

Ernth Bears no Bask, Hows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

JOHN C. BUNDY, BDITOR AND PUBLISHER.  $\nabla OL XXX$ 

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### CONTENTS.

- FIRST PAGE.-Dr. Babbitt in Cincinnati-Wm. Emmette Coleman versus J. V. Mansfield, Dr. Kayner, Andrew Jackson Davis and the God Centre, and the Dual Delfic Centre in Babbitt's Beligion, Mrs. Hester M. Poole. Spir. itualism:
- SECOND PAGE .- A Scientific Spiritualism, The Scientific Basis of Spiritualism, as Treated by the Popular Science Monthly. Women Insulted by the New York Dentsl College, An Open Letter from Mrs. E.C. Stanton to Senator Conkling. A Missionary Scandal.
- THIED PACE.-Woman and the Household. Book Reviews. Magazines for July just Received. Miscellaneous Advertisements.
- FOURTH PAGE.- Notice to Subscribers. Spiritualism, An Outside. View, "Tests or no Tests." A Great German Invasion. Nob'e Italians, The Infailible Bible G ing-English Religious Oddities. Church Taxation to Quebec A Sensible Clergyman, Small-Pox, Medical Windom. Ed. urate or Perish The New England Spiritualist Camp Meeting Association. Jesuits Experied from Nicarauga coming to New York. Patience.
- FIFTH PAGE.-The Perfection of the Unseen. A. Priesiless Sect. Special Notices. Miscellancous Advertise
- BIXTE PAGE -- If It Were True, Heredity. The Stature of Different Races of Men. About Andrew Jackson Davis. Pul. it Spiritualism. Swedenborg, Spiritualism. Away with Drugs. A good Word. Transcendentsiam. Meeting of Spiritualists at Dundee, Michigan. Carlyle, Immortality. Strange Epitaphs. Notes and Extracts.
- SEVENTE PAGE.-ILst of Prominent Books for sale at the office of the Religio-Philosophical Journal, Miscellaneous Advertisements.
- EIGHTH PAGE .- Reminiscences of William Fishbough. Greenfield, Mass., Dr. Beals and Rev. A. Loomis. Polygmy in Utab. The Perihelion Prophecy, No Smash Up. Miscellaneous Advertisements.

### DR. BABBITT IN CINCINNATI.

Wm. Emmette Coleman versus J. V. Mansfield-Dr. Kayner-Andrew Jackson Davis and the God Centre, and the Dual Deific Centre in Babbit's Religion-Mrs.

the joy giving gospel of Spiritualism by his means. When Mr. Coleman signifies that Mr. Mansfield has written "several hundred thousand bogus letters, for each of which thousand bogus letters, for each of which he has received five or three dollars and four postage stamps," the misstatement is immense. I am informed by himself that he can answer only from three to five of these letters per day, and I know, that in many cases he has not had all the letters which he could answer. Had he answered five letters every day in the year for thirty years the number would be only 54 787. In-stead of most of these heing "house letters" stead of most of these being "bogus letters," judging from a somewhat extensive experience with reference to them, I believe that a majority of them have contained genuine tests. Mr. Mansfield admits that in some cases his guides cannot get into the sphere of certain persons so as to give correct tests, and a person must be very ignorant of mediumship and its subtle laws if he does not understand how it is that such things occur. Some time since I gave in the RELIGIO-PHILOSOPHICAL JOUNAL, MY own experience in g-tting a statement ex-actly contrary to what the spirit intended to convey, and gave the explanation of my guide which was to the effect that the spirit being unaccustomed to my mental aura got completely bewildered and thus unconsciously perverted everything. Mr. Mansfield saw how exactly this and other cases which I gave, fitted into his own experience and wrote a letter, warmly thanking me for my article. Some years ago, seven men in New York City, the sacred seven, as they might be called, took it into their conceited heads to explode the fallacy of Spiritualism and eave their friends from heing daped. As they stated in the New York World, they were determined to put down Spiritualism and destroy its mediums, but did not give the least hint that they desired to learn whether it was true or un true. They went to Mr. Mansfield with a he in their words and in their actions and

CAL JOURNAL, of May 28, gives a very kind and appreciative notice of my new work, Religion, but thinks I have misapprehended our friend, Mr. A. J. Davis, with reference to the great Deific Sun Centre of the Universe. As Deity is the sublimest subject that can engage human thought, and as it is important also that absolute justice should be done to Mc. Davis, perhaps it would be well to devote a little space to it just here. Repeatedly in my work I have spoken of Mr. Davis approvingly, and I am most anxious to do exact justice to him and all others. Speaking of Religion, Dr. Kayner says: "With perhaps a single exception, I con-

sider this a work of great n erit and deep thought, which no one should fail to read with care. The exception of which I speak. exists in what appears to me an error of misconception of the teachings of A. J. Davis in 'Nature's Divine Revelations.' Taken together it seems to me his 'Revelations,' and the 'Great Harmonia,' inculcate fully the dual relations of mind and matter, of spirit and body, of God and the Universe, and that his expression of God as a central spiritual sun, was used as a comparative figure to express an idea of Ir finite Spirit operating in and through matter as eternal and indestructible as the Eternal Mind or Central Spiritual Sun which constitutes the light, life and intelligence of all worlds. And I fully believe, had Dr. Babbitt given the close and careful examination to this subject that he has displayed in investigat ing the other subjects mentioned in his work, he would have seen that Bro. Davis and himself were in a line of closest harmony on the subject of Detty, only using different language to clothe the same idea." Well, I have reexamined Mr. Davis's teachings concerning this subject and while 1 freely admit that he has often announced the duality of mind and matter, of positive and negative forces, I find my position ex-actly confirmed with reference to the De fic Sun Centre of the Universe, which he, aided

"Does the reader say that spirit'is superior to matter, and is able to rise above its conditions? By no means, for spirit and mat-ter like body and soul, are correlative, and although the spirit may rise above the grosser conditions of matter, the amazing electricities, and finer forces of the sun which are set into violent agitations by its terrific repulsions, are to powerful to be entirely resisted even by high spiritual intelligences. This being admitted what kind of a Heaven of heavens would that be whose central power is a sun that is almost infinitely larger and more violent in its chemical forces than our own solar sphere f Does God dwell most prominently in the udest portion of the universe?

"THE DUAL CENTRE OF THE UNIVERSE." "The Centre of Universal being and the Primate of all Power, then, must be twofold, of which the vast material sun-centre just alluded to must be the negative pole, while at a distance therefrom, and situated in the most refined part of the Universe must be the mighty spiritual Sun Centre as the positive pole. A representation of this is given on the title page, while the clu ters of starry worlds are seen in all directions, the larger systems being presumably near the centre of power. These two centres are like two foct of an ellipse, and work in correlation as the pivotal points of all gravi-tations, all attractions, all repulsions, around which the whole potentialized universe revolves.

"The spiritual Centre may properly be termed God, although according to the idea of Pantheism, both the spiritual and materof Fantheism, och the spiritual and mater-ial centres, and all the rest of the universe would be included in the Divinity, as the advocate of that belief considers all things a portion of Ged. This is virtually doing away with God altogether as a special being, and is repud ated by the intuitions of the avertax part of monthind the greater part of mankind.

"We have the culminating glory of God, then, in the Spiritual Sun, whose beams animate the universe, and constitute the

#### Spiritualism.

## BY GEORGE S. MERRIAM.

One meets occasionally with statements by Spiritualists of the wide and growing prevalence of their beliefs. Probably no materials exist for bringing such statements to any very exact test. But it would hardly be surprising if Spiritualism were to fill a large place in the beliefs of men in the near future. It offers itself at a time when the rapid crumbling of old faiths is creating an immense vacuum in the hearts of men; it offers assurance at the very point where need is most keenly felt; and its proofs are of that palpable kind which the mass of men are readiest to accept.

The swiftness with which the old foundations of faith are perishing is veiled by the fact that most of those who experience it are silent about it. They are kept silent partly by the pressure of public opinion, partly by regard for friends and families who still cherish the old benefs, partly from a reluctance to admit even to themselves how far the process has gone which they feel largely as a loss and a pain. There are multitudes who cling to a religion that is little more than a hollow shell until some other faith seems to offer them a better home, so that the decay of the old is first betrayed by a sudden and swift acceptance of the new. And what are the new faiths that offer themselves? There is that simply ethical religion of which Felix Adler is an exponent, which frankly and fully accepts the extinguishment by science of any outlook beyond this earthly life. Its watchwords are brotherhood and human progress. Its oracles and apostles are the most renowned of modern thinkers. It is in active sympathy with the great philauthropies of the day. But, at the contines of human life, it offers only a blank where the old religion offered the most sublime incitement, the most solemn and tender hope. Mantor a creed the eternal and the infinite. What we call liberal Christianity has no organization, no unity, no existence even as a distinct faith. Unitarianism is simply no ism at all; it is a friendly fellowship aming men who are facing toward every point in the compass, and some of them toward all points by turns, from positivism to supernatural Christianity. To the field from which the old forces of spiritual faith are thus melting away, and the new coming in only by detached stragglers, there enters a fresh claimant. It meets men at the very point where their doubts and fears are most strongly focused, where positivism has only a denial, where liberalism scarcey knows its own mind,—the old question, It a min die, shall he live again? It offers the strongest affirmation that he shall live again. It meets just that aspect of the matter were longing is most intense, and offers to the bereaved not merely the promise, but the foretaste, the present experience, of reunion. Its proofs are puenomena which impress the senses, the senses which both Church and science have taught men to accept as fiual arbiters. The Church rests its whole tremendous claim on the evidence of physical wonders at a distance of eighteen hundred years, and here are wonders wrought before our eyes to-day. Science makes sense-knowledge its only test; and here are sense phenomena which science cannot explain away, or account for, or disprove as coming whence they claim to come,-from a world of disenbodied human existences. Here, it seems to me, are the traits which may readily win for Spiritualism a swift and large growth. In forecasting the re-ligious future of mankind, intellectual men are always prone to attribute to) great an influence to purely intellectual forces. A philosopher of the age of Seneca or of Mar-cus Aurelius might have given of the Caris-tians an account like this: "They are an enthysicatic and uncesticing payale abudy enthusiastic and superstitious people, chiefly of the uneducated class, whose principal belief is that of a supernatural world into which the soul passes at death, and who, in support of this, allege certain stories of the respessance of their leader after his death and burial, too incredible and trivial to merit investigation." This is not very unlike what a modern scientific philosopher might say of the Spiritualists. But they have what the scientists have not,—a belief which appeals profoundly to the heart of the average man. They have in its suport a mass of striking facts, of which the scien-tists have notably failed to give an expla-nation, toward which their general attitude is supercilious and ineffective scorn, and which has won from their own ranks some eminent converts, including Mr. Wallace who shares Mr. Darwin's scientific honors. Its power would probably receive adeath-blow, if any complete and satisfactory ex-planation were given of its phenomena, on planation were given of its phenomena, on other grounds than the theory of influence from another world. But such explanation is as yet wanting. Making all due allow-ance for trickery, exaggeration in the tes-timony, and for an element of imposture in some of the facts, there remains a large, varied, and impressive mass of phenomena, quite unexplainable by the known laws of the universe. So long as the mass of scien-tific men (apparently) disdain to trace them to their true explanation, out of scorn and hostility to the very hypothesis of a future life, and every form of fact alleged in its support, so long we may expect the spirit-Continued on Highth Page.

#### nester m. rooie.

To the Editor of the Religio-Philosophical Journal:

Here in this romantic city of Cincinnati, I have taken my residence and opened up an office at 204 Main St., which I occupy each forenoon My New York office at 5 Clinton Place, is still in operation, but desir ing in part to get away from my mercantile phase of my chromopathic business, and finding this climate better for my family than the stimulating air of the sea-shore, I have established my residence at Walnut Hills, which constitutes a part of the city Having laid aside my magnetic healing and a part of my business I shall have all the more time for literary labor and for treating at a distance, in which last department I have found that I could be very useful. I have been agreeably surprised to find so

much advancement in Spiritualism and liberalism generally in Cincinnati. There are many excellent mediums here and a silent leaven is working among the people. The daily press, especially the Commercial and Enquirer are able and daring. The Commercial, though somewhat ignorant and narrow with reference to Spiritualism, often strikes out freely against theological shams, and published in full Robt. Ingersoll's lecture on "Great Infidels," giving also a commendatory interview with the great infidel himself. - The Enquirer is equally liberal and has published a whole series of articles in favor of Spiritualism from the pen of Judge Carter. Great, splendid New York is too much afflicted with the cowardice of fashion to dare to go too far in advance of the day in these great movements.

My friend, Mr. Wm. Emmette Coleman, I see has deemed it best to practice some surgery upon Mr. J. V. Mansfield of New York. Feeling deeply how sacred are the rights of personal character and especially of mediumship which the world at large so constantly misunderstands and abuses, desire to say something on this very case Mr Coleman, no doubt, desires to warn the public against deception and fraud and to root out everything false from our sacred cause, which is commendable, as there will alway3> be a great deal of counterfeiting of that which is especially good and attractive. But how important it is in this world of suffering and sensitive and imperfect mortals, that when we weigh them we shall hold an absolute balance of justice, or if we must err at all it should be on the side of must err at all it should be on the side of charity rather than of severity. I fear that my friend in this case has erred on the side of severity. Although I have known Mr. Mansfield for years, I of course am not in-failible and cannot say that he has never practiced a single deception, but I know that he has manifested a great deal of re-markable mediumship as attested by Judge Edmonds, Prof. Brittan, Rev. Samuel Wat-son, Judge Carter and a host of others. Judge Edmonds speaks of his writing in fourteen languages and Judge Carter, whose fourteen languages and Judge Carter, whose office is next to mine says he has received messages in Swedish and other languages with which Mr. Mansfield was wholly unacquainted. Several years ago I wrote a question in his office and folded the paper ten times so that no mortal eye could read ten times so that no mortal eye could read it. The question was correctly answered before my eyes and the n mes and relation-ship of several relatives were given, al-though these names were not on the paper, were not in my thoughts and I believe were not known by any person in New York City. Think of the thousands of persons who have received such tests from him and the multitudes who have been brought into

hood as they might have expected, had they not been ignorant of these subtle laws. Then they brought him before the courts for gaining money on false pretences. They hob-notbed with the judge who was an Irish Catholic, kept him well *liquored up* and thus worked themselves into his good graces. I remember that "Brick" P merov. who was a witness on Mr. Manafield's side, utterly non-plused their lawyer and the "sacred seven," by turning all their guns against themselves by means of his ready wit and his knowledge of the case. Finally when they declared that they could do everything that Mr. Mansfield could, Mr. Mansfield with an uncontrollable burst of indignation rose and told them that he could take the whole audience and tell the names of their fathers, mothers or other friends in spirit life, and challenged his persecutors to do the same, right there and then. The judge asked their lawyer if he would be satisfied to have the matter tested on the spot, at which the lawyer began to quibble, the "seven," thrown evidently into some consternation, whispered to their lawyer and they backed down most ignominiously and completely. Truth and justice were not what they wanted, but victory, and victory they finally got by means of a Judge, whose bigoted religion would not tolerate a

so psychologized the medium and mixed

spiritual manifestation. Mr. Coleman quotes from a Psychometric delineation of his character in which it is stated that "he has an axe to grind," "will-ing to work for money," etc. Yes, I think he has a fair love of money, but I think the expressions give an incorrect impression of him, as he is also very liberal with his money and is still a poor man. I asked him once if it would not be well to return the money when he failed to give correct tests. He signified that the labor was as exhausting when he failed as when he suc-ceeded and that he could not afford to give the time without compensation. It seems to me, however, that in such cases it would be fair for him to divide the matter with his customers and at least return half of the money to them.

Mr. Coleman signifies that in different letters there is a certain similarity of expres-sion. This I admit, as for instance, the double expression "bless you, bless you," is some-times given when purporting to come from different spirits. This is easily accounted for when we remember that the different spirits must work in connection with the mental aura of the medium's brain, using more or less the very word channels that he finds impressed thereon. A spirit that is not positive to the medium cannot control him sufficiently to give so arbitrary a thing as a name, and must forget some of the most familiar things while enveloped by the radiations of the medium. On this ac count a communication may be three-fourths medium and one-fourth spirit, and at other times vice versa, and this in cases of perfect honesty on both sides. And yet men of the world getting a communication which they find inaccurate, will at once denounce the medium as a fraud and bring a new agony upon a person that is already over sensitive from the very nature of things. The psychometrist quoted by Mr. Coleman says of Mr. Mansfield, "he can hear anything in the world and keep as immovable as this stove." That this is very wide of the truth is shown by what his intimate family associates affirm, namely that in re-peated cases after violent or unkind treatment, he has rolled and tossed in agony all night.

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combining the Spiritual and Material, while I, aided by by spirit guide, consider as two separate worlds, including the Spiritual or Deific Sun-Centre and the Material Sun-Centre acting in correlation. But let us have exact language on both sides, although my pictorial illustration must be omitted. Says Mr. Davis in his "Revela-

able ocean of liquid fire !.... This was the original condition of matter. It was without forms; for it was but one form. It had not motions but it had an eternity of motion. It was without parts, for it was a whole Particles did not exist, but the whole was one particle. There were not suns but it was one eternal sun. It had no beginning and it was without end.... This great Centre of worlds-this great power of Intelligence-this great germ of all existences -was ONE WORLD!-Corresponding to a globe visible for it was but One - containing the material and power to produce all others.... The great original mass was a substance containing within itself the embryo of its own perfection. It became impregnated by virtue of its own laws and was controlled, guided and perfected by virtue of its own omnipotent power. The power contained in this great vortex was the Great Positive Mind!"

I will quote my own language from Re ligion, p. 35:--

"A. J. DAVIS'S THEORY OF THE GOD CENTRE." "Mr. Andrew Jackson Davis, in 'Nature's Divine Revelations,' aided by his clairvoyant illuminations, has given a very sublime conception of the universe and the Deific Centre, which he describes as a burning sun of inconceivable vastness and of terrific energy. This Centre under the stupendous repulsive power of its own heat, has projected its matter in all directions toward infinitude, which forming into systems and star clusters constitutes the universe.

"While this gives a near approach to truth, it is not in harmony with the duality of force, which, as we have seen, rule everywhere, and for the following reason among others, seems inaccurate:-This great central sun-sphere, must of necessity be the culmination of the most fearful repulsions and convulsive heavings and sgitations of all kinds, compared with which all lightnings, all cyclones, all earthquakes known to man would be as nothing. Is it to be supposed that this culmination of all rude and violent forces is the proper seat of the Infinite Majesty and of the highest Heaven of glory where the most exalted beings dwell

"Does not the reader know that a sun is always the coarsest and rudest portion of a solar system? Every planet, commencing its career as small suns, must cool off and go through a refining process for millions of years before the conditions become suf-ficiently exquisite to sustain a human being. Lockyer has seen a solar cyclone move from 40 to 129 miles per second, while Prof. Young of Princeton College saw a mass of flaming hydrogen move for a time at the rate of 10,000 miles a minute, or about 600 times as wittly as a cannon ball swiftly as a cannon ball.

