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Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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THE BURIAL OF OUR DEAD.

A Lecture given by Augusta Cooper Bristol, before the Vineland Reform Burial Association and Published by Request of the Association.

LADIES AND GENTLEMEN: Why am I here to give you encouragement and counsel in your work of reform? Because, first, I understand that your organization involves, or may involve in some measure, the principle of co-operation. It is done not already, its progress, will easily and naturally bring it to that! You will first settle by common agreement upon the purpose you wish to carry out, and then you will associate or co-operate from a business point of view to that end. For the burial of our dead, however, much it may strike us at first as a matter belonging to the domain of sentiment, is really one which involves much of business detail, the burden of which must fall upon some one; admitting of no postponement, no matter how unexpectedly the demand comes. Now for several of you, more or less, to arrive at a common agreement as to what ought to constitute a certain portion of the business arrangements involved in the burial of your dead, and to co-operate to that end, is a kind of tangible preparation for an exchange of words, which unsentimental as it may seem, will, I venture to say, relieve some of the living, of hurry, fret and anxiety in an hour, and on an occasion when of all others, should be most relieved from perplexing considerations and distressing necessities.

This first principle of co-operating wisely in order to prepare for necessities which are sure to come, is a true one, and therefore, worthy of encouragement. It is a true one, because it makes it easier for the living, and no worse for the dead. Secondly, I would favor this movement, or any movement which looks to organizing for a rational and practical purpose. The time has arrived in the development of things and the progress of human events, when integration or organization becomes the almost universal method of advancement; that is, of eliminating the ills of life, and the sooner or our people recognize this, and fall in a line of march with the method and order of things, the better for each individual and the better for humanity. And whenever I see the least indication that liberals are in any degree recognizing this law and adopting it in practice, I am ready to throw up my handkerchief and say, "God speed!" Liberals and indeed the whole American people, have no less been crippled as to what constitutes freedom, equality and individuality, that I can almost think God for any experience, however dreadful, that shall rend them from the false government and make them voluntarily choose the harness of organization. We all know it is a great deal easier to get into harness a troop of wild horses careering over a prairie. They certainly symbolize liberty, equality and individuality; but the horse that is strong and general in the harness you will pronounce the more valuable and the more developed, because it serves and carries out purposes successfully. Its individuality is not sacrificed but improved. Now this is what occurs when persons organize for a purpose. Our individuality is not sacrificed, but trained. We voluntarily adjust ourselves to one another; we choose to adopt the harness of organization, in order that we may all pull together and lift or annihilate some burdening weight, or some inhumanity, and which we could not accomplish by our single force alone.

As soon as we love the people's cause more than ourselves, that moment we shall not stop to parley about what constitutes our individuality, its needs or its rights; we shall think of the needs and rights of the common humanity, and to secure these, we shall flow voluntarily toward organization, association, co-operation and fraternity. The need of a voluntary adoption of the harness of organization among liberals, for practical purposes, has for the last few years been so patent to me, that I have conscientiously almost ceased to give my forces in that direction; for to be faithful to the universal and sovereign life, whose highest expression is humanity, I am in duty bound to invest my forces where they will produce the greatest practical results. And judge me as you may that is why I am able to affiliate better in my mental activities with blue orthodoxy than with narrow liberalism, for it has the necessary working harness of organization. You will understand, then, why I hail it as an auspicious omen, when any of the liberals in this vicinity or anywhere else, feel a spontaneous impulse to organize for a common practical purpose. The impulse and the attempt will do them good individually, even though nothing more should come of it. It is a discipline to every free thinker, a training as well as a development of his individuality, to ascertain the points of agreement between himself and others, and unite and co-operate upon them. Now this kind of discipline is involved in the work and purpose of the Reform Burial Association, therefore, I give it my blessing and sanction.

Thirdly, I understand that the purpose of this Society is to discourage or avoid a needless extravagance, an unreasonable and inappropriate expense for the funerals of the dead and all the attendant details; that is good taste, and good sense will direct a wise and rational economy in this as in other expenditures pertaining to the individual or a household. For to possess the economic sense and act upon it, is neither to be parsimonious nor spend the sordid. To possess economic ability is to know how to use a certain amount of money in such manner as to produce the highest proportion of utility or beauty. An endeavor, therefore, to mold public taste and opinion in reference to the burial of the dead in such manner as to lessen the exorbitant expense often incurred on such occasions, is not by any means to encroach upon the domain of true sentiment and beauty, by which we are led to decorate and consecrate with loving hands and tender touch the remains of our loved ones. No standard of economic reform on this matter, should ever go so far as to infringe upon the simply beautiful and tasteful in the surroundings and service for the dead. The symbolic devices which decorate the coffin, the symbols of the wreath and cross, the offering of flower and bud and evergreen—no reform will ever infringe upon, for they are the evidence not of pride or display, or needless expenditure, but of all the higher sentiments of reverent sanctity and tender affection, which the race as it marched from savagery to civilization has developed. There is nothing holier in the human heart, than the sentiment which leads us to clothe and surround the dead in beauty. If the deceased is an especial friend or relative, these surroundings indicate our tender appreciation of the departed, so that the empty receptacle even in which our friend or loved, struggle, served and conquered, is sacred and revered; is worthy itself to be honored and laid away in beauty, shattered as it may be.

If the deceased is a stranger and unknown, still should this human sentiment of appreciation so dominate the public mind, that the friendless and unknown should be clothed also in beauty; they have been an expression of the sovereign life in the human life, therefore bring sweet delicate buds, lest and flower, that never never welcomed them into existence, let the sentiment of fraternal humanity dignify and beautify their departure. To adhere to the simple and beautiful in all that pertains to the burial of the dead, is the only true criterion and standard, and we should make it a conscience to maintain this standard, because it is the one which deserved may be. even though we organize to maintain it. All this can be done within the most reasonable limits of expenditure. Should the minimum of expenditures for funerals be fixed by any society, at a standard which precludes the artistic and beautiful from adorning and blessing the dead, in a manner, such a society will repulse, and not attract public sentiment and taste by its methods. It would be far wiser and more humane, and more in keeping with the spirit of the age, to set a maximum of expenditures for funerals be fixed by any society, at a standard which precludes the artistic and beautiful from adorning and blessing the dead, in a manner, such a society will repulse, and not attract public sentiment and taste by its methods. It would be far wiser and more humane, and more in keeping with the spirit of the age, to set a maximum of expenditures for funerals be fixed by any society, at a standard which precludes the artistic and beautiful from adorning and blessing the dead, in a manner appropriate burial to all,—known or unknown—than to eradicate distinctions on these occasions, which are beautiful in life.

I can assure you must nothing gives the cultured mind a more severe shock, than to witness the disposal of the dead, without any of the amenities, which have gathered and clustered around this duty during the progress of humanity. I can never forget the mingled sensations of horror and surprise, which I experienced while traversing the woods of Southern Illinois, when I looked out of my door one morning, and saw a man passed through the forest with an unshaded coffin upon his shoulder, carrying the dead body of his child, bearing it away alone for burial. An overwhelming realization of the immense distance between primitive and civilized state of things swept over and through my comprehension. I realized the mightiness and the awfulness of the progress of the inner and outer life, which has separated man from the brute and carries him age after age slowly away from his animal propensities and crudities.

But I can assure you that the shock I then received was really to greater, though of a different order than that I sometimes experience in the city of New York when the funeral cortege of some wealthy citizen passes out on the street. The procession is long, the coaches numerous; the hearse with its velvet and darkness contrasts strongly with the heavily silvered casket, while the horses in nodding plumes really bear as many outward evidences of regret as the inmates of the coaches that follow them. For with the exception of the coach in the immediate rear of the hearse, the inmates of that long line of carriages, usually bear little trace in their countenances of any sentiment other than they might wear were they on the track of a profitable business enterprise or a new speculation; and I hardly know which most horrifies the sensitive mind, the primitive animal man, who can take his dead and bear it away boxed up upon his shoulder, and bury it without ceremony, or the soulless parade of the wealth of the civilized state, over its dead, hiding behind vulgar show its heartless lack of true sentiment.

Now, in endeavoring to correct the errors of our civilized state, we must be careful not to merge into the other extreme, and balance toward the rudeness and crudity of the primitive state; for, between these two extremes lies the golden mean of simplicity and beauty to which we should, in my opinion, adhere, even though we co-operate to secure it to each and all. At the Familistere, the institution which I visited in France, the eleven hundred workmen in the iron foundries, co-operate for such the funeral expenses of the workmen and their families, as they do for the expenses of sickness, for pensions, for insurance against want and for the educational expenses of the Association. The funeral expenses are taken from the medicine fund which is worked by the assessment of one sous of both sexes of more than fourteen years of age residing in the Institution,—an assessment of ten cents a month; and to the sum of these assessments is also added, when necessary, an appropriation from the profits of the institution, sufficient to cover expenses. By this means there is an equality of advantage, good taste and beauty characterizing the funerals at the Familistere;—the families of the poorest workmen, as well as the most prosperous, being able to honor their dead by such tender dignities and ceremonies as befit the occasion; yet no rule is prescribed by the Association as to what shall constitute these dignities and ceremonies, each family being free to arrange that matter according to its own taste and desires, no doubt keeping within certain limits of expense; the only thing such as to admit all appropriate expression of good taste and beauty.

During my six weeks residence in the Institution there were three or four funerals, and as the workmen are mostly Catholics, the ceremonies on these occasions were for the most part those of the Mother Church. If a funeral was about to take place in the Institution, my first knowing of the same would be the appearance of a white tent-like canopy, with the front drapery looped back at the side, stationed in the large outer entrance of the central court of the Familistere. Under this white canopy was the bier; a substantial frame of wood for conveying the body to the grave,—and on the bier, the body. This simple and tasteful arrangement of the white canopy was used at all the funerals at the Institution, no matter what degree of material prosperity the family of the deceased might enjoy. If it was a Catholic ceremony, time for the bier to that form of faith, passed before the bier, one by one, as they passed in at the entrance, took up a sprig of evergreen supplied for the occasion, and dipped it in a vessel of water standing near, scattered some drops upon the bier, then for one half minute uttered a whispered prayer, crossed themselves and passed into the central court, arranging themselves in two lines of march, in readiness to follow the body when it was borne to the grave. At the time the priest or priests arriving, the bier is lifted by the bearers, the priests preceding with solemn and impressive chants the procession to the grave. A child died in the institution during my visit, the deceased being a young woman of the institution, the bearers were six young girls, who took the bier and carried it with the most graceful and, never breaking the even step of march adjusted to the chant of the priest, during the half mile distance to the cemetery. These young girls were dressed in simple white, with white tartan pinned in the form of a turban at the head, and flowing to the feet at the side and back. Nothing could have been more tasteful, beautiful, and we may say impressive.

Last year, for the first time, what was termed a civil funeral was held at the Institution, it was the burial of twin babes, two little girls. The mother was a lady of much natural refinement and a Spiritualist; her father was a Swedish Baron, of rank upon his voyage. The mother, although exceedingly diffident and unaggressive in temperament and disposition, ventured to request a civil funeral, which was generally followed on such occasions, and put her dead away without the prayer or chant of priest, substituting therefor appropriate remarks from selected friends of the family. This innovation was received with that respect, which is given to individual liberty in the Institution, and constitutes one of the fundamental principles of the Association. Since this first introduction of a civil funeral at the Familistere, first ventured upon by a woman, others have followed, one occurring during my residence there. It was the funeral of a young man who was highly esteemed for his industry and perseverance. There was a large concourse of the inhabitants of the Institution assembled in the open square in front. Monsieur Champuz, a Swede, and a journalist, residing there, conducted the services with appropriate readings and remarks, and the procession to the grave was headed by the Councils and Committees of the Institution. The occasion was beautified with flowers, the gratuitous offering of those who knew and valued the deceased, and sympathized with the bereaved.

I mention these facts and details that you may perceive that no co-operation or standard as to the rational limits of funeral expenditures will necessarily equalize the display at funerals. It will assist in doing away with purchased and therefore heartless display, but it cannot and ought not eradicate those testimonials of sympathy and affection, which are spontaneously contributed and which distinguish the burial of those who have lived unselfish and useful lives, who have been a blessing to community, who have contributed to the progress of life around them. It is well, in my judgment, that our genuine appreciation of the life of those who have been exceptionally useful and true to society, should be indicated even in burial services. It will be any way. You cannot crowd back heart-demonstrations, by any array of economic argument, but you will help to unpopularize heartless demonstrations, which are substituted for the genuine, and which the poor often endeavor to equal or imitate, at great price of sacrifice of money and labor. But tributes and testimonials of appreciation and affection will always distinguish the funerals of the worthy, from the unworthy, and cannot be abolished. We cannot go back of the inequalities which nature establishes, and the true laws of justice and love tend to give every where in proportion to merit. We cannot excuse ourselves by saying this matter belongs to God, or any thing of that kind. You are a part of God and a part of Nature; and the heart should and will move in accordance with that fact, and will love the good and unselfish, and will not love the mean and selfish, and there is no philosophy that can justify us in repressing this decision of the heart, even at a funeral; no notions of equality or republicanism.

There is forever a class distinction between the good and evil person, between the useful and the unuseful; between those who contribute to human well-being and those who lessen it. This natural class distinction ought to over-ride all distinctions of wealth or station. It will over-ride them when the republican principle is thoroughly carried out; and at a funeral, if no where else, it will be likely to vindicate its rightful supremacy; for there of all places presence is the most appropriate. Only the real in thought, feeling and sentiment should stand unnixed and relieved in the presence of the majesty of death. And the person who has been a blessing and true in life, should justly and naturally have more of genuine demonstrations of honor and respect at his burial, than the unworthy. If these distinctions of respect and honor, manifested at some funerals and withheld from others, and based in the last made of the worth and merit of the deceased do not suit our notions of equality and republicanism, the only way to eradicate these distinctions, is for every man and woman to make themselves so useful and unselfish in their relations to their friends and society, that worth and usefulness and devotion to duty, will no longer be recognized as the funeral of such a person will no longer be marked by distinctive honors. We must make living for the good of our fellow-men so common, that the loss of one who has done this, will not be felt by the whole community, as, keenly as if a part of its life had been amputated. Meanwhile, we can use distinctive honors at the funerals of exceptional worth, and by these natural and just distinctions there is an important lesson conveyed to the living, and every child and young in reference to life, service and character, that cannot, perhaps, in any other way be conveyed so impressively. At such times, the question arises in the mind of the child, the mind of the child or youth is, "Why this honor and demonstration?" And the child or youth, then will find the true answer. They will never be dowered with character. It will make this impress upon thought and memory; that to be unselfish in our relations to those around us, is the spontaneous love and blessing of mankind.

The lessons of an individual's life and character, are conveyed to the young in many ways, but in no way, I venture to say, more impressively than at the night and will be given in the natural distinctions of funeral ceremonies, when false distinctions shall honor a beautiful and unpopular.

History begin to recognize a few centuries since, those natural and distinctive honors which are due the dead on the basis of service and merit. I begin to see how impressive monuments and magnificent mausoleum, and to symbolize in ingenious and costly device, the worth of those who bravely led the forlorn hope of human progress during life, against obstacle and encounters, who endeavored to relieve their fellowmen from the bondage of superstition, ignorance, and tyranny, who died, perhaps, as martyrs, ignominious death, misjudged and in the main misunderstood and despised. But there is no such thing as injustice in the long run. God never fails to give the world time to reverse unjust decrees, and the natural distinctions between worth and demerit rises to the surface, and a Nation will hasten to record in graven and immortal device, the merit it had so long disowned. This is an expenditure which is commonly said to be in honor of the dead. But the statement is not well expressed. It is an expenditure in honor of the life, which the deceased individual lived. It is to give an enduring hint to all posterity of the nature and value of this life. It is an enduring record of undying appreciation of that which the leaders of human progress have courageously wrought out for the benefit of all mankind. It is eminently wise, just, and fitting, that such expenditures should be made. It is, in fact, an expenditure for the moral education of the living.

I can not forget the lesson which the tomb of Rousseau conveyed to my mind. It is in a building in Paris called the "Pantheon." This building was erected in 1764, at the instance of Madame Pompadour, to replace an ancient church; but eight years after it was converted into a Pantheon with this inscription upon its front-piece: "*Aux Grands Hommes la Patrie reconnaissante*"—to perpetuate the memory of illustrious citizens. The sculpture above the portico represents France distributing rewards, not to the royalty or money kings, but to her great men. Beneath the building is a series of vaults and arcades which support the floor, and here, among others, are the tombs or cenotaphs of Voltaire and Rousseau. That of Rousseau was to me the most suggestive. It consisted of a Tomb, of a simple but it is history condensed and comprehensible. You will remember that Rousseau, in his lifetime, headed a new intellectual movement in France, which, according to Lockey, "was designed to reconstruct the edifice of morality, and which, after a brief but fierce struggle with the civil powers, obtained a complete ascendency on the continent. Old beliefs were corroded and vitiated, and into this fermentation, Rousseau, together with Voltaire, brought an intellectual movement or illumination, which afterward greatly widened the proportion of religious tolerance and rationalism, and this the device of Rousseau's cenotaph symbolizes or typifies. It is a representation in stone, of a small comb, the door of which is sufficiently ajar to permit the egress of an arm and hand which holds a lighted torch. This is the simple and significant device represented by the graven stone. If a child or uninformed observer visits the vault he is struck by this curious symbol, and he seeks and asks for its meaning, and ascertains that Rousseau was a Freemason, whose genius was a torch that kindled an illumination in the moral darkness and superstitions of his day.

