was seen as she wore it. Edna's brother also recognized the likeness,notknowing whom it was thought to be. There was no likeness of her in existence, and Mumler knew nothing of

It is said Henry Ward Beecher stated that if Paul should see himself as he is in the hands of Augustine, Hodge and others of that sort, he would exclaim, "O wretched man that I am, who shall deliver me from the body of this death." Whereupon the religious department of the New York Observer says: "Yes, yes; but if Paul should see himself as he is in the hands of Mr. Beecher, what would he say?" Don't quarrel among yourselves, gentlemen, is our advice to all these sarcastic gentlemen, these teachers of religion."

Paving the Way for Spiritualism—Rev. Dr. Storrs of Brooklyn on the Supernatural.

Dr. Richard S. Storrs, D. D., recently delivered a lecture in New York before the "N. Y. Association of Science and Art." (our old friend Irenaus S. Prime presiding) on "The Recognition of the Supernatural in Letters and in Life." To the practical mind of a Spiritualist he darkened counsel by a multitude of painting-words. Wordiness made his argument trashy and weak, in view of the facts and phenomena of Spiritualism which now cover the globe and which his discourse ignored. The four basic assertions, however, which he laid down as a foundation for his lecture, we take no exception to but approve them. They were:

1. That the recognition of spheres of being above oursense, is quite indispensible to whatever is noblest in thought and life

2. Native to the mind appears to be the imbedded impression of something transcending the reach of that which we call nature—of realms of existence surpassing sight, yet of substantive verity.

3. The religions of the world have sprung from instinctive aspirations of the soul, however they have been used by craft and ambition.

4. If this instinct, so general, is not a real one, or, if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer anything, with confidence, from the mental constitution of man.

To these four basic propositions of Dr. Storrs, we say again, we take no exceptions. On the contrary we approve of and endorse them. For thirty-three years modern Spiritualism has persistently urged them upon public attention and backed them up by powerful and convincing demonstrations of a thoroughly scientific nature. For thirty-three years has the pulpit, whether actuated by "craft or ambition," we will not decide, opposed and denounced them as the doctrines of Spiritualism and of the devil.

We are happy to see that the day of scoffing at the teachings of Spiritualism, is passing away. To Dr. Storrs we say, "God speed you in this work. Preach those four doctrines in your church at Brooklyn. You are paving the way for Spiritualism."

Mr. Bradlaugh presented himself at the desk of the Speaker of the House of Commons a few days ago, and offered to take the customary oath. Sir Stafford Northcote objected and Mr. Bradlaugh was ordered to withdraw. Sir Stafford Northcote then moved that Bradlaugh be not permitted to take the oath, as owing to his peculiar religious principles the oath would not be binding on his conscience. Mr. Gladstone, Mr. Bright and Mr. Labouchere supoath and his seat, and Bradlaugh declared that he would consider the oath binding on his conscience. Northcote's motion was put and carried by a vote of 208 to 175, and the Tories cheered enthusiastically. It was their first triumph in the House since the general election. The matter does not end, however. Bradlaugh will present himself at the Speaker's desk again and the fight will be renewed. In the meantime an effort will be made to rally the Liberals to support Bradlaugh's claim. Northcote and the Tories seem resolved to make the matter a party issue.

The New York Observer quotes and endorses the Christian Advocate as saying:

"The Thirty-third Anniversary of Moddern Spiritualism was clebrated on April 1st. If ever there was a proper correspondent between a date and a thing it is the celebration of the birth of the most insinuating, yet the most absurd and demoralizing, superstition on the first of April. They claim that 5,000,000 have been fooled by it. But their statistics are as mythical as their other appeals to credulity. The real description of it is infidelity with a ghost in it."

The editors of those two newspapers, the Observer and the Advocate, should write that out in full and sign their full names to it, and hand it down to their posterity. Of all the people who have been fooled by Spiritualism, their posterity would learn to rank them as among the chiefest. Spirit communion is destined to be of universal recognition.

W. H. Holsington, "the blind preacher. (formerly a Congregational clergyman, but who has been almost deprived of sight for thirty years), and his wife spent an hour at this office lately, renewing a pleasant acquaintance. Mr. H. has lectured on Ancient Egypt for some years, being thoroughly versed in the lore, and familiar with the descriptions of the temples and other antiquities, of the land of the Nile, his family having read extensively to him. He tells us that his idea now is, to add to his descriptions of Egypt some views of the occult science of Egypt and Hindoostan, the mystic lore of the dim past in which he is greatly interested. He is a man of generous views and excellent spirit.

Paul Dillingham of West Pawlet, Vt., writes: "Dr. G. H. Geer of Battle Creek, Mich., delivered three lectures here on the 19th, 20th and 21st ult. He is an eloquent and logical speaker and has a very pleasant way of presenting the spiritualistic philos-

It has been discovered that a domestic at Middlesex, Pa., named Hattie Mosley, was recently buried alive. The agony she endured was plainly depicted on her face.

The Bible-Temperance-Common Sense.

The editor of the Signal, the wide awake temperance paper of this city,asks for some rational construction of such tangled Bible texts as the following:

"Wine is a mocker," but "The heavens shall drop down new wine." "Look not upon it," and yet, "Drink, yea, drink abundantly, O my beloved. "Look not upon it," yet "Thou mayst gather in thy wine" and "Thy presses shall burst out with new wine," "that biteth like a serpent and stingeth like an adder."

The implication is that nothing but the two-wine theory will release one from the tangle. But is it not as rational to suppose two kinds of writers as two kinds of wine. It is a pity to load down the temperance question with this dogma of an inflexible infallible Bible that assumes a binding authority in a convivial text written by some wine drinker in a far off land and age where total abstinence had not become the great moral issue it is to-day. Must we dis-countenance peace societies until the martial passages of the Bible are explained away? Why expect to harmonize the cix. Psalm with the parable of the Good Samaritan? We prefer to say that we like much the "Look not upon the wine" text in Proverbs, and dislike very much the profligate swing in the "Drink ye, drink abundantly, "Oh! beloved," in the amorous Song of Songs. We believe in the first text and repudiate the last.—Unity.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Mrs. Anna Middlebrook-Twiss speaks the five Sundays of May at Manchester, N. H.

We have received an excellent photograph of E. W. Wallis. The donor will please accept our thanks.

Wm. Denton, the celebrated geologist writes: "The JOURNAL continues to furnish the best of food for hungry souls."

"How to Magnetize," by J. Victor Wilson, an interesting work on this subject. Price only 25 cents. For sale at this office.

Frank T. Ripley is now ready to lecture and give public tests in Ohio, Illinois and Michigan. Address him at Antwerp, Paulding Co., Ohio.

Dr. C. C. Peet is now in Northampton, Mass., exercising the gift of healing by "the laying on of hands," which proves to be powerfully developed in his organism. "What must we do to be Saved?"—a lec-

ture by Robt. G. Ingersoll, one of his latest and best. Price 25 cents; for sale at this office.

"Is Darwin Right?" by Prof. W. Denton.

This is the latest works by the eminent geoligist and writer. Price \$1.00, postage 10 cents; for sale at this office.

"The Voices," by Warren S. Barlow. A

new supply of the ninth edition of this sparkling and sensible poetic work, is just at hand. Price \$1; gilt, \$1.25; postage 8 cents.

On Sunday, May 1st, J. Frank Baxter lec-

tar religious principles the oath would not be binding on his conscience. Mr. Gladstone, Mr. Bright and Mr. Labouchere supported the right of Bradlaugh to take the bath and his seat, and Bradlaugh declared oath and his seat, and Bradlaugh declared of Sunday, May 1st, J. Frank Baxter lectured at East Dennis, Mass. He can be secured for the last two Sundays of May, as well as week evenings, by addressing him at 181 Walnut Street, Chelsea, Mass.

Dr. R. D. Goodwin will answer calls within three hundred miles of St. Louis to lecture, heal, hold circles organize societies and solemnize marriages. Address him at St. Louis, Mo.

Mrs. Clara A. Field would like to make engagements for camp meetings or with societies anywhere where her services may be needed. Address her at her residence, 19 Essex Street, Boston, Mass.

Just issued, "The Relation of the Spiritual to the Material Universe, the Law of Control," by the dictation of the late Prof. Faraday. Price 10 cents. For sale at the Religio-Philosophical Publishing House, Chicago.

Prof. Wm. Denton's lectures have been very successful in San Francisco. During the month of May he will lecture afternoon and evening upon Spiritualism and scientific subjects. He will leave for Australia on June 4th.

Prof. B. F. Underwood has been lecturing at Augusta, Ill. He will lecture in Kansas City, Mo., May 3rd and 4th; Muscotah, Kansas, the 7th, 8th and 9th; at Wetmore the 10th, 11th and 12th; Netawaka the 13th, 14th and 15th.

Serious disturbances have taken place in Enniskillen, Ireland, in connection with the visit of the salvation army. The army was attacked as they sang in the streets by devout Catholics, in consequence or which a proclamation was issued forbidding street meetings. There is great feeling among Protestants over this order.

Mary Parkhurst, of Rochester writes: "I have had the pleasure of listening to the ministrations of Mrs. Emma J. Bullene, several times, and am very much pleased with her. She has been well received in this city. She should be kept busily employed, as she will be sure to benefit any society that engages her sevices."

Dr. G. H. Geer spoke for the Greenfield (Mass.) Society during March and April; May 1st at Stafford, Ct. The four last Sundays of May he will lecture for the First Universalist Society of Glen's Falls, N. Y.; June 5th at Rockingham, Vt.; June 12th at Perrinsville, Mich. He is open for engagements during the last of July in Mich-

The dean of Chester, speaking at a meeting, at a deaconess institution, recently said: "The revised translation of First Timothy, iii., 11, would show that in the ancient church the word "deaconess" did not mean merely the wives of deacons, but a separate organization of women deacons. Had this passage been so read heretofore, the English people would not so long allowed that ancient institution of the church to remain in abeyance.

EDITORIAL CORRESPONDENCE.

Detroit-Bryant the Poet-East.

The tardy spring seems coming at last. Leaving Chicago as the heaps of ice and snow on the streets were rapidly melting, I find in Detroit grass actually getting green and the trees venturing to put on their fresh spring dress.

A few days ago one of the notable characters of this city passed away. Isaac Phillips came from Rochester, England, eleven years ago, where he was head gardener of Lord Palmerston. For nine years he has oc. cupied a fine cottage near the home of Thom. as W. Palmer and wife, has had care of their garden and premises, and has been treated as an aged friend and confidant by them both. Mr. Palmer would often introduce him to strangers in such way that no thought of a subordinate position ever en tered their minds. A rare and kindly friend. ship and tenderness ever existed between them, and his family were treated with cordial regard. Some one said to Mr. Palmer. but a few days ago: "That courtly old man acts as if he owned your place," and the reply was, "Oh, yes! It makes him happy, and it is pleasant to help to do that. His race is nearly run; let him enjoy it." That very day his lifeless form was found on the grassy lawn in front of the house, where he was at work, and Mr. Palmer and wife, and many others, were real mourners over the grave of a revered and beloved man.