"I have been told repeatedly that no spirit can dwell on the terrific surface of the sun, and that the reason why some spirits have conveyed the impression that they can do so was the fact of there being spirit spheres at some distance above its turbulent atmospheres which have been Dr. Kayner in the RELIGIO-PHILOSOPHI. spoken of as being on the sun itself.

principle of all force, while th culminating point of all matter is to be found in this great material sun, which constitutes a lever power by which Deity controls all worlds and systems, and also the reactive power, by means of which all worlds and systems send their waves of influence back upon Derty."

"Thus while matter cannot work without spirit, neither can spirit work without matler. This may be illustrated by means of a human being, whose spirit as the positive principle, sends its potency through nerves. muscles and brain, while on the other hand the muscles, nerves and brain, acted upon by the world aroun 1 them, send their reactive influence back upon the spirit and draw out its action.

"It should be understood that these great centres, these primates of all spiritual and material existence, not only quicken each other into an omnific energy, but radiate their power over the whole universe. In other words the Deific Centre not only quickens the material sun into activity, but sends its divine radiations into all worlds and through all beings, both earthly and celestial, while on the other hand, the material sun not only sends its reflex influence upon the spiritual one, but co-operates with that to produce the effect of gravitation and all the forces that move throughout the realms of infinitude."

I would say here that while I have given a certain amount of attention to developing a better conception of Deity and the sublime and loving methods by which he controls the universe in contradistinction to the superstitions and blasphemous conceptions of orthodoxy, yet I have had a great leading aim to show how beautiful and happy human life and even death itself can be come under a true spiritual religion as compared with the old religions which have thrown so much fear and gloom over the world; also to show something of the grandeur of the human soul in the life to come, its transition to that life, and its employments, conditions, surroundings and wonderful destiny. The church world can sive only dim theories concerning death and the hereafter, while the Spiritualist can present a world of facts, of thrilling and joyous historical, biographical and psycho-logical points confirmed by the living present, instead of founded on the dim and uncertain records of the distant and ignorant past.

MRS. POOLE'S WOMAN'S DEPARTMENT. Among the excellent things that appear in the RELIGIO PHILOSOPHICAL JOURNAL, I want to speak of the admirable department called "Woman and the Household," conducted by Mrs. Hester M. Poole. Its spirit of ustice toward woman which even yet is only partially appreciated by either sex, and the many items to interest and elevate the family circle, are among its attractions. Would that all our spiritual journals would have a choice corner devoted to practical ethics and religion in which by means of true anecdotes and beautiful examples both young and old should be drawn upward. E. D. BABBITT, D. M.

Cincinnati, O., June 7. 1881.

Where is there a solitary individual on the earth plane to day, be he ever so evil, if he possessed the power to consign his deadliest foe to everlasting damnation, even though he might be the hardest hearted villain that ever inhabited the mortal form, he could not last out forever, for his soul would at last relent, and dreadful indeed would be the lashings of his accusing con-science.—Herald of Progress.

#### A Scientific Spiritualism.

### BY JEEGE E. S. HOLEROOK.

#### To the Editor of the Religio-Philosophical Journal:

I have taken occasion from time to time in my communications, and more especially in one quite lately, to give expression to that thought that prevails with me as one of supreme importance-the scientific quality of our Spiritualism. 1 wish now, and will, with your leave, give further expression in the same line to what I would call corollaries to that which I have said, or rational inferences and practical observations, in view of the premises. In doing so, I approach these most difficult questions, what shall we consider settled as true, how shall we proceed further in our investigations, what questions shall we consider worthy our time and studious research, either for theory, or practice, and what

shall be our method of propagandism? 1. I suppose that as to all Spiritualists it need not be suggested that we should endeavor to discover what is the truth, however unwelcome it may be, however much we might desire a better state of things, and to maintain it bravely. (I wonder if I am stating this proposition too broadly when I say all Spirit ualists!) But what is truth here, what should be regarded as scientific truth at the thresh hold of the spiritual phenomena and in the vast flood of strange things that come before us, is no doubt more difficult to determine. than ever before;-more difficult, especially in this, that so many of the accepted facts of physics and mind give way and are supple-mented by something new. While this is so, I am here to ask the question how far and how fact shell we may I am to ask kindle how fast shall we go? I am to ask, kindly, gently and timidly (for I do not assume to know surely), are we not tempted too easily to get beyond the bounds of demonstration and find ourselves giving credence to matters, if not forever unprovable, at least, as yet unproved? Worse than this, are not some of us giving credence even to matters directly against the material world and without any evidence whatever that we ought to respect? For what have we got-what do we hear and what do we have laid before us to read? Essays upon worlds quite a ways off, billions of miles, both spiritual and physical; upon the sun and the planets, both those that still remain and those bursted up and their fragments, meteoric stones, and all with minute description of them and their inhabitants, even to their complexion, the color of the eye and hair, (I am glad that some of them are found to be blondes.) their government, their religion and every thing. Some of these es-says are more modest and don't get so far away from earth-but they pay attention to our little planet, some about the origin and history of man, and some about the hollow globe and a world cooped up within the shell, etc., etc. And so forth, I say, for there is no end. For if Solomon said in his day when they had only one world to write about and even knew but a mighty little about that any how, that "to the making of books there is no end," how much more should there be no end now, when every scribbler can make a world to suit himself, can "interview" all the inhabitants and "report" them as he pleases! "write em up" in the most grandiloquent style possible

Now,Mr. Editor, what are we to say in view of all this? It is difficult to know precisely in instice to all: but I have this to

the first; of some great sun, the father of some other suns, and these the fathers of some other suns, so that our sun is the great grandson of the first parent sun, etc., etc., all told in an oracular way, with never a smile and as if it should be taken for true with unquestioning faith. This comes under that other kind of absurdity and seeming untruth, that I have spoken of, all unworthy of credit in that the assertors declare that for truth, about which it is evident, from the nature of things, that they can know nothing, and so they care not what they say, What credence, therefore, can be extended to them when possibly they may know whereof they speak, if that is all the reason they can give for credence, or all that we have?

Another instance I will cite is a discourse lately given in this city through Mrs. Rich-mond (one of many that I might cite of the same character), on the effect upon our earth of the perihelia and conjunctions of other plancts at the present time, by an "Ancient Astrologist." The effect was described as very great in the past and now, and to be greater hereafter. And by an immediate impulse, too, although it takes the light thousands of years to come from there here?" I wonder, Mr. Editor, if I am talking to any over ten years of age that don't know that one or two hours would be a sufficient time for the light to traverse that distance? I do not know; but if I am I will humbly suggest that it would be healthy for them to take a few lessons in basic science, so that they can the better judge of "super-science" when it comes (if it ever should) from the upper spheres. "Ancient Astrologist" forsooth! if he knows no more about the impulse of light, the plainest of all, what can he teach, what can we rely upon as to his teaching, as to impulses of other kinds less palpable, if immediate, or more remote, or if they exist at all? A good joke on astrology, but a very just one. Its devotees know so much more of matters that cannot be known, throwing away the gold and pearls and running after chaff and dust!

Another instance is the work entitled Worlds within Worlds" by Prof. Fahnestock, a most pretentious title without, but far more pretentious within, not only worlds within worlds but without as well; worlds every where, physical and spiritual, all seen, and all the inhabitants thereof captured by Statuvolence, seen by clairvoyance and described by this author's pen. I wonder if this is so, and how glad we ought to be! Oh, and now, I peep around at the threshhold, the preface, to see what he may be supposed to know. He furnishes a key-he kindly describes the base of operations, the path of the earth around the sun. He describes how the earth is in perihelion twice a year, the time the equi-noxes March and September, and learnedly shows the great effect thereof! Now, Mr. Editor, I learned in my boyhood that the earth was in perihelion in winter, Dec., and once a year only. (A conundrum, if the per-ihelion of other planets so far away amounts to so much to the earth, according to the last speaker noticed, how much more must the perihelion of the earth amount: to itself, and yet we are in perihelion once or twice a year and people don't know when, or how often, nor dream of any effects! a good joke on as-trology, and prophets of dire portent!) If our learned *clear-seeing* traveller can stumble so in his ignorance of what common boys know as to the very base of his operations,

order. Any clairvoyance that fails here and becomes bankrupt, cannot be supposed to carry on merchandise in the spheres without any accountability or limit and without a specie basis, and be found solid and responsible at the last, when the pay day comes. Then let us look to the basis now, that there he no spurious coin of false facts, or an entire paper currency without coin, (to carry out the figure with these commercial travellers). The fable of the ass in the lion's skin serves best. The false things, the impossible things that these wonder workers, these seeming lions, start with, while on our shores, these false facts, are the asses' ears, if people will but see them, that must betray and cause us to reflect. Let us not be put so much to shame in the face of the scientific world. Let us say at once, according to our judgment, that some waggish spirit from Diakka land, finding his opportunity in the open door for the influx of new things, hath done this for his own amusement. I make no charge against the honor of the mediums and often it is that their exercises are truly wonderful. Or, perhaps, as the spirit of goodness is abroad, some angel, with healing in his wings to cure the sickness of a gormandizing credulity that becomes a fearful epidemic, gives an overdose, for the greater sickness, for the loathing which shall come upon reaction. I guess it is better not to be sick in this way at the first, and so not suffer

by such a cure. And here I am, Mr. Editor, not through with my Corollary No. 1, and it is more than time to close. I had thought to say Corollary No. 2, and therein consider what fields of inquiry it was best to enter upon, urging the selection of such as would yield fruit, in the sense of knowing something for certain, and condemning the barren wilds where there is nothing but fancy, and where proofs are impossible either one way or the other; and Corollary No. 3, that that which is of a scientific character, the proofs palpable that we have of spirit communion, should be kept in the foreground in our spiritual papers, on the rostrum, every where, with proper explanations to the understanding of the common people, though this may cause the older Spiritualists to take back seats; and herein of the defects of the rostrum in Chicago; and of Corollary No. 4, showing the bearing of this scientific quality of our Spiritualism on the use of the epithet "Christian," urging that if it means this, that we are first Spiritualists from what we know, and that after this we adopt Christian ethics and facts so far as they are in accord with our superior knowledge, then it is comparatively harmless; but if it means that we are first Christians and then adopt Spiritualism in so far as it is in accord with Christianity, bringing that which we know into subordination to that which we do not know, then it will produce infinite injury and amount to a surrender of our chief element of power; but 1 have not time nor space, and so let these remain to prove themselves without further aid from me.

I have been disposed, Mr. Editor, in view of all that I have seen among us and from the philosophy of the matter, too, to question if, while we are in this life, some of us may not be given too much to sky-larking for our good? One thing is true, while we are gazing squarely up to heaven, we are apt to stumble at the inequalities of earth. If we waste our powers to comprehend what there is above, we lose our powers to comprehend what there is how can we trust him out of our sight in the below. Having a view of the world to which we are going enough to choose the better way, and knowing as we do that the highest good comes at last from the best employment of each moment as it flies, it may be, it must be. that a continual stretch for that which is unreachable, like the boy that hastes to catch the rainbow, cannot bring solid gain. A true story might be told of Alexander which has a good lesson. The false story is this, that when he had conquered this world he sat down and wept that there were no more worlds to conquer; which represents his ambition as most unreasonable as well as brutal. But the true story is this: When Aristotle, his preceptor, was instructing him how there were other worlds besides this, he replied, "and yet we are not masters of one;" meaning, according to the true philosophy of life, that we should first become masters of what there is in this one world before we extend our ambition to others. (I might say here, if I did not care any more what I said than some others seem to, that I had a communication the other night from Aristotle and Alexander in which they asserted that this was the truth. as I have stated it, and that they both regretted greatly, especially Alexander, that he should have been so vilely slandered all through the ages; adding further that he conquered but little of the world in fact, and, most of all, failed to conquer himself; so that, all things considered, he was not much of a conqueron at all, and was not entitled to any such name) It gives me pleasure to rescue his history from such a stain and to place the truth where it shall do some good service to mankind. Chicago, Illinois.

gent goes the 'whole hog' in Spiritualism. He believes it all, aticks at nothing, and slashes right and left at everybody, who objects to it. He claims to be on the winning side and says that in the last forty years Bpiritualism has gained twenty million adherents. One would think that with this he might rest and be thankful,' but it does not satisfy him. It seems that, among these twenty million be-lievers, the scientific men generally are not to be found, and it is this fact which caused Mr. Sargent to write his book. He thinks the twenty million people of all sorts, who need not be further characterized, are right and that the scientific men-the sole class whose business it is to search out the truths of natureare wrong; and it is his object to show that Spiritualism has just as much a valid scientific foundation as any of the recognized and established branches of science. We shall not undertake to answer his arguments, if such they may be called, but will only observe, as we have repeatedly done before in this connection, that the most fundamental of all distinction is confused throughout the work. The supernatural, or that which by its very term is above and beyond nature, is mixed up and confounded with nature itself, and Spiritualism is declared to be a purely natural fact: yet if this doctrine had twenty times twenty million adherents, science could not accept it, because it takes for its object of investigation the natural as opposed to the supernatural. In so far as alleged Spiritualism involves human phenomena, it is, of course, within the purview of science, and scientific men will be certain to be take these phenomena up in their own way and in their own time. But they must be allowed to mark out their own work and the problem as presented by the twenty million does not come in a shape suita. ble to be dealt with by rigorous scientific methods. The men of science begin by doubting, and cultivating this state of mind as a virtue; they continue to doubt until evidence extorts acquiescence; while assent even then goes no further than to things regarded as actually proved; the twenty million on the contrary, begin by believing, hold this state of mind to be a virtue, and go on believing without much perplexing themselves over questions of evidence. To them the phrase, the scientific basis of the super-scientific, would involve no contradiction,"

According to the foregoing choice bit of scientific criticism the "men of science" must be, indeed, peculiar people, as they "begin by doubting." What kind of a scientific man is it that begins the examination of any subject by doubting? And what kind of doubts? Doubts concerning his own ability to conduct the examination, doubts as to his own freedom from the various sources of bias, doubts as to the fulness of evidence to be acquired; these doubts may not be especially prejudicial, subjectively, to a scientific examination, but what could we think of that state of mind arrayed, through doubts, against any question presented for examination. Does not the writer see that his doubting scientist is only that kind of an inquirer who does not inquire? He is waiting for the "evidence to extort acquies. cence," but his doubts deny the evidence. He denies the evidence of his eyes, and his ears, and his whole five senses; he also denies the evidence of his judgment and his intuition, and thus doubting and denying, a quarter of a century has passed, amid the most astounding phenomens, and now we are told that "scientific men will be certain to take these phenom.

inulations, etc.," and also of "Poor old senile Dr. Hare, when captured by the Philadelphia Spiritualist several years ago, undertook to prove that the soul is immortal by inventing a wooden spiritoscope for public exhibi-tions." The most charitable view we can take of such characterizations, is that they are contemptible to the spirit of a true scien. tist. The very first question decided by Prof. Zollner was that the slates were not manipu. lated. It was put out of the power of any person to do the slate writing. Neither Prof. Zollner, nor Mr. Slade, nor the prestidigitateur, nor any one present could do it, and this should decide the question for a candid scien. tific truth seeker.

**JULY 9, 1881** 

Sir Isaac Newton laid down as the rule of scientific inquiry that "the hypothesis which best accounted for all the phenomena, is the one to be adopted."

After a thorough and most critical examination under favorable conditions, often repeat. ed with like results, Prof. Zollner came to the firm conclusion as did "Poor old senile, Dr. Hare," that no one but a human spirit could write Greek, Latin, Hebrew, Russian and San-scrit, between closed slates and in other ways, and do other things impossible for human hands to do; in other words that the spiritual hypothesis is the only one that can come reasonably near accounting for the observed phenomena.

What does our scientific critic say towards explaining or accounting for slate-writing as witnessed by Prof, Zollner and Alfred R. Wallace and as could be witnessed by himself?

Recollect he is one of the "sole class whose business it is to seek out the truths of nature." Can he be dumb? or is it that the problem as presented by the 20,000,000 does not come in a shape suitable to be dealt with by rigorous scientific methods? This reminds me of the Dutchman who; after living six years in Kititas valley, Washington Territory, came to the conclusion that he did not agree with the climate.

This is the case with our gross materialistic scientists who write criticisms on another, a spiritual class of scientists; "they do not agree with the question!" Silverton, Oregon, May 20th, 1881.

Women Insulted by the New York Dental College—An Open Letter from Mrs. E. C. Stanton to Senator Conkling.

## NEW YORK, June 15, 1881,

HONORED SIR: I have always had an intense admiration for any man who dared to stand alone. To fight valorously and persistently for a principle month after month and year after year, ridiculed and denounced by press and politicians, indicates a lofty self-reliance of character that few men possess.

Now that you have your armor on, and your patriotic steel is trembling in the air, ready to hew down all enemies of republican government, I would call your attention to an article that appeared in The Sun June 14th, entitled "Women as Dentists," in which the writer says that an application by a young woman to be admitted to the New York Dental College was peremptorily refused by the Dean.

He said: "I advise all applicants to go to Philadelphia. There are three dental colleges there, and one open to women. Our college is the only one in New York, and we do not want women students." Injustice to this wonan is an insult to ev other one in the Empire State, whose interests you represent; for, remember, women are counted in the basis of representation. On what principles of justice and common sense shall one-half the citizens of the great State of New York he told that if they wish to pursue the profession of dentistry they must emigrate to Pennsylvania in order to enjoy collegiate advantages? While the Crown Princess of Germany employs a woman den-tist educated in Philadelphia, shall the State Roscoe Conkling has so long and so ably represented be denied the right to send women dentists to the royal families of the Old World? Here, where the property of women is taxed to build and support dental colleges, and dentists live mainly by fitting and filling teeth for them, shall the trustees of the only college in the State presume to say that it never shall be opened to women? Whether the women of this State shall be protected in their right to pursue what hon-orable professions they may see fit, is a far more momentous question than whether Mr. Robertson be Collector of the Port, or Messrs. Depew and Jacobs be returned in place of Senators resigned. Hence I call on you to hurl your lance at this monstrous injustice. The personal insults of President Garfield and Secretary Blaine are trifles compared with this wholesale humiliation of your countrywomen. Trusting that my appeal will meet with a ready response in your chivalric nature, and that you will speedily transfer the slege from the Capitol to the Dental College of New York, I remain respectfully yours.

what to eav confess that in the abstract I have greatly feared from the first on behalf of Scientific Spiritualism, for the outcome of such efforts. And now I have also to confess, when the concrete, practical result is shown, all this boundless merchandise, so to speak coming from the commerce of many worlds, seen and unseen, duty free, laid upon our shelves, with most high sounding or strange tilles, that my fears are more than realized. If this were named poetry, or prose-fiction, or absolute idealism, or matters spiritual only, never pretending to touch our mortal material shores at all, then they might be read for mere pleasure, and not be subject to such criticism as we must now make. On the contrary what do we find here in this merchandise? Don't be alarmed, Mr. Editor, and overwhelmed with fear lest I may enter into large quotations of what they say, a display of their stock in trade, a grand opening; for I have it to confess (I am on the confessional), that I don't read them much-only look over some and overlook much more, and with due respect I will give the reason why.