Thus we perceive that when monuments and tombstones, mausoleum, sarcophagus, and cenotaph are erected as an enduring recognition and acknowledgment of exceptional worth in the leaders of the race, they suggest a spirit for something far nobler than ostentation or display. They convey a salutary lesson to posterity. And what is appropriate to the great leaders of progress in the race, comes down in minor degrees to the leaders of progress and duty in a county town, neighborhood; that in exceptional demonstrations of respect and honor will naturally distinguish their burial.

I believe profoundly in making a cemetery a beautiful place. It takes away much of the natural repulsiveness for death and burial, and marks the degree of culture in a community. The labor and taste of men and women can make almost any cemetery beautiful, without inordinate expense; and if some of the graves which lead—or are traces of care, the community itself in my judgment should remedy the effect. It is not so much the interest of our care for the dead, but they are the evidence on the part of the living, of a respect for every unit of humanity, whether known or unknown, and marks the degree of culture in the forces of the world and left it for the common heritage. Therefore while I would discountenance undue expenditure on the part of the living, for the dead, in a cemetery, which is not based in the recognition by the community of the exceptional worth of the deceased, I would, if the living, also discountenance the letting of any grave remain without suitable and decent headstone, though the deceased be pauper or criminal.

But that our ordinary burial services are conducted in a manner indicating a want of appropriateness and good taste, there can be no question. The work of life funeral is in the main in bad taste, is a matter that will admit of good argument on both sides, and for that reason both parties should be heard and the matter argument, be settled and an appropriate by judgment; for the appropriateness is other matter of taste which the majority are leading the way. But the manner in which public funerals are ordinarily conducted, are without question, in bad taste. Hardly and truly there is a place

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Theological Discrepancy Concerning Deity.

BY M. B. CRAVEN.

The Sinai law giver repeatedly speaks of seeing God, but John being more spiritual, refutes the assumption by saying: "No man hath seen God at any time." The former being hostile in feeling, with his mind set on bloodshed and spoliation, declared God to be "a man of war," (Ex. xv:3) while the latter evinced his humanity by saying "God is love." The Psalmist was so devoted to the war God idea of Moses, that he blessed the Lord for "teaching his hand to war, and his fingers to fight." (Ps. cxliv:1). Thus he pillaged silver and gold enough for Solomon to embellish a house to his service. The Christian agitator Paul was a relentless persecutor while a Jew, who became a hot headed enthusiast after conversion by anathemizing all who did not accept his gospel (I. Cor. xvi.:22; Gal. 1:8.) on the theological hypothesis that "God is a consuming fire."

Thus biblical writers portray God to be a Being of their own personal qualities by imputing to him mutable passions, such as anger and jealousy, cursing and swearing, fighting and repenting of his own works, etc. In supposing him to have made man in his own image, they claimed the prerogative of making God in their moral image. On a metaphysical basis of exegesis, a spiritual principle permeating Nature as the source of all things, can have no image for a prototype, as Moses assumes. If an Infinite intelligence sways the sceptre of universal government, his attributes are incomprehensible to finite minds. He has made no further revelation than what we read in the laws of Nature, and certainly never had occasion to swear in his wrath, or utter maledictions on the work of his prescient wisdom. Neither did he ever incite one tribe of his offspring to rob and kill others under the guise of religion.

The historic account of miraculous interposition in which God did the fighting for those Israelites, may prudently be classed as mythical romance adapted only to an age when the Lord was supposed to keep a lying spirit in heaven for counsellor, (I. Kings xxii: 22) and reformers privileged to "lie to God's glory." (Rom. iii:7). With an army of six hundred and three thousand and five hundred and fifty men, (more than all Canaan could muster,) the Lord was repulsed in the valley (Judg 1:19) by Canaanite war chariots, because the hornets prophesied by Moses, to assist, did not arrive in time.

Instead of a reformation or moral improvement following the God-idea taught by Moses, a retrogression into barbarism was the apparent result of such a warfaring dispensation. Evidence that the deific conception he entailed to Christendom had a pernicious effect on civilization is shown by the historic testimony that it superinduced all the fighting, bloodshed and persecution for religious opinion that has harrassed the world and stained the pages of ecclesiastical history from the Midianite slaughter of women and children until the massacre of St. Bartholomew, including fanatical wars from the battle of Rephidim B. C. 1491, until Gustavus Adolphus fell fighting for Protestantism on the bloody field of Lutzen, A. D. 1632. Gentiles did not disgrace the name of God by associating it with such persecution and intolerance as marked the Jewish and Christian Church from the earliest times until modern heresy and skepticism obtained civil authority over ecclesiastical monopoly. God ordained law for all his creatures to die by, which he never violated by becoming a butcher in human flesh, according to Mosaic fanaticism.

North American savages had a more supernal conception of God as the Great Spirit, than the Sinai law giver, controlled by his sensuality. They did not implicate him in war, but fancied he spoke to them through the rustling leaves, the rippling water brook and rumbling thunder. Under such natural ideas of God, Europeans found them honest and sober, possessed with generous and social qualities; but by unjust Christian treatment become demoralized and barbarous. In devotional contradistinction they compare favorably with the Israelites, whose legislator announced a supernatural or revealed religion, by arrogating all divine favors for his own people. Such was his inhumanity, that in the name of God he gave orders to save nothing alive, (Deut. xx:16) with a supplement to hamstring horses. (Josh. xi:6) With such atrocious conceptions of Deity, they spent their national career so much in fighting, that they were eschewed by Gentiles as a scourge to civilization, and eventually blotted off the list of nations.

It was from the religious debris and rude God-idea of those Israelites that the Christian denomination arose, who invaded the home of the Indian, armed with holy Bibles, gunpowder and whiskey, when religion of the Great Spirit yielded to the Mosaic "man of-war." But when Penn's treaty was negotiated with the natives on principles of justice and humanity, not a drop of Quaker-blood was shed by an Indian. Inspired by the Great Spirit, they anticipated a future "happy hunting ground" for good Indians, while Moses, as led by a war-God, ignored future existence in his religious policy, for unlawful possession on earth. By limiting rewards and punishment for good and bad deeds to this life only, his most devoted follower—the Sadducees—in the time of Christ, disbelieved in life hereafter; while the Pharisees obtained the doctrine of a resurrection and immortality during captivity from the Persian magi, known as "wise men of the East," who afterward visited the babe of Bethlehem. Through their peaceable example, the Jews finally abandoned idolatry, which the austerity of Mosaic jurisprudence failed to accomplish.

The tutelar deity of Moses was nominally in worship what Brahma was to the Hindoo, Ormusd to the Persian, Zeus to the Greek, etc. Every nation had its supreme Deity, though commonly associated with the demi-gods. Belief in the supremacy of one God throughout the Gentile world is shown by the commander of the ship that Jonah embarked on. While the mariners each called on the national name of his God, the shipmaster entreated Jonah to call on his, saying: "If so be that God will think upon us." He acknowledged but one ruling deity, known by various names from the Roman Jupiter, or Jove, to the Chinese Joss. Moses differed only from others in the abolition of symbols or images in worship, as tolerated by Melchisedec in Canaan. Thus Abraham would have no further association with that priest of the "most high God" than paying the required tithes when met by him. Forty years' residence with Jethro, a Midianite priest who did not use them, satisfied Moses that it was a foolish practice. Then with traditions of Abrahamic iconoclasm in Chaldea, he vehemently assailed the use of images in vogue among the Israelites as far back as the time of Laban. Hence those of his people who adhered to it were commanded to be stoned to death, and the Canaanites, who had treated Abraham with hospitality, indiscriminately slain. The fact that he dedicates to Deity a certain portion of the spoils thus obtained by robbery and human destruction, is conclusive evidence that his God-idea was merely a selfish deification assumed in congruity with his avaricious propensity for pillage and plunder. (Num. 31).

While other systems of worship are merely termed mythology, the unbiased investigator readily perceives Mosaicism to have been only a branch of mythology that run to seed under a war-God, and took the name of theology. Hence Christian nations who embrace it have become the most skillful warriors the world ever produced, and conduct nearly all the fighting. Their deific institutor was only considered qualified for a legislator on account of his Egyptian wisdom. (Acts vii:22.) Hence his code contained nothing of moral utility but what was borrowed from the Persian and Egyptian rituals. His most important command—not to kill—was a statute in all Pagan laws before he was born. Not satisfied with violating it in Egypt, and fleeing like a felon for his life, he utterly disregarded it on Sinai. (Ex. xxxii:27.)

Yet professed Christian people are so completely hoodwinked with the "veil of Moses" over their faces, that through the potential influence of educational bias, they devotionally cling to the theological delusion that the Mosaic Lord (who failed to kill his vicegerent, (Ex. iv:24) was an omnipotent personage, "mighty in battle;" and that those untutored Israelites were a divinely chosen and holy people, constituting the only part of God's family that he considered worthy of attention. Thus Christians feel highly indebted to them for getting Christ crucified to furnish them with a plan of salvation, supposing that barbarous act to have appeased the wrath that a divine Being held against the race for the transgression of an individual four thousand years previous. They adhere to the absurdity that God required the violation of his own law, (Ex. xx:13) by having an innocent person killed, that his betrayer might be sent to hell for opening a way to heaven for all credulous believers in a semi-civilized God-idea of bloody atonement, as adapted to the religious proclivity of a mytho-tragical period when romance was more popular than scientific truth.

Richboro, Pa., Oct. 1881.

Lucid Magnetism, Clairvoyance, Double Sight, Lunar Attraction, Etc.

[From the *Revue Spirite*; translated by Dr. Dixon.]

Under this heading the *Revue* has, in its last three numbers, given a narrative, by Count Henri Stecki, of Romanow, Russia, which presents several points of psychological interest. The subject was his aunt, the Princess L., who at the time of the commencement of his narrative had been invalided for several years, from the effects of a serious accouchement. He describes her as being, at that time, almost without the use of her lower extremities, her knees permanently bent. The local physician in daily attendance, as a help to medical treatment, recommended animal magnetism, and, in the absence of a better, became her magnetizer. This is the sum of Count Henri's introduction. He shall now speak in the first person:—

At the very first séance the sleep was induced. It was repeated daily. The patient became so sensitive that after a short time her magnetizer could bring on the sleep at a distance. Next, she became lucid. When in the sleep she could bear no one near her but her magnetizer, or one put into rapport with her by him. While in the sleep she seemed enveloped in a magnetic atmosphere extending about two paces; if any one approached her within that distance before being put into rapport she was convulsed. To put her into rapport, her magnetizer, by her direction, placed in her hands the end of a scarf, the other end of which he gave to her friend. The somnambule would draw in her end gradually until hands touched, when rapport was established.

During the sleep she felt a repulsion for metals, so the moment it came on she would take off her ring. If any metal had to be touched by her magnetizer he interposed something between it and his hand. One day after he had put her to sleep, he went to fetch something from another apartment; he passed through two rooms, using his handkerchief, but on coming to the next he turned the door handle heedlessly without it. On the moment he was called back to attend to the patient; she had felt, when he touched the metal, as if it had been the handle of the door of her own chamber, and a convulsion came on.

On some emergency there was a consultation between her physician and another from a distance. Before having the prescription made up, the former thought it well to have the impression of the somnambule about it. So he put her into the sleep and placed it, folded, in her hand; on being questioned, she held it to the pit of her stomach and placed her other hand upon her magnetizer's head; she approved the prescription, but directed a change as to the quantity of one of the ingredients. With this change it was prepared, and it had all the desired effect. But generally she would not interfere with medical treatment.

At my next visit, for I was not a permanent resident there, I found the lucid sleeps had altered in character. While in the induced sleep she would appoint a later hour for a séance, for which she prescribed darkness. At the time fixed the lucid sleep would come on without any action of her magnetizer. We sat in a semi-circle around her, and while talking her eyes would suddenly close; she would then take off her ring. This was the signal for the light to be excluded, to which end thick dark curtains were hung. Presently the deep silence would be broken by sounds of movement on the couch, and somnambule would address us in a gentle voice, slowly, with frequent pauses; her discourse would last an hour or more; it was grave, eloquent, in choice poetical language, quite foreign to her usual mode of speaking. At these séances she did not like to have reference made to her health. Her discourses were all moral and psychological. From these sleeps the signal for awakening her, or calling her back, was given by herself, and also the mode. Sometimes she would have a little fresh earth brought in from the garden, and she would awaken on laying her hand on it; sometimes she would ask for a lighted taper to be brought, and on taking it in her hand would open her eyes with a little surprise and laughter. At other times she would have two of those present stand at a distance from her and talk about her friends, they were to come nearer and nearer to her, mentioning as they approached those who were more intimate with her, until coming close they named her husband, when the awakening was completed. She said that when the soul had gone far from the body, it was by this mode gradually called back to it. At these séances she said she saw her departed child in a condition of great felicity; and she saw others whom she had known in the body. This was in 1840-3, before modern Spiritualism was talked of.

At one of our séances we had darkened the room as usual, but she said there was still light, and we discovered a chink and closed it. She said: "The smallest ray of earth-light offends me; it is of a different nature to the soul's. During the clairvoyant sleep the body is torpid and the soul can fly away, but a luminous thread connects them; if that were detached you would find me no more among you. Oh! how high I am rising! I seem like resting on moonbeams. Imagine yourselves on a lofty tower, your sight taking in the whole horizon! But the sight of the soul seems not to be limited by that."

Time went on, and we found double sight developing itself in her. One evening while in the waking state, she exhibited great uneasiness. At last she said impatiently: "Tell some one to drive away that cat from under the seringa bush; I cannot bear it!" Her couch stood against a wall, in which there was no window. I took a servant with me into the garden, and under the seringa bush there was a cat, which we drove away.

Another time I was observing that the moon was not yet visible. She said: "Your sight is bad, my dear; it is visible enough." I went again into the forecourt. I returned, saying that I did not see it. She smiling, said: "Then I think you blind; I do, plainly enough." I went out again, and, keeping in mind the direction of her look, I made out a trace of the moon, but very faint, for daylight had not yet gone; the ceiling and wall of the house had not impeded her vision.

Once her husband was away, noon had passed, and I was uneasy at being left in chief charge. I asked her if she had any presentiment of going off into the sleep; for if so I would send for the physician. The physician's house was not within sight, but turning in the direction of it, she said there was no need to send; but I felt anxious, and sent a servant, who found him preparing to come.

While in the sleep one day, she said that on the next Thursday, at a certain hour and minute, she would have an attack of fainting, in which, if the utmost energy were not employed, she would pass away. The doctor asked what would be the best means to employ. She said: "You have made a study of medicine, and must see to that; but if you wish to keep me with you, you will have to use energy." All preparations were, unknown to her, made in anticipation. The husband kept in her room; the physician occupied, for the first occasion, an adjoining chamber; and I kept him company. Precisely at the time foretold, the attack came, fainting succeeded fainting, we thought each must be the last; gradually, however, they became less prolonged, and ultimately she rallied.

At that period of my life I was in love. On one occasion, thinking of the absent object of my affection, I asked my aunt if she, who could see so much, could see her; she had never seen her nor her place of abode, but told me to travel in mind to her, and she would try and accompany me. I did so, and my aunt, in her ordinary waking state, accompanied me mentally. In this way, we, in thought, left the house, took the high road, from one post-station to the next, until the town, eighteen miles off, was reached, and then from street to street, to the residence of the young lady. My aunt described her and her dress, said she was reading at the foot of a lady, her mother, who was reclining in an arm-chair knitting; she described all the ladies' surroundings minutely. I directed attention to the book from which the young lady was reading, and my aunt made out the title printed on the top of the page. I verified the accuracy of all my aunt's vision on my next visit to these ladies.

At dinner one day Prince L. told us that the patient had been surprising him; she had said that the wall of her chamber was transparent to her, that she saw her *femme de chambre* on the other side of it getting up linen, then the library, then the courtyard, the fields, woods; then more fields, rivers, towns, and so in a direct line until she saw the ocean; and then beyond, still on the water, ships as if fighting. On some of these were men in red coats; some of the ships were of a form such as she had never seen. At my request the Prince made a note of what she had said, for I thought it might relate to some distant occurrence. Some time after we saw in the papers the news of a fight between the English and Chinese, in which the former conquered, the result being that some Chinese ports were opened to commerce. On referring to the Prince's note we found that, allowing for the difference of longitude, the time of this engagement and of the vision coincided.