The fine courtesy with which he had been treated, illustrates the truth of Burns's verse:

"The rank is but the guinea's stamp,

The man's the gold for all that."

Mr. Phillips was sixty-five years old, infirm yet persistent in caring for the affairs in his charge.

A few days after his departure, Mr. Palmer wrote a note to the Detroit Post and Tribune, which had spoken of Mr. Phillips as "a recipient of bounty" from him, and said, "This would not be correct in any sense. He was in receipt of a handsome salary, which he loyally and honestly earned. I shall find it very difficult to secure a man in whom I can place such implicit confidence." This is a beautiful lesson of mut. ual respect and confidence between employer and employed, honorable to both and useful to all.

Mrs. Eliza S. Leggett, of this city, is writing in the Post and Tribune, "Recollections of the poet Bryant and his home"—interesting to me, as I have heard part of them from her own lips, and of interest to many in whose homes Bryant is a prized and familiar name. They were neighbors on Long Island until Mrs. Leggett and her husband and family moved to Michigan. I quote from one of her articles which gives a glimpse of the poet's wife and of his views touching immortality:

Roseneath, in Roslyn, intending to go to Cedar Mere, but not feeling that Mrs. Bry-ant was strong enough to see me (her health was feeble), so I waited. Mr. Bryant came to me and said: "Come now to day: Fanny is waiting for you with open arms." is waiting for you with open arms." Yes, with open arms, "Oh, Eliza." Mrs. Bryant had a way of speaking my name as no one else could speak, except in music. There was a sort of melody and such a tenderness in her eyes, such a soul of love in her welcoming embrace. How good she was; how the poor loved her; how children did; how the sick grew better when her thoughtfulness sent flowers and fruit; how dainty her gifts were and her encouragements. It seemed as though grace grew from her thoughts and fell like a radiance upon the weary. I would love to give a long space to her, but will wait—and so in these open arms she said, "Why did you leave me? Why go to Michigan? I put out my arms, to you and you are not with me"—this was the greeting. I said, "I have never left you. I am with you, my friend; when you call me I am near." "Is it thus, dear; sometimes think so. William had the branches of the trees cut away, even from the old oak, that I might see your home on the hill side and I try to think that you are there." Seated on her couch she continued, "Do you find friends to love in Michigan? and do they love you?"

The parior was a large, square room, with only one door in it, opening from the left of the hall; opposite this door a window looking far down the bay, quite to Long Island sound. The front window was toward the road then, the garden beyond, and the broadening bay. Opposite from this window was the broad, gracious fire place, tall wooden mantel, quite plain; Dutch tiles, uniform, a queer arn represented on each one. On each side of the fire-place were those old fashioned cupboards such as are seen so much in old homes at the east, where our grandmothers kept the best China and bits of treas-Inside was painted red, the shelves in scallops; these here were filled with all sorts of choice curiosities and gifts, some from friends, some from localities of interest, now from a little girl, now from a noted individual. "Oh, I would love to give you some of these pretty things, but all have a story. Many are love stories," said Mr. B.

Now it is evening, getting late, the invalid is on her couch softly sleeping; in the centre of the room is a large table, upon it a amp burning; always flowers; my daughter reading; on the hearth a great log nearly burned to coal but holding its shape—bright brass andirons. All the evening Mr. Bryant had been talking of memory. We had told stories of the past. He loved to talk of the past. his mother, of her excellence. He said: "The past is often spoken of as gove, when really it is all that we possess. Nothing can deprive us of it. The memories of childhood the scenes we have loved, we have them yet. The friends who are dead, we have them beside us. While we have our hopes for the future, and they are full of promise, the past clings fast to us forever." "Forever?" I asked. Then he arose. Pictures show you the bearing of the man, but not as he looked then. He stirred the back log. It broke into a bright light of coals that sent a glow through the room. The large picture of Durand on the wall, where in the foreground stand the two poets, Bryant and the painter poet Cole, seemed to come to ward us. Everything was illumined. Some-times we see such a light in a dream. It

seemed to me as though a revelation was

about to be announced. Was it the man in

the outward, or was it the Seer, the spiritual presence? Bryant stood with his back

to the firelight, the lamp light only on his face, his hands were behind him, his calm,

grand, lofty brow, his almost statue-like

quiet. I thought could a sculptor see him,

an artist, to catch the soul, it seemed as

though this is not of the earth, earthy—this is the spirit. For a moment he stood. I

"Yes, forever, I have no doubt of the

eternity of memory, else why so hallowed? Why so green in our declining years? To-day the fragrance of grapes and flowers

that grow by a stream comes to me over the years and takes me to the banks I loved.

it is eternal, loving to repeat this word eternal. We shall keep and know and love

in our future state; that future we call the

hereafter is but the onward growth of ex-

istence, not unveiled, neither is our to-mor-

It answers to the question, "Shall we know our friends?" Yes, I feel that we will;

else why this precious memory? Can you

imagine memory cut off after the sleep of

hours? Then why when the last sleep awakens should memory be lost?

constantly, his soul in converse with God.

He cared little to talk of theology, but felt without anxiety the closing words to the

Guides thro' the boundless sky thy certain flight,

L. N. Ives, a son-in-law of Mrs. Leggett,

is one of the best portrait painters in the

country, and has all that his strength will

allow him to do. They are all, by their

Quaker birth and later thought, in unity

with the later thought and spiritual free-

dom and culture of to day. But enough.

Our next shall be from among the hills of

"My native land, whose magical name

Brooklyn (N. Y.) Spiritual Fraternity.

Prof. Henry Kiddle, on account of illness, being unable to fill his appointment with us at the Conference Meeting to-day, W. C. Bowen was invited to give the open-

"I did not receive the note of your Presi-

dent requesting me to take Bro. Kiddle's place and address you to-day, until last evening, and have had hardly any time for

preparation; neither do I expect to fill the

place of the eminent scholar who speaks in

such clear, unmistakable words his belief

in the facts and principles of our faith. I

honor this man for his devotion to the

truth, and am grateful to him for his man-

hood in following the same wherever it might lead; and I also rejoice that he takes

such a deep interest in our work here by

his frequent presence and co-operation. What I have to say will be upon 'Human

Progress from a Scientific Standpoint,' and

I shall contrast the position of theology in the past, that has always opposed human progress and stood in the way, trying ever to stop the researches of the human mind

towards solving the problems of the ages; and those who have discovered great truths.

have been men who were without the pale

of the church, and when they found that

in the solving of these problems, that their

theology was to be overwhelmed, they stood

aghast and cried, 'The devil!' and pronounced anathemas upon the selent-

ist and investigator in all ages. We see, in our day, the scientists ready to examine the facts and phenomena of Spiritualism, and when they find a conscious individual in-

telligence back of our manifestations, they

say it must be what it is claimed to be, and

that these facts do prove another state of existence, and that state is one of progress.

"Look to science, that evangel of progress, how white and beautiful is the page

—no dark record of blood! Go back to the museum of Alexandria, and find there records of crude attempts to construct a steam

engine; so of astronomy; so of geology. Science has made free thinkers of men, and

History records the results of patient sci-

entific research, and we shall find no cause

to regret that our phenomena is to stand

the crucial test of men who are not limited or hampered by theological dogma or prej-

or hampered by theological dogma or prejudice. When I hear Spiritualists speak discriminatingly, I see much to hope for. Spiritualism is intensely vital, or it would have been killed by the fungus that has been attached to it by unwise credulity and a blind fatth. By what was termed revelation, men have been sacrificed and killed, and you see the serpent of ecclesiasticism and the eye of priestcraft, but in science a clear, translucent record without

science a clear, translucent record without

a blot or stain! So, friends, cultivate the scientific method in your investigations, and you will not wander away from the

Deacon D. M. Cole said: "Human pro-

gress has always been a subject of great

interest to me, but back of the human brain and the human heart was the in-

spiration that gave incentive to the thought

and to the unfoldment of a scientific truth.

We discuss questions that we do not understand, nor but dimly comprehend; so it was in long ages past by the banks of the Nile, by the Ganges, at Rome and at Athens. Nations rise and fall, and I

see in this retrogression and the decay of

elfishness is the same and human nature

the same. When your sympathies have out

Detroit, Mich., April 27th, 1881.

Thrills through the heart like electric flame."

I think Bryant was filled with religion

row unveiled."

Waterfowl-

"He who from zone to zone

dear New England,

ing address. He said:

Will lead my steps aright."

In the long way that I must tread alone

thought he would not speak, but he said:

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we have something to do, and do it. We, as Spiritualists, will not be the scorn of the world, but a power." Mr. - who declined to give his name, said: "I speak from the stand-point of a Christian believer, and say that God rules all human progress and that back of all,

there must be an intelligent head. Some of you call this science; some nature, but I call it God. If you are a Spiritualist, be one in the highest sense of the term; never be ashamed to acknowledge it, and you will be respected for your sincerity of purpose, no matter how much men may differ from

for others, you will progress and the man

who loves others more than himself, will

move to help others, will take hold of the living issues of to-day when we recognize

the years and takes me to the banks I loved. If a flower is brought to me, that I have not seen since boyhood, I see the spot where I used to find it, I hear the sounds that were about me then. I go to it in my soul, I am the being filled with the joy of nature as I knew it then; and think you, my friend, that this dream of dreams, this reality I might better say, passes from the soul, when the material part lies down, its mission done? Yes, I believe that memory is a part of the immortal; that it is eternal, loving to repeat this word your conclusions."
Dr. Newbro, of New York City, said:
"We have had here this afternoon three distinct phases of thought, and there are germs of truth in all of them. The first speaker argued that science was never at fault, but history demonstrates to the con-trary. When Newton by his experiments with the sun's rays and a prism discovered what he deemed to be the seven primal colors, he left out one which did not appear, which is pink. So it is with the conclusions of many scientific men; their theories have to be modified by later experiments. There is a realm of which science and theology as yet know comparatively nothing, and we who are Spiritualists as yet but dimly comprehend it; when we do, and understand these spiritual laws and forces, we shall come to better understanding of principles

Sunday evening Mr. J. Frank Baxter gave his closing lecture to a very large and intelligent audience, and by special request he gave some of his personal experiences, or "Why I became a Spiritualist," which was listened to with deep attention, and his tests at the close of the lecture were satisfactory, and the most of them were recognized, although some would not do this only in private at the close of the meeting. For five months we have held Sunday meetings with marked success, attracting people from the churches and the ranks of the skeptic and the materialist, reaching a large and intelligent class never reached before, and many old Spiritualists have become interested in the work, and the only reason for suspending them is for the want of a suitable hall. If negotiations now in progress are completed, we shall in September resume our Sunday work in one of the largest and most central halls in the city. We have made no appeals for financial sup-port, and are out of debt, and have gained many members to our Fraternity during

the winter work. On Tuesday evening an informal reception was given Mr. Baxter, at the pleasant home of Mrs. M. Chase, M. D., when an opportunity was given the friends to meet Mr. B. socially, and all present were well pleased. It was a very late hour when they felt compelled to say good-by and to sepa rate. Mr. Baxter is to be with us again in October. We shall continue our conference meetings Friday evenings through the summer, and until further notice shall hold them at 462 Fulton street, opposite Duffield

street. S. B. NICHOLS. A Case of Transfer of Estates.