Many of these writers, these commercial travelers into infinite space and endless worlds. take their start from our material shores, and from among things that are known, and where reason has some sway and common sense some place of action. Jesus said, (and it was one of the very few instances wherein he appealed to logical reasoning) "if I tell you of earthly things and you can't believe me because you know that I don't tell the truth, how can you believe me when I tell you of heavenly things?" (If I have not got this right, word for word, according to the old King James' version, nevertheless it is right according to my new version.) Just so precisely, that is logic what is logic, and I make application of it to our authors, our clairvoyants, our spirit revelators, or whatever they may be, that give us the benefit of a bout or two upon our rocky shores, to show how much they know of things that we know also and therefore how much they are to be trusted as to matters that we don't know.

There is another matter to be thought of, a criterion of the truth of an assertion made, or rather wherein there is a want of a criterion of the truth of an assertion made, which is this. If the author, assertor, mortal or spirit, announces, especially in a most oracular dog-matic way, that for absolute truth as to which it is most evident from the very nature of things, that he can know nothing, what is his statement worth? In a scientific sense, nothing whatever; nor do I see that it is worth any thing in any sense more than a suggestion. at least in support of a theory. Such an one, if not an out and out conscious falsifier, is surely one that does not care what he says; so that after this, if he asserts what he possibly may know and we do not, his assertion must fail of moral force. And if still against our better judgment and reason, it were a great deal better for our cause in the face of the scientific world, that the assertion were never made,

A few instances may be given to illustrate my meaning. Take the chapter on "The Hol-low Globe," its theory, suggestions, etc. It starts off with the greatest of all conceivable absurdities, that this earth is a shell 30 or 40 miles thick, a more advanced world inside than out, and so runs a tilt against all our material science, a Don Quixote against wind mills, a tilt even against all other spiritual theories of world-making. And all without a fact to support it, but only suggestions how this and that and the other may be found to be true, although seemingly averse to material science now. Oh! what a showing is this that any thing we have is according to knowledge!

Another instance I will cite is a late work just published in this city by Dr. Herbert Nason nominally on the "prehistoric races"

spheres, or extend to him any confidence there?

These few instances, Mr. Editor, will suffice as representatives of a great class. I commenced in the west, as it was proper I should. I see I am proceeding east, but I think it im-prudent for me to go farther down among "the wise men of the east" that are "worshiping their stars," "in the Pleiades," "in the milky way" and other pleasant star-villages along the celestial rivers of Paradise. For, as 1 have said, I am not wise in these matters, on the contrary far otherwise. I have confessed that I have not read these books, however shamefaced that must make me appear. But I have been giving my reason why I have not. a stumbling block at the entrance that de-stroys confidence, or I guess 1 better say that prevents confidence from heing established. All truth is consistent each part with every other part of the great whole; that which is present to our senses here with that which is not present to our senses there. If, therefore these sky-fliers start with false premises, they must pardon us for not following them in the circuit of the spheres. It is no funeral of mine and my advice is not given as a matter of right, but it is free, and it is this, that the safest way for those to do who can't get things right according to the basis of the earth and what we know, is to do their cavorting among the farthest heavens without coming near our mortal shores at all, and so not suffer the chances of stumbling on any of our rocks of science, or trodden paths of reason. I am not sure but some of them are adroit enough to do this, and make it pay, too. Even they would make it pay better if it were not for their inconsistencies, when compared with each other. You know "consistency is a jewel" among us reasoning mortals here, and we reasoning mortals, that believe in universal truths, infer that hence it is the same among the stars, But these star-travellers say, some one thing, and some another. Some describe Jupiter as being a nice home with fine people, the gentlemen intellectual, the ladies good looking and dress in becoming style, etc., etc., while others say that Jupiter is still at a red heat! The consequence of which is that our minds are greatly under a cloud with the burdensome question if they have seen Jupiter at all? And our reason stumbles in this way; if one has seen it the other has not. If either one has, we can't tell which one, and so we have no faith in either for a fact in a scientific sense. Am I to be asked now by those who do not sympathize with what I have said (and I suppose there may be some) what, are you going to deny our majestic statuvolence, our far-reaching clairvoyance-deny the power of the spirit to traverse the spheres, all these new truths-and just cling to the old land marks of knowledge? No, not precisely so. I admit upon facts proved the existence of spirit, and of a Spirit-world, round about and above us; and that in this proof we have been com-pelled to yield our faith in some truths that were deemed fixed, and to establish others, and we have seen the development of mental powers along and into new channels, such as clairvoyance. But I think I have seen a disposition to run wild into the admiration and worship of the marvellous at the expense of good reason and common sense, and I have thought best to throw in this check, that those that do not abide by the truth wherever we know it, should not be trusted as to what we don't know. The pyramid of our knowledge must be based upon our earth and be solid and sure. If one would build higher than the earth and far up in the heavens on an untrue foundation, a foundation of sand, himself and fabric will fall, and ruin must come. Science. like charity, should begin at home, building

from the centre outwards by knowledge, ex-perience and reason. A fundamental error in things here will precipitate a greater error there. Unless one has the key of the matters of the earth, most sure he cannot be supposed of the earth, but it treats of world-making at ' to have the key of the stars in good working

## The Scientific Basis of Spiritualism-as

Treated by the Popular Science Monthly.

## BY T. W. DAVENPORT.

Among the literary notices in the above named monthly for February, the scientific basis is reviewed in a novel way-in a way altogether unworthy of notice, but for the usual scientific arrogance there shown.

If we are to believe the stilt of the assumed scientific men, they are a very separate and distinct class of the genus homo, and whether they eat and sleep like other folks, they are far removed from the small and great failings, the queer credulities and noisy non-dignities of the rest of mankind. Yes, the scientific man is silent, searching, and withal candid, so accustomed is he to the companionship of pure truth and excited discovery, that he is incapable of resorting to the low arts of the ordinary literati. This is the way he sees himself, and as he fancies, others see him, or as he would have others see him. Stripped of his very modest but supercilious self-assertion, we find him very much like common people and properly judged by the same rules of criticism. He gets rid of a troublesome opponent by argument, ridicule, a denial of premises or inuendos, attacking his character or sincerity in the same common way, albeit with a peculiar scientific style free from an unmathe-

matical coarseness. The reviewer of the aforesaid Monthly does not say that Epes Sargent wrote the Scientific basis of Spiritualism, for the same reason that he wrote the "Life of Henry Clay" and "Arctic Adventures" merely to be employed and make money; that would have been a coarse attack upon the author's sincerity, but he puts the same charge in the following choice and unobjectionable sugar coated way:

"That he should have dipped into Spiritualism was but natural with his love of diversified literary occupation; and so, a dozen years ago, he printed Planchette or the Despair of Science,' and closed his career with the pro duction of the volume now before us."

allowed the paradoxical suggestion, Mr. Sar-

in their own way and in their own time." Glad to hear it-hope they will-but somehow we "begin by doubting" that they ever will.

The fact is there is as much difference among scientists as among other folks, and if we may be allowed the term, they are as one sided as any of the "twenty million." For instance, one scientist may have a special fitness for botany, another for chemistry, another for zoology, or for astronomy and mathematics, and so on through the range of sciences, exact and inexact, concrete and abstract, but these scientific men, although it is "their business to search out the truths of nature," are not by any means trustworthy guides outside of their specialties.

Agassiz might determine the size and kind of a fish from its scales, but his opinion as to the difference in forces which causes one fish to be a shad and another a salmon, would be as good as that of the Indian who eats them both raw,

No one doubts Prof. Agassiz's great ability and peculiar fitness for seeking truth in certain departments of inquiry, nor is there any of Prof. Carpenter's, Tyndall's, Huxley's and others, and yet their peculiar fitness, or rather their long immersion in the concrete sciences. unfits them for following relations of an in. corporeal nature. Probably no one of them would succeed where Herbert Spencer shines. and no one, so well as Spencer, has shown the philosophy of the variations arising from the study of sciences. Laplace was a superb mathematician and astronomer, though a lamentable failure as a statesman and diplomatist. He could not manage the practical problem of government by means of the dif-ferential calculus, or he would have excelled all others as a statesman.

There could be no better specimen of hodge podge than the critic's remarks upon the fundamental distinction of the natural and supernatural which he declares to be "confused throughout the work" and they will admit of no rational construction except upon the assumption that the writer is either a beggar of the question or a hypocrite, or both.

The word supernatural is very convenient to these scientists, for it not only serves as a refuge from the assaults of those who claim the existence of something besides gross matter, but also as a cover for their own' ignorance, usable in season and out of season.

Now, the scientists do not believe in the existence, the reality, of anything outside of and beyond nature; that is, they do not accept as a fact the supernatural. They hold that it is unproven, and call it superstition. The supernatural as applicable to the past, embodies the unknown, the ignorance of the past, and as knowledge advances, the super-natural domain is occupied by the natural.

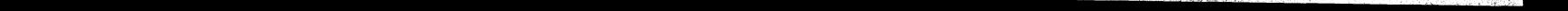
From the time when the first man "saw God in the clouds and heard him in the winds" until the present moment, every effort of the human being has been to diminish the sphere of the supernatural and especially is this true of "the sole class whose business it is to search out the truths of nature;" then why, in the name of common sense, does the "sole class" or any representative of it declaim about the "fundamental distinctions being confused, when Mr. Epes Sargent writes a work trying to show that "Spiritualism is a purely natura fact."

Spiritualism is a purely natural fact or it is not a fact at all, albeit it may not submit to pulverization in a mortar, or combine atom-ically with gross ingredients, or conduct itself generally after the manner of the late scientific imponderable agents, and our scientific friends may as well meet us upon the main issue and quit skulking behind terms that are meaningless, and pretences that only serve to convict them of falsehood. In a literary notice of Prof. Zollner's Transcendental Physics After awarding to the work "considerable in the March number of the Popular Science rifle shots fired at him by natives. Is that the hiterary merit," he says: "If we may be Monthly, the editor speaks of the slate writing allowed the naredorical suggestion. Mr. Sate under Dr. Slade's mediumship as "slate man." ity "-N. Y. Independent. under Dr. Slade's mediumship as "slate man-

ELIZABETH CADY STANTON. -The N. Y. Sun.

## A Missionary Scandal.

There have been missionary scandals before now (we recall the first English mission to the South Sea Islands); but it is a long time since so bad a case has come to light as that at the Blantyre Mission, near the southern end of Lake Nyassa, in Central Africa. The atrocious cruelty with which the missionary in charge of this station of the Established Scotch Church has exercised civil authority, including even capital punishment, is beyond conception. It is from the reports of the investigating committee sent out by the General Assembly of this Church that we obtain the facts. It has not shielded its own agents. The first blame must rest on the Scotch committee in charge of the mission. It was their business to know that it was contrary to an Act of Parliament, and yet they instructed their agents to exercise unlimited civil authority in the territory which they had purchased and where they had their mission and colony. A consular agent, and not a missionary, should have been intrusted with such jurisdiction. Missionaries go to save souls and civilize savages, not to protect property with the lash and the rifle. ball: yet these missionaries and artisans sent out from Scotland were told that they were to try culprits and punish offenders, even with death, if necessary. If other missions in savage countries have similar instructions, we had better know it. But the chief fault belongs to these missionaries themselves, among whom we include not the clergymen at their head alone, but the artisans and traders connected with them. Allowing that it was their business to preserve civil order and punish crimes, their method of doing this was shocking in the extreme. An innocent man was charged with stealing beads. Without trial, he was stripped and flogged most frightfully with new rhinoceros hide whips. He was put in stocks several days, to make him confess; and then flogged again, till his body and face were horribly cut and swollen. A man convicted of murder was executed by having half a dozen



JULY 9, 1881.

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# RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman and the Konschold.

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

TO JUNIA.

From out the dim, hushed adytum of time A white soul walked into living light, From out the dark crushed age, arose sublime, In diapasons deep, the perfect chime-Of love and truth and right.

A wee babe nestled in the mother's breast: The folded bud of a perfect flower; The sunshine of a summer morn at rest On wooded hill, and silver stream, and crest Of mountain, ere its power

Of fall rich glory floods the heart of noon; A tiny rill in the rocky rift, That murmurs of the meadows all asygon In dreamy languors of the warm-aired June; A soul, a hope, a gift.

O womanhood! Thou crowning glory of The beautiful! With thy added glow Of motherhood, an Avatar of love; A bit of God enform, a precious trove We hold and treasure so.

Like thee-O Junial that stately month whose name

You wear, and wearing holier make, Her crimson petals kiss the air aflame, Or pink and golden swing, a fitting frame For sweets the breezes shake.

O crowned too full of flowered perfectness, That blossomed out of the happy May. O crushed too full the purple fruited press, To keep its trensured wealth of blessedness, June would not always stay.

But through the year the fragrance of its bloom Makes sweet the air, till the heary wing Of winter shakes their snowy shroud atomb, So Junia, doth thy hallowed life's perfame Of love go echoing

Down all our years, a ceaseless symphony Of good, till our wayward lives have grown Attuned to holier harmony by thee, And like a swelling wave, above the sea Wind tossed and thrown,

It sweeps its bosomed serge from rock to rock, From wave to wave ever widening on, Till running through where timelicks interlock, It widens still, till the electric shock Is felt from sun to sun.

Whatever marks a moment in the round On which the growth of our life depends-Whatever moves or sways us with a sound A thought, a look, a word, a dream, a mound, Its influence never ends.

Our souls are starred or marred with wordless

things, That help to shape other destinies, As they in turn shape ours; though still there clings.

Through every change, the primal offerings Of Nature, shaping these. [Rubina.

The above, clipped from a Wisconsin paper, is from the pen of the young writer with whom the readers of the JOURNAL have made ac-quaintance. We look to see the buds of her June unfold in midsummer richness.

Vermont has been one of the most conservative of States, yet now almost one quarter of the superintendents of schools are women.

President Garfield- has appointed Miss Gil. ette a notary public for the district of Columbia. A number of western States set him the example.

The Concord School of Philosophy, which opens the 11th of July, will have among other lecturers, Julia Ward Howe and Edna D. Cheney.

The Hartford correspondent of the Spring-field *Republican*, tells this story, the moral of which the reader will easily perceive: "Across the river there lives a woman who has been twice married but is now a widow. She has one child of her first husband and two of her second husband to support When the of her second husband to support. When the latter gentleman died he was in debt by an endorsement for \$1 000, and among his assets was a second mortgage on a small farm which it would not pay to take owing to the size of the first mortgage. How the wife managed to work things when thrown on her own resources makes quite a story of feminine New England enterprise. Take, for example, the case of the worthless second mortgage. The owner of the farm had abandoned the property, and the holder of the first mortgage, real-izing that some day he would get it, thought it wise to begin early, and so planted a crop on the land in the spring. The plucky widow, however, finding it would take him several months to foreclose, got from the owner a deed of the land. Then she went and ploughed under the first mortgage man's crop and set the fields herself to tobacco. The other party was powerless until the machinery of the law fore. closed his bond, and before that time the widow had cut and removed her tobacco and was just so much in. By pluck and activity, working hard herself, she got along, supported her-self and family, and little by little, reduced the face of the \$1,000 debt, which was in the form of a mortgage on her farm, and was held by a trustee, and so could not be morally compromised by him. Finally by her own labors she cleared the whole farm of debt and wiped the mortgage all off. To finish the story it may be added that the husband left no will and consequently the farm, now that she has paid for it, does not belong to her but his children, and for all her labor she has no ownership. The law is rather queer in its working sometimes."

The Mutual Reserve and endowment Association of New York City, has incorporated in its system of co-operative life insurance, a department in which women are granted all the privileges and protection afforded by the association. But that is not all. The secretary is Mrs. L. CeCocks, a refined gentlewoman of progressive sympathies and large experience. Andrew's Bazar says, "The division for wo-men in this association is under the superintendency of Mrs. Lydia CeCocks, a lady widely known and respected, having been for many years prominently identified with worthy charitable institutions in this city, and whose suc-cessful labors therein have marked her as a woman of rare executive and business ability." Thus the avenues of woman's work and intereat are enlarging.

#### BOOK REVIEWS.

HARPER'S CYCLOPEDIA OF BRITISH AND AMERICAN POETS. Edited by Epes Sargent. New York: Harper & Brothers, publishers, 1881. Price \$4.50. For sale at the office of the Religio Philosophical Journal.

The wide and thorough research, the skilled and impartial selection and arrangement of which this volume gives ample proof, its biographical sketches and notes, and the revision of these pages as they were printed, was the work of years, and closed as the gifted compiler and editor laid on his bed but a few days before his sweetly peaceful transition to the life beyond. Poetic genius, spiritual insight, alife full of literary work and experience, a spotless character and noble aims and ideals,

a spirit reverent yet free and hopeful, a wide range of knowledge, fine and correct taste and judgment, conscientious care, untiring \_indus-

FIRST ANNUAL EXHIBITION BY THE MILwaukee Industrial Exposition Association, Sept. 6th to Oct. 15th, 1881.

A handsome pamphlet gives a plan of a building 400 by 290 feet in size, being built for an exposition of "American Manufactures, Inventions, Arts, Industrial products, and Natural history collections," on the same plan with expositions held here for years. John Plankinton is president with a list of solid and competent men in other offices. All well and all hail to this effort. The West is broad, Milwaukee is a solid and growing city and there is room for such an effort which should stimulate the skill and industry of the people, aid in the developement of our resources and help to a richer life.

ACHSA W. SPRAGUE AND MARY CLARK'S Experiences in the First ten spheres of spirit-life, Athaldine Smith, medium. Star Publish-ing Company, Springfield, Mass.

This neat pamphlet of 40 pages is a siate-ment, through a medium, of the experiences of two women-one widely known and greatly respected-now in the Spirit-world. It is well written and its thought and sentiment. are excellent and inspiring. Of its descrip-tions each must judge. Price 20 cenls; for sale at this office.

THE BEACON LIGHT. A collection of Hymns and Tunes for Sunday Schools by J. H. Tenney and E. A. Hoffman; Oliver Ditson & Co., publishers, Boston; Lyon & Healey, Chicago 127 pages: price 30 cents. For sale at the Religio-Philosophical Publishing House.

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#### - maintaine Magazines for July just Received.

The Popular Science Monthly. (D. Ap. pleton & Co., New York) Contents: The Races of Mankind, by E. B. Tyler, F. R.,S.; European Schools of Forestry, by N. H. Egleston; Production of Sound by Radiant Energy, by Alexander Graham Bell; Physical Education, by Felix L. Oswald, M. D.; The Development of Political Institutions, by Herbert Spencer; On Fruits and Seeds, by Sir John Lubbock, F. R. S.; How to prevent Drowning, by Henry Mac Cormac; Recent Advance in the Law of Intellectual Property, by Benj. Yaughn Abbott; Improvements in Electric Lighting, by W. H. Preece; Degeneration, by Dr. Andrew Wilson; The Phenomena of Death, by Thos. D. Spencer, M. D.; Union of the Telegraph and Postal Service, by A. B. Huet; Sketch of Dr. Chas. T. Jackson; Editor's Table; Litera-ry Notices; Popular Miscellany; Notes.