The Princess used to ask to be wheeled to the window on fine nights, and always on moonlight nights. She said the moon's light made her glow and feel happy. One lovely evening the moon's rays diffused a soft light through the room; her couch was at the window; small of person, her feet drawn up by her infirmity, she occupied not more than half the length of the couch; crossing her arms upon her bosom, she gazed upon the moon, and presently her countenance expressed a sense of beatitude; she was in an ecstasy. Lying thus for some minutes, she, who ordinarily could not sit up nor lie down again without help, suddenly rose into the sitting posture, her arms still crossed, still gazing intently at the moon, and somehow she glided towards the foot of the couch, and coming to the edge would have slipped off had not one of us laid hold of her. This broke the spell and she fell back in her ordinary state upon the cushions we pulled forward.

I have come to the end of my narrative. Of the Princess L.'s invalid life of ten years nearly the whole of the latter four were marked by phenomena such as I have noted; but I have only noted those that I myself vividly remember. After serious deliberation it was then resolved that she should be removed to the East. There, new climate, new scenes and persons, seemed to convey the influences she required to complete the good effect the magnetism may have inaugurated; for, without being magnetized there, she gradually recovered her health, and as she regained that she lost her lucid sleeps and clairvoyance.—London *Light*.

Spontaneous Generation—Krishna—Dr. Peebles's Hymn Book—A. J. Davis and Atheism.

BY WM. EMMETTE COLEMAN.

I read with interest and pleasure, Dr. J. M. Peebles's letter, treating of various matters and things, in the JOURNAL of July 2nd. On the question of "spontaneous generation," alluded to by him in speaking of Prof. Denton's new book, I am compelled to dissent from Mr. Denton's position. I am convinced that no substantial proof of a single case of *abiogenesis*, or life produced from the not living, has ever been produced by any one. The strongest affirmative evidence yet brought forward is that of Bastian; yet all of his elaborate chain of evidence has been completely demolished by Prof. Tyndall in an article in the *Popular Science Monthly*, February and March, 1878. I fail to see how any fair-minded, candid person, after reading Tyndall's masterly exposition of his thorough tests of Mr. Bastian's experiments, with his own superior modes of experimentation, can come to any other conclusion than that expressed by Mr. Tyndall himself (*P. S. M.* xii, 595): "The experiments just described do most distinctly prove the evidence on which the heterogenist relies to be written on waste paper."

KRISHNA.

The additional evidence given by Dr. Peebles in favor of the true spelling of Krishna, and the manner of his death is of value. All Sanskritists spell it Krishna. No Sanskrit scholar now uses c to express the k sound; a few did in the infancy of Sanskrit scholarship, and it was a blunder on their part so to do. The insertion of t so as to make Christna is a forgery. Having made a study of Sanskrit orthography and pronunciation I can speak with absolute knowledge. A simple reference to the Sanskrit-English Dictionary of Prof. Benfey (acknowledged to be the ablest Sanskrit scholar of the age, recently deceased) will satisfy any one on this point. I have the word "Krishna" now before me in Sanskrit in several works, and the word is correctly transliterated Krishna and no other way. There never was the vestige of a t sound in the word; neither was he ever called Jezeus; neither was he ever supposed to be crucified; neither does the cave of Elephanta contain sculptures illustrative of his life, especially of the tyrant destroying the children *a la* Herod at Bethlehem. These are all lies, known to be untrue to every Sanskritist in the world. Full proof of this will be given in my forthcoming work on "Krishna and Christ," in which will be contained "bottom facts" on all these points, arrived at after long and careful examination of Sanskrit and other literature bearing thereupon, in all several hundred volumes. I am now awaiting the arrival of important German and French works, from Berlin and Paris, by eminent Sanskritists, containing additional evidence on some points.

DR. PEEBLES'S HYMN-BOOK.

Bro. Peebles says he does not endorse all the sentiments contained in the hymns he selected for his last hymn-book, but he chose some of them because the words and music were familiar, and one of them because it was a favorite with his mother. Now, could not our brother have done as was done in the "Spiritual Harp," have modified the language of the orthodox hymns so as to render them appropriate for Spiritualists to sing? A slight change in the phraseology would have forestalled all criticism. In Unitarian and Universalist hymn-books we find orthodox hymns inserted, changed so as to conform to Unitarian or Universalist forms of belief; and this is well. So in previous spiritual hymn-books. I believe in consistency and honesty in our religious services. I do not think it commendable for Spiritualists to sing hymns containing ideas they despise as untrue and pernicious. It is perfectly right for those who accept them to sing them; but a scrupulously conscientious person can scarcely relish singing, in his own religious meeting, ideas and sentiments repugnant to his good sense. Hence I still think it would have been better had Bro. P. modified the language of the orthodox hymns in his hymn-book. Of course there are other hymns in his collection of a different character, suitable for Spiritualists to sing; also some appropriate readings, etc., though as I said before, I think there is too much Bible in the latter.

MR. DAVIS AND ATHEISM.

In justice to myself, I must take notice of Mr. Peebles's reply to my remarks concerning his classification of Mr. Davis with the Atheists, etc., for Mr. P. strongly implies that I have misrepresented him. Mr. Peebles very plainly says that he made no comment on Mr. D. in the extracts from Mr. Davis given in his volume; "neither did I," continues Mr. P., "directly or indirectly pronounce one or any of the authors quoted, theist or atheist, Spiritualist or materialist!" If Dr. P. did not do this, then of course I misrepresented him. To ascertain if he did or not, let us read Mr. P.'s words, as found in his "Immortality and Our Employments Hereafter," page 264-5. He says:

"From the conclusions of pseudo-scientists, who, ignoring God, see in matter and molecular forces the origin of motion, sensation, intelligence, all that is—and all return to matter, and consequently chaos, again. From these I utterly dissent. Here follows some of their teachings." Some of whose teachings? Pseudo-scientists, ignoring God, and deriving all from matter, all returning to matter and chaos again; therefore, atheists and materialists. And who are the atheists and materialists "some" of whose teaching are quoted? They are Buechner, Vogt, Moleschott, Haeckel, Oken, Huxley, Spencer, Atkinson, Friedrich, and A. J. Davis! I fail to see how Mr. Peebles can say he did not either directly or indirectly pronounce a single one of those quoted as a theist or atheist, materialist or Spiritualist. Is not the character of each one quoted from expressly stated in the remarks of Mr. P. introducing the quotations,—"pseudo-scientist," etc.? And to make the characterization of those quoted from stronger, Dr. P. follows his series of quotations from the "pseudo-scientists," with these words. "Contrasted with inductive thinkers who make matter and force the *summum bonum* of all things; we turn with delight to Plato and Socrates, Proclus and Jesus, Swedenborg and Selden J. Finney—great inspired souls, who saw a universe ablaze with God, aflame with essential spirit, and a guiding, moulding intelligence." To place Mr. Davis in a group of nine atheists and materialists, and then contrast him with Spiritualists and theists like Swedenborg, Finney, etc., if such is not to indirectly, if not directly, call him an atheist and materialist, I am ignorant of the meaning of the plainest language. It may not have been Dr. Peebles's intention to so denominate him; nevertheless his language so places him, and there is no avoiding it, whether so intended by the writer or not. Any one reading Mr. P.'s work, as above, knowing nothing of Mr. Davis, would inevitably come to the conclusion that Davis was an atheist and materialist, or at best an agnostic. Since our brother says he did not propose to call him such, I would suggest that he amend or modify his language in the work referred to so as to preclude such a meaning being involved therein. I am not alone in my reading of these passages. Others have written me saying they had noticed the same thing, and thanking me for my article in correction. Let Mrs. Shindler or any one else read the passages and judge for herself or himself.

Mr. Peebles says I charged him with spite against Mr. Davis, merely because he dissented from some of his teachings. Not at all. Mere dissent from, and legitimate criticism, no matter how pointed and strong, of a person's teachings, is no proof of spite; but glaringly unjust criticism and misrepresentation do indicate possible spite. For two things only have I said that appearances seemed to indicate the doctor to cherish a feeling of spite against Mr. Davis. First, in Dr. P.'s query to Mr. Fishbough concerning Davis's statements concerning the Nicene Council, he was very severe in his criticism of Mr. Davis, and apparently threw the whole blame on Mr. Davis for public belief in certain false ideas concerning the Nicene Council, ignoring the fact that similar stories were found in Voltaire's "Philosophical Dictionary," Taylor's "Diegesis," Cooper's "Inquiries," Text Book, etc. Had Mr. Peebles referred to the other sources whence derived as well as Mr. Davis's work, I would not have said a word in criticism. It was the denunciation of Mr. Davis, and the casting the entire blame on him, that indicated a probable spite against him by Dr. P.; and when it was seen that Dr. P. had classed him among materialists in his new work, the presumption that some spite existed against Mr. Davis was strengthened. These two facts lent weight to the thought that Mr. P. entertained a spite against Mr. D., and I am glad to see that Mr. Peebles has disclaimed all such feelings. Hereafter let us hope, then, that nothing indicative of the possible presence of such feelings may again greet our eyes, and that, no matter how wide the difference in sentiment between Mr. Davis, Mr. Peebles, myself, or others, in all expressions of differing views, may the spirit of fraternity and mutual good will be ever manifest.

Presidio of San Francisco, Cal.

Unemployed Preachers.

BY HUDSON TUTTLE.

According to the *Congregationalist* there are in the United States 2,000 or more orthodox clergymen thoroughly educated, pious men who, having graduated in pursuance of what they understood to be a "call to preach," have no congregations to preach to, nor are they able to secure such. Many of them go into other employments, as teaching, canvassing for books, etc., yet the routine of studies which has fitted them for ministers, has unfitted them for anything else. The theological colleges meantime are continually turning out every year new recruits to the already over crowded ranks, and the new-fledged theologians, armed and equiped from the storehouse of the dead past, go out into the world, to fight sin and the devil with more zeal and ambition than the knight who made the famous charge on the wind mill. But alas, after years of training, what are they to do if no one will listen to them; if, after being called to preach, nobody is called to hear them? Starvation stares them in the face, and they would even gladly descend to manual labor, but their muscles have become flaccid, and their health has failed. When some country church takes them on trial, or formally installs them as pastors, what a poor, unsatisfactory, begrudgingly paid salary is theirs, and how much godly grace it takes to bear their cross.

What is most inexplicable is the fact that while these champions of the church are eager for places, there is almost an equal number of churches without pastors, and a great number of those with pastors are thinly attended. It was not so a century ago. In New England then, to attend church was a compulsory duty, and the church was no luxuriously furnished affair, but a great barn of a structure, seemingly made purposely to be as uncomfortable as possible; the sermon was strong of brimstone, and rarely ended until the preacher reached "fifteenthly, and in conclusion." What if the listeners grew weary, were chilled, and suffered? If Jesus died on the cross for them, they ought to be able to listen to an orthodox sermon in a cold church, without grumbling! That was the paradise of the ministers. They were the leaders in the community.

But now the people have the papers, read, and know more than the ministers. It will never bring back the good old times, nor fill the pews, to complain, and moan. The people will attend church if the preachers will give anything like a just equivalent for the time, by making their sermons interesting and instructive. The preachers mistake what the present demands. Noah's ark may have stranded on the top of Ararat; the then Hebrew children walked unharmed through the fiery furnace; Solomon built the temple, but what of it? What conceivable profit is it to us whether quails and manna fell two inches or twenty feet thick around the camp of Israel? The trouble is that the young theologian comes out of the school with his eyes blinded with dust, and his brain converted into a rubbish box, and the present, with its intense desires and aspirations is as inexplicable to him, as he is useless to it. A few like Beecher, Thomas and Swing, break through their training and in exact ratio as they interpret the needs of the present, is their success and popularity.

The pastor has a sphere of immense usefulness, if he chooses to improve his opportunities, but if he prefers instead to run in the old rut of his predecessors and furnishes his suffering listeners with the dust he has scraped up in his delving into antiquity, he will be comforted with empty pews and dozing listeners.

When a man has been all the week in contact with the intense intellectual activity of the world, the droning account of Moses and the bulrushes, Pharaoh and the Red Sea, or the forty years' journey in the wilderness acts like an opiate.

But to stand in the pulpit as teachers, giving instructive and valuable knowledge, is just what the great majority of preachers cannot do. They are by nature and training inadequate to the task. Had they broad intellects and liberal information, they would never have entered the ministry. The ministerial market is overstocked. The supply, such as it is, greatly exceeds the demand, and the matter grows constantly worse. There is a remedy, and the same business tact applies always to such instances; the standard of the product must be raised to meet the demand, and the surplus turned in some other direction. To do this the theological college must change its course of instruction, so as not to entirely blot out every characteristic of the man, in the minister it graduates, and renders him incapable of anything else but repeating the legends he has learned like a religious parrot. Theology is a branch of learning, the more one studies the less one knows, and consequently these colleges should not sacrifice other departments of knowledge. The more the preacher learns outside of the present theological course, the better for him and his popularity, and when he learns enough so that he can become a teacher in the broad acceptance of that word, he will find his "call" responded to by audiences willing to hear.

PRESIDENT GARFIELD will occupy an altogether unique position in our history. In the roll of presidential names, destined to grow dimmer and fainter as the list grows longer, his is one of the very few that will stand out in unfading remembrance. There will gather more and more about his person and his career a transfiguring beauty, an almost legendary interest. Above all the rest, his name will be the one most inspiring to the poet and the painter. His career will be an episode of romance and poetry in the prosaic record. He will be the Chevalier Bayard of American history. The wholesale lesson of his early death is twofold. It should have a most sobering and steadying effect on young ambition, and bring home with peculiar force to all minds the transciency of that dream which we call life, and the essential feebleness and fragility of man. And it should no less inspire us with the recognition of how much may still be done, and well done, even in so brief a time and by such weak glow-worms of an hour.—*Intelligencer*.

An old-fashioned minister, passing a fashionable church on which a new spire was going up, was asked how much higher it was going to be. "Not much," he answered, "That congregation don't own much higher in that direction."

Woman and the Household.

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

A HYMN OF PRAISE FOR THE BLESSINGS OF THE YEAR.

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous Source of every joy,
Let thy Praise our tongues employ.

For the blessings of the field;
For the stores the gardens yield;
For the vine's exalted juice;
For the generous olive's use;

Flocks that whiten all the plain;
Yellow sheaves of waving grain;
Clouds that drop their fattening dews;
Suns that temperate warmth diffuse;

All that Spring, with bounteous hand,
Scatters o'er the smiling land;
All that liberal Autumn pours
From her rich o'erflowing stores.

These to Thee, our God, we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful thanks and solemn praise.

[*Mrs. Barbauld.*

A philosopher treating of individual and social culture, says: "Individual health is essential to family harmony; family harmony is essential to social harmony; social harmony is essential to national harmony; national harmony is essential to universal harmony among the inhabitants of the earth. The whole proceeds from and depends upon the soul of the perfection of the individual. There is no peace and happiness in a family when its various members have discordant desires, feelings and impulses; and if families are discordant, society must and will correspond. And so 'likewise do nations war with one another, if society is conflicting and internally discordant. The whole is a likeness of the individual, and the individual is consequently molded into a complete likeness of the whole. Individuals, by a combination of their constitutional tendencies and impulses, develop families, societies, nations and governments. These same individuals become the victims of their own developments, and consequently they bear the impress of those circumstances, customs, opinions and peculiarities which they were instrumental in establishing among men.

The consequence of this is to create two distinct classes in the world. The first and by far the most numerous class, is composed of those individuals who are born into society, where the circumstances and influences of past generations are strengthened by the present, and of which they become the receptacles and victims. The second class is composed of those fortunate individuals who are born superior to surrounding circumstances in consequence of their favorable physical and mental organizations. Therefore there is a class constitutionally inferior and a class constitutionally superior to the influences, opinions and conventionalities of the society, the nation and the age in which they live. The former are the weak and prostrative, the latter the strong and consuming class. And in this way individuals not only create and develop, but in their ignorance become victims of the conditions of one another.

Unhappy or evil consequences flow primarily from unfortunately organized individuals, and secondarily from unfortunately situated individuals. Inharmonious minds unfold or develop inharmonious circumstances; and inharmonious circumstances develop inharmonious minds. Again; happy and good consequences flow primarily from fortunately organized individuals, and secondarily from fortunately situated individuals, and these being higher and more perfect in the scale of human development, are receptacles of wisdom and knowledge which they are capable of communicating, and which it is their duty to impart to those of less fortunate development.