The Livonia (N. Y.) Gazette says: Some two weeks ago W. S. Coe, of South Livonia, had the misfortune to cut his left foot very badly, the gash extending about live inches back from the first and second toe, and exposing the cords of the foot. His uncle, L. M. Coe, dressed and bandaged the wound, and in less than an hour the pain wound, and in less than an hour the pain was entirely gone. But the strange part of the story comes in right here. Ever since that time a pain has been in the foot of L. M. Coe, being so severe, in fact, that he is obliged to use a cane to enable him to walk with any degree of comfort. Stranger still is the fact that the pain is in the left foot, and that a ridge the same length and shape of W. S. Coe's wound can be plainly seen on the foot of his uncle. L. M. Coe had not hurt his foot in any way, and it is a singular circumstance that the pain should leave the injured man and attack the other almost simultaneously and in the same place.

simultaneously and in the same place. "The Religion of Spiritualism," by Samuel Watson. A new supply of the latest edition of this valuable book, is just received. The long and eminent clerical career of the author in the Methodist Church South, and his candid and kindly spirit give peculiar interest to all that he writes. In this volume will be found much varied information and much thought, free yet reverent and tender. Price, \$1.25; postage, we ought to reverence her, for she has made it possible for us to meet here to day to express our honest thoughts without fear of the rack, the inquisition and the scaffold. 10 cents.

Mr. France, the medium, has been seriously ill for several weeks, and will probably be unable to resume his mediumship before next Fall.

Horsford's Acid Phosphate in Debili-TY FROM DRINKING.—I used Horsford's Acid Phosphate in two cases of nervous debility, from excessive drinking. Dayton, O. E. B. DAVIS, M. D.

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P. E. FARNSWORTH, Secretary.

Address Box 4400 P.O. THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 West 20rd St. (near Broadway) every Smiday at baif past fer, A. M. And half past seven P. M. Children's Progressive Lycsum meets at 8 P. M.

Lilly Dale Camp Meeting, Y. N. The fifth Annual Camp Meeting, at Lilly Dale, Cassadaga Lake, Chatauqua Co, N. Y., will commence Friday, June 3d, and close Sinday, June 26, 1831. The Speakers engaged: Dr. J. M. Peebles, Mrs. Lydia A. Pearsall, Judge McCormic, Misa Jenny Rhind, C. Fannie Allyn and Lyman C. Howe.

Henry R. Allen is engaged to give test and metaviel.

Henry B. Allen is engaged to give test and material-izing Seauces. Mrs. Mand Lord is anticipated. Music by James G. Clark.

Music by James G. Clark.

All good mediums are cordially invited and will be kindly and honorably treated.

Parties coming by the Lake Shore and the New York Lake Eric and Western Railroads, will change at Dunkirk to the Dunkirk and Allegany Valley Railroad, which runs past the grounds, and trains stop within 40 rods of the meeting. Those coming on the Atlantic and Great Western Railroad, change at the Junction 4 miles East from Jamestown, N. Y.

Admission to the grounds 10 cents. Board 90 cents per day. Plenty of room for tents, and lodging can be had on reasonable terms for such as need. had on reasonable terms for such as need.

This is a besutiful location and frequent excursions on the Lake give opportunity for pleasure rides amid charming scenery on a lovely lake. All are invited.

LYMAN C. HOWE.

Lake Pleasant Camp Meeting. Full list of speakers engaged at Lake Pleasant Campmeeting: Sunday July Sist, Mrs. J. T. Lillie; Wednesday, Aug. Srd. Alfred Denton Criege; Thursday, the ita, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 5th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 5th, Mrs. Nelle J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baitmore.

Tuesday, Aug. 3th, Cephas B. Lynn; Wednesday, the 18th, Dr. J. R. Buchanan; Thurslay, the 1th, Mrs. F. O. Hyzer; Friday, the 12th; J. W. Fletcher; Saturday, the 18th, Cephas B. Lynn; Sunday, the 17th, J. W. Fletcher; Saturday, the 18th, Cephas B. Lynn; Sunday, the 17th, Henry Kiddle, of New York; Tuesday, the '16th, Gries B. Stebbins, Detroit; Wednesday, the 7th, Henry Kiddle, A. M.; Thursday, the 18th, Dr. S. B. Brittan, Editorat-Large; Friday, the 19th, Giles B. Stebbins; Saturday, the 2th, Dr. S. B. Brittan; Sunday, the 2th, Large; Friday, the 19th, Giles B. Stebbins; Tuesday, the 2th, Dr. G. H. Geer; Of Michigan; Wednesday the 2th, Ed. S. Wheeler; Thursday and Friday, the 2th, and 25th, Prof. R. G. Eccles, Brooklyn; Saturday, the 2th, Dr. G. H. Geer; Sunday, the 2th, Fannie Davis Smith, Brandon, Vermont, and J. Frank Baxter; Tuesday, the 3th, Fannie Davis Smith; Wednesday, the 1st, Jennie B. Haga;

Thursday, September lat, W. J. Colville; Friday, the 2nd, Mrs. Satah A. Byrnes; Saturday the engagement of the

Mrs. Saran A. Byrnes; Saturday ine srd. Dr. H. B. Storer, Sunday, the 4th, W. J. Colville, and J. Frank Baxter.
With this array of speakers and the engagement of the Fitchburg Band for the whole season. lovers of good preaching and good music ought to be astisfied every day in the week. Judging from past experience our gathering this year will are exceed in numbers any of its predecessors.
Mrs. A. D. French, of Boston, a lady of experience and ability has leased the Hotel at Lake Pleasant, and will probably open about the first of June for city boarders.

Many cottages are siready under contract to be built this season.

1 J. H. SMITH, Clerk.

Zew Advertisements.

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nations and people, cause for thankfulness. Science has been exalted by the previous speaker, but there is a domain in which as et science but dimly comprehends, and that is the domain of spirit. What does science know about spirit? If you say a man has been levitated, science says it is impossible. As there is progress in the natural world, so having the most brilliant and powerful musical combination ever perfected. These enterprising gentlemen have made many liberal offers, and have never failed to keep all their promises and more. In this offer they so far outstrip all competition that every one who wants an organ must have the they are the house to order them. we must see progress in the world of spirit and as no two of us agree, that to me is the best side of Spiritualism. Now as to revelation, a revelation to you is a revelation to yourself and to you alone. "is human life longer,sweeter to-day,than in the ages past? I say nay. I say the same spirit is dominant that would enslave men.

Poices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Some of the Grass.

I'm not the rose, oh, no!
Only the soft green grass;
The warm winds over me blow,
I bow as they pass and repass. Hale and hearty and strong am I Under the light of the broad blue sky.

Blush nor odor is mine: Only a winning way
Of creeping softly and making sign,
Of the birth of a world-wide day. There's never a wayside waste so bare, My serried lances will not be there.

I hide the grave's dark mould; A carpet for childhood's feet I spread, and the weary and old, Find my welcoming face so sweet. Folly and wisdom alike can see, Graces of beauty and use in me.

The uplands stretch afar, Bearing me forth to the sky; Down where the shadowy valleys are, I am hidden where dank leaves lie. I am hidden where uses love. Creeping cheerily, high or low, And growing because I love to grow. WAYNE,

Credit and Discredit.

To the Editor of the Religio-Philosophical Journal:

The subject involved in the communication by Mrs. Wilcoxcon, of Boulder, Col., deserves more thorough attention than it has generally received. The connection of spirit influence and communication with purely personal and business affairs, is direct and tangible. That correspondent seems to infer that suggestions from the unseen ones, of a financial nature, are insignificant and especially untrustworthy, and she intimates that idiocy or insanity alone would give them credence. To me, it seems that without confidence in the spirits regarding these more comprehensible though less important themes, we have no ground of faith in them touching matters of major merit and ulterior spiritual philosophy. If our friends cannot, or will not, help us, and our communications from the unseen land do befool and bankrupt us in the direction where we immediately require their knowledge, we must be fools to place any relig-ious reliance upon teachings originating from such a source.

Geniuses have ever averred and spiritualistic

writers affirmed, that they were indebted for their suggestions in music, literature, art, mechanics and statesmanship, to occult and spiritual intel-Why not, then, for ability to obtain the wherewithal to prosecute these objects? Are not the great financiers geniuses in their line, and have they not spirit advisers, financially inclined souls in rapport, to aid in the management of money? If so, may not lesser men believe they, too, may receive valuable pecuniary intimations? Men are mistaken on all subjects, but therefore they are not to be unbelievers in all things. To be led astray by lying or ignorant spirits is no be led astray by lying or ignorant spirits is no worse than to be deceived by them in the flesh, yet we do business with them in that condition, and must take our chances for truth in either case. Regarding spiritual gold mine hunters; gold is where you can find it, and the richest strikes have been made by those who were laughed at as fools and mad; it is, then, not necessarily a surrender of reason to search in apparently unlikely places for it by spirit dictation. It is the failures that are noted and heralded as the work of deluded Spiritualists, whilst proper credit is not given where success is the result. Personally, have seen, by mental or spirit clairvoyance, where there were riches stored, and afterward they have been found; one at the entrance of Platte Canon, was a peculiar lilustration. I saw it years before I visited Colorado, at 2,500 miles distance, and recognized the place when coming upon it. Unable to use it, six months later it

was opened by others.

Spirit communion is an affair of general application, and, instead of being limited as to its subjects, and proscribed as to its recipients, all the people should investigate it deeper, and undertand themselves and all their relations better. As the only way for a people to be fit for freedom is to be made free, so the only way to become seers is to see. Experience is the road to knowledge of all kinds, and experience teaches by nine failures

Rather, then, than to flippantly censure and malignantly condemn those whose expectations and promises are not fulfilled, sympathize in their disappointment, and of your own superior intui-tion and native sense give some rules to guide in the following of psychical and spiritual presenta-

JOHN H. P. GUILD.

Washington, D. C.

Strauge Appearance.

(New Northwest, Oregon). In 1824,I lived one season at a town on Shade riv-

er, called Chester, then the county seat of Meiggs county, Ohio. About three miles west of that town lived a respectable farmer by the name of Lester Hull. He had a family of intelligent children, and his wife was a model woman. He was a sober, moral man, but not religious. From his early days he had second eight, so called. Within a radius of about three miles from his home there would appear over him a luminous bowl, inverted, and of a diameter of some fifty feet. All beyond would be darkness. This phenomenon would al-ways appear to him when alone and about dusk in the evening. Within that bowl would appear, in coffins, bodies of persons who would die within two months in the radius of the three miles. So often had he seen those visions, that he could tell exactly each one; how the death would occur, and the pall-bearers of each corpse. He would tell his family of each appearance, and all the particulars, but enjoined upon them to tell no person. He believed in fatality, that all things were bound fast in fate. These sights had been seen by him for forty years when I knew him.