The Southern Medical Record (R.C. Word, M. D., Atlanta, Ga.) Contents for June: Remarks upon the Treatment of Pneumonia; A. Case of Pleuritic Effusion; Facts from the Small-Pox Hospital at Troy, N : The Con stant or Galvanic Current of Electricity in Diseases of the Nervous System; Affections of the Eye caused by Masturbation; Case of Chronic Dysentery Cured by Large Doses of Ipecacuana; Destruction of the Membrana Tympani and Application of the Toynbee Disc; Neuralgia of the Testis; Concentrated Solution of Quinta; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorial and Miscellaneous. St. Nicholas. (Century Co., New York.) Contents: Frontispicce; How Bobby's Velocipede Ran Away; An Introduction; Fourth of July at Tom Elliot's House; Up; A Day Under ground; Bob's Question; The Story of a Bad Bird; "Rock-a bye, Baby!" Captain Sarah Bates; "A little old woman of Dorking;" Stories of Art and Artists; My Aunt's Squirrels; Decorative; Phaeton Rogers; How to Stock and Keep a Freshwater Aquarium; "Who are You?" Le Marchand de Coco; Saltillo Boys; Fourth of July Night; Molly Mogg and Lucy Lee; In Nature's Wonderland; "Cut Behind!" Dog Lost! Eugenio Mauricio Dengremont; The Major's Big-talk Stories; Little Rob and his Letter-blocks; Fairles; To Make a Net Without a Needle; History of the "Star Spangled Banner;" For very Little Folk : Jackin-the-Pulpit; TheLetter Box; The Riddle Box. The Phrenological Journal. (Fowler & Wells, New York.) Contents: Four American Queens of Song; Vision Seers; Studies in Comparative Phrenology; Why Phrenology should be classed among the Sciences; The Tongans; The Phrenology of Ralph Waldo Emerson; "Deplores Nincompoops;" A New Departure; Wanted-A Boy; Glimpses at Moderation; Good and Poor Graham Flour; Walking for Exercise; Notes in Science and Agriculture; Editorial'Items; Answers to Correspondents; Personal; Wisdom and Mirth; Library; Publisher's Department.



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Mrs. Mary A. Livermore, who went abroad in May, has attended the Bristol and International Federation which is working against the Continental and English system of State regulated prostitution. The brave and able Josephine E. Butler is the president.

Jennie Collins of Boffen's Bower, Boston, who was herself a working girl, realizes how great are the needs of friendless, struggling women, even in our own country. She declares the most agonizing conflict falls to the lot of those who are educated and pass their youth in comfortable homes, but are finally compelied by circumstances to fight the battle of life alone and unaided. She describes one, a gentlewoman of sixty, whose only avocation is that of book canvassing; while there are many whose only resource is the overcrowded one of housekeeper. They who realize the struggles to which the competition of business drives the homeless, will try at least to give each daughter some practical avocation by which she may become self-supporting.

The Home Study Society held its cighth annual meeting in Boston recently, with persons present representing students from Maine to Virginia. Reports showed 174 officers-and teachers and 960 students, in thirty-seven States, two Provinces and Bermuda. The favorite study is English literature, 348 taking that course. Mathematical science is taught by five young women who were trained by Prof. Maria Mitchell at Vassar.

A new branch will be opened during this year. comprising studies bearing on paleontology and archæology. A choice collection of engravings and photographs, and a lending library of 1,200 volumes-sent at a low rate through the mail-complete the assistance made by correspondence. In the report mention is made of one student, a farmer's wife, who had charge of a dairy of twenty cows, and the care of four young children. She wrote: "I feel that it is just as necessary to my family that I improve my mind, as that I patch pants and darn stockings. If I allowed my interest in study to wane while I have care of children, it would be buried beyond all hope of resurrection." This lady contributed an admirable paper which was read at the meeting. Application for membership may be made to Miss A. E. Ticknor, 9 Park st., Boston.

Every one will be glad to know that the gentle, refined and lovely wife of the President has safely recovered from her distressing illness. As a specimen of her thoughtful and earnest nature, the following is clipped from a daily paper:

"An extract from a letter written by Mrs. Garfield to her husband ten years ago is quoted by The Student of Hiram College, into the hands of whose president it accidentally fell: 'I am glad,' Mrs. Gardeld wrote, ' to tell that, out of all the toil and disappointment of the summer just ended, I have risen up to a victory; that the silence of thought since you have been away has won for my spirit a tri-umph. I read something like this the other day: There is no healthy thought without labor, and thought makes the laborer happy. Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself: here I am, compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation and make it so by trying to see what perfect bread I can make? It seemed like an inspiration and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before.'

try, and access to the hest libraries in Boston and elsewhere, made Epes Sargent preeminently fit for this noble task.

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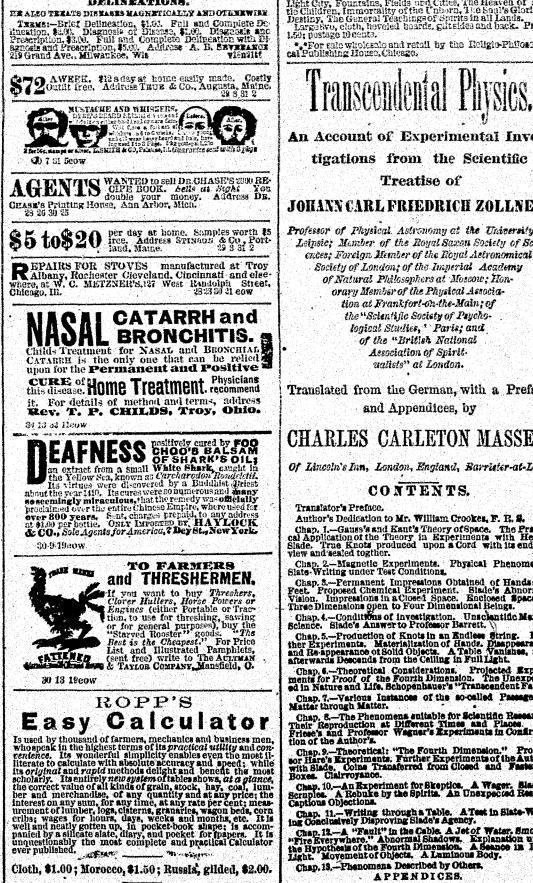
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Translated from the German, with a Preface

CHARLES CARLETON MASSEY.

Of Lincoln's Inn, London, England, Barrister-al-Law.

## CONTENTS.

Author's Dedication to Mr. William Crookes, F. R. S. Chap. I.-Gauss's and Kant's Theory of Space. The Prasti-cal Application of the Theory in Experiments with Henry Side. True Knots produced upon a Cord with its ends in view and sealed together.

view and sesied toginer. Chap. 2.-Magnetic Experiments. Physical Phenomens, Slate-Writing under Test Conditions. Chap. 5.--Permanent Impressions Obtained of Handsand Feet. Proposed Chemical Experiment. Slade's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four Dimensional Beings. Chap. 4.--Conditions of Investigation. Unscientific Man of Science. Slade's Anawar to Professor Barrett.

Chap. 5.—Production of Knots in an Endlews Biring. Fur-ther Experiments. Materialization of Handz. Disappearance and Re-appearance of Solid Objects. A Table Vanishes, and afterwards Descends from the Celling in Full Light. Chap. 6.—Theoretical Considerations. Projected Experi-ments for Proof of the Fourth Dimension. The Unexpect-ed in Nature and Life. Schopenhauer's "Transcendent Fate."

Chap. 7.-Various Instances of the so-called Passage of Matter through Matter.

Chap, 8.-The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Confirma-tion of the Author's.

Chap. 9.—Theoretical: "The Fourth Dimension." Profes-sor Hare's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened

Chap. 10.-An Experiment for Skeptics. A Wager. Slade's Scruples. A Robuke by the Spirits. An Unexpected Result, Captions Objections.

Captions Objections. Chap. 11.—Writing through a Table. A Test in Slate-Writ-ing Conclusively Disproving Slade's Agency. Chap. 12.—A "Fault" in the Cable. A Jet of Water. Smoke. "Fire Everywhere." Anonymal Shadows. Explanation upon the Hypothesis of the Fourth Dimension. A Seance in Dime Light. Movement of Objects. A Laminous Body.

Chap. 13,-Phenomena Described by Others.

### APPENDICES.

Appendix A.--The Value of Testimony in Matters Erms. ordinary. ordinary. Appendix B. - Evidence of Samuel Bellachini, Court Conjurer at Berlin. Appendix C. - Admissions of John Nevil Maskelyne, and other Professional Conjurers. Appendix D. - Plate X. Appendix D. - Plate X.

LIST OF ILLUSTBATIONS.

LIST OF ILLUSTBATIONS. Frontispicce.-The Room at Leipsic in which most of the Experiments were Conducted. PLATE I.-Experiment with an Endless String. "IL-Leither Bands Interlinked and Knotted ander Professor Zoliner's Hands. "IL-Repriment with an Endless Bladder-Band and Wooden Rings. "IV.-Result of the Experiment. "V.-Result of the Experiment. "V.-Experiment with Coins in a Secured Box. "VI.-Experiment with Coins in a Secured Box. "VI.-Ine Representation of Conditions under which Slate-writing Extraordinary. "VI.-Slate-writing Extraordinary. "IL.-Biste-writing Extraordinary. "I.-Details of the Experiment with an Endless Bead and Wooden Rings. "Jamo. Illustring. Cloth. times.

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Spiritualism-An Outside View.

On our first page is an article headed "Spiritualism," by George S. Merriam, from the Christian Register, the Boston Unitarian journal. We give it place because it is well to see how we appear to an outside observer and thinker who aims to be fair, and because it shows not only a fair spirit but also the imperfect conceptions and knowledge of a candid observer. It may be, too, that some crudities and imperfections of our own have helped to some of his misconceptions, in which case that will be a stimulus to care and character on our part.

The bitter prejudice and flagrant injustice toward the facts of spirit-presence are slowly wearing away. As these decrease, a better conception of the philosophy of life and the spiritual culture and natural religion toward which those facts point and which they emphasize and verify, will come. No marvel that the prejudice against spirit phenomena breaks away, for they are everywhere penetrating all classes and reaching the homes of poor and rich, of ignorant and educated alike. Private mediumship is spreading with a silent and subtle influence, and many of our best public mediums are invited among people high in social life and leading in Church and State, for confidential circles. A few months since, a medium told us of going to an eastern city for a week, especially to meet some twenty men and women, all leading church members, and all greatly interested in what they witnessed. Such persons cannot forget such experiences. Sitting under the drone of the dull pulpit they will think, and while they muse the sacred spiritual fire will burn. Our books and journals, too, go everywhere, and are eagerly read; our ideas run in the air and are more contagious than any sickening miasma. The dawning of a new morning is over the world, and the growing radiance of spiritual light drives away the mists and fogs, and inspires with new life and hope .. Unitarians have been slow to appreciate Spiritualism. They are kindly and broad in thought, yet fastidious and timid, especially toward whatever is not refined and respectable. For them to be less fastidious and for us to be less crude might be well. Their churches are .well sprinkled with Spiritualists, who enjoy their fine social life and who are apt to keep their Spiritualism in the background in a way not creditable. Yet their views are known, they begin to speak out more, and all this is a modifying influence. So it is in other churches. Not long since we were told of an Episcopal lady, cultivated and excellent and of high social position, who said: "Oh, I don't feel bitter against Spiritualism. I don't know much about it, but a good many of my friends enjoy it greatly, and it can't be very bad."

That messages of affectionate remembrance and based on memory of household incidents, should be first given, is no wonder but is natural, and in most cases persons investigating go no further and of course get nothing beyond. Let a man only learn the Greek alphabet and his verdict joining their forces with a skill absolutely might be that the language was a jumble of odd sounds; but let him persevere in his study and he would be entranced by the majesty of its noble periods. The highest things are reached only by highest aim and persistent effort and finest care, and these spiritual gifts surely are loftly. So long as the cultivated and fastidious Unitarian, the learned scientist and the accomplished scholar pass by on the other side, or pay a little heed to spirit facts as the recreation of an idle hour; so long will the friends of plain men and women come to us from "the other side" and speak in such simple phrase as was their wont on earth, and so comes the blessing to those with hearts open for it, while the others, cumbered with much service to fine society and physical research and pleasant books, fail to get their share.

Let a company of Unitarian truth seekers, select, refined and thoughtful, seek wisely and patiently for these things. Let such give as much time and thought and fine method to them as they do to some things pertaining to their household of faith, and they would find unseen intelligences ready to meet them halfway and to bring them lofty thought with fit eloquence.

The best and noblest messages from the life beyond come in private circles, where conditions are best for highest thought, but of these the public knows little. Take the spiritual literature as it is, and if such men as Mr. Merriam would study it they would find ample proof, in Davis and Tuttle, in Finney, Doten and others, of communications far from "feeble" or "trivial."

The messages for instance given by A J. Davis as from Victor Wilson in the Spirit-world, in the "The Philosophy of 'Spiritual Intercourse;" or a poem by Lizzie intelligence, on "The Divine Ideal," from which we quote as follows:

"Gross by birth from his mother Earth, He needed some outward sign;

So the artizan planned, with a cunning hand, A form of the Great Divine.

And Baal and Allab; and Juggernaut, And Brahma and Zeus and Pap, Show how deeply wrought was that one great

thought, In the worshiping soul of man.

Then his Delty came in the morning's fisme, In the song of the sun-lit sess, In the stars at night, in the noontide light,

In the woods and the murmuring breeze. To the Great Divine, at the idol shrine,

By each and by every name, Through the fiery death or the prayerful breath The worship was still the same.

Like a grain in the sod grew the thought of God, As Nature's slow work appears; From the Zoophite small to the 'Lord of all,' Through cycles and terms of years.

A Great German Invasion.

Last week this city was held captive by the Germans for several days. They concentrated in great strength here; coming from different quarters with rapidity, and resistless. All gave way to them; they poured through streets, penetrated by-ways, and filled great houses from garret to basement. The citizens even felt constrained to welcome them by banners and mottoes , and green wreaths and flowers, making our main avenues bloom out as though the galadays had come. This army of occupation did not show any wrathful or bloody spirit; nobody was hurt, no boom of cannon or rattle of musketry rent the air. The surrender was so complete that fighting was needless, and the strange thing was that neither conquerors or conquered wanted to fight, but seemed on the best terms, exuberant even in friendship.

For two days this invading army was massed in and around the Exposition build. ing, and the captive citizens mingled with them as though glad of their presence Everybody was jubilant and expectant, the "captains of fifties and hundreds" filed into the great building with their serried ranks in solid masses, the great commanders ranged the companies and divisions in due order, and when the great army was in place it was indeed a sight to marvel at. One might well have said, as Walter Scott makes the Highland clansman say, as he saw his brave countrymen drawn up in line of battle:

'Twere worth ten years of peaceful life,

One glance at their array." The assembled multitude were trembling with emotion, all seemed ready for some great maneuver, the silent army waited the word of command,-it came and then followed, not the vengeful peal of cannon or the rude shock of arms, but a clangor of instruments of music joining to make a great harmony, the sound of voices like the rush of many waters, all mingling in a great chorus, a peal of noble melody, strong Doten, given as from an unseen and inspiring | majestic and tender by turns, "a concord of sweet sounds" wonderful indeed. When it ceased there rose up no wail of pain or sorrow, but a great burst of enthusiastic cheers.

> The invading hosts were the musicians of the North American Sangerbund, met for this their twenty-second annual Sængerfest. Their music conquered us all! A higher conquest than any hostile army ever made. They are gone, we are released from captivity, and they carry with them the best wishes of all.

## Noble Italians.

In The Alpha (Washington, D. C.) is an interesting sketch of a young man born in England, but Italian by residence and adoption, Guiseppe (Joseph) Nathan. His Italian mother is a noble woman, a disciple and friend of Mazzini, and her son shared her devotedness to that remarkable man. He was also enlisted by Mrs. Josephine Butler, of England, in the movement to end the licensing of prostitution, a system full of evil in Europe. Signora Nathan writes a beautiful letter to La Dovere, Rome, from which these paragraphs, referring to her son and his wife and to her gifts of money are taken: "Aithough the pure and constant love beyond the tomb which he bore to the woman who had realized the ideal of his blessed soul, caused him to desire that his remains should repose in the tomb where she lies baried, his religious, political and social ideal was summed up in the tradition and future of our Italy-his beloved, adopted country. His spirit, which has passed away from us to continuous action in ever ascending spheres, and is perhaps even now in blessed reunion with his immortal Master Mazzini, has bequeathed to us the sacred and uplifting quality;' a pitiful assertion duty of so watching over the work carried on by him on earth as to prevent its being entirely cut short. The sense of that high duty towards that chosen soul, awakened in me and in his elder brothers the idea of consecrating his modest patrimony to the carrying on of his apostolate, dividing it in the following manner: 'Fifty thousand francs for the diffusion of the teachings of our master, Mazzini, through the medium of the press and of the Mazzinian schools; the interest of 25 000 frances to the Italian Section of the British, Continental, and General Federation for the Abolition of State-regulated Vice, the principal to be reserved for the formation -as soon as that abolition shall be an accomplished fact-of a refuge to be founded in Italy for the re-habilitation of unfortunate women: 5000 francs to be divided among the infant asylums of Rome, Genoa and Lugano, and 10 000 francs to be distributed in individual charity. "And I delegate the Signori Antonio Fratti, Giuseppe Castiglione and Ernesto Nathan to be the executors of this testamentary disposition, giving them control over the administration and expenditure of the above-named capital. "To those dear young men who have determined to carry on the work undertaken by the blessed soul, to those pions and noble women who are laboring in the spostolate of the redemption of our sisters led astray by error or misfortune, I promise my own poor help, to my last day, and I believe that He will bless our grief if it inspires us to more earnest and united work.

### The Infaltible Bible Going.

The Christian Union says: "That which conservatism feared has happened, instead of one New Testament we already have four, with a promise of more. There is the Old Version; the New Revision; the Harper's edition of the New Revision, in which the suggestions of the American Revisers are appended in foot notes; and now a fourth edition is announced, by Fords, Howard and Hulbert, in which those suggestions are incorporated in the text by Dr. R. D. Hitchcock; and certainly no more competent scholar could be found to do this work. All this is preparatory to, and prophetic of, further versions and revisions. The increased comparative study of the New Testament which the New Revision will stimulate can hardly fail to increase the use of such versions as that of the Bible Union, which, despite a denominational aspect given to it by its substitution of "immerse" for baptize, is a valuable aid to biblical study. and such individual translations as those of Alford, Norton and Convbeare, Dr. Cros. by has already in our columns intimated that it would have been easier to prepare a new translation of the New Testament than a new revision of an-old translation, and the whispered demand for such a work may very likely call it forth in course of time. It is understood that the first revision of the Revision Committee, which was printed for their use, was much more radical in its suggestions than the final revision, and there is no reason why this should not be given to the public."