In considering, then, the social life and condition of women in various nations and quarters of the globe, and bearing in mind how circumstances, including climate, effect wonderfully the development of family and national life, as well as the fact that few are so organized as to rise superior to their surroundings, we cannot be surprised that the status of the race rises slowly to a higher level. It takes centuries to count as days in the life of our planet.

We will look still farther at the actual condition to-day of the household in still other quarters of the globe. A traveller in North Africa gives the ludicrous picture of the woman market at Tunis:

"Passing through the marine gate, we enter the quarters of the town, glide past a confused multitude of houses and shops, rows of sable women sitting against whitewashed walls with piles of bread; youths with savage faces; many children, shirted or nude with features black and yellow in all indefinable dirt, squatted in circles, asleep in corners, motionless, oppressed and weary, filling the air with sadness and mystery. In these wretched little huts and those horrible hages, we see the chilling of lust, the debris of the seraglio. Year by year the negro villages of Soudan are ransacked for girls of voluptuous beauty, who are stolen or bought for a few beads or bottles of rum, for the Mussulman market, where, unmoved by pity, the eager-bugles await their arrival. Beautiful women are the money-monopoly, the luxury of the fat, majestic, lounging, lazy Moor. Over exceptional beauty pashas and ministers rage a fierce money strife. Thousands of both male and female children, from eight to ten years of age, are annually imported into the Moorish markets. On their way many of them die of broken hearts. They are fattened prior to sale, and treated to music to cure home sickness. When worn with care, sorrow or old age—which comes at thirty—a woman is worthless. Maybe that ghostly wreck with toothless skull-more like a fiend's than a woman's face, once smiled in a merchant's seraglio, or wore the pretty necklace of a pasha. With his need no pipe and whipper, she has been cleared out to make room for new ones. The Moor believes in the bottom of his heart that in his relation with women he was created to be but a beast and lord of a brute. What the European owes to the later creed about woman, a glimpse of the Empire of the Moor may help us to conceive."

Swiftly changing to antipodal regions, we have a late account by one of the voyagers in search of the exploring steamer, the Jeannette, whose fate is yet so uncertain. It is entitled,

HAVING WIVES A SQUAW.

At Proven a better opportunity for studying the habits of the primitive Esquimaux was afforded than at any other place we had visited. The whalers and exploring parties which visit it and the influence of the white men is less perceptible. They retain their habits of life as practiced before they improved their condition to a greater extent than in other parts of Greenland. I spent four hours consecutively in one of their least attractive "igloos," or huts. My pretext for so protracted a stay was ostensibly securing the complication of a cap of elder down, on which one of the squaws was engaged. The hut was built of turf, moss and stone, and was entered by a long, narrow, low passage or tunnel—so low that I was compelled to crawl on hands and feet, a most disagreeable and humiliating proceeding, as the dogs and the natives (not much better in point of cleanliness), also have ingress and egress through the same vestibule. On reaching the small interior hole, which was living, sleeping and sleeping room, the first glance discovered the mistress of the house sitting on the shelf or platform on which they sleep. By the process of barter a neckerchief that I had worn was transferred to the possession of the squaw in exchange for the elder cap to which I referred, and which she at once proceeded to make, first measuring the dome of my intellect with great precision. The room was too low to admit of standing upright. No stove or fireplace appeared; as a substitute was a hollowed stone, used as a lamp, with seal oil for fuel and moss for a wick. The atmosphere of the room was stifling and extremely nauseating from the odor of sealskins strewn around. The sleeping arrangements were most simple. A platform about two feet high and extending from wall about six feet occupied one side of the room. This is the receptacle of skins and furs during the day, and when the natives retire they make it a general couch, each disciple of Morpheus drawing over himself or herself as many of the skins as are necessary for comfort. The costume of the Esquamaux women is so nearly like that of the men that at a glance I failed to distinguish between the sexes. The women, however—as all the world over—dress in a more pleasing manner than the men. The costume generally consists of a pair of dainty boots of dressed sealskin, stained different colors and ornamented with small pieces cut in fancy forms which reach above the knee. These are the pantaloons, or trunks, also of sealskin, but with the hair on. These are very short, reaching hardly half way down the thigh, where they meet the boots or leggings. The upper part of the body is covered by a loose fitting cassock or smock devoid of buttons, which is pulled on over the head. An attached hood can be drawn over the head or allowed to fall back on the shoulders at pleasure. A pair of the aforementioned trunks or pantaloons, was the only part of the costume that the dusky maker of my cap saw fit to wear. She appeared to work with the greater facility, however, than if trammelled with clothing, as she deftly held the materials in position with her toes while she trimmed or fitted them. Two or three children were hanging about her without seeming to impede her progress in the least. As soon as completed she placed the cap on my head. I was indeed glad to escape from the unfragrant place. The single window was made of the membraneous tissue of the stomach of the seal. This substance when oiled becomes almost as transparent as glass.

Here is Helen Hunt's picture of Norwegian peasant life: "The farm buildings were huddled together, some half dozen of them, in a haphazard sort of way with no attempt at order. Walls of hewed logs, black with age—so little difference between the buildings that one was at a loss to know which were meant for dwellings and which for barns. But the owners had as quick an instinct for hospitality as if they dwelt in palaces.....The maids were at dinner in the kitchen. It was a large room, with walls not more than eight feet high, black with smoke, and in the centre a square stone trough, above which was built a funnel chimney. There was no window in the kitchen, no ventilation, except through the chimney and the door. A bare wooden table, wooden chairs, a few shelves where were ranged some iron utensils, were all the furniture of the gloomy room. The maids' dinner consisted of a huge plate of *fladbrod* and jugs of milk; nothing else. They could tell us that, Sanna (the guide) said, for weeks, and work in the hayfield from sunrise till midnight. The living room opposite had the same smoky log walls, bare floors, wooden chairs and benches. The expression of poverty was dismal. And yet they were well off—they had money in the bank.....In the store-room were bins of barley and grain, hams and beef, and wooden utensils of all sorts. Here also were stacks of fladbrod. This is the staple of the Norwegians' living. It is a coarse bread made of dark flour, in cakes as thin as a wafer and as big round as a barrel. This is baked once a year, in the Spring. Is piled up in sacks in the store rooms, and keeps all year. The baking is done across round again. It is very sweet and nutritious; one might easily fare worse than to have to make a meal of it with milk.....On one side of one of the rooms were three bunk beds built in under one of the eaves. These were filled with loose straw and had only blankets for covers. Into this straw a Norwegian borrows by night, rolled in his blankets. The beds are never moved, for they are built in with the frame of the house. No wonder that the Bedouin Sea has, by generations of such good lodging and food, become a Bedouin Maurader.

Spiritual Meeting at Grand Rapids, Mich

To the Editor of the Religio-Philosophical Journal:

The question has been asked: "Who were those that made the call for a meeting to form an Association of the Spiritualists of Northwestern Michigan; and what are the objects of such an association?" In answer to that question, I will say that after the State camp meeting, I took a trip on the D. M. G. R. R. to stop at different points, and every where I was asked why we could not have a camp meeting in this part of the State? We thought we could be done without interfering with the State Association in any respect. I was requested to call a meeting of the Spiritualists to confer upon the subject. We talked over the matter with our society, and then made the call, and it was responded to by the friends at a two days' meeting, the 5th and 9th of October. Mr. Kenyon, Mrs. I. A. Pearsall and Mrs. J. Kutz, were the speakers. Mr. Kenyon opened the meeting with an address, telling what the wants of the people seemed to be, and the object to take some steps to get up a camp meeting for the North-western accommodate those living in that part of the State, and to have the same in June or before the hot weather. As Mrs. Kutz was absent, there was some time spent in conference. In the afternoon Mrs. Pearsall gave one of her good practical speeches. In the evening Mr. Kenyon gave an address on the "Good of Spiritualism." We had fair audiences, and the following resolution was adopted:

Resolved, That an organization be perfected to be called the Northwestern Michigan Association of Spiritualists.

The following officers were then elected: President, Mr. B. L. Shaw of Saranac; Vice President, Mrs. Sarah Graves of Grand Rapids, Mr. J. Wilber of Greenville, and Mrs. M. J. Mills of Rockford; Secretary, Mrs. A. P. Chapman of Lowell; Treasurer, Mr. W. McConnell of Pierson.

It was then voted that the Board locate a place and perfect the arrangements for a camp meeting in Northwest Michigan, the coming season of 1882; also that Mr. J. W. Kenyon be a missionary for the association. All who wish his services will address him at Grand Rapids, care of the Secretary, No. 11 Louis street. Our meeting was harmonious and well represented from the surrounding country. The speaking was inspirational, and was applauded frequently, especially Mrs. Pearsall's lecture Sunday afternoon. The meeting was adjourned to meet at Rockford the second Saturday in December, when we hope to not only "talk camp meeting," but have quarterly meetings appointed for the year, so that the philosophy and phenomena of Spiritualism can be taught and demonstrated to those who are hungering to know the truth.

Mrs. SARAH GRAVES.

Grand Rapids, Mich.

Magazines for October not before Mentioned.

The Medical Tribune. (Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M.D., New York.) Contents: Listerism; Pathology; Invitation from Kansas; Philosophy in Medical Science; What is Blood-poison? A Case in Practice; Cough and its Treatment; The use and abuse of Respiratory, The Mirror.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Spelling Reform; "Normal" Instruction; Correspondence; Notes and Queries; Examination Department; Department of Theory and Practice; Miscellaneous Department; Central Normal Department; University Department.

The Pansy. (D. Lothrop & Co., Boston, Mass.) An illustrated magazine for young readers.

New Music Received.

We have received a beautiful song, titled "Write to the sad old folks at home." The "Song Friend" says: "It is a good, plain, wholesome song, good words and expressive melody." Sent on receipt of thirty cents in stamps, by Theodor Wolfram, Mansfield, O.

Our Grandmothers

taught their daughters that "a stitch in time saves nine." A pill in time saves not only nine, but ofttimes an incalculable amount of suffering as well. An occasional dose of Dr. Pierce's Pellets (Little Sugar-coated Pills), to cleanse the stomach and bowels, not only prevents diseases but often breaks up sudden attacks, when taken in time. By druggists.

It is the certainty, the inexorability, of death that makes us certain that its enmity is only superficial; that benignity is at the heart of it. It is because it comes to all; to the best and purest, as well as to the basest and most evil, that we know it is no penalty.—*J. C. Whadcock.*

Dr. Pierce's "Favorite Prescription," perfectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allaying and curing those sickening sensations that affect the stomach and heart through reflex action. The back-ache, and "dragging down" sensations all disappear under the strengthening effects of this great restorative. By druggists.

Mrs. Emma Hardinge Britten writes to *Light* very earnestly respecting the error of those, who, because of the many "disgraces" that have been brought on Spiritualism by evil doers, have withdrawn from the cause.

In April Last,

twenty-four members of Arlington's minstrels were taking Warner's Kidney and Liver Cure. It made them Happy.

"A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far."

Horsford's Acid Phosphate

Is of great benefit to pastors when run down by long continued brain work.

The leading Scientists of to-day agree that most diseases are dependent on the Kidneys. Dr. Dodd's Kidney and Liver Cure acts in perfect accordance with the laws of nature, and is the only remedy that has a short time and for many years enjoyed great popularity. Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes and Liver Cure marks a new era in the treatment of Kidney and Liver Diseases. Intrinsically of great value, it contains just the elements necessary to overcome the diseases peculiar to these parts, and to restore health and long life to the kidneys, liver and urinary organs.

It is an acknowledged fact that two-thirds of the diseases during Fall and Winter are caused by Kidney Complaints, and it is invaluable for Bright's Disease, Diabetes, Fevers, Fever and Ague, Fever and Chills, Malaria, and all diseases of the Kidneys, Liver and Urinary

Religio-Philosophical Journal

JOHN C. BUNDY, - - - - Editor.

J. R. FRANCIS. GILES B. STEBBINS, } Associate Editors.

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Telegraphic Photography—"The Protean Dance of the Elements."

An eminent English scientist describes the constant transformations and transaggurations, the appearances and disappearances of forms and of visible matter, as the "Protean dance of the elements." The comparison is a happy one, yet his scientific methods fail to reach and recognize the inner life that gives grace and beauty to these ceaseless motions. Proteus, in the old story, could become visible or invisible, could assume any form at pleasure and escape from it at will, but the spirit of Proteus shaped and dissolved these forms. In "the Protean dance of the elements" inductive science recognizes no controlling spirit "in all and through all," but only force and law, blind and unintelligent—most lame and impotent conclusion!

Yet it is full of interest to see how the last and best investigations of science carry us back to the subtle and imponderable, and recognize the easy and frequent transitions to and fro, between visible and invisible. We remember, a year ago, witnessing some beautiful popular experiments of a scientific lecturer. The skilled operator brought out his bags and retorts of invisible gas, poured out the viewless streams of their intangible contents into one invisible current, touched it with a blazing paper, and at once a fine mist of water fell through the air. Then he set into full blast the white heat of the oxo-hydrogen blow pipe, took up a light bar of iron, held it in that fierce stream of fire, and it flew into red sparks, dissolved into dim smoke, and melted away in the viewless air—gone beyond the purview of our dim senses. How the audience were held in suspense! how delighted and surprised at these results!

The lecturer was building better than he knew. He was giving a key to spirit manifestations into hands that begin to see how to hold and use it. He was illustrating spirit-materialization and the disappearance of spirit-forms. Everything tends that way, and we may thank science for its help, while we regret and criticise the spiritual blindness of some of its votaries.

A French experimenter tells of matter far more delicate and far lighter than hydrogen, and all the time we are learning that out of this invisible region spring subtle powers that control and subdue all visible things. The locomotive and steamship show how a delicate vapor propels massive shafts of solid iron with tremendous power. The rapid click of the telegraph instrument, flinging into sight on paper slips, or revealing to a trained ear, thoughts and wishes that have pulsed across a continent faster than the lightning flashes, reveals a power more subtle and swifter than steam. Telephone and phonograph, marvels yesterday, but familiar facts today, tell the same story. Skilled inventors begin to foreshadow some means of electrical printing, some process by which the contents of a page of fair type can be flashed out in miniature on a sheet far distant, with only a few slender wires to help the the work. Disease floats in motes so minute that no eyes see them, yet so deadly that the air they float in is death; the health-giving ozone sweeps in impalpable currents all about us, yet its presence is life. Just from the broad pages of the London Times comes the story of telegraphic photography, a part of which is as follows:

"A great deal of interest has been excited lately by the proposals which have been made for the transmission of pictures by telegraph. At a recent meeting of the Physical society, two pieces of apparatus were shown by which pictures of a rudimentary sort were actually sent along a short length of wire and reproduced at its opposite end. These two are quite distinct in idea and construction; one was by Mr. Shelford Bidwell, and the other was the joint invention of Messrs. Ayrton and Perry. Mr. Bidwell's machine was again exhibited at the Royal Institution last week, and an improved form of Messrs. Ayrton and Perry's apparatus has also been shown recently elsewhere in London.

The power which an electric current possesses of decomposing certain chemical solutions has been turned to account in various telegraphic instruments, notably in Bain's chemical telegraph and in Bakewell's copying telegraph.

* * * * * * *

In previous telegraphic instruments various devices were employed for controlling the electric current at the sending station, but it occurred to Mr. Bidwell that this might be done by the action of light itself on selenium, the curious metal, the properties of which have been made familiar to the public by Prof. Bell's photophone. Selenium, it will be remembered, under certain conditions, allows electricity to pass through it more freely in the light than in the dark. A properly constructed "cell" of selenium, forming part of an electric circuit, will vary the strength of the current precisely in accordance with the amount of light falling on it. If, now, we imagine a photographic image focused on a selenium cell, and such an arrangement made that the selenium can "see" only a minute portion of the picture at a time, then if it is moved over the picture in straight lines, so as to receive the lights and shadows of it in succession, it might conceivably regulate an electro-chemical drawing arrangement such as that above described, provided, of course, that the style of the drawing apparatus and the selenium receiver moved in absolute correspondence. On this principle Mr. Bidwell has actually made a piece of apparatus by which he can transmit rough outlines of very simple figures—square or diamond-shaped holes, for instance, cut in pieces of zinc.

* * * * * * *

The apparatus for the same purpose by Messrs. Ayrton and Perry consists of a "mosaic" of selenium cells, each cell in telegraphic communication with one of a corresponding number of devises, by which a small mirror is adjusted to throw more or less light on a screen. They thus hope to produce a pattern in light and shade corresponding with the amount of light and shade thrown on the selenium cells by a picture thrown on them from a magic lantern or otherwise, just as a photograph represents in light and shade the object from which it is taken. This is, indeed, a very bald outline of their proposal, but it may suffice to give a notion of its principle.