One afternoon Mr. Hull came to Chester, and started home in the evening. At dusk, in the road, the bright bowl overhead encircled him. Close to him in a coffin appeared the gory, mangled form of a young man near town, who was then in good health. So close was the coffin to him, that he could have hid his hand upon it. About six feet distant s ta coffin in which was the pale form of a beautiful young lady, living in our family. She would die in two months from that time, while the young man would die within three days.

On the next morning. Mr. Hull came to our town, and seemed and and sorrowful. We knew he had seen the "bright bowl." Many gathered around him and made inquiries of him. He related what my readers have just read of the appearance the night before. He refused to tell the names of the two persons who would soon pass to the unseen world. He went away, and we were left to conjecture who those persons should be, that so soon would die in our midst.

In the afternoon, a runner came to town in haste, and stated that a young man who was in the employ of Judge Grow, near town, was felling a tree for rails, and that, as there were cattle near at hand that might be caught under the tree, he had run to drive them away, not supposing that the tree was near falling. But a sudden blast of wind drove the tree upon him, and he was horribly mangled to death. Mr. Hull's boys stated to us afterward that they knew who would be killed at that time. About a week before this occurrence Miss Polly Hardy, who was living in our family, caught a violent cold, and went to her father's, two miles distant. She grew worse very rapidly, passed into quick consumption, and died in seven weeks. Mr. Hull described her pall-bearers to us; how many there would be of them, and their age

and dress. Neither Mr. Hull nor any of his family could were be prevailed on to tell the names of the persons whose corpses would appear under the bright bowl." They believed that those persons were decreed to death, and no human foresight could avert their doom.

David Nawsons. Lincoln, Oregon.

Atheism.

BY REV. M. J. SAVAGE. BOSTON, MASS.

"Giordano Bruno, the first man who in England taught the truth of the Copernican system, the glory of God, and the common place of every schoolboy now, was burnt at the stake as an Athelst and an enemy of the Bible. From a similar punishment for a similar crime, Galileo only escaped by a compulsory lie that was called a recantation; though it is said he stamped his foot in anger, and muttered the truth as he rose from his knees. Ma-gellan, too, was an Atheist, because he trusted God's shadow of the earth on the face of the moon

during an eclipse and dared thus to assert contra-ry to the church, that the earth was round.
"One of the strangest and saddest illustrations of what was called Athelem was the case of Vanini, who in 1619 A. D., was condemned to be burnt alive. He declared we could not know God perfectly, unless we were ourselves God. But of him he said: He is the greatest good, the first Being, the whole, just, compassionate, blessed, calm; the creator, preserver, moderator, omniscient, omnipotent; the father, king, lord, rewarder, ruler; the beginning, the end, the middle, the eternal. He alone is all in all. And this man, says Professor Max Muller, was burnt as an Atheist; for he had denied the popular conception of God, and dared

to believe he was better than the people supposed. "Newton, too, was an Atheist. When he demonstrated the law of gravitation, the clergy charged him with dethroning God, and putting the universe in the keeping of a law. The same stale charge they are constantly repeating con-

cerning his illustrious successors "The church is not yet tired of circulating the falsehoods that became current concerning the famous Frenchman, Voltaire. He is the prince of modern Atheists; not with standing that he was, perhaps, the first man in modern Europe who built and dedicated a church simply to God. From the Middle Ages down, the churches are St. Peter's or St. Somebody's, until Voltaire, the Atheist, inscribes one Decerexit Voltaire—Voltaire erects this to God. But he was an Atheist, for he denied the God of

"In all the pulpits of Christendom and in all her religious papers, Thomas Paine is villified as an Athelst and a denier of future hope for man. Yet he opens his famous book by saying, 'I believe in one God, and I hope for happiness beyond this life. His grand creed he summed up by saying, 'The world is my country, and to do good is my religion.' But Atheist he was; and the church, if she

would save herself, was wise to fight him.
"We will close our long list with Theodore Parker. The three grand central, always repeated words of this great Atheist were God, conscience, immortality. Concerning him, Dean Stauley has said that theological science owes more to him than to any man of the century. But the churches have branded Infidel and Atheist across the forehead of his memory. And thus he takes his place in the long and illustrious line of those who have made Atheism glorious."

Mr. Savage, a liberal Unitarian, is not an Atheist, but shows, in a late sermon from which we quote, how men who had larger views and more truth than the popular churches of their day, have had this name flung at them as a brand of dishonor. So it is yet, and the last effort of the kind we have noted is the feeble piping of Rev. Mr. Caverno at Hershey Hall trying to stamp Atheism upon Spiritualism.

A. B. French's Address.

To the Editor of the Religio-Philosophical Journal:

Will you allow me to express my gratitude to Mr. French, for his able and eloquent address published in your paper of April 16th? This discourse voices the centiments of thousands of Spiritualists who, weary of the continual pulling down, the increasing disintegration of Spiritualism, are looking back upon the old church folds. These they know are too narrow, too dark for growth or comfort; yet humanity must have a home, some place for the soul to rest.

Yes, we do indeed want to build a temple "whose tower shall touch the farthest stars, one so beauti ful that the gods shall delight to look thereon." Yea, more: one so beautiful that men shall become gods by living therein; a temple whose fragrant atmosphere of love shall envelop human. ity, longing, restless, suffering humanity: a tem-ple whose treasures of practical truth shall cure the suffering, and change the restless longing into

calm untiring progress.

We want missionaries to carry the new gospel into the by-ways and dark places, to graft charity upon justice. We want social missionaries to stem the torrents of materialism, greed and immorality, and to turn these perverted forces into their proper channels.

Now is a period of extremes and discords, but Spiritualism can harmonize all by uniting its forces and gathering to itself the good scattered throughout the world. We want the cool discrimination and social faculty of Protestantism, the united zeal of Catholicism, and that martyr-spirit which led the Sister of Charity to the prison, the pest house and the battle field. Ah! could these powers blend with the knowledge, the progressive spirit, the quickening truths of spiritualistic philosophy, the prison, the pest house, the battle field would soon fade into tark traditions.

It is a great work; hearts and hands are wanted; hands, too, that are willing to untie purse strings, Let us remember what has been done financially by the Catholics and Methodists. But I am trans. gressing my bounds. Mr. French's speech inspires; every sentence is a text. May it evoke glowing thoughts and still more glowing deeds hroughout the land.

A SUBSCRIBER.

Rev. Mr. Ingham on Spiritualism.

Having already given two articles on this clergyman's sermon on Spiritualism at Clinton, Iowa. we can only give a part of another article, as follows, by Mrs. M. E. Higley;

Spiritualism teaches that each soul must be come its own savior through constant and per-sistent efforts toward right doing for right's sake; that the growth of the soul depends upon its in-ternal efforts to abstain from all evil; that it is a base injustice to accept the sacrifice of an innocent life like that of Jesus, as a propitiation for the sins of a guilty world, even if it were possible it could be done; that the penalty of man's mis-deeds can only be set aside by a constant watch-fulness on his part to "cease to do evil and learn to do right." These I know to be among the teachings of Spiritualism. Cannot Mr. Ingham see they are as different as possible from his views of it? If his mental (spiritual are not too obtuse of it? If his mental faculties are not too obtuse he will learn from them, that they present a high er and a purer incentive to lead a life of honesty and chastity in this life (the only foundation upon which we can build in the continuous life hereafter), than can be found in the theories of "an avenging God" and "eternal punishment."

In Bible days the trance state seemed to be

known and its visions put on record, as shown by Peter on the housetop and by Paul in the temple; while the Church has always claimed that the old prophets and priests were inspired. If what we read in Ezekiel be true, we must conclude that it was of frequent occurrence for Ezekiel to perform his slight of hand "mid-air suspension" tricks, for he tells us that at one time "the spirit took ms up;" (I use the italics) at another he says, "So the spirit lifted ms up and took me away;" while still in another place we read: "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heavens, but he does not hint of a "previous preparation" required to lift him. As we read of the return of so many all through those times, it develops the fact, that the "mysterious phenomena" of materialization was quite as common then as now.

W. H. Crittondon. Belden, Ohio, writes: I am much pleased with the fearless and able way in which the JOURNAL is conducted; and also with your exposure of frauds and inconsistencies that act as an incubus to stop the progress and desiroy the hallowed influence of reform.

W. B. Massey writes: I take five or six papers to look at, but when the Journal comes, I read it all—even the advertisements,

Grand Catholic Revival in San Fran-*cisco.

The Protestants cannot monopolize revival work, and Catholicism has her triumphs in that line. The Catholic Mirror, of Baltimore, tells this glowing story of their work on the Pacific:

The San Francisco Monitor makes the following report of the magnificent results of a mission st St. Ignatius's Church in that city. It says: "The Mission under charge of the Jesuit Fathers Maguire and O'Connor, at St. Ignatius's Church, came to a conclusion on Sunday night last, and was such a spiritual success as to gladden the hearts not only of the zealous missionaries them-selves, but also of every Catholic who had the serves, but also of every Catholic who had the happiness of participating in the regenerating and consoling devotions. It is estimated that during the Mission fully twenty thousand persons received Holy Communion—six thousand of the number approaching on Sunday—a test that is the frue method whereby to arrive at the beneficial results of such religious exercises. Seventeen of the Jasuit Fathars were in attendance in teen of the Jesuit Fathers were in attendance in the confessionals from five o'clock in the morning until eleven o'clock at night, and were kept busy by the constant increase of penitents, many of whom had been derelict in their religious duties

for years.
"Sunday, the last day of the Mission, the church was crowded at all the Masses, and many hundreds had to return home from the late Mass and dreds had to return home from the late." from Vespers in the evening, being unable to get even standing room. At 10 50 o'clock Grand High Mass was celebrated, during which the large church was packed from the altar-railing to the remotest entrance. The celebrant was Rey. Father Messea; the first deacon, Rev. Father Neri; the subdeacon, Rev. Father Prelato, and the mas-ter of ceremonies, Mr. Crowley, S.J. The acolytes, twenty-six in number, were tastefully robed, and during the consecration they each held elevated a long wax candle which made the ceremony very imposing. The sermon was preached by Rev. Father Maguire, his subject being 'The Sacrifice

"At two o'clock. in the afternoon about 4,000 children assembled in the church, and after listening to a final discourse by Father Maguire they were made the recipients of the Papal blessing. At four o'clock the members of the sodalities connected with the church congregated and were addressed by Father O'Connor, and renewed the promises they made when they were made mem-

"As early as six o'clock Sunday evening, vast throngs of persons could be seen making their way toward the church, and half an hour later Hayes Street was one mass of people all swarming Hayes Street was one mass of people all swarming to the same place. The Hayes Valley cars were crowded to their utmost capacity, and the street on both sides for over a block was lined with hacks and private carriages. At seven o'clock every available seat in the vast church, which can accommodate 7,000 people, was occupied, and, in a few minutes, the aisles, stairs, vestibule, and even the stone steps leading to the entrance, was packed. Hundreds who came later were unable to get near the church at all, and were compelled to get near the church at all, and were compelled to return to their homes disappointed. Upwards of ten thousand persons were present. Rev. Father Maguire preached a most forcible farewell ser-mon upon the manner in which the people should preserve the fruits of the mission. He exhorted them in the first place, never to neglect their prayers and to shun the temptations that formerly led them into sin. The drunkard, for instance, should avoid the bar-room; the gambler should not return to his vile practices; the licentious and impure should fly from dens of iniquity as they would from a venomous serpent. In a word, all should guard against any person, place or thing that might possibly lead them into sin. He ex-pressed himself greatly gratified at the fervor dis-played by the San Francisco Catholics during the

"The labors of the missionaries in this city have been of the most arduous character, as they have each preached two sermons a day, and sometimes three, and it requires a very powerful voice to fill the vast church. Usually Father Maguire has more assistants, but the distance to this coast prevented him from bringing them. In two weeks he will institute a mission in St. Mary's, New York City, where he will have seven assistants. On Monday the Fathers made a brief visitto Santa Clara, and on Wednesday they both took their leave for the Eastern States."