Certainly, give us the versions, the more the better. In due time the infallible Bible plenarily and miraculously inspired, the word of God, will be gone; and in its place will be a book human yet valuable. The Christian Union tells us that not the least of the uses of the Bible will be "teaching the world that all versions and translations and revisions are but means to an understanding of spiritual truth and life, whose substance is unchanging but whose expression is capable of infinite variety of form." That may be, but the world will also learn that this "spiritual truth and life" is not alone in one book, but in many, in gospels Pagan and Christian, old and new; indeed cannot be walled in by parchments or limited by latitude, longitude or race. The infallible Bible is going. Limiting saving truth to one "holy book" is narrow, partial and sellish-a poor conception of the nature of man and the real word of God The narrow notion must go, these versions help it, departure, verily:

"The thoughts of men are widened With the process of thesuns."

## English Religious Oddities.

From London comes The Pillory, a new magazine, organ of the Bible Defence Association, "the only publication in the world dealing exclusively with the all-important subject concerning the antagonism between modern cosmogony and the Bible:" "The Judgment day of Nations, by the Scriptural Evidence Society;" "The popularity of error," etc., from "Zetetic" Astronomy, by John Hampden, Esq.," and "The Earth, its creation," etc., by the same writer. These pamphlets run a tilt against science and scientists from Newton to Huxley. The Pillory looks for the coming of Christ soondate not named—and for convulsions in 1881 that have a sort of perihelion look. Mr. Hampden makes out a flat earth, and as for the sun, "It do move" as Bro. Jasper, of Old Virginny, insists. That worthy colored preacher would do well to visit England and find genuine Bible believers there, untsinted by the heresies of modern science. These English pietists write with great sincerity, but ' with a zeal not according to knowledge," and get up their pamphlets in good shape. In "The popularity of Error" is a map of the world as a true orthodox plane, not an heretical sphere as spurious and infidel science makes it out. In short, in the name of Deity and the holy Bible, these good people are trying to roll the world back about 500 years. It's a big job, friends. Better give it up and take hold to roll it into the light.

do their share in lightening the people's burdens, in the manner pointed out. The sense of justice and moral courage of clergyman and editor are worthy of commendation.

## Small-Pox-Medical Wisdom.

A conference or the Illinois State Board of Health, and of delegates from the State Boards, met at the Grand Pacific Hotel last week, to consider the small-pox question, especially the introduction of the disease by emigrants. There was a delightful variety of opinions among these learned doctors. Some thought emigration spread the disease, others not. Dr. Howard, of Baltimore, even saying that among over 20,000 emigrants to that port, only three cases were known. The conference wantall emigrants to have certificates of vaccination or be subject to quarantine on shipboarda tedious and unhealthy confinement, and this in the face of the fact, given in a communication read to them from the New York Health Board, that in Europe "vaccination had been less effective than it should have been."

At St. Louis, at the late national meeting of eclectic physicians, a good number of their ablest members opposed all vaccination; these gentlemen at Chicago want it: which is right? Is vaccination or no vaccination infallible medical science? Isithe King-James or the revised version, the infallible Bible? Our readers will please wait for cooler weather before they try to solve these conundrums, as a severe strain of the brain in the heat of summer is dangerous,

Educate or Perish.

The New Orleans Picayune says that the editors of the Louisiana Journal of Edu. cation are "well informed in regard to education" in that State and publish an "excellent journal." The editors say in their Journal:

"We must educate or we perish! should be the watchword of all honest parties. A republic cannot stand on ignorance. As well the eternal pyramids stand on water. Other times have tried the experiment over and over again, and have always failed, and we shall also fail. When it is too late we shall write among the very first causes of our ruin: Ignorance, the mother of crime. It is treason against the government to permit a single capable child to grow up in ignorance.

"There is a great deal of truth and force in the foregoing paragraph from Barnes' Monthly, but put whisky in place of ignorance and it would be nearer the truth. The great and prolific mother of crime in all civilized countries is intoxicating drinks. Her offspring-are among the learned as well as as the ignorant—in the halls of Con-gress, in the general and State governments, and State Legislatures, at the bar, and sometimes on the bench. What the Nation needs and the world needs most, next to religious wants, is universal education and universal suppression of distilleries. On these pillars strong and lasting republican could de duil purify and enlighten the ballot-box."

JULY 9, 1881.

So truth wins and we have only to work on:

"Without haste and without rest."

But we wander from the article by Mr. Merriam. Its opening statements of the decay of old faiths, the opening for Spiritualism and the reasons for its growth, need no comment and are, worth reading; especially his statement of "a mass of striking facts, of which the scientists have notably failed to give an explanation."

Then he speaks of "a philosophical difficulty of the gravest character;....the absolutely trivial character of the communications....only the intelligences which are feeble, or at best, second and third rate. ... communicate with us."

DUL LES CATE PREV light, When the era of truth began,

And the soul was taught, through its primal thought,

Of the life of God in man.

Hour by hour, like an opening flower, Shall truth after truth excand, The sun may grow pale and the stars may fail,

But the purpose of God shall stand. Dogmas and creed without kindred deed, And altar and fane shall fall,

One bond of love, and one home above, And one faith shall be to all."

Surely in these i leas, uttered in such majestic verse, and ht for high place, there is no trivial feebleness. We are told that Spiritualism is not a religion. Its facts pertain to a spiritual science, of which Huxley and Yeomans have yet to learn the alphabet; the thoughts to which those facts give rise, lead to spiritual philosophy and natural religion, and are to sweep aside, like cobwebs, the flimsy meshes of agnostic and materialistic sophistry.

Mr. Merriam says that "the-intercourse with departed friends is devoid of all noble unworthy such a man; contradicted by the aspirations of humanity for ages, and best answered by Lizzie Doten, in a verse from her "Guardian Angels:"

> "Never till our hearts are dust, Till our souls shall cease to trust, Till our love becomes a lie, And our aspirations die, Shall we cease with hope to gaze, On that veil's mysterious haze, Or the presence to implore Of the loved ones gone before. Holy spiri I q nekening all, On thy boundless love we call; Send thy messenger of light, To unseal our inward sight. Lift us from our low estate, Make us truly wise and great, That our lives, through love, may be Full of peace and rest in Thee."

Mr. Merriam's criticism in good faith and spirit is welcome, and may help us to remove some imperfections in our views and methods. In turn we frankly and in like good faith, suggest some mistakes of his.

#### "Tests or no Tests."

A correspondent of the Voice of Angels writes under this head:

This presents to us a grand feature of our philosophy, viz., individual rights, individual accountability, individual responsibility, and the state of man's relation to himsel, and to the great Supreme, gives him the individual right to try the spurits, and test the truthfulness of what they communicate as evidence of an existence beyond the grave. This fact established is the corner-stone of human faith and hope in immortality and the basis of Spiritualism.

Try the spirits, but do not try them foolishly or wantonly..... The advice given me by a spirit was, "Treat your comunicating spirit as you would a friend."

This is sensible. Fair tests, thorough but not captions, help sincerity at both ends of the line.

"SABA NATHAN,

Florence, April 20th, 1881 " Surely there is hope for Italy while her daughters and sons do such deeds, and cherish such sentiments.

## Church Taxation in Quebec.-A Sensible Clergyman.

A friend sends us a copy of the Morning Chronicle, (Quebec) in which is a sensible letter from Rev. Charles Hamilton, rector of St. Matthew's Episcopal Church, favoring church taxation as just and necessary, and proposing that the people sign a petition to the Legislature to that end. The editor favors the idea and calls attention to it in an able article. He says:

"In another part of our paper to day, we print a letter from the Rev. Charles Hamilton, rector of St. Matthew's. We believe many will read the letter with more than ordinary interest, because it is suggestive of a movement which, in time, is bound to take place. It seems unreasonable that the religious and charitable institutions of the city should enjoy immunity from taxation, and at the same time be in receipt of all those benefits of protection which the pub-

lic at large have to pay for. \* \* \* This is clearly unfair and unreasonable, and we are glad to see clergymen like Mr. Hamilton coming forward and saying such principles are wrong, and asking to be placed on the same footing as the citizens

We know how uppopular a thing it is to ask the religious' bodies to pay lawful tribute to the city, whose projection they claim almost as a matter of right, but neverthe-less, we think the tive has come when we ought to do it. We owe this much to ourse ves, and we think if the religious organizations will only look into the matter in an impartial way, they will be disposed to

## The New England Spiritualist Camp Meeting Association.

A neat eight page pamphlet, with finely illustrated cover, tells all about the Lake Pleasant Camp Meeting, from July 15th to September 5th. List of speakers, hotel and restaurant prices for board and rooms, railroad fares from points far and near: list of officers, tent prices, etc. J. H. Smith, P. O. box 1452, Springfield, Mass., will send this guide to any one by mail, and when they get it they can find Lake Pleasant unless they are idiots, and no idiot is capable of being a Spiritualist.

### Jesuits Expelled from Nicaraugua coming to New York.

The Boston Herald, of June 26th, has a telegram from Panama telling of a party of seventy-six Jesuit priests in that place, the advance guard of a large party, going to New York. They have been expelled from Nicaraugua by an edict of President Zalura, charged with interfering in government affairs and being hostile to free institutions.

Let them be loyal American citizens here and all is well. Let them put their duty and allegiance to Jesuitism above their duty as citizens, as their way has ever been, and trouble comes.

Patience.

We crave patience, from contributors, Several articles of some length, and of value and interest, will find space as soon as possible. Among them one from S. B. Brit. tan and others from Messrs. Goodrich, Tucker, Jackson, Turton, etc.

DR. E. W. STRVENS called last week, on his way to his home in Wisconsin, to spend the summer with his family at Rock Prai, rie. He has been in San Francisco most of the winter, full of business as a healer; has been absent eight months, and is in excellent health. He met Mr. W. E. Coleman and Wm. Denton, and says that San Francisco has a a full supply of mediums -some wise and some other wise.

GRISCOM'S FAST .--- Visitors at his room fail to know which the fasting man is. 'He can pull more weight on the dynamometer than those who try with him. On Friday last, the 1st, he weighed 160 lbs, and is getting on well, though taxed severely. He thinks a big pitcher of milk will be good to break his fast on, and that he shall take the first square meal, at the end of forty-five or fifty days of water diet, in his own room, out of sight of boors and fools.

## JULY 9, 1881.

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### "The Perfection of the Unseen.

(Resay by Miss A. Blanche Nichols.) The Brooklyn Eagle (N. Y.,) of the 21st of June has a report of the commencinent exercises of the Adelphi Academy of that city the evening previous. In their chapel, before a brilliant audience, four chosen puplis gave addresses. Miss Nichols, daughter of our friend S. B. Nichols, gave the essay copied from the Kagle report. To her was also awarded the honor of giving the valedictory address, which called forth repeated applause:

A sculptor designed a statue for the summit of a lofty dome, but instead of a finely polished, carefully chiseled form,rough and uneven edges appear, bearing a faint re-semblance to the intended shape. And now it is swung to its position on the airy height and lol distance has softened the sharp lines into bending curves, the rough, jagged edges form a smooth surface, and the rudely fashioned object of an hour ago has been transformed to a creation of wondrous grace and beauty. In history, art, philosophy, re-ligion, it is still the same—the unseen is . the perfect. If this abstract idea of perfection, this necessity of striving for something better were not an element in psychology, we should be mere animals in the fields, enveloped in the material and sensual part of life. Campbell's oft quoted lines-

"Tis distance lends enchantment to the view And robes the mountains in its azure hue,"

-have passed into a kind of proverb. In literature, fairy tales typify this tendency of the human mind to idealize. Nothing is too wonderful for childhood to believe. The mighty giant, the captive princess and the newitched knight are his constant playfellows and he is continually striving to catch the elves and fairies in their midnight revels. He would not detract one iota from the famous stride of the seven league boots and verily believes that the beautiful princess slept in the enchanted palace until the prince broke the charm and took her away to fairy land. The youth looks for-ward to what he will do when he is a man, thinking that then he will have the full fruition of his hopes and dreams. The man knows full well how many a boyish dream has vanished, but yet he still works on, feeling that perhaps the day will come when the impelling unseen force within

shall work out its desires. The philosophy of the East considers the visible the delusive and regards the ideal as the only reality. The academic or ideal school of Greek philosophy has many illus-trious advocates, from the immortal Plato down to the transcendental school of to-day. down to the transcendental school of to-day. We reason from our imperfect selves as a starting point to the perfect above and be-yond us, the infinite, the absolute, which can neither be increased nor diminished, which is immutable and incomprehensible. We cannot remember when the idea of Deity first oc surred to us, but it seems as if it had always existed in our minds. This vague idea Plato held was a dim recollec-tion of the soul, which it brought with it tion of the soul, which it brought with it after a brief stay in some previous state of existence. Thus, as individuals feel the power of the unseen so do nations recog-nize its influence and show it by their monuments of art and literature. The Greeks, with their poetic nature, peopled the glens and rivers with gods and god-desses, and deided the winds and other forces of nature. Their imagination was forces of nature. Their imagination was more vivid, and their love of the beautiful greater than any other nation of modern or ancient times. The graceful impersonations of Juno, Venus and Apollo surpass anything that any other race of people has accomplished. Sculptors like Phidias and Polycletus took the human outlines as a foundation, but aided by their lofty ideals and inspired with religious fervor for the unseen deities, fashioned such perfect statues that generation after generation continue to admire and copy them.....Finally, if death thus appears to round and perfect the human character, so too, does it exem-plify the highest belief in the perfection of the unseen, the belief in immortality This doctrine has eluded the understanding, endeavoring to penetrate the mysteries of the soul.....But it is the high office of the soul to subordinate the athensic intel-lect to the position of servant, to walk by faith alone, until, perchance, at the grim gates of death, it sees the radiance that streams from within, and feels what reason could not show. Ideals elevate and ennoble, and though we may never reach what we have built up within us. the very attempt helps us, as all striving strengthens. We have followed our ideal, the unattainable, the flying perfect, like children seeking for the pot of gold at the foot of the rainbow. Still it lures us on,and yet keeps as far distant as when we first be. gan the chase, until at last we even despair of gaining it except in the boundless space of eternity.

As we go to press, Tuesday, July 5th, James A. Garfield, President of the United States is alive, after the fearful deed of assassination by a bad and insane man vindictive from fancied personal wrong. There is hope for the President's recovery, and the wish that he may be saved comes from all over the land like a great prayer. His calmness and readiness to meet whatever may come, and the sweet courage, the beautiful yet sublime self possession and tender affection of his wife and mother, fill all with loving reverence for this family. Even the young sons act as becomes children of such parents.

There will be a pic-nic of the Chicago Spiritualists near the Desplaines River next Thursday.

Mrs. Ophelia Somuels has so far recovered from her illness at Detroit, as to reach this city and go to Sheboygan Falls to meet an engagement to lecture.

Mrs. Sarah F. Nourse, of Moline, Ill.a good medium in private with her friends, a florist with a fine garden well known, and a woman who wins esteem and respectcalled at this offi e a day or two since.

J. M. Peebles, M. D., whose lectures on his "Travels in Foreign Countries." have attracted wide-spread attention, gave us a call last week. He was on his way to fill professional engagements in Minnesota.

#### Northern Iowa and Southern Minnesota Association of Spiritualists.

The Spiritualists of Howard County and vicinity met June 22d, pursuant to a call and formed an Association named as above. IRA ELDRIDGE, Sec'y.

Cresco, Iowa, June 26th, 1881.

#### The Doctors Outdone-

SHARON, WIS., Dec. 11, 1880. DAY KINNEY PAD Co.: Gentlemen-My mother, an old lady of sixty-two years, was given up with what doctors called Bright's disease. We sent for a Pad. She is now gaining strength and improving every way. MRS R. L. SPORM.

Michael Mahoney, a Chicago saloonist was fined \$50 last week and imprisoned twenty days for selling liquor to drunkards.

### Horseford's Acid Phosphate AFTER SMOKING OR CHEWING.

Rinse the mouth with about a wineglassful of water into which five or set drops of Hors-ford's Acid Phosphate have been put, after smoking or chewing; it will purify and sweet-en your breath.

## Ausiness Aotices.

DE. PRICES' odors are as natural as flowers freshly gathered. Try his Fioral Riches: it is a Cologne water of delightful fragrance.

CANVASSERS make from \$25 to \$50 per week Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all dis-

DR. PRICE's Special Flavoring Extracts are not

made up from chemical polsons, but natural fa-vors, grateful to the most cultivated palate.

eases. Price \$1.00 per box. See advertisement.



A Priestless Sect.

The New York Herald tells of a sect in Saratov, a Russian province, inhabiting whole villages, growing fast and having lately had over 1,500 additions from the orthodox churches. The local preachers could not cope with their arguments and a noted missionary, Cyrillus, lately had a discussion with one of their leading men named Sikoff. After some opening debate, Sikoff gave fifty-eight written questions on religious topics to the orthodox champion, who was to answer them the next day. That day came as did several more, when it was found he had gone. For a sect or class to be "priestless" is a good start. The Quakers have no priest and have done a great deal of good. Preachers or speakers there may be, and not priests claiming sacredness and authority. Speakers, men and women to teach and inspire, the church of the future will need-priests to load it over conscience and put on airs of arrogant assumption have had their day. It is fading, and no to-morrow's dawn will renew it.

A Bloated Body

does not always belong to an inebriate. Kidney troubles will cause bloat, but Warner's Safe Kidney and Liver Cure has never failed to remove it.

"An Open Letter to His Mojesty, the Devil." is the title of a pamphlet written by an Illinois man, who cannot wait for death to place him in communication with the party addressed.

Dr. Pierce's Compound Extract of Smart-Ward is a sovereign remedy for all bowel affections. By druggists.

SEALED LETTERS ALSWORD by B. W. Flint, No 1337 Broadway, N. Y. Terms: \$3 and three 8 cent postage stamps. Money refunded if not al-wered. Send for explanatory circular. \$1-\$35f DE. KAYNEE has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado. DR. PRICES' Cream Baking Powder is the only kind made by a physician, with special reference to its healthfulness. Alum has no place in it. THE WONDERFUL HEALER AND CLAIBVOYANT .-Disgnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Rem-edies sent by mail to all parts. Circular of testi-monials and system of practice sent free on ap-plication. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass. CLAIRVOTANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body.

Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURRS EVERT CASE OF PILES. 97-18

#### Lake Pleasent Camp Meeting.

Full list of sprakers engraged at Lake Pleasant Campmosting: Sunday July Sist, Mrs. J. T. Lillie; Wednesday Aug. Srd'Alfred Denton Cringe; Thuraday, the studay, the Sth. Geo. A. Fuller; Saturday, the Sth. Mrs. J. T. Lillie; Friday, the Sth. Geo. A. Fuller; Saturday, the Sth. Mrs. New York, and Mrs. F. O. Hyzer Baltimore.
Threaday Ang Str., Cophas B. Lyna; Wednesday, the 10th. Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer Baltimore.
Threaday Ang Str., Cophas B. Lyna; Wednesday, the 10th. Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer Baltimore.
Threaday Ang Str., Cophas B. Lyna; Wednesday, the 10th. Dr. J. R. Buchanan, Str. Cophas B. Lynn; Sunday the 10th. Mrs. Cophase B. Lynn; Sunday the 10th. Mrs. Cophase, the 71th. Henry Kiddeo, and Henry Kiddeo, of N iw York; Tuesday, the 16th. Dr. S. B. Brittan, Editorat. Larre, Friday the 19th. J. W. Gluesday, the 17th. Henry Kiddor, and Ed. S. Wheeler Philadelphia; Tuesday, the 28rd, Dr. G. H. Geer, of Michigan, Wednesday and Stch. Prof. B. G. Eccies, Brookiyn; Batarday, the Sth. Bradon. Vermoat, and J. Frank Baxter; Tuesday, the Sth. B. Start, Mrs. Wetmoat, Start, Santh, Brandon, Vermoat, and J. Frank Baxter; Tuesday, the Sth. B. H. B. Storer, Sunday, the Sth., Bay & Smith, Brandon, Vermoat, and J. Frank Baxter; Saturday, the Sth., Dr. Henry Kiden, Str. Mrs. Soy, Secondar, Start, Saturday, Start, Str., Mrs. Baxter, Wednesday, Start, Sta

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"The Identity of Primities Christianity and Modern Spiritualism," etc., etc. Awikor of

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of

The following excerpt from its pages will give sernest of the

Havor of the whole: "Bpirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while the nature and routre-ments of that life, and our duty to others and ourselves, are alike made clear to every sarnest, intelligent soul. By it the demands of the heart and the intellect are alike matisfied. If the teachings of Spiritualism conflict with certain domas of Orthodox religion, they, on the other hand, confirm ali its cardinal and generally acknowledged truths. God, immor-tality, necessary of good works, pure liv-ing, and charity, are as cardinal to Spiritualism as to moders Christianity." favor of the whole:

Christianity." Spiritualism, the author holds, does not seek to make claim as a salvatory agent "spon which we can cast the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselvas; and if, with this knowledge, we fail to walk righteously, the greater

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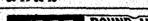
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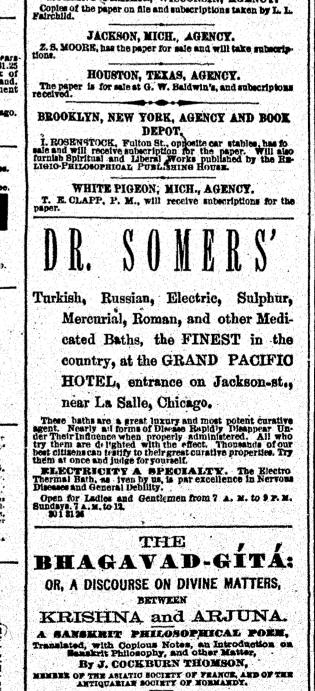
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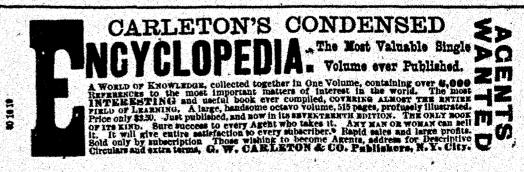
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## About Andrew Jackson Davis. BY S. D. HAT.

## Poices from the People. AND INFORMATION ON VARIOUS UBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### If It Were True

If it were really true that you were living— You whom my soul has always loved the best— Could you not come to me once more, forgiving, And lay your head again upon my breast!

If L had known how sadly I should grieve you-ff I had only known it was the last-There's nothing in the world had made me

eave you And now, dear heart, the tender dream is past.

Can you not see how I have missed you, dearest; How I regrot I ever gave you pain; How oven then I held you first and nearest? O love, if you could only come again!

I would be kinder to you; I was fretful Life had so much that was too hard to bear; I did not understand how-self forgetful-Your life had lightened every pain or care.

We grow too sure of those who never give us A single anxious thought-they are our own; I did not dream that death would dare to rob me Until I found my priceless treasure gone.

And now, beside your grave I watch the sunset As we so off have watched the changing skies; I wonder if this tender purple violet Has drawn its dreamy beauty from your eyes.

This golden rod is like your flowing treeses, This lify like your innocent pure breast; This wild rose, blushing to the wind's caresses,

May owe its bloom to lips my own have pressed. I hate these vampire flowers that grow above you;

I can not bear to think that you are there; I feel that you are passing—while I love you—

To other forms of life, however fair.

Yes, were it really true that you were living, Your own pure life no mocking change has

known, Would you not come, sweet consolation giving, For grief and doubt that have so bitter grown?

You must see clearly from the hight where sorrow And pain and death have lifted your white soul: Can you not give some promise of the morrow If you have found this life is not the whole?

Can you not come to me, and stoop and kiss me, Say you forgive the thoughtless words I said (They haunt me now) and that you love and miss

And O, my darling! that you are not dead?

-Abby Kinne.

#### Heredity.

To the Editor of the Religio-Philosophical Journal:

As a physician I wish to say that there is no more important question demanding the considmore important question demanding the consid-cration of our class, than this one of heredity. I am glad that the Boston Moral Education Socie-ety has taken this subject up and established the Institute of Heredity. I hope they will go down deep into this question, and agitate until there is a low cotablished to the end that incompatible marriages shall not take place, and diseased and criminal persons not be allowed to reproduce themselves. If we can make laws to punish crime. themselves. If we can make laws to punks crime, why cannot we make them in a way to lessen the number of criminals? We are continually lopping off the branches but never going to the root of this terrible Upas tree.

Some people are very tender upon this matter, and say we must not interfere, and the ministers my we must leave it all in the hands of God. Now, Leav if God does have any control in this matter, I would ask him to make dumb the lips of all per-sons who speak the words that are to unite two in a life of hoyeless misery. Can there be any thing but misery to parents of diseased children? Better to shut up two persons away from the world and each other, than that they should entail upon others their miserable minds and bodies. I have heard such children curse their parents. Was not

To the Editor of the Religio-Philosophical Journal: I have noticed in the JOURNAL of the 22nd inst., a communication from William Emmette Coleman, charging James M. Peebles in his last published work with classing Andrew Jackson Davis with certain materialists and atheists therein named. certain materialists and atheists therein named. If Dr. Peebles has done this, it was a greivous er-ror and one committed in the face of a thousand evidences which prove it to be such as they stand recorded in nearly every one of Mr. Davis's twenty nine published works. I find more than a dozen such matances as the following, of the recognition of the Deity: "Principles are the life of laws, ideas are the life of principles and God is the life of ideas." "As Spiritualists are searchers for eternal life, we should become acquainted with both the right and the left hands of nature. Let us contemplate nature in man, and nature in us contemplate nature in man, and nature in women; nature in God, and therefore God in nature. God commences with the right and thence works leftward, round and round, and circles over and over throughout infinitude. Nature commences and over throughout infinitude. Nature'commences with the left and thence works rightward, and reaches the ultimate center, and unites with the soul and mind in the fountain of all supreme ex-cellence and glory." In acveral of Davis's works, the reader may remember the frequency with which he speaks of ideas, laws, forces and princi-ples, as the representatives of the Divine Mind. In the little work entitled, "A Stellar Key to the Summer Land," are some original and beautiful illustrations of the doctrine. In one of the vol-umes of the "Great Harmonia," (The Seer I think) are more than a hundred pages donated to a chap-ter headed, "Concerning the Deity," in which is much original, curious and instructive lore, de-

much original, curious and instructive lore, de-scribing the seven different modes in which God governs the world. Near the close of the chapter is a recapitulation and summing up of the quali-tics and attributes of the Divine Mind, which. I thought, when I read it more than twenty years ago, and which I still regard as the grandest, most beautiful and most eloquent outburst of characterization and generalization that can be found anywhere in the range of our affluent spiri-

tual literature. With such facts before him, and innumerable others of like character, that abound throughout Davis's voluminous works, it is passing strange how Dr. Peebles should have fallen into this error. For my part, I will not condemn him unheard. In times past, I have been the recipient of more kindness and attention at his hands than I can ever repay. The rational and charitable explana-tion of the matter may probably be found in the fact that Dr. Peebles has been too busy lecturing, sailing around the world, and writing books him-self, to read those of A. J. Davis with the practical and analytical care requisite to a proper appre-ciation of them In this neglect he but followed the examples of a great majority of Spiritualists, including thousands of the educated and intelli-gent who utterly ignore Mr. Davis and refuse to

read his works. If this statement should be deemed unjust or untrue, I present the following facts to sustain it: The intelligent Spiritualist who is at all ac-quainted with our literature will remember that

the number of Spiritualists in the United States has been variously estimated as ranging from eleven millions to two millions-this last estimate being that which the RELIGIO PHILOSOPHICAL JOURNAL made not many months since. Now, of these two millions of Spiritualists, would it not be a very modest estimate which would claim one hundred thousand of them as readers of our best spiritual literature amongst which the writings of A. J. Davis are unquestionably classed? Are there as many as five thousand readers of such literature to be found in our ranks? Let a further consider-

ation of some facts answer this question. Some four or five years ago it was intimated through the spiritual papers, (by whom I know not, or exactly how, I do not remember,) that A. J. Davis was financially embarrassed and in need of help. Within a few weeks contributions were made for his relief amounting to several thousand dollars, and this by a number of persons less than one hundred, thus exhibiting the high appreciation of the lew and the shameful neglect of the many. Mr. Davis's works may be supposed to have been at the time in all the spiritual book stores, and especially his own in the city of New York, and purchases amounting to one half of the sum above mentioned would, had they been made, have proved amply sufficient for his small family with their simple and inexpensive habits. Mr. Davis has somewhere remarked that there is no dearth of human sympathy where the proper appeal is made. Suppose, however, that the needed sympathy is that which comes from proper appreciation, and suppose from lack of spiritual growth and development there can be no such appreciation; in such case there is nothing to ap-peal to, and reformers like Mr. Davis "must," in the language of Shylock, "bear it with a patient shrug, for sufferance is the badge of all their tribe." In the brief sketch of Mr. Davis's life. which we find in Appleton's Great American Encyclo-pedia, the writer of the same observes that of much of his teachings, there are no means of their verification. The objection if true is appli-cable to the half that is published. All that clairvoyants ever saw must depend for evidence upon the veracity of the seer, and all that was ever taught in the shadowy realm of metaphysics and Spiritualism is addressed to the judgment, the in-tuitions and spiritual discernment; these wanting the clearest teachings became but empty mean-ingless words. The admirers of Mr. Davis should rejoice to reflect that from the day "Nature's Di-vine Revelations" was published, to the present time, he has been the pioneer in the great move ment of modern Spiritualism, and the great body of writers and lecturers, able and efficient as ar most of them, have mainly but followed in his wake, with divergencies too few, and discrepencies too small, to impugn the general tenor and integrity of his teachings. I had long felt a desire to learn what some of the high born minds of the higher spheres thought of the teachings of Mr. Davis, and some eighteen monthe ago, I had my curiosity gratified on that head as follows: Being at a spiritual circle in which a recently developed young writing medium which a recently developed young writing medium was evidently under a high control, I asked their opinion of Mr. Davis. The minutes of that circle which were made by a friend, are before me, and I extract literally from them. "Question by S. D. Hay in regard to A. J. Davis." Ans. "Great beyond the conception of many is the gift." Here the spirit control ceased for a moment and then continued as follows: "We were interrupted in our circle by the arrival of spirit friends. Ask your question again." This being done, the re-ply was as follows: "The person you speak of is but a man, yet he is glifted far above other men of this or past times, in being blessed with the power to look into the Spirit workings, and divine the truth. Mortals never have and never will agree on any subject. Hence error among beliefs. Now in the true way of light, there are many who ac-cept the word and teachings of this medium with a great deal of speculation. We spirits do not like to render a statement of our conceptions of the

and blindly neglected by most-and hence his remarkable attainment, eminent yet not infallible.

## Pulpit Spiritualism.

Rev. J. P. Newman, Methodist, formerly of Metropolitan Church, Washington, D. C., where President Grant used to attend with his wife. preached in Lafayette Avenue Church, (Presbyterian, Brooklyn, L. I.) Sunday, June 19th. Speaking of the Spirit-world he said :--

Swedenborg was visited by his departed friends, and Wesley confirmed the fact. Adam Clark en-tertained the opinion that departed spirits return-ed to earth. Hannah Moore, when dying, extended her arms to embrace some one, and calling the name of a departed sister she exclaimed "Joy!" and expired. Such experiences are not uncommon in this our day. Strong presumptive arguments may be deduced from the immateriality of mind and the oneness of personal consciousness, but the appearance of the departed is unanswerable argument. If we implicitly believe the Bible record there should not be left a shadow of doubt. According to that record five persons returned to earth, three of whom hadentered the Spirit-world through the portals of the grave, one was trans-lated and returned and was "caught up into the third heaven." The first who returned to earth was Samuel, the prophet, and what information did he give of the Spirit-world? That the sainted souls are at rest there; that they have a knowl-edge of what is taking place on earth, and that

they know the future. What did Moses and Elijah say? That they were, in their personal identity consciousness and knowledge, as previous to their departure; that they not only knew what was taking place on earth, but had a deep interest therein. From Potor Lornes and Low woo here that there is Peter, James and John we learn that there is another life, that there are mansions of delight: that the inhabitants never die, and that the angels will escort us thither. And we have heard from that spirit land through one who was born here, went there, returned to us and remained on earth from 44 A. D. till June, 64 A. D., a period of twenty years. This great event occurred six years after his conversion and five years after the Lord's ascension. And what does he say? That the soul and body are separable, that the soul is conscious in this state of separation, and that the body could lize under the power of orcente life in body could live under the power of organic life in the absence of the soul. It is contrary to reason, to all our ideas of the character of God, to the undying love of our nature, to suppose for one moment that those who have left our earth have either ceased to live or are disinterested in our earthly welfare. The highest conception of heaven by some persons is to loaf around the throne and play on a golden harp. Rather let me be-lieve that the departed ones are still the heroes of earth and time, aiding us to fight the tremendous battle of life.

#### Swedenborg-Spiritualism.

In early numbers of Light we published a short series of articles entitled "Six Months with the Spirits-By a Swedenborgian." The writer had been inquiring; had found a medium in his own family circle; had received a number of communications which satisfied him of the identity of the spirits by whom they purported to be given; but had arrived at the conclusion that while the spirits so communicating were certainly not angels, they were as certainly not devils. The editor of *Morning Light*, an ably conducted Swedenborgian weekly ournal, reviews the articles of our correspondent and evinces an evident regret that so intelligent a brother should so far have fallen from the true faith as to believe that communicating spirits Bre not devils! He is constantiating with him; they are not angels, but that they are not devils, "we cannot," he says, "so thoroughly agree with him." Considering what is so very manifest throughout the "review"—that the editor knows little or nothing of the subject from personal experience, and that he is moved by pre-judice more than by reason, we are not surprised that the would rather give us credit for converse with devils than with angels, But we will let the reviewer speak for himself— "Our position on the matter." he says, is this. We such intercourse is being constantly carried on. and experienced Spiritualists. Let him read care-

do not deny the possibility of Intercourse between the inhabitants of this world, and the inhabitants of the Spirit-world. Indeed, in a general sense, Good and evil spirits are ever around us, influenc-ing our affections and thoughts; but they are not permitted to know with whom they are in contact, nor reveal themselves by name to us, lest they should violate our freedom." They are "not permitted to know with whom they are in contact, nor reveal themselves by name!" How does the reviewer know this? To make this assertion is to assume the very point at issue. Where is his proof? If he appeals to Swedenborg, let him say so, and we will quote Swedenborg against himself. Meanwhile we deny the truth of the reviewer's as-sumption, and call in evidence the testimony of old fully and candidly M. A. Oxon's "Spirit Identity," and he will learn that either Swedenborg is wrong or that he has drawn false deductions from his master.-Light, London.

#### Transcendentalism.

Some forty years ago, in Massachusetts, what is called "the Transcendental School" sprang into new life, with Emerson as its great teacher, Theodore Parker as its religious expounder. Carlyle as its reviewer, George Ripley (later of the New York Tribune, as an able and literary writer and reviewer of books) as its scholarly devotee, and a host of earnest and inspired men and women in its brilliant ranks. Its central idea was that the soul transcends the senses, that the inner life is first and highest. It was a great step in thought, opening the way for the spiritual philosophy which complements and rounds out transcendentalism by giving both intuition and experiment, the soul and the senses, due place, the first highest, but each needed by the other, In the Free Religious Index, F. May Holland gives a sketch of the literature of transcendentalism, which our readers will enjoy:

And then, this philosophy can show a brilliant array of histories and biographies, like Carlyle's French Revolution, Cromwell, and Frederick II.; Hecky's Rationalism, European Morals, and Eigh-teenth Century; Parker's Historic Americans; John-son's India and China; Clarke's Ten Great Religions; Mrs. Child's Progress of Religious Ideas and Ieaac T. Hopper; Weiss's Theodorc Parker; San-born's John Brown; W. H. Chauning's Margaret Fuller and Dr. Channing, etc. Among these au-thors, the first place, of course, belongs to Car-lyle, who has leavened all our literature for fifty years. Next in importance is Lecky, whose his-tories are a rich mine of information about the last nineteen centuries, telling us how paganism and its philosophies fell before Christianity; how and its philosophies fell before Christiaulty; how persecution, asceticism, and belief in witchcraft flourished until checked by the growth of free-thought; and how meutal progress has been re-sisted by the Church, but favored by all artistic, industrial, and political activity. So clear are his views of the past that it is a pity to see his visions of the future obscured by his prejudices against the system of morality which Mill and Spencer have made the ruling one. And the originality and energy of the Transcen-dentalists are further shown in their contribu-tions to literary and artistic. criticism; for in-stance, those of Matthew Arnold, Ruskin, Greg.

tions to interary and artistic criticism; for in-stance, those of Matthew Arnold, Ruskin, Greg, Weiss, Higginson, Lowell, Leasing, and especially Carlyle, to whom we owe the introduction of readers in England and America to the great German poets and novelists who powerfully aided the development of our own literature. \* \* \* \*

First, there is the strict conservatism of Hegel himself and many professors in our colleges, of the Boston Monday Lectureship, and the Concord

School of Philosophy. Then, there is a liberal Christianity of Beecher, Swing, and others of the most popular of our nominally orthodox preachers, of the German Rationalists, of many of the English Bread Churchmen, and of such Unitarians as Channing, Martineau Clarka and Hadge. The latter's Rege Martineau, Clarke, and Hedge. The latter's *Reason in Religion* and *Ways of the Spirit* are among the most scholarly and liberal of the productions of this school.

A more free development of Transcendentalism A more free development of Transcendentalism is pure theism, such as we find inspiring all Emer-son's writings, from his Nature, published in 1836, to his Preacher, published in 1830. The most sys-tematic exposition of this view is Theodore Par-ker's Discourse of Religion, one chapter of which —that entitled "The Natural-Religious View, or Spiritualism"—has a curious inferest from the fact that it has been used as an indorsement by the Snisitralists is suite of its having been nubthe Spiritualists, in spite of its having been published in 1842, long before the name was ever em-ployed thus. This chapter, like all the rest of the book, is remarkable for the vigor with which religion is freed from all that is unscientific and un-healthy, as well as from all that is formal and dog-matic. The most eloquent portion is the account of Jesus, which rises at times into touching pathos. Many of Parker's sermons, especially those on Theism, Atheism, and the Popular Theology, are remarkable, not only for the coverity with which he denounces the errors of Orthodoxy, but for the earnestness with which he pleads for rational faith in God, conscience, and immortality. His prayers must always hold a place beside the Instation of Christ by Thomas a Kempis, and the Balms of David. The writer most like him, how-ever, is Frances Power Cobbe, who in her Broken Lights and Religious Duty, as well as in many of her essays, show how the most tender and spiritual form of piety may also be the most independ-ent and philanthropic. She has proved that those who have faith in personal Delty and immortality need lose nothing of the beauty and power which decked the creeds that are passing away. There are many other valuable statements of this view, for instance, Welss's American Religion and Immor-tal Life, Bartol's Radical Problems, Rising Faith. and Principles and Portraits, Johnson's Worship of Jesus, and Newman's Phases of Faith. And Tho-reau, though he has written no book like these, deserves a place among radical authors in view of many spirit passages, especially in the Sunday chapter of the Week on the Concord and Merrimack Rivers where he tells us that "there is more religion in men's science than there is science in their religion."