* * * * * * *

Further, they are trying to avail themselves of the properties of the Japanese "magic mirror" by using a metal plate and a system of magnets behind it. They think it might be possible thus to act upon the surface sufficiently to affect the shadows thrown upon it, and even to make them represent the figures thrown on the selenium cells, as the shadows from the "magic mirror represent the invisible figures impressed upon it."

This is a glimpse of another strange possibility. So "the hidden things are becoming revealed," and the process carries us *within*, back of what we call the substance to that which we call the shadow, but which is really the substance that endures while the fleeting shadow that we call substance melts away.

All helps to make the facts of Spiritualism rational and natural. If the curious experimenter in a lecture room can combine invisible gases and give us visible water as the result, why may not a spirit combine enough subtle elements to materialize a familiar form? If that experimenter can dissolve a bar of iron that shall pass into invisible ether before our eyes, why may not that spirit dissolve its form so that it shall melt out of our sight? The scientist would say that his results were not miracles, but came by the process of law.

May not that process reach to these other results, the same in kind but more beautiful in degree? If mind can send its mandates under oceans and across plains and mountains with only a frail wire for its messenger, may not spirit minds put invisible wires from heaven to earth, or from sphere to sphere? Not we are lately told of telegraphing from hill to hill, without wires and by electric currents cleaving the air, and this makes spirit telegraphy still more natural. If a printed page or a picture can be photographed, why not the loved features, and forms of our friends in that great world of causes where they still live?

Let us hold on our way rejoicing. The skill of man, as a spirit in the mortal form, works, whether he will it or not, in unison with his skill as a spirit in the incorruptible and ethereal body in a higher department of the eternal life. Even the folly of man is conquered and used so that it is essentially true that "God maketh the wrath of man to praise him."

As the spirit of Proteus guided his transformations, so "the spirit in man that giveth him understanding," guides invisible forces in accord with eternal laws, to gather up and scatter again the stuff we see in chemic, artistic, spiritualistic and other results. No such results come from force and law unless mind inspires and governs. Nature, the model and pattern which art and mechanism feebly reproduce, is the creation of Power, Law and Mind, the last guiding the rest and giving us "the Protean dance of the elements," with its measured movements ever growing more beautiful.

It is proposed to form a united Jewish colony in the District of Gilead and Moab, the Sultan having granted 1,500 acres of the land for this purpose, in consideration of a large amount of money to be advanced by Jewish capitalists. The colony is to be subject to a Prince of Jewish race and religion, though tributary to the Porte.

Mediumship—Give our Mediums Time to Rest.

In order that one may become a medium, or the organism be so attuned or adjusted that its forces and impulses respond to the will of the controlling influence, great care, patience and perseverance is required by those higher intelligences who have the matter in charge. It is not the work of a day, but requires for its ultimate growth and perfection years of unwearying attention. The manifestation of a single rap is the harbinger of some greater and more important unfoldment. The appearance of a fleecy cloud to the clairvoyant vision is a prophecy of a realization of the sight of full-eized spirit forms. A touch at night by a spirit hand may be a token that materializations of your loved ones will follow at no distant day. Premonitions indicate a latent mediumship which may be developed eventually into grand proportions. Commencing on the lowest plane, the very highest phase of mediumship attainable, may with proper care and honest aspirations finally be realized. Just in that proportion that mediumship is developed in different ones, they become more sensitive, and greater care is necessary in order to protect themselves from the deleterious influences which will occasionally assail them. As the damp, pestilential and malarious atmosphere of night is exceedingly dangerous and poisonous to the consumptive person—of like destructive nature, many times, are the immediate surroundings and associates of mediums. They often find themselves the recipients of forces that befog their vision, deaden their clairvoyant powers, and render their perceptions obtuse and health poor, and they wonder at their loss or partial failure of mediumship, as much as the one does the loss of health who is constantly the unconscious recipient of poisonous sewer gas.

Mediums as a class do not live to a very great age. They do not rust out, but actually wear out. E. V. Wilson, with his magnificent physique, seemingly ought to have been able to continue his efficient labors for twenty years longer. The early demise of mediums arises probably in a great measure from the want of proper care and attention in immediately recuperating wasted forces. The medium who feels exhausted, and still continues to labor in behalf of spirits and mortals, may soon reach a point where recuperation is impossible, and the result is a premature death. The only potent remedy for the restoration of exhausted medial powers is complete rest; the work of depletion must be immediately stopped, and the body remain quiet until the waste that has taken place is again restored.

Mediums, the chosen ones of the angel world, if they carefully and critically studied the nature of the subtile forces that control and influence them, and faithfully tried to conform to the laws of health, would probably attain an age beyond that of ordinary mortals, instead of being taken prematurely to the Spirit-world. They have, however, much to contend with. The Spiritualist ranks are not altogether free from vampires, those who seem to take pleasure in sapping the vitality of mediums and rendering them for a time miserable. Mediums must be careful and avoid such persons as they would a pestilence, or suffer the fearful consequences that invariably follow. There are those, too, who entertain the idea that they are conferring a great favor upon mediums by inviting them to take supper with them, expecting of course, that the evening will be occupied by the guest in giving tests or holding circles, instead of pleasant conversation or lively amusement of some kind. The medium should reject such invitations as one would a sickening or poisonous potion. Give our mediums adequate time for rest; good healthy surroundings socially, morally and physically, and you will confer a blessing upon them that they will appreciate.

A Colorado Mine.

Though we have no gold or silver mine in Colorado we have a "prospect" at Boulder, which we will sell cheap and hope the buyers will make it pan out better than we have been able to. We suppose we might offer the plant under the title of the Consolidated Boulder Bilks. It consists of the unpaid accounts for subscriptions to the JOURNAL extending over the last few years. The names and amounts are as follows:

W. B. Fowler,	$14 82
Watson Beach,	12 13
R. D. McLeary,	14 29
Joseph Wolff,	12 76
F. Pound,	21 75
A. Martin,	12 34
J. H. Decker,	18 71
A. Wright,	14 97
	$120 83

The above accounts we offer for sale, either in a lump or separately, to the highest bidder. If these go off well we have more of the same quality to offer, but we don't want to overstock the market.

Rev. Clark Braden who seems never to be really happy unless he has some heretic roasting over his fire, is now engaged in flaying Ingersoll. Braden proposes to advertise the infidel warrior by publishing a book which shall bear the significant title of "Ingersoll Unmasked." Those whose curiosity may lead them to investigate Braden's work, can be gratified by enclosing ten cents and addressing him at the Coleman House, Broadway, New York City.

The Prayer Test and the Science of Medicine.

The prayers of 50,000,000 Christians, sent up to the throne of grace, has been unavailing. If ever prayer was offered by sincere hearts, with unselfish singleness of purpose, it has been during the last three months for the recovery of President Garfield. The result should open the eyes of those who believe in the efficacy of prayer, and will unless they are hopelessly blind. The laws of the universe are unchangeable, and the prayers of a million saints cannot change them. The whole scheme has fallen flat, in pitiable failure, and so thoroughly committed are the clergy that they have no word in explanation.

Perhaps it was necessary for some one to be sacrificed to dispel this sad superstition, and Garfield has in this manner accomplished more than he could by living the remaining years of his life. The race advances by means of bloody baptisms.

The science of medicine has suffered quite as much as the belief in prayer. The best medical service was secured; the attending surgeons were acknowledged as at the head of the profession, and surgery is notably more accurate and advanced than medicine, yet the autopsy shows that they were utterly mistaken, and so far as any service rendered by them toward cleansing the track of the ball, they might as well not have been in attendance. If quackery means ignorance, there never was then more arrant quackery.

The bulletins, published day by day and hour by hour, on which the people built their hopes, now make entertaining reading. The "healthy granulation" and "healthy pus" constantly observed from the time it was ascertained that the ball did not pass through the liver, as it was said to have done at first, now strangely sound like the merriment of the quack. From the first, to the last, these bulletins were false, misstating the case and holding out erroneous grounds for hope.

How readily would a clairvoyant have pointed out the position of the ball, and with how much more certainty than the electric balance! And yet with what contempt would this proposition have been received!

A New Spiritual Paper in Germany—Der Sprechsaal.

The first number of the new paper we recently announced as soon to appear, has been received. It is issued by the well-known publisher, Wm. Besser, at Leipzig, and is edited by Dr. B. Cyriax. It is every way creditable to all concerned, and arrangements are completed so that German Spiritualists in the United States will now have a most able exponent of their views, which they can readily obtain. As already alluded to in these columns, Dr. Cyriax went to Germany by advice, or rather as impelled by his spirit friends, after many years of arduous instruction. They educated him in a certain direction for a certain purpose, and when the time came he was compelled to return to the Father-land as a missionary. From the beginning, the way has been opened and success has awaited him. He soon saw that an organ to present the subject of Spiritualism, was of pressing necessity, and soon these forces organized themselves around that project, and October first saw the first number.

Dr. Cyriax is every way qualified for his task. His whole being is in the work; unselfish and self-sacrificing to the extent of giving all for his great work; wholly self-forgetful, he is ready to give all that he has, even his life to the task. To this we must add, an honesty that never turns a nair's breath from the path of duty; and still more, he has thus added to the depth of German metaphysics, the breadth of views bestowed by Spiritualism.

A fine introduction is followed by an article defining the terms, "Spiritualism" and "Spiritism," and as the latter term has been appropriated by the Kardec school, which believe in the re-incarnation folly, the former term, Spiritualism, as comprehending the principles and facts of spirit existence, is wisely chosen. These are followed by meritorious articles on "What is Spiritualism?" "Harmony," "The Position of Woman," "Mediumship," etc., with lengthy communications from the well known German-Americans, Dr. G. Blonde, Frederick Munch, and J. A. Heinsohn. The last page has the beginning of a Feuilleton. The paper will become a power in Germany, and we wish it unbounded success.

A few years ago the whole Presbyterian world was shocked because an eminent Brooklyn divine allowed Sarah Smiley, a Quaker evangelist, to preach in his pulpit. Indeed, we believe he came near losing his clerical robes on account of it, only retaining his position by pledging himself not to repeat the offence. Last Sunday Dr. Alice B. Stockham of Chicago, received and accepted from the Presbyterian minister of Cadillac, Michigan, an invitation to give a radical discourse upon the "Relation of Food to Intemperance." No one imagines for a moment that the minister in charge will suffer on account of the innovation. The Doctor does not meddle with religious dogmas, but both in her conversations upon health and in her temperance work, she is able often to give lines that set people to thinking, and in this way reaches classes of people that would not listen to liberal thought if they knew it was such. She will return to Chicago in a few days and will organize classes in the city in various sections.

Green Bay and Vicinity—Spiritual Revival Among the French.

Mr. L. A. R. Duchateau, of Green Bay, Wisconsin, spent an hour with us last week, and gave most interesting information from that region. In Green Bay and vicinity are a good many French people, mostly from Canada, Mr. Duchateau being one of their number. A remarkable abundance of mediumship, and an interest in Spiritualism, has sprung up among them. At Green Bay, a hall, forty-five by thirty-two feet, is nearly finished, and a good organ melodeon is ready for its opening in December. Weekly meetings are held Sundays, usually addressed by John B. Evrard, who is also a good test medium. Mr. Duchateau tells of incidents in his father's life thirty years ago being given him, and also a remarkable test said to be from his mother, and which came unexpectedly. A short time before her death, many years ago, he was walking by her side along the road, as it was his childish joy to do after school, and they passed under an apple tree, on a bough of which hung a single apple. His mother said to him: "When that apple falls I shall die." After that, in their walks, he watched the apple silently, until one day it had fallen to the ground, and the mother said to him: "Now I shall go soon," and passed away in a week, after a short and sudden illness. All this was told him by Mr. Evrard as from his mother.

Their society is four years old, holds circles each Friday evening, well attended, and the Sunday audiences are good, there being about one hundred Spiritualists in the place. At Walhain, near by, are three mediums, who speak to a society there; at Red River are two societies, with three mediums, one an old man and two girls about sixteen; at Brussels is a society and a girl fifteen years old, a medium, is there speaker; at Bellvue a society is addressed by a man and his wife. Be sometimes speaks in a strange tongue, but says that he shall soon translate it.

All these mediums are French and speak in that language, yet many who do not understand it, attend to witness tests. Mr. Evrast often tells persons of some secret unworthy act, and exhorts them with much solemnity to a better life, giving his exercises the aspect of a confessional, but never telling any one to pay allegiance to any creed or dogma. In several cases persons have much improved in conduct, as the result of his remarkable insight and earnest warnings.

Here is food for thought in this "outpouring of the spirit" among these people.

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

Mrs. Emma Hardinge-Britten lectured recently in Liverpool and Halifax.

Dr. G. H. Geer speaks at Geneva, O., during October, and at Greenfield, Massachusetts, through November.

Mr. and Mrs. Hudson Tuttle addressed the spiritual meeting at Ravenna, O., October 1st and 2nd. O. P. Kellogg was also present.

We received a call last week from Mr. E. B. Young, a prominent Spiritualist of Rockford, Michigan. Spiritualism is prospering in that locality.

Prof. Wm. Denton is now speaking in Sidney, New South Wales. His lectures are drawing large audiences. He has engagements to lecture at Ballarat, Kyneton and Melbourne.

Mrs. M. O. Friesner of 51 North Sheldon street, desires us to announce that she holds circles Friday evenings for healing the sick and development. An admittance fee of twenty-five cents is charged.

Correspondents of the JOURNAL are again reminded that they should in all cases address their letters to the RELIGIO-PHILOSOPHICAL JOURNAL, or to John C. Bundy. Otherwise delays and mistakes will occur.

RELIEF FOR THE MICHIGAN SUFFERERS. Mr. and Mrs. J. G. Jackson of Hockessin, Delaware, send us toward the fund for the benefit of those burnt out in Michigan, $5. Mr. W. B. Jackson for the same purpose $2.50. A friend $1.

The Tunkers or Dunkards, in their recent meeting in Ohio, passed resolutions against Sunday schools, high schools, revival meetings, paid ministry, missionary plans or boards, money soliciting or begging, and instrumental music.

Dr. H. W. Thomas was found guilty of heresy to the Methodist creed and expelled from the Conference and the Church,—but the whole power of the Great Methodist Church cannot expel him from the hearts and lives of the people.

Dr. H. H. Jackson who with his wife formerly practiced in this city with eminent success before removing to Cincinnati, spent a day here last week. The Doctor is growing more robust with years. He reports that he and Mrs. Jackson are greatly pleased with Cincinnati and the work they are doing there.

In a recent private letter from D. D. Home, from his resting place among the mountains of Switzerland, in expressing his wish for good and genuine mediumship he says: "It is the wonder seekers who develop and protect the wonder workers." Very true is his statement. Become a mere wonder seeker, and a love for the wonder weakens the love for truth; be a rational seeker for real spirit phenomena as a help to spiritual light and culture, and we keep in the atmosphere of realities, where illusion and fraud do not reach us.

Renewals are in order. Those subscribers who are in arrears will we hope be able now to settle up and pay in advance.

Hon. R. A. Dague, editor of the Osceola, (Iowa,) *Sentinel*, with his wife, spent last Sunday in town as guests of Col. and Mrs. Lindsay.

Now is the time to get new subscribers. We hope every old reader will get one addition to our list. Those who are sending in clubs have not only our thanks but the gratitude of their friends.

Prof. J. W. Toohey, of Boston, is to give a course of lectures at Union Park Hall, 617 West Madison Street, on the evenings of October 17th, 19th and 21st, on "The Origin and Science of Character." His lectures are said to be able and interesting.

A. J. Fishback writes as follows from Danville, Ill.: "I and Mr. C. E. Winans, test medium, are on our way West. Mr. Winans is a genuine, first-class test medium and will be of great value to our cause in the West. Your paper grows better and better."

The Society of Friends have formed a small congregation at Constantinople, having at times twenty-five members. One of the number, an American youth, having pursued a course of studies in London, is about to return to Constantinople as a physician and evangelist.

Mr. Jesse H. Soule, a prominent Spiritualist of Minnesota, called at our office on Saturday last, *en route* home from Maine, his native State, which he had not visited for twenty-seven years. Mr. Soule speaks highly of the work Miss Johnson is accomplishing in Minnesota.

Mr. J. B. Bausman, civil engineer in the employ of the Interior Department, and well known in several Western States, is just recovering from a severe attack of sickness caused by malarial poisoning while in the line of duty. Mr. and Mrs. Bausman have returned to Washington, much to the regret of their wide circle of Western friends.

Dr. D. P. Kayner is again attending to his professional labors at 64 La Salle Street, Chicago, as usual. His sojourn among the mountains of Colorado has largely strengthened his magnetic forces, which will enable him to treat diseases more successfully than ever, so he says. He will also occasionally make arrangements to lecture within a reasonable distance of Chicago, if desired.