Auroral Foregleams.

BY PLAIN TALKER.

It is a mistake to suppose that our brothers and sisters, whom the Pharisees of the church denominste "lost souls." and the moral members of society classify as notoriously criminal, are mere brutish and devilish sinners. The criminal tendency is only the bias towards misusing some desirable power. Side by side with the criminal proclivity is the aptitude for some beautiful virtue. All mortals, and for that matter all spirits, are a strange and changeable mixture of strength and weakness, illuminated by beautiful lights and shadowed by darkening clouds, warmed by genial loves, and scorched with sensuous passions. The weakness must be known so they can be transformed into strengths, the clouds must be cognized in order that they may be blown away or dispersed. The passions founded in sensuous appetite merely, must be recognized in order that, by cultivation under virtuous restraint, they may be the root-stalk of active, energetic, successful vic-tory over evil, as well as to be transformed into blessed benevolent philanthrophy.

The desperate self-restraint of to-day over an

evil impulse, grows into the steady self-poise of the morrow, helping others, and into the grand and beautiful self-sacrifice of the next day which says of the wicked and outcast, "Father forgive

them, they know not what they do." The strong man or woman who—not in hypocrisy but in honesty can say, "whereas I was vile, I am now, through my loving use of God's contin-ual given strength, less inhuman than in my former estate," is a much better cadet for angel-hood than Adam and Eve were, before the serpent played it so fine on our inexperienced ancestors. So to every bad person, I say, "look up, not down, look forward not back" and to every good person, "lend a helping hand,"—Western Light.

Mrs. Wilcoxson-Thanks, etc.

Mrs. E. S. Fairchild writes again from Newtown, Ct., that her elster left two sons and two daughters. She says:

"I would return sincere thanks to Mr. and Mrs. Macky for their kind ministrations and watchful care of my sister during her last illness; also for glying her a welcome home, when so unable to take her accustomed place on the platform, where for many years she gave forth the bread of inspiration and a transfer of the bread of inspiration and a transfer of the bread of the bre ration to starving souls. I wish to say that at the time of my vision, Thursday night, or rather almost morning when my bed clothes were pulled and I saw her, I didn't know but she was just as well as she had been, but received my first news from Mr. Macky on Monday, after she was buried. Blessings on her arisen spirit; she will beautify and adorn that home to which she has just entered, laboring on for the good of those who know and love her."

Whittier and Garrison.

John Greenleaf Whittier sent his first published poem to William Lloyd Garrison, then (1826) editor of the Newburyport Free Press, by aticking it under the office door. He was eighteen and Garrison just twenty-one. Many weeks passed before it was published, and the paper was brought to him by the carrier while Whittier was working him by the carrier while Whittier was working with his uncle on a stone fence. He was so dazed by finding it published that he waited a long time before returning to work, which he only did when his uncle called him. Garrison liked it so well that he came out to the farm to see the author. Whittier, while at work in a field, was told a gentleman was at the house inquiring for him. Nobody had ever called for him before, and he felt like running away. But he got into the house by the back way, dressed up, and saw Garrison, who the back way, dressed up, and saw Garrison, who encouraged him to make good use of the talent he had displayed. Whittier's father came in and begged Garrison not to put such notions into the head of his son. But it was too late then.

Marnotic Thorapouties.

To the Editor of the Religio-Philosophical Journal: In the editorial columns of the RELIGIO-PHILO-SOPRICAL JOURNAL of April 9th, appeared the following language:

"Of all the medical colleges in the world only one of any school recognizes magnetic therapeutics. That high honor belongs to the medical college in New York City, where Dr. Alexander Wilder so ably fills a Professor's chair endowed to teach magnetic healing as a science. All the rest of these colleges will come in at the eleventh

The science of magnetic therapeutics has always been taught by myself as a portion of anthropology, even when it encountered the jealousy and opposition of narrow minds among professed re-

I have been teaching it since 1877 in the Eclectic Medical College of New York, and I taught it as far back as 1846 in the Eclectic Medical Insti-tute of Cincinnati, the parent school of eclecticism, and the most successful medical college in

that city.

I beg leave also to say to the readers of the JOURNAL that I have not appeared before them in reply to the editorial criticisms upon psychomet-ry, simply because my refutation of the editorial attack was refused admission to the JOURNAL. JOSEPH RODES BUCHANAN,

1 Livingston Place, New York.

We cheerfully give place to the above letter. A more exact statement of the case might be that, while Dr. Buchanan and possibly others (but not to our knowledge,) had taught something of magnetic therapeutics to their classes in medical colleges, the college in New York with which Dr. Wilder is connected, is the first to establish a Professor's chair for such teaching, thus giving it recognition and place, officially, as an indispensable part of medical study and practice. This official recognition is an important step, making magnetic healing a part of the curriculum, and the teachings of Dr. Buchanan no doubt helped to pioneer the way to this step.

As to the last paragraph of his letter we only say that we used our best judgment in closing a discussion in which he had a fair amount of space.

Just Praise.

The New York Times praises Secretary Evarts for the anti-opium provision of the new Chinese

"The new treaty of China with the United States contains a provision, we believe for the first time, in which a Christian government unites with the Chinese in efforts to check this odious traffic. The stipulation does not indeed show as much disinterestedness on our part as a similar one would from the British government, as we do not any-where in American territory produce opium. Still, the commercial spirit would often be interested to make use of a traffic in the drug; and the American merchants in Chinese ports, who are often so much in sympathy with English, are already beginning to protest against this provision in the new treaty. Even if practically American ships or crews should never again be engaged in the opium trade with China, the prohibition is important as a voice from Christendom to China of sympathy in her heroic struggle with one of the curses of hu-manity. If there is not Christianity enough in En-gland to discourage such a traffic, let the world see it; and let the true expression of the best feeling of the civilized world in this matter be made by the American government or any other authority

A Catholic Bishop on Secular Schools.

Bishop Spaulding, of Peoris, Ill., who is bitterly opposed to the common-school system of the United States, in his Lenten address to the Roman Catholic clergy of his diocese, remarks: "I am not blind to the fact that the originators of the publicschool system of this country not only had no irreligious intention, but were for the most part pro-The purely secular character of the public schools is the result of circumstances and not of a deliberative purpose; and its justification is sought for in grounds of expediency and not in principle. But this does not affect the necessary tendency of such education to produce religious indifference, and consequently to destroy the power and vital influence of religion; and hence, whatever may be the intention or purpose of those who maintain this system, they are in point of fact the most ef-fective allies of the propagators of unbelief of ma-

All this means: "Let us teach Catholicism in the schools." Bad business for Catholic or Protestant to teach sectarian views in schools.

Suicide.

A scientific person in Switzerland, who has written a book on suicide, its causes, peculiarities, and significance, denies the point which Richard Grant White makes, that the inclination to selfdestruction increases with education and refine ment, and claims that moral conditions influence suicide more than social, or economical conditions As for religion, Protestants seem as yet to kill themselves oftener than Roman Catholics, and still more frequently than Jews, in the countries where the three religions are represented in pro-portions of any importance. Density of popula-tion is without appreciable effect: but suicide is more frequent in cities than in the country. So far as individual influences are concerned, women kill themselves three or four times less frequently than do men; suicide increases with age to the extreme limit of life; marriage exerts a marked preventive effect, while cellbacy and widowhood favor suicide. Inquiries into the motives for suicide have not brought satisfactory answers, for it is hard to get the truth told about them, and of-ficial reports must be accepted with reserve. In France, higher, more generous motives are attributed to women than to men,-Inter-Ocean,

Married Life.

Connubial happiness is of too fine a texture to be roughly handled. It is a delicate flower which indifference will chill and suspicion blast. It is a sensitive plant, which will not even bear the touch sensitive plant, which will not even bear the south of unkindness. It must be watered with showers of tenderest affection, expanded with the glow of attention, and guarded by the impregnable barrier of unshaken confidence. It must be kept unsulled by the hand of carelessness, unobscured to the product of the confidence. by selfishness, uncontaminated by neglect. Thus watered, it will bloom with fragrance in every season of life, and soften the pillow of declining years .- Western Light.

A Baptist Who Sees.

Under the title of "The new phase of Spiritual. ism," the Watchman and Reflector, the leading organ of the Baptist denomination, concedes that Spiritualism has now reached a stage in which it becomes the duty of Christian men to acknowledge that its alleged phenomena are not the result of fraud, trickery or delusion; but that some kind of display of occult power is going on in the presence of the various mediums.

Isaac A. Cory writes: Spiritualism is gaining credence in the fertile soil of Nebrasks. It is rolling over the "dry sward" of orthodoxy, and bringing into view the old Apostolic doctrine of immortality and communion of the departed with those they loved on earth.

W. Burright writes: I am well pleased with the Journal. Go on with the good work, and may God and his holy angels help you to give to the world the truth.

Love is ever busy with his shuttle,—is ever weaving into life's dull warp bright, gorgeous flowers and scenes Arcadian—hanging our gloomy prison house about with tapestries that make its walls dilate in never ending vistas of delight.

Notes and Extracts.

Cottom Mather in the Salem witchersit times, complained of the Sadduceelsm and unbelief of those who would not accept of his belief, and finally came to the decision to regard such a "denial of witches, or of devils as a personal affront," the evidence of "ignorance, incivility and dishonest impudence."—Bancroft, III., 78.

Swedenberg says: "Those who live wickedly, and come into heaven, gasp there for breath, and writhe about comparatively like fishes out of water, in the atmosphere, and like animals in the receiver of an air pump, in ether, the air being exhausted."—Heaven and Hell, S. 54.

(The remainder of these papers is made up of items taken from "The Progress of Religious Ideas," by Lydia Maria Child.)

"Absorption into the Divine Soul is the great object of devotional efforts among the Hindoos. Arriving at this stage in the spiritual pilgrimage, there is no more need to offer sacrifice or to study the Vedas. Truth constantly reveals itself, by its own inward light, and the divine fire continually burning in the soul is sufficient worthin?