### Strange Epitaphs.

JULY 9, 1881.

Fashion changes in everything, even in epitsphs. There used to be a hymn very popular at funerals which had a line inviting men to come and view the ground where they must shortly lie, but this kind of melancholy poetry has given place to another, equally touching, perhaps, but more ap-propriate, as t pictures the joys of eternity instead of the gloom of the grave, and assures the mourn-ing friends that the parting is but for a day. Daniel O'Connell used to say that a fair inter-pretation of the Latin injunction. De mortuis ail Fashion changes in everything, even in epitaphs.

pretation of the Latin injunction, De mortuis nil nisi conun, was, "when a d---d rascal dies praise him;" but that did not seem to be the idea of some of the ancient fathers who dabbled in epitaphs in England. The Rev. John Chest got the following from some doubting Thomas: Beneath this model has the set it.

Beneath this spot lies buried One Chest within another; The outer chest was all that's good: Who says so of the other?

And Owen Moore got a harsher one in this: Owen Moore is gone away, Owin' more than he could pay.

Epitaphs so awkward in their construction as to be amusing are common. One in Wexam church-yard must have been written by an Irish; man. for it declares that

Here lies five babies and children dear. Three at Owestry and two here. Another states that

Here lies the remains of Thomas Milsolm, who died in Philadelphia, March, 1753: Had he lived he would have Been buried here.

The following is evidently English: Here lies father and mother and sister and I; We all died within the space of one short year; We be all buried at Wimble, except I; And I be buried here.

Dryden is reported to have written the following for his wife's tombstone. Fortunately she lived to see a better one upon his own:

Here lies my wife: here let her lie; She's now at rest and so am I.

Mr. Shute immortalized his wife in this thrilling stanza:

Here lies, cut down like unripe fruit, The wife of Deacon Amos Shute; She died of drinking to much coffee. Anny Dominy eighteen forty.

The following was probably the work of some indignant relation cut off without a shilling:

At rest beneath this church-yard stone Lies stingy Jemmy Wyatt; He died one morning just at ten,

And saved a dinner by it.

Three lines on a stone in St. Michael's churchyard, Crooked Lane, may fitly close this chapter on grave-yard literature:

Here lies, wrapped in elay, The body of William Wray, I have nothing more to say

-Inter Ocean. 

## Notes and Extracts.

Spiritualism reveals to us the immortal world

Many valuable lives have been wrecked by not starting right.

Where is the verge of the universe? Who would undertake the roll-call of its orbs?

Wm. J. Cottle writes: The JOURNAL I be-lieve has done and is doing a good work for our glorious cause.

Man is a duality; he 'has a material body, and he has a spiritual body; he must needs labor for spiritual food.

Dogmatic religion has laid the foundation of much that is evil and detrimental to the growth and progress of mankind,

If the Bible character given to God, and en-dorsed by the clergy and churches is correct, then his goodness becomes a debatable question.

Men are largely what they make themselves, forts and combined influences of its inhabitants.

this a fitting judgment upon them? We must learn that ignorance and carelessness is a sin.

I am surprised that so little is heard upon these subjects from the thousands of pulpits in our land. Would to God that the senseless talk about the revision of the Bible and theology would give place to a common sense discussion upon all things relating to health. I would invite our ministers to visit our charitable nospitals, and ask them to see the fruits of passion and disease, and this not all outside of the marriage relation but very much of it inside of the so-called sacred bonds. Let them look upon these sickening ghastly pictures until they shall haust them into a cense of their duty. If, as the minister tells us, we are the temples of the living God, how can he dwell in such corruption? Do we not blaspheme him when we say this? But, perhaps, it is not to be expected that our ministers should attend to this work. We must give them over to their idols. and let'them persist in their blindness; we will call upon the reformers, the humanitarians; those that are not contented to simply whitewash and cover over mental and moral obliquities, but have an carnest and sincere desire to make the world rise to a higher position, to produce only the elements of peace and harmony; to begin all life aright; to make it impossible for penitentaries and prisons to exist. In order to make a beginning for these things, we must legislate against all producers of intemperance and crime; seek out those who are promoting in any way these evils; condemn a system of government that makes crime possible by legalizing the sale of liquor or licenses prostitution, or will take revenue from such sources. Let our cry of reform not be merely a sentiment, but a declaration backed and enforced by law. We punish the lesser criminals and let the larger go free; in other words we produce all the conditions by which thieves and murderers are made, and then punish them for being such. Let all true students of the laws of heredity, have ample means at their hands to investigate the science of a true physical life, and all the money expended in that direction be so much saved from that which is now spent in punishing and supporting institutions for criminals and paupers, and instead of the hopeless misery now existing, we shall have a state of peace and harmony.

SARA E. SOMERBY, M. D.

#### The Stature of Different Races of Men.

In comparing races as to their stature, we concern ourselves not with the tallest or shortest men of each tribe, but with the ordinary or average sized men who may be taken as fair repre-sentatives of their whole tribe. The difference of general stature is well shown where a tall and a short people come together in a district. Thus, in Australia the average English coloniat of five feet eight inches looks clear over the heads of the et four inch Chinese laborers. Still more in Sweden does the Swede of five feet seven inches In swench does the swence of his feet seven inches tower over the stunted Lapps, whose average measure is not much over five feet. Among the tallest of mankind are the Fatagonians, who seemed a race of giants to the Europeans who first watched them striding along their cliffs draped in their skin cloaks; it was even declared that the heads of Marillevals that the heads of Magallens's men hardly reached the waist of the first Patagonian they met. Modern travelers find, on measuring them, that they really often reach six feet four inches, their mean height being about five feet eleven inches—three or four inches taller than average Englishmen. The shortest of mankind are the Bushmen and related tribes in South Africa, with Bushmen and related tribes in South Africs, with an average height not far exceeding four feet six inches. A fair contrast between the tallest and shortest races of mankind may be seen in Fig. 1, where a Patagonian is drawn side by side with a Bushman, whose head only reaches to his breast. Thus, the tallest race of men is less than onefourth higher than the shortest, a fact which seems surprising to those not used to measure-ments. In general, the stature of the women of any race may be taken as about one sixteenth less than that of the men. Thus, in England a man of five feet eight inches and a woman of five feet 

to render a statement of our conceptions of the person mentioned." I had intended to say much more, but I find my article growing lengthy, and conclude by saying that we Spiritualists should be proud of A. J. Davis, because he is in the highest sense of the terms, of us, and with us, and for us; and in view of the fact that he has never read books, he must be regarded as the living marvel of the age, and the most extraordinary may that has ever are the most extraordinary man that has ever expressed himself on our planet. Humsnity, too, should be proud of him, for under the laws of progression and spiritual development, he is a promise and a prophecy of what others will be-come one of those very fine days in the beautiful hereafter.

Woodbury, Ky.

While it was true of Mr. Davis, at the time most of his books were written, that he had "never read books," it is perhaps not true to-day. He never taught or advised people to remain in mental or spiritual idleness and wait inertly to be moved upon by some power outside of themselves, but always urged self-culture and self-development, pointing out the disadvantages and imperfections of what is called education, to help open the way for a better education, a development of interior, or spiritual faculties as well as external knowledge and logic. His own situation and some wise spirit-guides or helpers led him to cultivate clairvoyance and seership,-so sadly

## Away with Drugs.

Your ideal family physician is an angel of mercy. He comes, smiles at you, encourages you, talks about you, tells you that you will soon be well, and, if he gives you no powerful drugs, soon brings you to your feet by arousing your courage and stimulating your powers of resistance to disease. But there are some physicians who never learn by experience. They dose their patients with morphine and calomel and quinine for every disease under the sun, and, even when it is demonstrated that the morphine or calomel is creating a disturbance worse than the original disease, still continue the morphine or calomel. These drugs have killed more people than they have ever cured. They have indeed each one of them broughts new disease in this world. Even quinine, it can be proved, is feeding our insane sylums with victims, for the use of this drug is terribly on the increase, and its effect on the brain, when taken in large doses, is simply destructive. It is time for the patients themselves to rebel against the wholesale prescription of these olsons. The use of mercury in its various forms has fallen off because of public protest, and the same fate will befall the other drugs if the same row is made over them.-The Alliance.

#### A Good Word.

#### The Jewish Messenger suggests a new academy to teach the graces :--

There is more religion in courtesy than in churl. ishness. It seems strange that such superior ideas of purity, gentleness, and chivairic devotion could have existed in the Middle Ages, which are popularly associated with barbarism. Yet the cosmopolitan of the coming age will regard as a far greater mystery how, in an age like our own, so boastful of its civilization, the manners of the great mass could be so boorish. It is a hot scrimmage, this life of ours. Most of us talk with our fasts, and write with our cars and feet. There is need of a new academy, which shall teach the graces once more. If it is the crowded city, with its noise and rivalries, which makes us simply feverish, struggling, panting animals, is it so very difficult to preserve constructiones within one's feverise, strugging, paning animals, is to so very difficult to preserve country quietness within one's own heart, a caim, unruffied atmosphere of re-pose and strength? Why go to the country in summer only, when, if you will, you can always have the green fields and crystal brooks close to your satisfied soul.

B. Frausham writes from Cresco, Iowa Keep the ball rolling; root out all fraud; and let us have none but reliable mediums, We are growing some out here. Often men come to me to inquire about Spiritualism. I cannot do very much in phenomena, to help, but give me the sick, and then I am in my own sphere of action. The spirits still continue to run the bath room, and my band is continually increasing. Long life to all good and true mediums; death to all frauds, and grand success to the old JOURNAL.

Elihu Morgan writes: We like the JOURNAL very much and would not think of getting slong without it.

#### Meeting of Spiritualists at Dundee. Michigan.

To the Editor of the Keliglo-Philosophical Journal: On Sunday, June 26th, the Spiritualists held their annual meetings at the house of Mr. Chatman at Dundee, commencing at 11 o'clock. Mr. Ormsbey arose and said that it was a source of great pleasure to meet so many Spiritualists from such a distance, and more so to meet spirits from the other side, whereupon Mrs. Palmer, of Deerfield, passed under influence and gave us an ex-cellent lecture. Mr. Isaac Walker, of Toledo, Ohio, brother to Thos. Walker, that traveled with Dr. Peebles, followed her until noon. All partook of a good dinner provided by the Spiritualists from a distance, and there were about twelve baskets full left. Before the afternoon meeting we gathered in the parlor, a gentleman present gave us organ music, and we had dancing and singing.

organ music, and we had dancing and singing. Mrs. Palmer and a lady over 70, gave some remark-able tests, under influence. Mr. Isaac Walker opened the meeting in the ternoon, and lec-tured on a subject chosen by the sudience, "The duty of the hour," followed by Mrs. Palmer, who is a good speaker. Last of all, but not the least, Mrs. Gordon, of Toledo, gave us a good trance lecture. Mrs. Gordon is a remarkably good test medium and should be kept busy. Mr. Walker is only 21 years of age, and a young man of great only 21 years of sge, and a young man of great promise; we advise the Spiritualists to keep him in the field; he will visit any place, his expenses being paid.

We are expecting another meeting on the 4th of Sept., at the house of Mr. Ball, nearer Isalia Station, Mich. If it should be anything like the one we had on Sunday, it will pay all well to attend. L. LEWIS. Samaria, Mich.

#### Carlyle-Immortality.

In Dr. Bartol's beautiful discourse concerning George Ellot and Carlyle, there seemed to be a doubt suggested of Carlyle's belief in the immor-tality of *individual* consciousness, though it was not affirmed. I was once permitted to copy a par-agraph from a letter Carlyle wrote, several years after his wife's death, to a husband mouraing the loss of a wife not less remarkable and remarkably beloved than Carlyle's. As this settles the doubt, I will give it. It interested me by throwing light upon his own intense sorrow and its consolation: "Your letter of Saturday last touched me to the

very heart. Not for many years have I had any word addressed to me which stirs up so many deep and tender feelings. Alast I know too well what depths of suffering you are struggling with; how dark and solitary is all the universe to you, suddenly eclipsed in this mannar; and how vain is summenty occupied in this manner, and now vain is all human sympathy, how impossible all human help! Courage, courage, nevertheless. Time and plous patience do bring relief by slow degrees. Oblivion can never come, should never come; but the piercing vehemence of these feelings will at length subside into composure, and only a roles of local infinitely mouraful wat infinitely voice of love-infinitely mournful, yet infinitely besutiful-be the requiem of those we have lost for this world. Immortality itself, with all its in-finitudes and splendors if there were to be no meeting again, would be worth nothing or even less to m<sup>31</sup>-E. P. P. Christian Register.

M. Tunk

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Mrs. E. Nicol writes: I am well pleased with the RELIGIO-PHILOSOPHICAL JOURNAL. It is all the spiritual company I have except the spirits themselves.

In regard to Spiritualism, a subject embracing so much that is comparatively new, it must needs be weighed and analyzed before the world will accept it in place of what they now have.

If there is anything that should be regarded sacred, it is self-hood. A man never becomes a vagrant until he has lost his self-respect, and cares not what may be the opinion of others.

It is not the object nor purpose of the spiritual philosophy to create dissatisfaction regarding the material existence; it teaches most clearly that, being spirits now, you can be only spirits after the change.

J. M. Norris writes: I want the JOURNAL as long as you combat falsehood as you have done ever since I have been a subscriber. I like the way in which you deal with impostors. Go on, for truth will stand and error fall.

A nation or country, where there is not freedom of thought, speech and press, can not become prosperous, nor wealthy; children who are not trained to make the best use of all the faculties they possess, never become progressive men.

How to make the best of life, is one of the most important subjects that can occupy the minds of men; it is a subject that should i sented to the young as soon as there is intelli-gence enough to understand that they have a part to play in life's drama.

From time immemorial spiritual communications have been recorded, but never in a single in-stance do we find it even implied that spirits are happy hereafter unless they have led noble lives here; virtue is always shown to be inseparable from bliss and vice from misery.

All known changes in the planetary orbits have been found to be bound in a law of periodicity which is apparently invariable. So beyond the solar system—law still; nothing but law; law eve-rywhere on ten thousand blazing thrones; largely the same laws that prevail in our own system.

Spirits do not, as a general rule, control me-dia against the will of individuals. There must be a yielding to the spirit. The exceptions to this rule are cases of obsession, and times when some important matter should be communicated, and cannot be withheld without manifest injury to either spirit or mortal.

Imagination is itself a spiritual faculty; it is a mirror, or lake, in which all surrounding objects are shadowed forth; we may imagine the world is flat, while it is really a sphere, but we cannot form any opinion of a world that has no existence. A cotton sheet has frightened a nervous invalid, who fancied it was a ghost; but callco is something, not simply a phantom; and even a phantom or ignis fatuus, is something-it is mist, or vapor. You may, perchance, many of you, have seen gnarled and knotted boughs of trees weirdly reflected in and knotted boughs of trees weirdly reflected in some sullen stream, some dark windy night; how frightful they looked, distorted by the fiful light and troubled water; how bideous they seemed in the clear morning; how beautiful, by comparison with what they seemed the night before. A pic-ture may be transferred to glass upside down, and how grotesque it seems: even so may confused im-ages be imprinted on or reflected in an unhealthy brain or diseased body, and appear terrible and absurd; they appear so because they are not har-moniously transmitted. As we learn to obey na-ture's wise and benificent laws; as our bodies are freed from disease, and our minds from distress-ing care; as we learn to wish well to all men, and by honest work during the day merit the sleep of by honest work during the day merit the sleep of the just every night, the mystery of sleep will ex-ist for us no longer. Our spirits will be free as air to hold communion with our loved ones at night; and even now the vision of the mother night; and even now the vision of the mother warning her boy of impending danger, is not a delusion. The holy dream which makes the bur-den of life less grievous is not a chimers, for around you all unceasing watch the angels, and when things of earth claim not your whole atten-tion, their power to reveal themselves is strong-est.-W. J. Colsills.

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SPIRITUALISM. -- 173 --PHENOMENA AND PHILOSOPHY. BY SAMUEL WATSON. Author of "Clock Struck One, Two, and

#### Continued from First Page.

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ualistic belief to have a foothold, and not

smoog the ignorant only. Spiritualism, however, is met even now by a philosophical difficulty of the gravest character, and one which is likely to remain the prior of the order of the ord fatal to it in the majority of thoughtful minds; that is, the absolutely trivial chars acter of the professed communications from another sphere. Mr. Wallace tries to make of the triviality of most of the communications an argument and a warning. "We see," he says, "that the fools and bab-blers here remain fools and babblers there. Beware then of folly and babbling!" But as to why only the intelligences which are fee le, or at best second and third rate, should communicate with us, he offers no exp'anation.

I cannot think altogether lightly or scorn-fully of a behef which has brought comfort to many hearts, and to some doubtless has been a means of moral quickening. Nor have 1 any means of judging to what ex-tent it has worked harmfully,-possibly to no greater extent than most forms of popular faith. In some of its adherents it breeds an unbealthy distraction from the proper business of this present life. It sometimes causes deep and even dangerous disturb. ance of the mind and the nervous system. In other cases it may serve as a sort of raft upon which crowd some of the passengers from the ship of the old creed that is slowly sinking,--a poor, unseaworthy concern, liable to go down at any moment, yet for a time sustaining many who may perchance be taken off by a rescuing vessel, or may even reach the shore on their frail craft. But I think truth requires this comment,that, in the true sense of words, Suiritualism is not a religion at all. It is simply the assertion and alleged evidence of two facts, -the continued existence of the human soul after death and its articulate communcation from that state with souls on earth. Neither of these facts, as Spiritualism as serts and exemplifies them, has in itself any moral bearing, any spiritual impulse. A noble nature may out of these materials extract nutriment, but they just as readily lend themselves to baser use. Even that phase of the belief which most strongly appeals to the heart, the intercourse with departed friends, is devoid of all noble and uplifting quality .- Christian Register.

## Reminiscences of William Fishbough.

To the Editor of the Religio-Philosophical Journal: . Thirty-six years ago it was the good fortune of the writer to become acquainted with the Rev. Wm. Fishbough, then presiding minister of the 1st Universalist Society of the city of New Haven, Conn. At this time Mr. A. J. Davis, then known as the Poughkeepsie Seer, under the supervision of Mr. William Livingston, as magnetizer, visited the town of Bridgeport, Conn., where his marvelous medical examinations and wonderful cures, aroused from their novel character a wide spread public attention, and from their inexplicable nature, were regarded by many as well nigh miraculous. His reputation as a gifted being spread through whole neighborhoods, until it reached the adjacent towns, and finally the city of New Haven.