All the leading Chicago mediums have been greatly overtaxed since returning from their summer vacation. The tremendous influx of visitors filling all the hotels and boarding houses to overflowing, has kept these mediums busy with the rest of our citizens. Seven years ago the general opinion seemed to be that we had hotels enough to supply all demands for twenty-five years at least. Now we need an increase of fully fifty per cent.

A very valuable work for prospectors, miners and operators in mining claims has just been published by W. H. Lawrence & Co., Denver, Colorado, entitled, "Wilson's Manual of Mining Laws of the United States, Colorado, New Mexico and Arizona," by Charles S. Wilson, counselor at law. This work is written by the son of our esteemed townsman, Judge Wilson, of the Appellate Court of this District, and is one of the ablest summaries of laws and decisions relating to the every-day important matters of interest to miners and prospectors, that has ever been published.

The Ramsdell sisters are well and favorably known from New York to California. Miss Sarah has been a confirmed invalid for many years. The devotion of her sister Elizabeth and the perfect faith and trust they both exhibit in their spirit friends is very striking, and indeed, most refreshing. Miss Elizabeth Ramsdell is about to start West on a canvassing tour for the books the sisters have published, and we bespeak for her a kindly reception, and assure our readers that any assistance they may render will be worthily bestowed.

In Washington there was a woman sick unto death, and her husband left her bedside to look at the president as he lay in state at the rotunda of the capitol. As he passed the casket he plucked from Queen Victoria's wreath a half loosened flower that he knew was a partly blown tuberose, which he took to his wife and placed in water by her bedside. When it blossomed out the flower disclosed a perfect form of a dove in the centre. Having never heard of this kind of a flower—the flower of the holy spirit—the revelation seemed miraculous to her, and the lady began to mend from the moment she saw it, believing, she said, that it was Christ's flower, sent from the president's bier to save her.

The Mediums' Meeting which gathers every Sunday afternoon at three o'clock in the West End Opera House, on Madison Street, has grown to be one of the permanent institutions of the city. The interest in the meeting was evidenced by the large attendance last Sunday, when the inclemency of the weather was sufficient reason for remaining at home. The hall was cold and damp, which condition seemed to effect the audience to some extent. Mrs. Maud Lord was greeted with enthusiasm and told of her experiences in Colorado, where she has to our knowledge done a great work and made many lasting friendships. Mrs. Porter, E. V. Wilson's daughter, under spirit control, welcomed Mrs. Lord back to Chicago, after which she gave a brief exhibition of her clairvoyant and clairaudient gifts, which was pronounced a success by those so fortunate as to have her attention directed to them. Mr. Silas Arthur spoke briefly and acceptably. Mr. Arthur leaves this week on a professional tour through Iowa. Prof. Toohey spoke well and to the point, seconding Mrs. Lord's appeal for increased interest in the Children's Lyceum. After remarks by Mr. Allen and others, Mrs. Lord was asked to describe spirits which she might see present.

Guiteau.

Is Rev. Dr. Talmadge a Christian? The *Sun* reports him as speaking of Guiteau as follows:

"On the principle that all men, however bad, ought to be prayed for, I have tried for eight Sundays to get myself up to pray for that wretch, but I can't do it. (Applause.) Perhaps before the day of his hanging I may grow in grace enough to pray for him, but until then I must leave it to the old ministers who have got so good that they can do any thing."

A. J. Davis, the seer, speaks of Guiteau in a different manner. He says:

"Confine him, educate him, set him at something useful, and when he is ripe, he will be as good as Garfield."

Mediumistic Prescience.

BY WM. EMMETTE COLEMAN.

Mrs. R. A. Robinson is well known as a medium to the San Francisco Spiritualists. Among her psychic gifts, that of circumstantial prophecy seems the most remarkable. I have heard of a number of instances in which she affirmed that certain definitely-specified events would occur in the lives of individuals, all of which were literally verified—sometimes after the lapse of years. As regards the truth of these I can not personally testify; though I have no cause to doubt their truth, and believe them true. I am, however, enabled at this time to personally give evidence in one remarkable instance of this lady's clairvoyant prevision, I being fully cognizant of the prophecy some time before its fulfillment. Its remarkable character renders it worthy of public record.

Some months since Mr. John W. Cherry of San Francisco called on Mrs. Robinson. During his visit she informed him that she saw him nominated and elected to the position of Recorder in this city. Mr. Cherry at that time had no hope either of a nomination or election, and deemed the prediction an error. He so informed Mrs. R., but she insisted on its truth. This was some time before the nominations were made. Mr. Cherry, to test the matter further, requested his daughter, who was an entire stranger to Mrs. R., to go and have a sitting with Mrs. R., telling her nothing of what the medium had told him, and to inform him what Mrs. R. told her. The young lady went to Mrs. R., who normally had no idea who she was; and after giving her many satisfactory tests from spirit friends (as she says), Mrs. R. again saw a vision of Mr. Cherry in the same official position in San Francisco. This she told the young lady, who returned and told her father. He was still quite dubious about the nomination, etc. However, as the political cauldron began to boil, his name was broached for the Recorder, and at the Republican convention at length nominated him by one vote. Mrs. R. also told Mr. Cherry some time previously that Mr. Robert J. Graham would be nominated and elected Superintendent of Streets. This nomination was also not anticipated. Mr. Graham was nominated by the Republicans.

After the nominations were made, Mrs. R. predicted that Judge Blake, the Republican nominee for Mayor, would be elected, as well as the rest of the Republican ticket. Previous to the election, a decided opposition to Mr. Graham was manifested by a certain clique in the Republican party—on personal ground. This, his friend thought, might lose him a thousand votes. In addition, the Democratic majority at the last preceding election (Presidential) was over two thousand. This making over three thousand majority to overcome, Mr. Graham's friends had little hope of his success. Mr. Cherry also had opposition in his party, and his defeat was considered almost certain. Owing to the heavy majority against them, the Republicans had little hope of electing save a few of their most popular candidates, running against objectionable or unpopular opponents.

Being fully informed of all the prophecies some time before election came off, I watched the contest closely to see what the result would be. Despite the unfavorable indications, Mrs. R. insisted on the truth of her predictions. Whenever Judge Blake rode by her house, she would always see "Mayor" over his head. To everybody's surprise, the election proved a Waterloo to the Democracy. Out of thirty odd candidates, the Republicans elected all but four (unpopular men). Judge Blake received over 5,000 majority, and Messrs. Cherry and Graham nearly 2,000 majority. Every prediction was literally fulfilled. That the prediction were made some time before their fulfillment I can positively vouch for, of my own knowledge. I have been informed by trustworthy persons, of a number of similar instances of prevision in matters of minute details, on the part of this medium. Query: By what power is this lady enabled to foretell these things? My opinion is that a portion of her mediumship, clairvoyant power with that of outside spirit influence. Possessing a natural facility of clairvoyance, this faculty is stimulated and assisted by her spirit guides.—A portion at least of her impressions and visions being due to direct spiritual influence and inspiration. As I extended personal acquaintance with Mrs. R. justifies me in saying, that I have an honest, conscientious medium, free from all pretension or deceit or trickery. In the category of such mediums in this city may also be placed Mrs. Albert Morton among others. Mrs. Morton is an honest, devoted Spiritualist and Medium, and a conscientious worker for humanity and the Spirit-world. I have also found Mr. A. S. Winchester an excellent test medium, earnest and above suspicion, a good work for truth and humanity.

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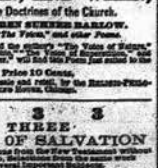

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I'll shed no tears upon the grave
  Where lies my darling "out of sight;"
God has but taken what he gave,
  And made my child a seraph bright;
He early tastes angelic bliss,
  And shall I, can I, weep for this?

He still is mine, though for awhile
  I may not see his beaming smile;
Ah, well I know that smile so dear
  Was often followed by a tear!
Now he has reach'd his home on high,
  Where tears are wiped from every eye.

Oh, happy change! Oh, spirit blest!
  So early taken to thy rest!
Removed from earthly grief and care,
  Sure lot of every bosom here!
This weary world presents no charms
  To lure thee from angelic arms.

Ere thy young heart had learned to ache
  For woes that e'en a heart might break;
Ere darkly, o'er thy shrinking soul
  Dread visions of the future stole,
In happy childhood back to heaven
  Thy bright young life was calmly given.

Oh, God! with many a stifled moan
  I give thee back thy cherish'd loan;
Forgive the tears that force their way,
  These heart-strings break not easily!
Accept the thanks I fain would give
  And teach me, Father, how to grieve.

"The Value of Medical Science."

We are glad to see an able editorial in the *Two Worlds* under the above title, and to welcome the aid of this good co-worker in showing the folly and blunders of the doctors over the sick bed of President Garfield, and enforcing the lesson they teach of the danger of "doctor's laws." The editorial of our New York contemporary appeared simultaneously with our own of a late date and we avail ourselves of the privilege of supplementing our argument from theirs:

A severer blow to the pretensions of so-called Medical Science than that inflicted by the post-mortem examination of the remains of the late President can scarcely be imagined. This autopsy, let it be noted, was urged by the chief surgeon in charge, against the views of his associates, on the ground that it was due to the interests of science, and for the justification of the treatment which had been pursued....Now, it is not our purpose to indulge in harsh censures upon the distinguished physicians who had charge of this case, and who have been compelled to admit that they were thoroughly and wofully mistaken in their diagnosis and treatment. We readily concede that they discharged their high responsibility conscientiously and to the best of their knowledge—and their knowledge probably exceeded that of the average of their profession in this or any country. We will not presume to say that any others, using the same methods, and relying upon the same means for obtaining knowledge, could have done any better—albeit, there are those of the same school who claim to have questioned the accuracy of the diagnosis from the first.

But the great lesson taught to the American people and the world is, the conspicuous fallibility of what is known as Medical Science, or scientific medical practice, to-day.

In view of this fallibility, thus conclusively demonstrated, how unseemly and presumptuous appear the strenuous and wide-spread efforts of the diplomated practitioners, in almost every State in the Union, to procure legislation in favor of their guild, and prohibitory of all who are pronounced "unscientific!" This lesson should have the effect not only to make them more modest in their claims, but also to arouse the people to resist those exclusive claims in an effectual manner.

And in this connection, it is somewhat amusing to note the approach to poetic justice which appears in the case. The President's physicians were menaced with the danger of prosecution under the law of New Jersey which makes it an indictable offense for any one to practice medicine, in that State without first filing a copy of his diploma with a county clerk! This the imported doctors had failed to do. Now this law was enacted only last year, and, as is well known, was framed mainly in the interest of so-styled "scientific" practitioners, as against healing mediums, clairvoyants, and the like, who are everywhere encroaching on the business of the "regulars." Thus, these distinguished M.D.'s would have been "hoist by their own petard," or that of their guild, had the Jersey authorities impartially enforced their laws.

But another important lesson of this case is, the need it shows of some more penetrating and trusty means of medical diagnosis, than existing "science" provides. Are such means available? We answer, unhesitatingly, they are. The abundant facts of clairvoyance, sympathetic perception, etc., show that a power exists in the human constitution which, when properly developed and trained, may perceive what the external senses are unable to discover. Besides and distinct from this is the power of spirit diagnosis, through mediums, often exercised to great advantage.

It may be true that in the present crude and imperfect understanding and use of these powers mistakes sometimes occur; but this fact cannot be urged with very good grace by partisans of the old system, in view of such a tremendous mistake as now astonishes the whole country.

Concerning Professor Phelps's recent article on the Calvanistic theory of preaching, the Boston *Daily Advertiser*, an able and conservative journal, says:—

Prof. Phelps asks, with confidence, where are signs that the Calvinistic faith is not meeting the new conditions of life; but he has only to visit the New England churches on Sunday morning, and talk freely with the men and women under forty years of age in every country village, to find his answer. Church-going has rapidly diminished in all the New England towns during the last twenty-five years; and the children of the disciples of Calvin are, to a large degree, the disciples of Huxley and Spencer, or the free thinkers of the future. The religious atmosphere has changed; and the Calvinistic pulpit, great and noble as has been its work, is not the pulpit which meets the new problems of religious thought. So strongly is this felt that the post-graduate course already arranged at Andover is evidently intended to train the Congregational clergy to meet the new thought with new weapons, and in the work-day life as well as in the New England pulpit the constant effort seems to be to escape from the severer teachings of other days. It has been the glory of Dr. Park's long service at Andover that he has broken the way as best he could for changes which were inevitable. The changes are due to a new social atmosphere, a new direction of thought, a new spiritual philosophy, a new way of approaching religious truth. They reflect no discredit upon the Calvinistic preaching. That was good for its time, and is not to be dishonored; but it was not formulated for the requirements of the present epoch in the religious world. Each generation needs a fresh statement of the old truth, which is the same yesterday, to-day and to-morrow. The changes in the social and intellectual life of the community have developed new religious sympathies, new necessities in thought, new motives to action, and all along the line of denominations the strong and earnest preachers are, attempting, as best they can, to meet the spiritual needs of the people by a new presentation of truths which are fundamental in every system of Christian belief. The great thing waiting to be done, if it is not actually being done, is to integrate the Christian faith anew, which is to bring people to feel that the old truth is still able to serve them in new conditions of living.

"A Plea for the Revival of Spiritualism."

Under this head Mrs. Emma Hardinge-Britten writes to the English spiritual journals, announcing her intent to give public lectures in that country. She speaks of watching the state of things since her return to London and continues as follows:

From every side I heard of the many "disgraces" that "evil doers had put upon the cause," and how many of the "best people," who had formerly graced its ranks had withdrawn from all public connection with it.

During my residence here, I have been a silent, but not uninterested, observer of this policy and its results.

As may be expected, Spiritualism has indeed sunk to a very low ebb, but still it is by no means defeated by its tame friends. Here, in the North of England, I find any number of those earnest souls who have even more to lose than the wealthy and influential, giving their all to maintain the truth they believe in, but, of course, working against the stream for want of that support which has been withdrawn from them. After earnest questioning on the part of my spirit friends, which I considered to be "the best people," those who had deserted the cause for fear of being tarnished by the ill name put upon it, or those who still risked everything to stand by it, and I have had to come to the conclusion that the "best people" are those who bravely do their duty in despite of obstacles, rather than those who retreat behind them; and so I have at last yielded to the desire of my spirit friends to do what lays in my power to show the world that Spiritualism is one thing and Spiritualists are another; also, that no individual or community can, in their own good or bad actions, represent a world-wide cause like Spiritualism. I am quite aware that if those who possess wealth and influence would come forward to lift up their cause, instead of boasting that they had done so much in shrinking from it, they would replace it on the pinnacle of popularity which it occupied when I came to England twelve years ago. But each one knows his own duty best, and if those who will not uphold the cause they believe in for fear of the scandal that has been brought upon it, can reconcile their conduct and their responsibility hereafter, it is their affair, not mine; meantime, I believe that anything I can do for the cause of Spiritualism is now more imperatively demanded than ever.

I know, beyond a doubt, that the great success of the movement in America is due to the zeal and activity of its public propagandism. Private investigation of phenomena goes hand in hand there with public expositions of its facts and philosophy; neither ever did, or ever can, act alone, but combined, they are irresistible.

The drawing-room Spiritualists of Europe, who ignore the rostrum and the newspaper, may satisfy themselves here, but may find hereafter that they have been commissioned to distribute the bread of life to others as freely as they have received it, and failed to do so. Let me add, that those who attempt to salve over their consciences by urging that the world has the Bible (revised), the churches, and tens of thousands of Christian pastors ready to minister to it, had better read the columns of the daily papers; see the enormous fruits of ever-increasing crime that their much vaunted systems of eighteen centuries religious growth is producing, and if they are not satisfied that the people are pining and perishing for want of true practical religion, I am; and finding that religion, in the facts of immortality and personal responsibility, demonstrated by Spiritualism, I mean to dispense it as far as I can, and that even if the great ones of earth won't put forth a hand to help me.

A Brace of Ghost Stories from Scotland.