**The most ancient writings of the Hindoos teach the immortality of the soul, and its transmigrations through various forms of being. Man is taught to consider the various evils, which afflict him in this life as the inevitable consequences of sins committed, either in his present form of existence, or in some previous state."—P. 25.

"This earth is one of the scenes of explation and progress. It has six spheres above it—successive gradations of Paradise; and seven spheres below it, successive gradations of punishment, for purposes of purification."-P. 26.

The most ancient and honored of all their sacred books are the Vedas; a name signifying laws or ordinances, and derived from a root meaning light, fire."—P. 31.

ence of souls who are gliding through the universe and assuming multifarious forms till they complete the great cycle of destiny and become the Supreme Soul again, as they were at the beginning.-I., 59.

The Brahmins reconcile the use of images of inferior deities by the common people with the Veda doctrine of God's unity, by saying these are but subordinate agents fulfilling various affairs in the universe under one Ruler.—P. 121.

A belief in evil spirits universally prevails. "They suppose these enter the minds of men producing bad thoughts and criminal actions, and also take possession of the body producing insanity and all manner of diseases."—P. 121.

Once in twelve years the waters of a certain lake are supposed to be gifted with the power to cleause from all sin.—P. 125.

It was an ancient custom for Brahmins to lay the sins of the nation on the head of a horse.—P. The Hindoos, though remarkable for tenacious

attachment to their own forms of faith, are very ready to admit that all modes of worship are acceptable to God if performed with sincerity of heart. It is a common maxim with them that "Heaven is a place with many doors," and each one may enter in his own way. - Vol. 1., p. 130.

"It is the firm opinion of the Hindoos that the Delty has appeared innumerable times, and by in-numerable avators, not only in many parts of this world, but of all worlds for the salvation of his creatures; and that both Christians and Hindoos adore the same God under different forms....Ac. tusted by this feeling, their women and children olten gather fruit and flowers for the mosque and cathedral as well as for their own sacred graves."

In some of the Egyptian monuments "the deceased is represented with a chain round his neck, led by a processian of spirits, each with a star over his head."-I., 160.

Sir J. G. Wilkinson says that the custom

of circumcision was established long before the arrival of Joseph in Egypt as is proved by the ancient monuments.—P. 161. "Pher, which we call Pharoah, was applied to

all monarchs (of the Egyptians) as the title of Czar is to the Emperors of Russia."—P. 163.

There are indications that some of the Egyptian remedies were of a magnetic nature.—P. 165.

The diet of the Egyptian priests was strictly regulated, so careful were they that "the body should sit light upon the soul."—P. 167. "That the doctrine of one Supreme Being was taught by the more enlightened of the ancient Egyptian priests, seems not to admit of a doubt."
—P. 175.

Pantheistic notions of God and a belief in the transmigration of souls, seem to have wrought a belief in the sacredness of animal life. Heroditus says, "The Egyptians put no cattle to death."

—P. 176.

"Among the Egyptians there was a perpetual

worship of the bull Apis."-P. 177. "Belzoni found entire tombs of the Egyptians filled with nothing but embalmed cats, carefully folded in red and white linen, the head covered with a mask representing the face."—P. 180.

The Sarcophagi found in the Pyramids proves that they were used for burial places; but the immense size of some of them has led to conjectures concerning the possibility of their having been used for something else. -P. 189.

The Sphynx "is supposed to have been a royal emblem manifesting the Egyptian ideas of what a king ought to be. It has a lion's body with a man's head; perhaps signifying the union of physical strength with intellect."—Vol. I., P. 193.

Confucius "wrote no books, and his literary merit, as he himself says, is merely that of a compiler."—Vol. I., P. 203.

When asked what maxim would do for the whole of life Confucius replied, "Never do to others what you do not wish them to do to you." As expressed by one of his scholars this maxim is as follows: "The doctrine of our master consists solely in integrity of heart, and treating his neighbors as he himself wishes to be treated."—P. 205.

"Every Chinese believes that he has an a tendant spirit, his own peculiar guardian."-P. "Lams means Pastor of souls, and is the name

applied to all the priests. Dalai Lama, or Grand Lama, means the great Pastor, the Supreme Pontiff who is at the head of all ecclesiastical and civil affairs of Thibet. The soul of the famous old hermit of Bouddha La is supposed to be regularly transmitted through the succeeding Grand Lamas of Thibet."-P. 223.

Im reply to the Christian missionsries it was said by some of the Lamas, "Well, we do not sup-pose that our prayers are the only prayers in the world. What matter where you are from? All men are brothers. Men of prayer belong to all nations."—P. 233.

Among the more ignorant they have machines for prayer, and some of these go by water.—P. 285

The Buddhists never say that a man is dead; they always say that his soul has emigrated.—F. 247.

Buddhism is supposed to be more extensively adopted than any religion that ever existed. Its votaries are computed to be more than onethird of the whole human race.—P. 251.

The Chaldeans believe in one Supreme Being and a multitude of subordinate delties emanating from him in successive gradations,-P. 253. The following are extracts from the more spir-

itual portion of the Vedas: . "There is one living and true God; everlasting, without parts or passion; of infinite power, wisdom and goodness; the Maker and Preserver of all things."—P. 36.

"He is the incomprehensible Spirit who illumines all and delights all; from whom all pro-ceed; by whom they live, after they are born, and to whom all must return. Nothing but the Su-preme Being should be adored by a wise man. As a thousand rays emanate from one flame, thus do all souls emanate from the one Eternal Soul, and return to him."—P. 87.

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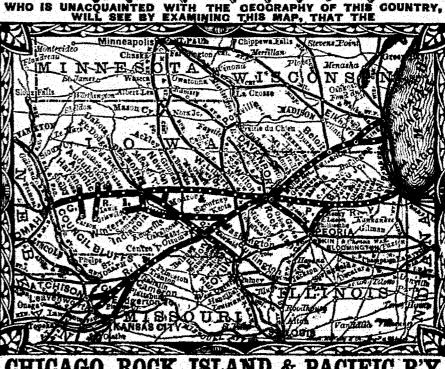
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your faith upon the written testimony that has been handed down to you, written testimony that has filtered down from antiquity in a something more than strange manner; but of evidence of to-day, not one whit. You may depend upon it, if you had to claim an estate involving thousands of pounds upon the evidence that orthodoxy has presented for immortality, the judge would nonsuit you without listening to your argument. Therefore the difference between the orthodox Christian and the Spiritualist is this: the Spiritualist says, "I have communed with the inhabitants of the spiritual argued?" For these thirty-three years muned with the inhabitants of the spiritual world." For these thirty-three years past how truly has been illustrated the old proverb, "Behold how great a matter a little fire kindleth." Why, savants, in every civilized capital of the world, theologians of greater or lesser magnitude, philosophers who have thought much and little—the latter in the majority and rule—have all have ter in the majority as a rule—have all bent their mighty energies in the crushing of this insignificant superstitious movement that is spreading like wildfire through the world, yet to day we assert without fear of successful contradiction, that the Spiritualist is the only person in possession of practical present-day evidence of the reality of the future life. If the claims of the Spiritualist are true—now mark this well—Spiritualist are true—now mark this well we do not want to mislead you or overrun the natural limits of the argument, so we will put it tentatively to hold ourselves well in check; if the claims of the Spiritualist are true, that he does hold communion with the inhabitants of the spiritual world, all those who deny that possibility, of course cannot hold the communion, and they are in the majority, the Spiritualists in the minority, and therefore, the balance of evidence being opposed to his belief, he has the honor of being the only person to day, that claims to know from evidence that immortality is true. Think of it! These Spiritualists, long-haired, palefaced, sunken eyed hypocrites as they are called, although it is not the first time the apostles of truth have been slighted by the world: these Spiritualists are the only people to day who have the courage to stand up before the world and say, "Immortality is not a delusion; we

KNOW IT TO BE TRUE

by the evidence we have received day by day these years past." Could the case be plainer, think you? On the one hand faith, on the other hand facts. You may deride the facts, but you must prove the faith in that case. You may say the facts are that case. You may say the facts are worthless, and those who testify them not worthy of credence or belief; we might re-tort, "Your faith is useless, and you who testify have no evidence to back it up; if you have, bring it forward and let us see it.

You refer us to the traditions of the past Oh, let the dead bury its dead! Let the old and musty records of antiquity stand for what they are worth; the world stands not still, nor binds itself to traditions of olden times "for good and ill;" it has a larger life, and a stronger life, and the evidence of to day must be an evidence of vital fact appealing to the judgment of the living appearing to the judgment of the living man, and not alone to dry records handed down from bygone times. Of course theologians say that that evidence cannot be presented, and so will have you rest your belief entirely upon their assertions. If you choose, well and good, but how can we answer your question if there he no comanswer your question, if there be no com-munion? What right have we to assert any position for Spiritualist or Christian in the world beyond, if it be a real truth that there is no communion between the living and the dead? It would be presumption, and presumption of the worst kind, for it would be an argument founded upon a falsehood. But we know, thousands know, many scores of your fellow townsmen know, that this spirit communion is not a delusion; that it is true; that they have indeed clasped hands across the shining river with friends gone on before; that the sable curtains of the tomb have parted, un-veiling the glorious life beyond; that through that thick darkness has streamed a glim-mering halo of divine light that has penetrated the thick veil of sorrow and dispersed the gloom; that has opened the ear to the whisperings of angel voices, unsealed the eye, that it might perceive the glory of the celestial life; that has inspired the soul with great and grand ideas of truth and high happiness from the wise and true in the world beyond. Scores of your fellow townsmen have realized these things. Are

they liars, or are they victims of a delusion? There are no two issues that could otherwise be presented. They either testify to the truth, or are the victims of a lie, or the subjects of a delusion; and if in modern times this reputed spiritual communion is but a delusion, why should not it have been a delusion 1800 or 2,000 years ago? Another of the awkward questions that is discreetly put upon one side! Now the Spiritualist does have this communion, and we ask him, does your practice of Spiritualism conferupon you greater happiness in the next world, do you think, than is the case with those who practice the teachings of Jesus? And the Spiritualist answers wisely be-cause truly: Belief in any teaching, the practice of principles even, are not alone sufficient to confer distinguished happiness upon anybody. What then do you consider to be the essential foundation of future happiness? Pure and honorable motives prompting every deed done in the body; and you would put it this way, then, that if a Spiritualist does good with a pure intent and honorable purpose, self-sacrificing in his prosecution of the good, standing in arms against the world for the right and the true, that he confers happiness upon the world, reaps benefit for himself spiritually and morally, and attains for himself greater happiness in the next world, than an indifferent Christian who is a good church member, attends all classes and lectures, pays all dues, quarterages and subscriptions, is always at the front when any thing appertaining to the church is under consideration, and the Spiritualist answers, "I do so believe—not because I am a Spiritualist, but because I have endeavored to itualist, but because I have endeavored to be guided by the purest and best of motives possible, and what was true in my case, can be true and will be true in the case of any other man whatsoever." Then we have a few objections to come in hand just here. "But. my dear sirly save one friend "down" "But, my dear sirl" says one friend, "do you mean to say that a person who does good, through good motives, is going to attain more happiness than a person who does not busy himself in good deeds particularly, but who believes in the sanctification by grace, and purification through the sacrifice of Jesne? To you many to attain grace, and purincation through the sactifies of Jesus? Do you mean to say that a belief in the blood of Jesus has nothing to do with determining man's happiness? Why, if you do, you are teaching a doctrine that is little less than damnable, and you ought to be suppressed by the law, your mouth ought to be sealed, and then blasherops notions quality never to be perphemous notions ought never to be permitted to be promulgated." Very pleasant is it not! We do not believe what this particular bigot entertains as being true, and

consequently we are to have our heads cut off and be disposed of.