Through an apparently accidental chain of circumstances (though in reality by an intelligent occult power), Mr. Fishbough was drawn in the society of the seer, and upon receiving certain intimations from him. of personal nature, and after mature deliberation, he decided to withdraw from his charge and engage in the work of a New Lis pensation as forshadowed by the prophetic seer. In this decision he evinced astrength of character rarely to be met with. A minister of the gespel, thoroughly trained in his cherished doctrine, resigning his pastorate, if not his faith, to enter upon an untried work, he therein proved his invincible love for truth and humanity. At this juncture the Rev. Samuel B Brittan, pastor of the First Universalist Society of Bridgeport, and Dr. Silas S. Lyon, a practicing physician there, were also designated to be actors in future movements that were projected through the somnambulic seer. These appointed individuals followed the directions as outlined by the clairvoyant, whereupon the important work, intitled "Nature's Divine Revelations," was dictated by Mr. Davis, with Dr. Lyon as his magnetizer. Mr. Fishbough as scribe, engaged in his laborious duties with a fidelity corresponding to the character of the work. His whole heart and life were in the new mission, while his abounding goodness and vast intelligence made him a centre to be admired and loved. Considerable time having elapsed in preliminary arrangements, and they being still under advisement as to the necessary presence of witnesses, precisely at midnight on the 28th of November, 1845, the Litelligence through Mr. Davis decided "that the time for commencing the new revelation must be deferred no. longer, and that it would be begun then and there," and the work was commenced. (The writer being present as a witness.) In an "upper chamber" of a modest house on Spring St., N. Y., a few individuals were congregated in the "dead of night" to re-ceive a revelation from an other world! The occasion was characterized by an impressive solemnity, while the slow, distinct, and measured utterances of the seer caused sensations that cannot be described. The work proceeded with little interrup tion, attracting men and women of enlarged views who felt the importance of the project and who watched its progress with a profound interest. Otrers attended occasionally with a suspicious curiosity. Among the former were Prof. Geo. Bush, an ardeni friend of Mr. Davis, and Mrs. Katharine Dodge who subsequently proved to be not only an enthusiatic lover of truth, but an indispensable agent in placing the new philosophy before the reading public. The manuscript having been completed, and by the arduous labors of Mr. 4 ishbough made ready for the press, a cloud hereupon overshadowed the hopes of these reformers. How to transpose the mss. into's printed book without having the necessary funds, was a question of a perplexing character. At this crisis a noble woman appeared upon the scene, who, not unlike Isabella who gave her jewels to aid in opening up a new world, furnished the requisite means to open a new world of ideas by insuring the publication of the Divine Revelations This lady was Mrs. Katharine Dodge who in time became the wife of Mr. Davis. She ufter ward furnished the material aid to establish the first journal devoted to expounding and promulgating the New Philosophy. At this time a number of enlightened minds were attracted in the interest of the new publication, and it may not be uninteresting to the workers in the field of progress of to-day, to know that prominent among them were William Fishbough, A. J. Davis, J. K. Ingals, T. L. Harris, Messrs. Fernald and Baker, Mrs. Baker, Fannie Green and others, together with last, though

Martin Contact of Mary Land

far from being least, our indefatigable veteran, Professor Brittan who as managing editor by his suavity of manner and as a popular writer, brought a large measure of success to the new undertaking. This band of pioneers in spiritual knowledge were sometimes likened to the apostles of olden time. An incident of trifling moment here occurred, viz., to find a suitable title for the new journal? Bro. Brittan suggested. 'THE SUN OF RIGHTEOUSNESS." This peculiar inscription may be accounted for, partly from the fact that Bro. Brittan had not entirely freed himself from the sentimentalism of old theology. This title being regarded as somewhat premature (the effulgent rays of this new sun having only gilded the horizon) the learned Bro. Fishbough in place of it propounded with no little gravity, "The Univercelium." And so it was labeled, but not without some misgivings as to its adaptability to the novice of that early time.

I am prond to say, however, that the contents and general literary character of the drst journal devoted to the Harmonial Philosophy, would compare favorably with

our two able spiritualistic papers of to day. It must be confessed that among the oril-liant intellects of this coterie, aslight tinge of superstition might have been discerned. One of the apostolic brethren failing to be-come vicegerent of the Omnipotent, like a brilliant meteor shooting through the sky, glided out of the ranks to put in practice his peculiar ideas. Others connected with the movement, seemed to be impressed with the idea that the hidden power would bring to bear a greater measure of material aid than was realized in the external application to the development of this new philosophy.

The Univercalum, however, with the able pen of a Fishbough and the supervision and business tact of a Brittan, together with the talented corps of writers, per-formed a noble work that will ever be perpetuated, and all honor is due to the little band of pioneers, among whom William Fishbough stood conspicuous.

At this period, and resulting directly from the fact that several Universalist clergymen had espoused the new cause, an edict was issued by their association, partaking very much of the nature of a Papal Bull, virtually excommunicating the brethren who had exercised the right to examine and interpret truths which were not bedged within the sacred precincts of the church. The Rev. Mr. Williamson with rather a ludicrous zeal exclaimed from his pulpit, "B ethren if these things be true, we will no longer have a Heavenly Father to lovel-

NOTHING BUT A GREAT POSITIVE MINDI!" Rev. Bro. Ambler became somewhat interested (he being a good medium) but upon prayerful meditation decided to remain with his fold. The Rev. Dr. Chapin also felt m re attraction in a gorgeous temple surrounded by the elite of a metropolis than to become a poorly paid advocate of an exalted philosophy. Prof. Taylor Lewis of the New York University, afforded Bro. Fishbough much amusement by his superior logical conclusions, a familiar one being Our faith is strongly allied to firmness, and therefore we cannot entertain any new ideas affecting it."

Mr. Fishbough continued his literary work through the media of books and public fournals, until in the divine order of nature he passed into a more spiritual and exaited existence.

HENRY J. HORN. Saratoga Springs, N. Y., June, 1891.

D. C. Haskell, member of Congress from -Dr. Beals and Rev. A. G.

trade dollars; or because a minister of the gospel is a knave and a frand, that all.ministers are frauds; or because one who professes to be a medium is a cheat, that all mediums are cheats. I took two slates in my office, washed them clean, made some holes through the frames on each side, put a small bit of pencil between them, then screwed them tight together, took them down to the American House, where Watkins, a famous slate writing medium, was stopping. We sat down to a tuble in broad daylight. He took hold of the slates by one end while I held on to the other. Very soon we heard the writing. When the sound ceased I took the slates and with a jackknife turned back the screws and found these words written upon one of the slates, "Joseph Beals, H. H. Beals, and Mrs. A. W Slade. We, are all here,"-my father, my brother and a lady who was while in earth life a lecturer upon the spiritual philosophy, with whom I was acquainted. In August, 1877. T. T. Timayensis, a modern Greek by birth, a teacher of the Greek lauguage in the Collegiate Institute in Springfield, told me while at the camp meeting that year, that he "obtained from Watkins, in original Romaic character, the name of his grandfather and three lines of Greek words correctly spelled and with accents and breathings correctly placed." He also stated that "his grandfather's name was very peculiar and almost unpronounceable English lips," The slate was in full view all the time, and Watkins merely touched one corner of it with his finger. Watkins himself cannot write or read a word in any language but the English, and hardly that correctly. Mr. Loomis says "Spirits never manifest themselves in an empty cabinet." beg to differ with him and will cite only one case. The late E. V. Wilson, one of our prominent lecturers, and a man in whom I had great confidence told me that in 1874 he had a sitting with Dr. Henry Slade in New York City. He examined the room carefully then locked the door and put the key in his pocket, no one there but himself and Dr. Slade. They hung a piece of black cloth across one part of the room, sat down a few feet in front of it, he taking hold of both of Dr. Slade's hands. Soon his attention was called to a spirit light which moved around the room and then passed behind this cloth. There was in this cloth a hole, cut on three sides, hanging from the top. Soon this was rolled up and the face of his father appeared. Soon the curtain dropped and his father stepped out in front of it and conversed with him awhile, then vanished out of sight; did not go behind the curtain, but dematerialized in full view. I could give many cases where two spirit forms have come out from behind the curtain, one of them holding back the curtain so that all the circle could see the medium and the two spirit forms at the same time, and this, too, when the mediums had gone to private houses to hold the circles. He says, "And yet we can not but have true respect and sympathy for many

against the first, we can legitimately appeal to Congress and the National Executive. For averting the second, we must rely upon the same great moral forces that have Christianized the world. In both directions speedy and decisive action should be had. Convention resolutions, however good, will not remove the thern from the side of wounded society.

As early as 1853 this remarkable organiza-tion had in Great Britain alone 30 000 communicants, eight high priests, 40 quorums of seventies, 2 500 elders, 1,800 priests, 1 400 teachers and 800 deacons, all engaged in the work of proselyting for the church, and preparing them for emigration to the Zion in Utah. Several hundred of their high priests are now abroad proselyting. Their books are in all languages, their missionar-ies are in nearly all lands where they are not prohibited by law from preaching.

#### THE BEASON WHY

It has been asked why the dissatisfied ones do not break away from their bonds. W did not the negro emancipate himself? Why world has been created for them to live in; an atmosphere made for them to breathe; children have been born to them; a hope of children have been born to them; a nore of heaven inspired in them, by way of Mor-monism; a fear of what the world will say of them has been taught. Within is all they have. Without they know not what is in store for them and they oling to their de-lusive system in hopes that by and by, they know not when, nor how, a way of escape will be opened to them.

AID FROM WASHINGTON.

in invoking the aid of Congress and the Executive, it will be well to ask for one thing at a time. Polygamy, the central figure of Mormonism, is the chief abomination. The Supreme Court has indicated a needful remedy at the hands of Congress. Ask for it, and whatever else is needed to enable the officers of Utah to detect, convict and punish polgygamy,

## The Perihelion Prophecy-No Smash Up.

To the Editor of the Religio-Philosophical Journal: I was never so disappointed as on Sunday night (the 19th of June). After waiting patiently all day, nothing happened! Well, what did I expect to happen? I expected the perihelion bust up; the grand cataclysm, prophesied of through the mediums, by the oldest astrologers. All day l expected the crash. The sun rose clear, but it did not look right to me. It had been pulled into the north. What by !- Why, the baleful planets. Did you not know that Jupiter, Saturn and Mars were all hitched up tandem, and pulling in a bee-line on the sun? No? Well they are, and have been, and Sunday was the day Neptune was hitched on ahead of those others, and Venus and Mercury put in their work by hanging on to the rear. What made it worse just then was a patent medicine comet which came sailing in, with fice in its eye, and a tail like a war-horse. It was about as bad a mixture of "influences" as was ever exerted, and the day, to me, seemed end-When night came, I knew every 1688. minute brought nearer the inevitable. The stars came out as usual, and it was sad to think that so soon they would be blotted out forever, and the universe be smashed into kindling wood and burned up. Syddenly one of the stars fell, rapidly sailing through the sky, and blazing up it disappeared. Then I knew she'd come! We're goners, I

yelled frantically. My wife Betsy heard me shouting, and

JULY 9, 1881.

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In no way is the power of the press more surely shown than in the universal knowledge that has in less than a year, been diffused throughout fifty millions of people of the wonderful curative properties of that splendid remedy Kidney Wort. And the people from the Atlantic to the Pacific have shown their intelligence and their knowledge of what is in the papers, by already making Kidney Wort their household remedy for all diseases of the kidneys, liver and bowels .- Herald.



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tualism as the intelligent Spiritualist does." Polygamy in Utah. At the late meeting, in Chicago, of the

Greenfield, Mass Loomis

The Greenfield Gazette comes to us with a two column article by Rev. A. G. Loomis on an expose of Spiritualism by a "Professor" Cooke, in which juggling, clairvoyance and mind reading and ventriloquism "do it all," just as completely as the toejoint theory of certain learned M. D.'s. with "regular" diplomas, did twenty-five years ago in Buffalo. It seems this self-styled Professor had a small audience, the clergyman failed to get money to pay him for a second expose, and so probably Spiritualism still lives in the beautiful old town of Greenfield. This will encourage the thousands of Lake Pleasant campers, who will be near by that place. Dr. Joseph Beals, President of Lake Pleasant Camp Meeting, still lives also, it appears, and answers Rev. Mr. Loomis in the Gazette. From his answer we extract some valuable facts:

"Another marked case of clairvoyance or clear seeing can be found in HI. Kings, 6: 17, "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see, And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and charlots of fire round about Elisha." Job says, 4: 15, "Then a spirit passed before my face; the hair of my flesh stood up." I will only cite one case in the New Testament: Rev. 22: 8-9, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the saying of this book: worship God."

These are all marked cases of clairvoyance in olden times. What about the same gift in our own day? I could record hundreds of cases just as marked. I have had my father, mother, brother and sisters described to me by clairvoyants who were entire strangers to me as accurately as I could have described them myself. They have told me that they saw them standing by my side as distinctly as they saw me, and frequently have given me their names. ] have also had many of those who have passed on from this town described to me accurately and their names given by clairvoyants who were entire strangers to both parties, and without my writing anything and when I was not thinking, even, of the parties described. An intimate friend of mine, a Captain in the Union army during the late rebellion, has told me many times that often while walking on the streets or sitting in his own home or the homes of others or in places of business he feels the presence of spirits, and looking up, sees them as plainly as he does those in the mortal and converses with them. Twice within a few years I have become slightly clairvoyant so that I saw faces distinctly and recognized them.

In regard to the slate writing: It does not prove because a man by trickery can show a slate with writing on it, which he has written himself, that there is no genuine spirit writing upon slates or paper, any

Kansas, gave an address on polygamy from which we extract as follows:

American Home Missionary Society, Hon.

Spiritualists, at least in the earlier stages of

their Spiritualism." Well, the true Spirit-

ualist feels the same sympathy and kind-

ness towards those who are still in the

bonds of old Orthodoxy. They sincerely

wish they each knew as much about Spirit

Polygamy was not one of the original doctrines of Mormonism. It was revealed to Smith at Nauvoo, in 1843. It is charged that Smith and others practiced it prior to that time, and that the revelation came at a very convenient season and avoided somewhat of scandal. The "Book of Mormon" condemns it. This is one of the changes wrought by special revelation. "The Doc-trine and Covenants," in an edition by John Taylor, published in 1845, two years after the revelations to Smith, under the head of marriage, contains this declaration:

Inasmuch as this church of Christ has een reproached with the crime of fornication and polygamy, we declare that we believe that one man should have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.

The charge that these people indulged in degrading practices, which were sanctioned by a pretended revelation from God, and then deliberately published and maintained to the outside world bare-faced falsehoods, in denial, seems well sustained from their own records.

#### CANNON'S POSITION.

Delegate Cannon, of Utah, wishes us to accept the declarations of this book as inlicating the faith and practice of the people. He says the book is "esteemed the word of God." Why practice, then, what the "word of God" denounces, especially since the law of the land brands the practice a crime? A law-abiding people, are they? Why not obey this law against polygamy?

In common with other advocates of polyg-amy and apologists for their system, Mr. Cannon asserts that there is little or no prostitution in Utah, and that for many years the crime of adultery was unknown among the Mormons. This fact they say is due to polygamy, and these crimes in Christian communities are charged as natural resultants of monogamy. This claim of exceeding purity is not well founded. During the days of "the reformation," in 1856 and 1857, it is asserted, on good authority, that Brigham Young took occasion to call upon all those who had been guilty of certain base crimes to rise and stand upon their feet, and to receive absolution if a pledge of purity for the future was given. So many rose that day that to have executed them all under the law would have ruined the church.

MORTALITY AMONG CHILDREN.

The mortality among children at Salt Lake City is also remarkable, considering the general salubrity of the climate. New Orleans is the only city in the United States that reports so great a death rate.

Mother and daughter are often wives of the same man. The jealousies between the wives, make inevitable discords. The children breath a vitiated air; there is no privacy-no oneness of sentiment-no home. If rich, the wives live separately from each other. If poor, they are herded together in one or two rooms.

THE STRENGTH OF MORMONISM.

\*Polygamous Mormonism was never stronger than now. There is no growing evil that more loudly demands the careful and conscientious attention of statesmen.

The elements of evil and of danger can be naturally marshaled into groups. One having relation most directly to the State the other affecting more specially morality more than because a man shows a counter- the other affecting more specially morality eit trade dollar, that there are no genuine and Christian civilization. In guarding

came out on the porch. "What is the matter?" she calmly asked;

and so calmly it made me mad just to think that she could be so peaceable at such a time

"Matter " I shrieked, "haven't you heard Don't you know the first star has started, and they are all coming?

"Are you crazy ?" she asked. "What is go

iug to pull down the stars?" "O! my God," I gasped, "what ignorance! Dou't you know that all the planets, yes, blasted one of them are harnessed every tandem, and to-night they are making a dead pull on the sun and earth, and will pull 'em out of their sockets, and then the patent kidney pad comet is going to play billy goat all around and butt the end of the earth into the sun, and we shall all be blown to jim-crack!"

It was not pleasant to hear Betsy laugh She is not what I call a Spiritualist. She says she is one, but that that is no reason for her being a fool. While she accepts the fact of spirit-communion, she is always questioning, and won't believe everything that is told her by the spirits. Her laugh said this, and a great deal more, and I was nettled.

"Wouldn't it hurt us to be smashed by that kidney comet? Let it drop on us and it would flatten us thinner than paper, and I'll be hanged if I don't believe our spirits would have a tight squeak to get out. I wish we had died before this. Ohl gracious, there's another star fallin."

Again that irritating laugh, and Betsy cried out, "That was a lantern bug!"

"Lantern bug!" I retorted, "It was a falling star; they'll all come down in an hour! guess I can tell a lantern bug from a star

"Well the air is full of them now, and you can soon convince yourself when you have been silly long enough, you can come

After she had gone in I found sure enough the lantern bugs were pretty thick, and may be the first star I saw fall was one. Anyway, I waited till nigh twelve at night, and then went in feeling discourse of and then went in feeling discouraged. A fellow don't often live in an age of cata-c ysms, and I wanted to see one. Betsy had to laugh again when I went in, and wanted to know if I had seen any more stars. tell you she can be aggravating.

Just to think that all the mediums and astrologers should be mistaken, and the high spirits of heaven mislead us.

Betsy asked: What nonsense is all this, John Peabody, and where did you learn

"I've been reading up in astronomy, be-cause since these perihelion prophecies of pestilence and famine I wanted to know where we were going to and how we were

going." "Well, don't trouble yourself," she replied, "I am going to sleep, and if anything unusual occurs, please wake me."

Had anything occurred I would never have woke her. She should have slept if Gabriel had blown his horn for all my waking her. I have thought the matter all over

Has not there been many deaths this year. and are not the pestilent measies, chicken-pex and cholers infinitum abroad in the land? The perihelion is a little behind time, but it's coming yet; these divine words of these high-style mediums can't, and won't fail.

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