Mr. George Sinclair, professor of Moral Philosophy in the University of Glasgow, and afterward Minister of Eastwood in Renfrewshire, by the publication, in 1685, of his work, "Satan's Invisible World Discovered," did much to add to the terrors of Mary King's Close, by his account of apparitions seen therein and recorded "by witnesses of undoubted veracity"—a work long hawked about the streets by the itinerant sellers of gingerbread. The last, or northern, portion of the close, with its massive vaulted lower stories, was an open ruin in 1845; the south or upper, had fallen into ruin after a fire in 1750, and was in that condition when a portion of the site was required for the west side of the Royal Exchange, three years after. It would appear from the professor's narrative that Mr. Thomas Coltheart, a respectable law agent, whose legal business had begun to flourish, took a better style of house in Mary King's Close. Their maid-servant was, of course, duly warned by obliging neighbors that the house was haunted, and in terror she gave up the situation and fled, leaving Mr. and Mrs. Coltheart to face whatever they may see, alone. Accordingly it came to pass that, when the lady had seated herself by the bedside of her gentleman, who being slightly indisposed on the Sunday afternoon had laid down to rest, while she read the scriptures, chancing to look up, she saw to her intense dismay a human head, apparently that of an old man, with a gray floating beard, suspended in mid-air, at a little distance, and gazing intently at her with elfish eyes. She swooned at this terrible sight, and remained insensible until the neighbors returned from church. Her husband strove to reason her out of her credulity and the evening passed without further trouble; but they had not been long in bed when he himself espied the same phantom head by the firelight, floating in mid-air, and eyeing him with ghostly eyes. He lighted a candle and betook him to prayer, but with little effect, for in about an hour the bodiless phantom was joined by that of a child, also suspended in mid-air, and this was followed by an arm, naked from the elbow, which, in defiance of all Coltheart's prayers and pious interjections, seemed bent on shaking hands with him and his wife! In the most solemn way the luckless lawyer conjured these phantoms to intrust him with the story of any wrongs they wished righted; but all to no purpose. The old tenants evidently regarded the new as intruders, and others came to their aid, for the naked arm was joined by a spectral dog, which curled itself up and went to sleep; and then came a cat, and many other creatures, but of grotesque and monstrous forms, till the whole room swarmed with them, so that the honest couple were compelled to kneel on their bed, there being no standing room on the floor, till suddenly with a deep and awful groan, as of a strong man dying in agony, the whole vanished, and Mr. and Mrs. Coltheart found themselves alone.

In those days of superstition, Mr. Coltheart—if we are to believe Prof. Sinclair—must have been a man of more than ordinary courage, for he continued to reside in this terrible house till the day of his death, without further molestation; but when that day came, it would seem not to have been unaccompanied by the supernatural. At the moment he expired, a gentleman whose friend and law agent he was, while asleep in bed beside his wife, at Tranent, ten miles distant, was roused by the nurse, who had been terrified "by something like a cloud moving about the room." Starting up with the first instinct of a Scot, in those days, he seized his sword to defend himself, when the "something" gradually assumed the form and face of a man, who looked at him pale and ghastly, and in whom he recognized his friend Thomas Coltheart. "Are you dead, and if so what is your errand?" he demanded, despite his fears, on which the apparition shook its head twice and melted away. Proceeding at once to Edinburgh, the ghost-seer went direct to the house of his friend in Mary King's Close, and found the wife of the former in tears for the recent death of her husband.—*Old and New Edinburgh.*

Thos. J. Wilborn writes: I am a new subscriber to the JOURNAL, and I must say I think it the best paper I have ever read. I heartily wish every family in the land would read it, and study the glorious truths therein set forth. What a grand change for happiness of the human race would soon be manifested! The books you sent me are splendid! I don't see now how I managed to grope through the dark as well as I did. The teaching of the spiritual philosophy enters the soul of man like a sunbeam lighting the dark corners.

An Extraordinary Medium.

To the Editor of the Religio-Philosophical Journal:

In the days when our lamented Bro. Jones edited the RELIGIO-PHILOSOPHICAL JOURNAL I was frequently contributing to its columns, but since his death, I believe I have never written an article for it. Many of your readers are acquainted with me through the columns of the Seymour *Times*, under the signature of Rev. Theologicus, D. D. My object in writing this, is to call the attention of your numerous readers to a comparatively little known, but very remarkable medium, C. E. Winans, of this place, who has just entered into an alliance with Dr. Alexis J. Fishback, well and favorably known as one of our best lecturers. They have just started on a lecturing tour through Illinois, Iowa, Nebraska, Missouri and Kansas. Any communications to them directed to this office, will be promptly forwarded.

The history of C. E. Winans' development is peculiar and not devoid of interest. In the winter of '71 and '72, A. W. Dowins, a Presbyterian, Luther Paine and Wm. Marsh, Universalists, and myself, then a red-hot shouting Methodist, formed a private circle, with sittings twice a week, for the purpose of investigating through our own mediumistic powers (of which we are not entirely deficient), the truth or falsity of the spiritual phenomena. The result of that investigation, and how it knocked our orthodoxy "higher than a kite," was years ago laid before your readers. In the spring of '73, our attention was called, as by accident, to the physical phenomena surrounding the family of Mrs. Rachel Winans, more especially of the younger son, then aged twenty-one or two. This was C. E. Winans of our narrative. He was then a member of the M. E. Church. By hard and earnest pleading, I induced him—or rather seduced him, to enter our circle; but in less than ten days, we all wished we hadn't. I for one would have given hundreds—yes, thousands of dollars, to have had him off our hands. He was "an elephant!" Not that he was not a medium. The trouble was he was too much of a one; he was more than we bargained for! Upon entering our circle he was almostly instantly entranced, and for two years, I don't think he was in his normal condition one-fourth of his time. It left him helpless as a babe upon our hands; and we had him and his mother to support. I had the hardest of it, as there was an influence about me that suited his development. He froze to me and I could by no means shake him off. Much of this time he lay in a dead or rigid trance. In dark circles, while we all had hold of him, the invisible powers would take him away from us and entirely out of the circle room when all ingress and egress was securely locked and guarded. His controls would take him day after day during the summer and autumn of '73 to the river bottoms, and throw him upon an overhanging bank, in a deep trance, and keep him there nearly all day. On one occasion I went to hunt for him, agreeing to meet him at the river in the evening. I found his coat, vest and hat on a stump, but Winans was no where to be seen. I feared he was drowned; but casting my eyes upward I discovered him lying full length on a large limb of a huge black walnut, fully fifty feet from the ground, in a dead trance. How he got there I could never divine. It was fully forty feet to the first limb. Imagine my surprise, when he rose to a sitting posture, put his hands on the huge rough trunk, and slid slowly to the ground, apparently only touching the tree, save with the palms of the hands, and his toes. After two years of this kind of development, he opened out into one of the most remarkable clairvoyant, clairaudient and test mediums, that I have ever met, and his powers have steadily increased ever since. I have had sittings with Slade, Foster and Mansfield. Winans has all their phases, and if I am not mistaken will soon distance them all. Brother Spiritualists, if you want a good lecturer and a reliable medium, give Bros. Fishback and Winans a call.

E. K. HOSFORD.

Edinburg, Ind.

The Morning.

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal:

I have been silent for a long time, but on reading Bro. C. Stearn's splendid article on "Christian Spiritualism," I want to say, Amen!

I must acknowledge that I have lost in a great measure the interest I formerly felt in the advancement of Spiritualism, because I have found it essentially anti-Christian. There is more soul, more good, more truth in the sermon of a Thomas, a Chapin or a Swing, than there is in the cold combativeness of a Coleman, the iconoclastic blows of an Ingersoll, or the dreamy visions of a Davis.

There is something in the warm magnetic glow; the tender child-like simplicity; the majestic power; the perfection of manhood, as represented in the character of Christ, which is most beautiful and grand. I often ask myself (and it is a question which all Spiritualists would do well to consider), can it be possible that this divine messenger has given us a false and delusive statement in relation to his mission to man in the future? If not, then he will come a visible teacher, and will reign "until he has put all things under him when he will give up his kingdom that God may be all in all."

I believe that the crude Spiritualism of the past, is but the forerunner of this majestic event, and that all those who are engaged in belittling the character and teachings of this purest of men, are the "anti-Christs" of whom we have been forewarned. They are inspired by a malignant anti-Christian spirit and are enraged at even the name of Jesus, but they know not why. The atmosphere is impregnated with this spirit, and it impinges upon every brain which is open to receive it.

But through this mist of darkness, there are gleams of light. We are living upon the very borders of the new age. Already the Eastern sky, even to the very zenith, is furrowed with crimson and scarlet, prophesying of the coming morning. Were it not for the strength I gain from ancient Spiritualism, and the prophecies relating to this age, and the coming millennium, I should soon lose all faith in immortality, or even the continuity of soul, because among all the varied phenomena which I have witnessed during the last thirty years, there is absolutely nothing which I can settle down upon as incontrovertible evidence establishing man's identity after death; and if Spiritualists will be honest with themselves I believe that nine-tenths of them will make the same confession. Slate writing is a fact; clairvoyance is a fact; moving of objects is a fact; but these facts do not prove the identity of a human soul; but when I study the character and teachings of this divine teacher of old, this messenger of God "who spake as never man spake;" when I read the prophetic pictures of the present age which are being so vividly fulfilled; when I drink in the essence of his pure teachings and the promise of the angel that as he went so shall he return, then I say, in my utmost soul, verily it is a truth, we shall live!

Columbus, Ohio, Sept. 11, 1881.

The *Valley Chronicle*, of St. Charles, Ill., says: "The clergymen of Geneva, Ill., seem to disagree regarding the efficacy of prayer. Rev. Barrett takes the ground that it would seem like dictating to God what he must do, while Rev. McGuffin says prayer is all right, and believes that in the case of the President he would have been restored but that Dr. Bliss defeated the Lord's will. That is what we should call solid argument, but how does the God in whom the reverend gentleman believes appear in such a connection? There was never such a universal prayer test known in the history of the world as during President Garfield's lingering illness, and yet the importunities of all the inhabitants of what we call the civilized world availed nothing. The laws of nature will inevitably run their course. Cause and effect are beyond the reach of prayer.

A. M. Hoff writes: Continue my subscription to the JOURNAL as I cannot afford to do without it.

M. S. Williams writes: I consider it (the JOURNAL) the best paper published on the subject of Spiritualism, and as long as you keep the straightforward course you have pursued, you will be sustained.

Death is not the cruel monster that we deem him. He is one of God's brightest angels sent from heaven to bring home some loved one of earth. So bright are his robes that their glare would blind us were they not covered with a sable mantle.—*Universalist Herald.*

A Communication to the Spiritualists of Kansas.

To the Editor of the Religio-Philosophical Journal:

We wish to say to the Spiritualists of Kansas, that at the third Annual Meeting of the Liberals held at Ottawa, beginning on the 26th and ending on the 29th of August, 1881, Hon. Alfred Taylor, President, and Mrs. Anna Diggs, Secretary, they "Resolved, That this Association be hereafter known as the Kansas Liberal Union," as all may see by the reports. This was done, so as to allow each branch of the great Liberal family to work under its own distinct banner through the year, and to secure a more perfect representation, both in numbers and speakers, at the next annual meeting, and thus render the labor of the whole more effective and harmonious. To effect this as perfectly as possible, each of the branches either appointed or elected one of its number as a representative, to act for it during the ensuing year. I was chosen as the representative of the Spiritualists, and as such requested them to meet by themselves, which they did, and they resolved themselves into a temporary State Spiritual Organization or Association, with Dr. Arnold in the chair. A committee was then appointed on permanent organization, charter, constitution and by-laws, to report the next morning, to which time the meeting adjourned.

The next morning the association met pursuant to adjournment. The committee made its report, which was adopted. J. T. Haughey, of Paola, was elected President; E. A. Carpenter, of Salem Hall, Secretary, and John H. Harrison, of Salem Hall, Treasurer. On account of insurmountable difficulties, Bro. Carpenter finds it impossible to give his personal attention to his secretaryship, and therefore has made me his deputy; and as the representative of the Spiritualists of Kansas, I desire the officers of all spiritual organizations now in this State to write to me as soon as possible, giving me all the facts pertaining to each organization, whether of the nature of a State, district or neighborhood organization, and to send me a copy of charter, constitution, by-laws, etc., so that we may know, if such exist, whether they can be bettered or not.

I also further desire all Spiritualists who feel an interest in this matter, to write to me and make their wants and wishes known, for it is our intention to make a platform large enough for all true Spiritualists to stand upon.

We shall, as soon as possible, obtain a charter, and prepare a constitution and by-laws, and have them printed for distribution to all who wish copies of the same. But it will take money to do this and pay for stationery, postage, etc., and for this money the officers can only look to the Spiritualists of the State, for whom they are working. Therefore we hereby appeal to them, and ask them to promptly write and remit such amounts as they may think the cause deserves and their circumstances will permit, and urge all others they come in contact with to do the same and direct to me. We would further request each person writing, to inclose at least ten cents, with which to pay for the stationery, postage, etc., necessary in replying. A correct account will be kept of all moneys received and expended, and any surplus will be turned over to our successors in office.

Again: we would ask the friends to write without delay, because there is much to be done during the coming year to get ready to accomplish what is thought to be for the best interests of ourselves and the world at large. We intend to secure a position wherein we will be able to protect all against the frauds of Christians and others; but we propose to begin by protecting all, as far as possible, from the frauds that sail under our blessed banner.

Our Legislature meets one year from this fall and winter, when it is more than likely that "the regular physicians" of the State, will seek to have their medical law amended so as to prevent any one from having the benefit of the showers of life, health and strength that fall to the weak, sick and suffering from the glorious field of angelic light and life, through the hands of our healers, and thus compel one and all to employ them and take their medicines and pay their charges for the same, regardless of results. While we make no war on the science of medicine, and offer no objection to all the good it may or can do, yet we are determined to protect ourselves and others as far as possible, from the greed and oppressive tyranny that those would exercise over us, who sail under its banner, without its philanthropic spirit, brains, mentality or meritorious acquirements.

We intend to perfect and complete the good work begun at Ottawa, by obtaining a charter, and thus organizing under the laws of the State, with the right to ordain ministers, sue and be sued, acquire property, erect school houses, halls, etc., and establish schools, and do what we find necessary, as other societies or churches do, and thus stand before the law on an equality with them, having the same exemption from taxation that all church property now enjoys, though at the same time, we shall in the future as in the past, earnestly labor for the repeal of all such exemption laws, as well as all others that effect a combination of church and State, either directly or indirectly.

As Kansas is the banner State in the field of political liberty, we intend to make it the banner State in the field of spiritual, religious and mental freedom; in fact, we saw that within one week after our organization at Ottawa, the fire that good old Bro. Samuel Watson kindled, and some of which he took away with him to our beautiful sister State of Minnesota, took effect on our friends at their State meeting at Minneapolis and caused them to follow our example by establishing a State organization, and to its members we send greeting, wishing them God speed in all that is right, good and great.

We think it is time that Spiritualists should see to it that they are not to be lied about, slandered and insulted by their opponents on account of their faith, by being objected to as witnesses with varying results, and their belief used to their disadvantage in and before courts and juries as a means of defeating the ends of common justice when it would otherwise be in their favor.

There are but two ways to prevent these things, one of which is open to those possessed of craven cowardice, and that is to act the hypocrite by joining some church for the pay of all kinds it gives; the other is open and honest co-operation, organization and declaration of principles, and then "standing to and abiding by" the same, upon the commonly recognized principle that "they only are entitled to respect, who sufficiently respect themselves, to protect themselves when assailed by anything that would cause injustice on them or theirs."

We respectfully request all spiritual and liberal papers to copy this article, so that as many as possible may be informed of our doings, and be thereby enabled to assist us with their means and counsel. We also solicit suggestions from the friends of Spiritualism and organization, no matter in what quarter of the globe they reside, for we want all the help we can get from willing hands or minds. We shall answer such, either privately or through the papers as may seem most appropriate and economical of time and money.

Write name, post office, county and State plainly, so that answers can be returned when necessary, or the names published as the nature of the case may demand.

G. C. CASTLEMAN.

Olathe, Kansas.

Report of Spiritual Meeting.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of Georgetown, Madison Co., N. Y., held their Annual Meeting in Brown's Hall, September 24th and 25th. The meeting was called to order by Bro. Timothy Brown. Officers chosen: S. P. Hoag, President; E. D. Cook, Vice-President, and Mrs. R. A. Hall, Secretary. Bro. Chapel made interesting remarks. A. A. Wheelock spoke in a very stirring manner of "The Knowledge of Faith." The evening session opened by singing, "The Sweet Bye and By." Lecture by A. A. Wheelock, "What is Truth, and where do you find it?" Sunday forenoon was wholly taken up in conference; theme: Responsibility. At 2 P. M. A. A. Wheelock gave a memorial address: "Garfield as he was, and Garfield as he is."

The evening session opened by singing, "Nearer my God to Thee." A short address on "Individual Identity," closed a very pleasant meeting. A kind and harmonious feeling was manifested throughout.

MRS. R. A. HALL, Secretary.

Stockbridge, N. Y.

Schroon Lake (N. Y) Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The second annual camp meeting of Schroon Lake was formally opened Sept. 4th, and closed Oct. 2nd. G. B. Lyne, Mrs. Morse, Mrs. Abbie Burnham, Nellie J. T. Brigham and your correspondent, were the speakers. Oct 2nd was the closing day and both addresses were given by the writer. Meetings were held during the week, but not largely attended, because of the busy season with the farmers, but Sundays there were large audiences. The meeting was a success, for which Mr. C. F. Taylor, the chief mover, deserves great credit. Lake View Point, at which place the camp meeting is held, is a beautiful spot, owned and operated by Mr. Taylor as a summer resort. There is a good hotel and several neat cottages on the ground.