Now we are not quite so unkind as to say:
Well, you teach not the things that we believe in; let us cut your head off; you are an obstacle in our path. We believe the world is big enough for everybody; that there is room enough for every divergence of religious and moral opinion, and that final harmony will be attained, not through the warring and langling of sects and parthe warring and jangling of sects and par-ties, but by the truth vindicating itself by the very force and power of its inherent vitality. But, then, do not spirits believe in the blood of Jesus? This is always a crucial question. It is sometimes fired at our devoted head with a zeal and zest that bespeak a great deal of powder behind the projectile, and we reflect in this wise: If your idea of things be true, this spirit communion is false; if this spirit communion is true, your ideas of such things will have to be very greatly modified. Take whichever alternative you choose.

The blood of Jesus has nothing to do with facts, and the Spiritualist first of all grounds himself on facts, and when he finds facts sufficient for the purpose in view, and to him, amounting to a demonstration of truth, then he can afford to put creeds and dogmas on one side, and say, "I have attain-ed to a real knowledge of the future state; I know that there is that future state; I know that it is peopled by my dear and lov ed ones who have gone before, and they tell me that they are not happy or miserable because of their belief or faith, but they are happy or miserable because of the real motives that animated their conduct while

they were embodied in this world. May we not then come to a conclusion something of this kind? That a professing Christian or a professing Spiritualist, or a professing moral person, will in either case be a miserable failure. He that professes with his lips what his conduct gives the lie to, can never hope to reap the solid advantages that obedience to his professed principles would certainly assure him; and be he Spiritualist or Christian, and *professes the vital truths morally and spiritually appertaining either to Christianity or to Spiritualism, but does not practice them, be he either Christian or Spiritualist, that man can never gain happiness from his faith; that man can never assure to himself future bliss because of his present belief for the belief has not been seconded by practice, the interior inworking that we referred to in our opening remarks, has not been accomplished in his nature, and he has to learn the lesson of obedience to principles from proper motives, "over there," if he fails to learn it here, for until he has learned it, he cannot ever reap the benefits and advantages that flow from principles practiced in deed and purity.

Now we have stated several times, that there was a certain process, an inner working, that would account for the necessary ing, that would account for the necessary results to be obtained, and that lacking this process, it was impossible to predicate the future happiness of man, in the world beyond. We stated we would refer to that process; let us now do so. You may hear the most eloquent speaker place the most brilliant thoughts before you, in language chaste and concise, carrying conviction to your judgment; the principles may be the grandest and the truest it is in the power of man to conceive, and you may listen of man to conceive, and you may listen very attentively, and say it is very beauti-ful, and you may hear these things over and over again, but if your mind has not seized hold of these principles, gripped them, so to speak, and appreciated their importance and significance, not in regard to your fellows and their conditions, but first of all in regard to the conditions and requirements of yourself, until you have succeeded in this direction and made yourself master of the vital principles you are listening to, and incorporated them into the very nature of your life, all the preach-ing you may be subjected to would be perfectly in vain, and you will not reap con sequently, very much benefit from the continual iteration of those principles. Hence it is, we take it, that orthodox teaching falls upon this very ground. Your belief is appealed to, a kind of passive and ac-quiescent acceptance of the matters that are presented to you, you have only to be

lieve these things and all will be well. Supposing the programme were changed: supposing your reason was appealed to supposing your judgment was called into play; supposing you were to discover, or be taught to know, that you must carve out your own way to fortune, that you must work out your own salvation; supposing you had to do the work you now impose upon the shoulders of your minister, do you not think that there would be inworked into your very character and nature, a thorough, radical revolution, one that would make you grip the vital principles that you have been taught so long, make you feel their essential applicability to your own state and character, and so build you up in truth and goodness, and make you live a life in harmony with the religion you profess? Difficulties there would be in the case of course; difficulties of this kind—once setting your reason in operation, you would be like butterflies in the summer time flitting from flower to flower a valoring its beaufrom flower to flower, exploring its beau-ties, sipping its honies, breathing its fragrance, but you might light upon some very ugly flowers, awkward questions, your reason and your judgment might begin to discuss this, that or the other problem, and you would be then told that reason is a deadly enemy to immortal salvation. Reason! do not frust to it; the devil works through reason! The devil steals souls away through men's reason. Reason in the choosing of a wife, or the building of a house, or the founding of an empire, or the taking of a business, or the making of a war; reason for every enterprise, good, bad or indifferent, that engages your pure-ly secular attention, but, "my dearly beloved brethren, shut your eyes and open your mouth" and swallow your religion without chewing it a moment! There are several branches of religious teaching that are not so unreasonable as we suggest, but they do not boast the proud appellation of "orthonot boast the proud appellation of "orthodox" truth. They are beterodox and have now learnt the value of reason and see no particular harm, in letting reason have something to say in all questions of spiritual import, but confining yourself to the orthodox side of the question, it is exactly what we have suggested it. Now the Spiritualist says upon this point, "All things on earth, or anywhere else, are legitimate subjects for the discussion of human judgment and reason. Whatever man's mind has the power of grasping, either now or hereafter, will in every case be a legitimate subject will in every case be a legitimate subject for human discussion," and taking that broad position, the Spiritualists say: "We discuss everything, we do not shut our eyes, open our mouths, and swallow our Spiritualism whole without chewing, as some people have asserted. We chew it very hard, indeed sometimes so hard, that it is almost chewed to nothing, and fine-spun theories are elaborated that are very curious and wonderful to behold, but we must have truth," says the Spiritualist, and he comes to these solid conclusions: "If I respect myself and lead personally a life of virtue, truth and honor, I shall in no wise harm my fellows. If all mankind practiced the same kind of life, there would be harmony established the wide world over." These are of course mere truisms. We might almost sak your pardon for stating might almost ask your pardon for stating them, but they are so true and so common as to be entirely overlooked in nine cases

out of ten. People are so very anxious to pull the beam out of their brother's eye, that they forget all about the mote they have in their own eye, and we would like to see them ge the mote out of their own eyes first, and then they may see properly to perform that surgical operation upon their neighbors. The Spiritualists say, we believe in the teachings of Jesus pure and unadulterated; not with the incrustations of theology, not with the warpings and twistings of ecclesiasticism, not with the creeds and dogmas and doctrines that councils and sects have the section of the councils and sects have ramed from time to time, not with the narrow uncharitable interpretation deduced from them, but in their broad, human. Catholic interpretation that makes God "Our Father" the wide world over; that makes the kingdom of heaven a possibility upon earth; that pleads for forgiveness of transgression: that nleads for helping all transgression; that pleads for helping all; that believes in brotherly love and univer-sal truth; that believes in living pure and upright lives, helping all who need assistance, sympathizing with those who are in sorrow, preserving yourselves spotless and pure from the world, living in the world but not of the world, if you will, and thus following the example of Jesus of Nazareth. And the Spiritualist is not interest. eth. And the Spiritualist is not interested; mark this, the Spiritualist is not interested in answering the question, whether he is going to be happier than the Christian hereafter. He is not interested even in the converse of that, whether the Christian is going to be happier than he. His great obect and the sole purpose of his life is that "I may do the right here and now, and leave the issue in the hands of God."

Let us close then with these reflections: Life has many stern duties, many great realities that you have to grapple with and fulfil. How best can you hand down to posterity an honorable regard, if it be not by living

VIRTUOUS AND HONORABLE LIVES,

inscribing on the hills of time to-day, deeds of grandeur, thoughts of power, words that live and burn, and kindle men's souls to higher deeds of greatness? How best can you make this world happy and good, if it be not by cultivating all that is noble and true within yourselves, setting an example in your household, in your walks, in your daily lives, in your dealings with your fel

Oh, friends! It is not whether Spiritualist or Christian be happier in the world be-youd! That you may leave to the hands of the all-wise Providence that governs all. It is not whether forms of faith or modes of belief are to make men happier in this world; the warring creeds and jarring sects may fight that question just so long as they please or desire. It is not whether the Church of Rome or of Protestantism is to be the only church of God. It is not forms of faith, friends, that you must look forms of fatch, friends, that you must look forward to. It is not the miserable and mean satisfaction of gloating over the pos-sibilities of your happiness in the future world, being greater than your neighbors because you have believed a certain series of creeds or doctrines, but it is most emphatically how you may make this world better and improve yourselves; how you may make yourselves the potent agencies for lifting up mankind into a higher state of moral and spiritual advancement, feeling sure that that which makes you pure and good in this world, helps to fit you for the better world beyond it; that which helps to make mankind at large purer and better, best helps humanity to prepare itself for a higher life beyond the present. Thus then let us close, with the sublime thought, that he who makes himself pure and good in this world by honest effort and noble endeavor, best fits himself for the higher happiness in the world beyond, that he, as an individual is capable of receiving, wheth er he be Spiritualist, Christian, Jew. Mahommedan, Brahmin, or Parsee; whether he believes in any religion or none; it is not a question of his belief, but of his seeing the right so far as his judgment permits him, following that right to the limit of his strength and appearing the right and in all of his strength and opportunity, and in all cases feeling that right and truth and honor are to be held dearer than fame, advancement, or the applause of worldly friends.

Strive then with a high and honorable ambition to be worth.

Strive then with a high and honorable ambition to be worthy, good and true, and never again let us hope to hear the query, whether the Christian or the Spiritualist is to be the happier in the world beyond for his belief. What you must ask yourselves, is, how may men lay the foundations of happiness in this world? By making themselves good, their fellows good, helping on the improvement and advancement of manthe improvement and advancement of mankind at large, and what is true and pure and good for this world, will, we repeat, ever be pure and true in its effect and influence in the brighter world that lies bevond.

Unsatisfactory Seances.