MEDIUMS.

Mrs. J. Reed Warren, Mr. Rothermel, and Dr. Slade (world renowned), were on the ground, working for the spread of spiritual truth. Dr. Slade's mediumship contributed much to the success of the meetings. Many skeptics, in and out of the church, were forced to admit the genuineness of the manifestations occurring in his presence. The "compass test" was given. The needle would move or stop at our request, without even our hands on the table.

Charles Sullivan's character-entertainments were interesting. Mrs. Mary F. Lovering, of East Boston, presided at the organ throughout the meetings. She has good medial powers. She has several choice pieces of music, both instrumental and vocal, which she claims were given by her spirit guides. She is a member of the Congregational church, and in her way is doing a good work.

ELECTION OF OFFICERS.

The following officers were chosen for the ensuing year: President, Dr. Henry Slade, of New York City; Vice Presidents, R. C. Vandenburg, Balston Spa., Drs. Mills and Rich of Saratoga, and Dr. Ross of Troy; Secretary, S. H. Bevins, of Chestertown; Treasurer, Capt. J. D. Cheeney, of Schroon Lake; Gen. Sup't, C. F. Taylor, Lake View Point. Several committees were also appointed. Next season the camp meeting will begin Sept. 1st, and continue twenty days. Several new cottages will be built this fall. There was a Methodist revival meeting started near by, but it could make but little headway. Several local ministers attended the Sunday meetings and some of them got their theology somewhat shaken and one declared he would no longer preach Methodism. And thus the good work goes on. Time alone can tell the good that has been done during this meeting. Next season we hope to see a larger gathering than ever at this beautiful place.

G. H. GEER.

Notes and Extracts.

Science is very "naturally" clearing up long-vexed questions.

The natural disposition of childhood is suitable for a spiritual foundation being laid.

While the orthodox Christians are revising the Word of God, why do they not revise their own theology?—*Elder F. W. Evans.*

The mental influences of a circle reach even to the world of spirits, and according as they are directed so are the influences that gather round them.

Where the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness.—*H. W. Longfellow.*

We know that we are on the dawn of that day of which enraptured prophets sung, for which martyrs prayed, and for which myriads of eager eyes watch.

Some one has said, "The hand that rocks the cradle rules the world;" a saying containing a great amount of truth. A mother's influence upon the mind of her child is too great to be measured.

The child has a plastic mind, unbent towards any form of thought, ready to be brought under subjection to that system which lies the nearest; hence, childhood and youth are the periods in which the true formation of character takes place.

Swedenborg declared more than a hundred years ago that man lives in two worlds at one and the same time, in the material world as to his material body, in the Spirit-world as to his spiritual body; and a pioneer of an unpopular cause 1800 years ago declared that man has a spiritual body as well as a natural body.

Success can never be attained in the development of spiritual life until the real workers in our cause pay more attention to the formation of the minds of the children. The mind of a child needs to be cultivated into spiritual methods of thought, that the terrible difficulties which arise in liberating the mind from error and prejudice may be obviated.

The Old would have us silent and abashed before God; it would have us slander ourselves in our prayers to him, pleading for mercy for the faults that were his, not ours, being defects in his creations, but the New would have us stand boldly in the holy of holies, confronting God face to face, and asking him questions demanding answers. Man owes no debt to God, he owes the debt to himself.—*H. T.*

A church is never reformed from within. Savonarola tried after a reform, and was put to death. Luther tried, and had to dissent. Our Presbyterian forefathers tried, and were forced into dissent. The Wesleyans tried, and were forced into dissent. An established church never can reform itself. The reform must come: first by the more enlightened persons quitting, and then by their action on men's minds from without.—*Samuel Sharpe.*

The prevalence of certain legends in the sacred books of almost every form of religion points to an original Bible from which they have been derived. This is the old Ayran Bible, which enshrined the revelation of God to that early age when those who now cover the face of Europe dwelt with the races that have peopled India and Persia in the little Iranian tableland by the mighty Himalayas.

So far from science being irreligious, as many think, it is the neglect of science that is irreligious,—it is the refusal to study the surrounding creation that is irreligious....Devotion to science is a tacit worship, a tacit recognition of worth in the things studied, and by implication in their cause. It is not a mere lip-homage, but a homage expressed in actions; not a mere professed respect, but a respect proved by the sacrifice of time, thought and labor.—*Herbert Spencer.*

All the laws of the universe have had existence from the beginning, yet how recently is it that electricity has been discovered! And do we yet know what this power implies? Did the earth ever do other than go round the sun? Yet how long is it since man found this out? And are the spiritual truths of man's nature more easily discovered than the physical phenomena which surround him? Why should there not be development in those as well as in those?—*Lessing.*

I believe that the life after death may ever tend to become more and more perfect, if the tendency before death was upwards, God-wards, by becoming more and more unselfish and sympathetic. I believe that the life after death may tend to become more and more imperfect, if the tendency before death was downwards, devil-wards, by becoming more and more selfish and antipathetic,—but *not for ever*, because I cannot but believe in the final triumph of good over evil. I believe, indeed, that the life after death is a direct continuation with the life before death, that it preserves the same upward or downward inclination which it had before death.—*Dr. C. B. Radcliffe.*

Man has of course a spiritual memory, but it is only by the permission of our guardians who protect the way of knowledge of our spiritual life, that the spiritual memory is sometimes let down into the natural. This provision is necessary, lest the recollection of our spiritual life, coming down into the natural degree of our existence, should interfere with our free agency, and that we should profane the knowledge of that life, or that it should make us dissatisfied with our state and condition here; and for many other reasons which will be readily suggested to the spiritually illuminated mind, which sees that this world is a world of appearances, and that the other is the world of realities.—*T. Harris.*

Report of Spiritualist Meeting.

To the Editor of the Religio-Philosophical Journal:

The large grove meeting advertised to take place by the Spiritualists of Northern Indiana and Southern Michigan, on Sunday, Oct. 2nd, at Island Park, near South Bend, Ind., was postponed on account of the continuous rain during the day. Hon. J. H. Burnham, of East Saginaw, Michigan, denominated by the orthodox as the "great infidel orator" and a peer of Ingersoll, and Mrs. Pearsall, were among the eminent speakers, secured for the occasion. Mrs. Olie Child Denslow, who sings beautifully under the control of the late lamented P. P. Bliss, had promised to be present, and direct, in part, the musical programme. Capt. Condon's line of steamers were secured to leave the Wayne Street dock, South Bend, every twenty minutes during the day. On Monday evening following, the Spiritualists held a meeting at Price's theatre, and Hon. J. H. Burnham delivered one of his most popular lectures, entitled: "What shall we do with our thoughts;" Mrs. Denslow rendered some of her finest songs, purely original, and appropriate for the subjects treated upon. If the weather should finally prove favorable, there will be still another effort made for the meeting at Island Park to take place soon.

The park is a fine resort, and nature could not have prepared a more befitting place of retreat, where the beautiful winding St. Joe river coils its ample folds about, and where the inhabitants of both the inner and outward spheres may meet, commingle and receive an interchange of thought, so necessary for the unfoldment of mankind.

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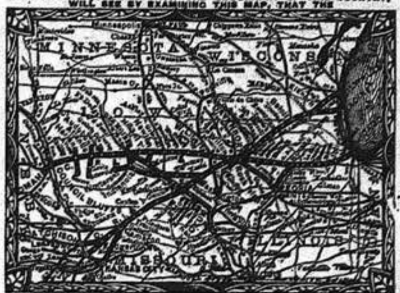

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ing lack of refinement in a church full of mutilated spectacles, and stare around, one by one to gaze with curiosity upon the decaying attenuated form, so unlike what it was in life, to note the position of the body, the richness or poverty of the drapery and the habiliments, the decoration of the casket, etc., and then the rude gossip and criticism upon the same afterward! How remorselessly the living sacrifice the dead in this matter! Is that the way our friends, our sister, our child, would wish to be remembered? Shocking, unholy, inhuman, meaningless? Would they not prefer to have their image only in our memory as a being of life, health, activity, without this intervening grotesqueness thrown across it? The dying expect this posthumous humiliation which the centuries have so long sanctioned; the dying are usually submissive; but in the name of human refinement and sympathy, let us put at discount this most vulgar custom. The curiosity which leads a crowd to witness the execution of a bull-fight is, to my judgment, more justifiable. That an audience at a public funeral should have a desire to see the deceased once again as when living and in health, is natural and justifiable. Such curiosity is not vulgar, and could be readily gratified by placing on the table beside the hearse, one or more pictures of the deceased taken in life and health. There are few individuals who have not some such representation of themselves. Let the audience, then, see the representation of life, and then their memories will be those of life. This is simple justice to the dead.

I have conscientiously put this principle in practice under the greatest test. When my sister passed away, I never looked upon her after death had begun to lay possession. When my only boy was taken from me almost without warning, I never looked upon him after death was pronounced certain. Hence I only think of them as full of health and beauty; not dead, but living.

The meaningless display and expenditure at funerals, which we would discourage, is largely strengthened by this custom of looking at the dead. The unrelated public are curious to observe the indications of expenditure in the dress of the dead and the adornments of the casket. The bereaved know this, and they do not like to be thought parsimonious by the public in this matter of all others. It would seem like a wrong to the dead. And so the bereaved, who may enjoy but small store of worldly possession, often exert themselves for weeks and even months to meet the expenditures of this occasion, which are doubtless largely increased by the vulgar custom of making a public spectacle of the dead.

Some years since, before I arrived at the firmness to make myself conspicuous by remaining in my seat while others looked at the dead, I remember looking at the body of a young man who was a husband and a father, and who had been brought with some display from a distant town to the place of his boyhood for burial. I observed that the hands were disposed in a manner to display a very handsome and valuable ring upon one of the fingers. I inspected afterward that this ring would have been an appropriate memento and keepsake for his infant boy, and regretted that it should have been buried. Expressing the same to an acquaintance, I learned that the ring had been withdrawn from the fingers before the coffin lid was finally closed up, thus showing that it had been put upon the hand of the dead, simply to be looked at by the curious crowd. Could anything be more horridly vulgar?

Again is it not unmerciful and inhuman to continue a custom which necessitates the genial mourner to vulgarize a sacred sorrow, by displaying it before a promiscuous audience? How revolting to type refinement! The genuine mourner must either call up all the resolution possible to repress grief, thus taxing the nervous force to an alarming degree, or must give way in the presence of the multitude. This is what the unrefined desire, or they will be disappointed, a desire sufficiently to be a scene of anguish. The ungenuine mourner knows this, knows what will satisfy a barbaric curiosity, and generally succeeds in getting up more of a scene than the deeply afflicted, for not being pre-occupied with the deep and overwhelming agony of conscious loss and bereavement, such persons can give their whole energies to a series of demonstrations which will satisfy the public expectation. I witnessed an extreme illustration of this at a funeral in Southern Illinois, of one of the native population of those ignorant districts. The funeral was out of doors. The deceased was a wife, and the husband was expected to be the chief mourner, and to prove it also, which he did so far as demonstration would prove it. A sort of programme seemed to be understood. When the coffin was taken out, the husband, two other men also stepped forward, ready to seize and support him, for paroxysms were evidently likely to occur. After the husband would give a brief look at the body, then abandon himself to contortions, the two men holding on to him meanwhile. When the contortions would begin to lessen, they would lead him up to the body again, when similar demonstrations would follow. When this had been repeated three or four times, the husband seemed to judge that his part in the performance might appropriately come to a termination; so he straightened up, wiped his eyes and said, solemnly: "The Lord gives and the Lord takes away, and I mean to stand it as well as I can." He was so pre-occupied with his own part in the expected farce, he employed his own common vernacular at the end of the sentence, probably thinking it was all scripture.

A fitting and beautiful substitute for the public funeral, which accompanies custom involves so much that is distasteful, not to say revolting, is what we may term a memorial service for the dead. This may be public or private, at the church or at the dwelling of the deceased. It can be before or after the burial. We think it more fitting that it should be after the burial. This memorial service does not necessitate the presence of priest or clergy to conduct it. It is a meeting where the friends, acquaintances and neighbors of the deceased, express their word of true feeling and sympathy and bear testimony of the virtues and worth of the dead, be that virtue small or great. It is only the good that belongs to an individual's character, that we care to remember when they have past away. And none know this good, or can so well portray it, as the acquaintances of the deceased. This simple testimony of friend and neighbor, is of more comfort to the real mourner than the most eloquent sermon. Such is of course made up of such vague generalities that it will fit a thousand funerals as well as one. I have attended four or five of these memorial services, and I remember in some of them, and in all, of these their superiority over the ordinary funeral has been felt and noted. The deeper satisfaction and the healthier impression given, is unquestionable. Let no one then, whose tastes incline to this service, hesitate to adopt it because it seems an innovation upon custom; the innovation has already been made, and we only need to strengthen and re-inforce it, to change it in time from the exception to the rule. Mark now how much would be accomplished, simply by the substitution of the memorial service for the ordinary funeral, for a virtue, like a vice, leads others in its train. First of all, you get rid of inappropriate display; secondly of clerical mummery; thirdly of making a public spectacle of the sacred dead; fourth the torture of the mourner's final farewell with the dead, if it is genuine, and an odious farce if it is ungenuine. All this we are relieved from; and in its place we have a true tender sympathetic review of the life and character of the deceased, willingly and spontaneously given. There is sincerity and refinement in all this, and we turn back to the duties of home and life, with increased respect for all humanity.

Another custom connected with the loss of our loved ones and which with many is becoming a matter of question, is the adoption of the mourning costume. There is nothing, perhaps, in the adoption of this costume which interferes with refinement or sentiment, but the manner in which it is now worn frequently by ladies, the long black veil covering the face and flowing to the feet, it is pronounced by some medical critics to be unhygienic, excluding fresh air and sunshine, and if long worn, impairs the health; but if worn but a short time and then discarded, it seems like an unnecessary tax upon the public, that mourning and regret for the lost have ceased and new pleasures have obliterated their memory. We think, from the above reasoning, many years ago, that, on the death of a son, my mother refused to adopt mourning or permit the rest of us to do so. We were the first family in the State of New Hampshire, so far as I know, who rejected mourning on the basis of this principle. That was nearly forty years ago, twenty-one years after, on the occasion of my sister's death, we introduced the public memorial service in place of the public funeral, interring the body in the morning unrisen, in presence only of a few friends, and holding the memorial service at the church in the afternoon.

It is argued, and undoubtedly, that mourning approbrium increases and deepens in the mind of childhood and youth, the gloomy and unfavorable impressions naturally associated with the solemn mystery of death. It seems, therefore, a duty which we owe to the living, to abrogate a custom which in the least enhances the gloom of that necessity which none can escape. Here again we find that in rejecting this custom on the simple basis of duty and refined sentiment, we lessen expenditures and banish some absurdities and anxieties. Such is the marvellous unity and accord of things, that we can not take one step in the right direction without second right step being the normal consequence.

From all I have said you will perceive that it is in eminent good taste, something which high-minded people should demands, that certain modifications and substitutions should be made in our burial services, in order that they may keep abreast with improvement in all other departments of human duty, and make reasonable our hope that we are passing as a people out of darkness into light. Let us ponder upon these facts and practice according to our convictions.

DEAN BUCHANAN'S WHIRLWIND.

The Doctor Sentenced to the County Prison for One Year.

With his ten months' imprisonment in the Eastern Penitentiary just completed Dr. John Buchanan was yesterday morning sentenced to the County Prison for one year by Judge Allison. In November, 1880, the Dean pleaded guilty to having been concerned in the issuance of bogus diplomas, but sentence was necessarily suspended until the expiration of his term of ten months for attempting to defraud the Federal Government of his fees in the charges against him of sending diplomas through the mails.

When Buchanan came into Court yesterday his counsel, Frederick Carroll Brewster, Jr., asked the Judge in imposing sentence to take into consideration the fact that Buchanan has been in prison a long time, and that he intends to leave Pennsylvania, never to return, after the expiration of his sentence.

In passing sentence Judge Allison, after citing the act of May 19, 1871, which treats of the Doctor's offence, said: "The power of the Court to sentence an offender under this act is discretionary. Perhaps what many persons would regard as an inadequate punishment for an offence which involves consequences most serious and far-reaching in character, such as the charges against him of sending diplomas through the mails. When Buchanan came into Court yesterday he announced, Frederick Carroll Brewster, Jr., asked the Judge in imposing sentence to take into consideration the fact that Buchanan has been in prison a long time, and that he intends to leave Pennsylvania, never to return, after the expiration of his sentence.

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