To the Editor of the Religio-Philosophical Journal: Under the above caption we desire to treat upon a subject which is not generally touched upon in many of the journals devoted to our beautiful philosophy. Indeed such records are often carefully suppressed, and yet "the truth, the whole truth, and nothing but the truth," should be our motto. This came forcibly to mind on reading a late number of your valuble paper in which was recorded a very satisfactory scance by Prof. Payton Spence with Mrs. R. C. Simpson of Chicago; and what we desired espe cially to note was the publication of the italicized paragraphs which had been suppressed by a cotemporary of the Journal This method of publishing only laudatory articles and requiring all criticisms to be sugar-coated before taking, is misleading and decidedly unjust to the many readers who look to them for guidance, and whose interests they should uphold in as full a measure as those of public mediums. The paragraph at the close of Prof. Spence's article deserves not only italics but roman capitals, and will bear repeating often. For the benefit of those who have not the article for reference we will quote this para-

graph too:
"It is very evident from the above description of my seance with Mrs. Simpson, that it is possible for a medium to be placed under the most rigid tests without being in the least humiliated, and without the slightest diminution of the variety or impairment of the distinctness of the manitestations. If all genuine mediums were in the same way to submit their manifestations to the requirements of exact and reli-

able experiment, the day of fraudulent mediums would soon be numbered

To this we would add, also, that all public mediums who receive the money of investigators and profess to be medial instruments for the demonstration of power and intelligence other than their own should, in simple justice to themselves, the public and the cause, see that the conditions are such as to place the phenomena above the possibility of fraud; otherwise they are in no sense upon the plane of scientific research and this should be true of all seances, not simply with a favored few where there is prospective publicity of the phenomena oc-curring, for the public at large, for whom the medium sits and whose money is taken, have a right to demand such conditions. If a public medium or his spirit guides do not choose to grant such conditions, then let it not be claimed that the phenomena challenge scientific criticism and respectful attention. If only such phenomena as occur under conditions which absolutely preclude all chance for fraud were recorded in our public journals, what a change in conditions we should speedily observe. A fallacy apparently indulged in by many Spiritualists, is the belief that one or more evidences of the genuineness of a medium settle his status and preclude the supposition of fraud at any time. How often do we hear the remark when certain scances are criticised: "Oh, Mr. or Mrs. Blank are genuine mediums, for they have been tested, and certain phenomena proving medial powers are brought forward evidently with the idea that they should suffice to settle all future doubts at subsequent scances. All phenomena recorded as scientific evidence should rest entirely for their value upon the condi tions under which they were obtained, and not upon the character of the medium or the faith of the investigator, and this applies to each individual seance whose value should be determined solely upon the attendant phenomena and conditions, and not upon antecedent or subsequent séances. As long as investigators are willing to allow conditions favoring fraud, just so long

will they get fraud, and just so long wil the general public be regaled with exposes such as have stirred up the Boston Spirit ualists lately. The exposure of Keeler is apparently complete, and as regards Eglinton, it left a painful suspicion in many minds which even the evidence we have of his genuine mediumship from various sources cannot wholly remove; and why? Simply because most of the conditions at his public scances held in Boston favored fraud. We speak from personal observation. The independent writing obtained in his light seances is very satisfactory and conclusive, and the conditions under which it is obtain ed, judging from our own observation and the public reports, absolutely preclude fraud. The only approach to a test in the dark se ance at which we were present was the offer by Eglinton to fill his mouth with water that all present might know that the independent voices heard did not proceed from him. He accordingly did so, and the gas was extinguished, the medium being seated entirely free and disconnected from the rest of the circle. Soon the voices were heard, and after relighting the gas the medium proved that he still held the water in his mouth by discharging it into the glass again. This seemed a satisfactory test to many present, but candor compels me to add a little item which shows of how much value such a test was. I will simply say that the glass from which the medium filled his mouth, stood upon the table within easy reach of him; and by the way how these litally or otherwise, often would change the whole force of the evidence; yet in the search for truth should not the investigator record all facts be they suspicious or otherwise. When I enter my chemical laboratory to confirm or disprove a theory by direct experiment, and refuse to record or notice any results militating against the theory, have I any right to call myself a scientific observer? Most certainly the cool, critical and impartial method of the scientist, is especially needed in the observation of medial phenomena, so easy is it to duplicate many of them by trickery. But to return to the scance question; as there was no evidence proving independent voices, so there was no evidence of *spirit* manifestation in the luminous heads and faces dimly appearing in the darkness, for the medium sat entirely free, and by certain methods such appear-

ances could be easily produced. I do not know or assert, that Mr. Eglinton ever practiced a particle of fraud, but simply give these facts to show that such conditions, unless with a circle of friends, can result in nothing but dissatisfaction and

vexation of spirit.

Now, under our caption, we wish to say a few words concerning our experiences with Dr. Siade, who has lately visited us at the "Hub." When we heard he was coming we promised ourself a treat, as we certainly believed we could then obtain indisputable evidence of independent slate writers. ing, which we consider the strongest scientific fact with which skeptics can be met. At our earliest opportunity we engaged a siting and subsequently held two more seances with him, and will briefly note the results of the three seances. We obtained plenty of writing and plenty of physical manifestations, but no such conclusive phe-nomena as we have seen recorded many nomena as we have seen recorded many times as occurring in his presence. Of course this does not prove that such do not occur, but simply that we did not witness such at our séances. In the first place, Slade told us distinctly that he would give no séance with sealed slates to any body on any terms, stating as his reason that he had been imposed on by various persons bringing prepared slates, oiled or containing writing already, and he had consequently given up prepared slates, oiled or containing writing already, and he had consequently given up this phase entirely. We know of another party to whom he gave a like refusal to even try the experiment, although he asked Slade to name his own terms. I record this because I think this decision of Slade's, much as it is to be regretted, should be known, that others may not meet with a like disappointment. It is quite evident that the medium could easily protect himself from all trickery by simply allowing his sitters to seal or fasten the slates in his presence, after satisfying himself that they were all right. In this way the conditions would be perfectly satisfactory as regards any possible fraud on the part of either the investigator or the medium, and certainly both have a right to require some such conditions. In our own case we did not insist on any condition we requested, but in these seances allowed perfect freedom for Slade to obtain the positive evidence we sought under his own conditions, fully expecting under his own conditions, fully expecting and believing we should receive it. Not a doubt or suspicion entered our mind previous to these seances, and such unwelcome visitors that may haunt us now we heartly wish had never found entrance through the invitation furnished by unsatisfactory conditions. Disappointed in not obtaining the sealed slate test, we still hoped to obtain some other test equally or nearly as satis-factory, and not until after our third and

last scance did we relinquish this hope. Briefly, then, we will narrate the most striking and satifactory phenomena of slate writing obtained, and the conditions which to our mind destroyed their value as scientific evidence:

1. My wife held one of our own slates under a corner of the table next the medium, and while his hands were in full view upon the table, the sound of writing was heard, and on removing the slate, writing was found upon the upper surface which had been pressed up closely against the under side of the table.

2. On two occasions the medium placed a bit of pencil upon top of the table, and plac-ing a slate over it, the sound as of writing was soon heard and on turning over the slate, writing was found upon it.

3. On another occasion the medium placed a bit of pencil between two slates and laid them upon my arm and shoulder, and while in this position directly under my eyes, the sound of writing was heard upon the slates and continued for some time as though a long message was being written, and when opened one of the slates was completely filled upon its inner side with a lengthy communication, signed by a name which I did not recognize.

I will let the above suffice for illustration. because they were the most satisfactory phenomena obtained, and I desire to criticise the scances at their strongest points. We doubt not that the above record, as it stands, would satisfy many readers who would consider it additional proof of spirit manifestations and power. Published reports of this kind although true may be very misleading, if suspicious incidents, unsatisfactory conditions and chances for fraud are wholly or partially omitted, either from nonobservance of reporter or fear of damaging the medium or the cause; yet these ifs, ands and buts, though little, are mighty in the effect they often have upon the evidence. But, to return to the phenomena now in question, I will add a few notes of observa-tion that the reader may see my cause for dissatisfaction, taking them up in the order recorded.

1. The only fact impairing this manifestation was that Stade placed the slate under the corner of the table himself and only a passing glance could be obtained of its surface. As far as this went it served to satisfy that no writing was upon it. Another fact was that just previous to placing the slate in position it had been out of our sight for a few moments beneath the table.

2. On these occasions Slade brought the slates up from below the edge of the table, where at times they were out of sight, and they were placed over the bit of pencil upon the top of the table and no opportunity was given us to see the surface upon which the writing was afterwards found. Although once; I politely requested the privilege of examining to make sure, as I was quite sure I had heard the sound of writing while the slate was out of my sight for a moment or rather several moments, no attention was paid to my request, however.

3. Here again one slate was brought up by the medium after it had been held below the top of the table and placed over the other, and no chance given us to make sure that it contained no writing. In this case, however, the length of the communication precluded the possibility of its being written by the medium at the time, but still the possibility of a substitution for a prepared slate remained. As the closed slates were held upon my arm by the medium, the fingers of his hand were beneath and out of sight, hence the sound of any one can quickly see by experiment with the finger nail.

Nothing would have been easier, it seems to us, than for Mr. Slade to have satisfied us that no writing was upon the slates previous to the experiment, and all that would have been necessary for this would have been to have shown us the surfaces of slates fully and clearly, and then not removing them from our sight for an instant, and this condition is not at all unreasonable, and yet in our case it did not obtain.

Once again, let us be fully understood, we know as far as human testimony imparts knowledge, that genuine medial phenomena occur in the presence of Dr. Slade, and I do not know that any fraud or trickery was ever practiced by him. I believe that the remarkable results obtained under scientific conditions and chronicled by Prof. Zollner and others have excited an interest and produced an effect upon a class of minds that no other phases of our varied phenomena could have done. And Slade, as the medial instrument for their production, will be inseparably connected with the renown and respect which will ever attach to them and to all similar experiments. However, the great public who furnish their five dollar bills to witness similar experiments, are not all Bel-lachinis or Zollners, but they are, many of them, earnest seekers for truth and as such have a right equally to ask for satisfactory conditions. Have any readers of the Jour-NAL had a similar experience, or must we

consider ours exceptional? Since writing the above, your issue of April 9th came to hand, and I see a report of a séance with Wm. Eglinton, written by Geo. A. Fuller, and I desire to call attention to a closing sentence by him. Speaking of Mr. Eglinton, he says: "His oraganism is such that he is enabled to encounter the chilly atmosphere of skeptics and submit to stringent test conditions." The italics are our own and we would ask Mr. Fuller if he will kindly state the stringent test conditions he has submitted to as made apparent in any published report of his seances in America? We refer more especially to his dark circles and also materializing phenomdark circles and also materializing phenomena. We also note the editorial comment upon the Globe expose (?) of Eglinton, which we endorse heartily, but still simple justice to the report requires us not to lose sight of the item stating that a chink in the covering of the glass over the door and back of medium had been overlooked, and this served to show certain movements of the medium, which, of course, is the only explanation of seeing so much in the dark. However, the report is too highly sensational to have much weight with candid minds, and if Mr. Eglinton will follow the sensible advice Mr. Eglinton will follow the sensible advice of the Journal and sit only under strict test conditions, he can easily satisfy all sincere minds of the genuineness of his mediumship at all times. Finally let us add our tribute of respect and admiration for the fearless and straightforward course of the Journal in discussing all sides of the many JOURNAL in discussing all sides of the many questions constantly confronting us in our onward march towards truth, light and liberty.

C. A. SIMPSON. Saxonville, Mass.,

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