Ernth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Spplause: She only Boks a Hearing.

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CONTENTS. FIRST PAGE. - Spiritualism at the English Koiscopal Church

VOL. XXXI. {JOHN C. BUNDY, EDITOR AND }

SECOND PAGE. - Rock.River Conference Trial of Rev. W. H. Thomas for Heresy-He is Condemned, and Rev. Dr. Parkhurst charged with Lying, Acquitted. Spiritualism a Legally Recognized Religion. A Consecrated Life. Abstract of Lecture Delivered before the Harmonial Association of N. Y., by Andrew Jackson Davis, Sept. 26th,

THIED PAGE.—Woman and the Household. Spiritualism in New York. Books Received. Magazines for November just Received. Magazines for October Continued. New Music Received. Miscellaneous Advertisements.

FOURTH PAGE.- Notice to Subscribers. To Truth-Seeking Friends. Rey. H. W. Thomas Expelled from the Method-ist Church—Expulsion is Promotion. Dr. J. G. Holland. English Episcopal Church Congress and Spiritualism. Demise of Charles B. Burrell. The Notorious Anna Eva Fay in San Francisco—Dean Clark in Poor Company. Mrs. Maria M. King. C. H. Foster-Inter-Ocean Mis. statements. A Room Illuminated and Spirit Forms Seen. Jesse Shepard. A Worthy Effort. Attention! Speakers, Mediums, Healers. Laborers in the Spiritualistic Vineyard and Other Items of Interest.

FIFTH PAGE.-Items. Miscellaneous Advertisements. Spe cial Notices.

SIXTH PAGE.-Darkened, Dr. W. T. Harris, an Earnest Teacher and a Student of Hegel's Philosophy. Conclusive Proof of Spirit Identity and Presence, A Scance with Mr. J. A. Caffrey. Maggie Mitchell's Dream. Chinese. Garneld's Heavenly Escort.—Delaware People Sec the Late President Surrounded by Soldiers in the Sky. The Medical Gag Law of Colorado. Great Lives Still Possible. The Keely Motor.—Firing a Gun and Running an Engine with a Gill of Water. An Inquiry. The Sorrows of Genius. Stay in Your Place and Work Up-Good Advice. How the Apoetics Died. Notes and Ex-

SEVERTH PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous

Highta Page.—Spiritualism at the English Episcopal Church. -Continued. Answers to Prayer. Mircellaneous Adver-

Spiritualism at the English Episcopal Church Congress.

We extract from the report, in Light, of Tuesday evening. October 4th, at Newcastleon-Tyne, on "The Duty of the Church in respect to the Prevalence of Spiritualism." The Lord Bishop of Durham occupied the chair, and there was a large attendance. It is significant that the subject should be discussed by such an ecclesiastical body in what Light calls "a very fair, temperate. and courteous manner, for the most part." In due time our churches must take it up. We have only to work on. The discussion was opened with a paper by the Rev. R. Thornton, D. D., Vicar of St. John's, Not

REV. DR. THORNTON.

At the mere name of Spiritualism some will at once cry out, "Frivolous!" others "Imposture!" and others "Sorcery and deviltry!" Let me protest in the outset against all hasty, sweeping condemnations. No doubt in approaching the substantial. doubt in approaching the subject we find, (to use the words of Mr. Page Hopps, a friend of Spiritualists, though not one of them) that "the way has been defiled by fraud and blocked up by folly." Gross absurdity and gross deceit have been exposed in the doings of pretended Spiritualists. But we must not rush to the conclusion that all Spiritualism is pure deception, any more than we must involve all statesmen and all ecclesiastics in universal censure, because there have been political and religious charlatans. And as to the charge of diabolical agency, I do most earnestly deprecate the antiquated plan of attributing all new phenomena which we cannot explain to the author of all evil. Far be it from me to deny that such agency is possible; on the contrary, I believe that Satan may enable men to possess themselves of unlawful knowledge and unlawful powers. But Galileo, and the ridicule with which we now speak of his persecutors, may teach us not to so mix up science and religion as to come to an a priori theological decision upon matters of simple fact. As rational men-and even more as Churchmen, who trust in the presence with us of a guide to our reason-when the matters we deal with approach crenter the province of Faithwe are bound to accept facts, though we may decline the inferences which others draw from them; to watch, to investigate, and so to come gradually to our own conclusions. For aught we know, these puzzling phenomena may be a new problem set by Almighty God, to be solved by the rules and with the aids which he has already given to his faithful children; a trial of the reasonableness of their faith.

The doctrine of those who are said to pro-fess Spiritualism is, if I do not misrepresent it, something of this kind: "God is a Spirit and the visible universe is an expression to man of his infinite life. Man is a spiritual being; each individual spirit is part of a great Over-soul, or Anima Mundi. The spirit is enthralled in a body during this life; when released it at once enters upon the possession of higher powers and more extended knowledge; and its condition is one of regularly progressive advancement. Disembodied spirits are able to hold converse with those in the body; not with all immediately, but through the instrumentality of privileged or specially gifted persons called mediums, who are on occasion influenced, or as they term it, conrolled, by the spirits. Spirits can also ap-

ply force to physical objects, perform certain actions, such as writing and producing sounds; they can sometimes show themselves in materialized forms, some of the material being borrowed from the medium. A new era is now dawning on us. The old religions, Christianity included, have played their part and must pass away in face of clearer light. By intercourse with the Spirit-world man will advance as he never has advanced before, in knowledge, purity

and brotherly love."

I may fairly, I think, speak of this teaching as opposed to the system of the church. It sympathizes deeply with what we hold to be error; it ranges itself on the side of Arius, and Photinus, and Macedonius, and Nestorius. "Every heretic," says a Spirit-ualist writer, "of the church of all religions has been a pioneer in spiritual discernment."
"Priest-craft, hypocrisy and cant," their lecturers tell us, are characteristics of all existing Christian communities. "The church," says another writer, "is such a partial thing so enterconistic in spirit to partial thing, so antagonistic in spirit to the higher worlds, so literal, so dogmatic, that he who feeds there is kept down from the lofty tone necessary for spirit commun-

the lofty tone necessary for spirit communion." Nor is the church the only object of censure. Mr. Spurgeon's intellect is "dwarfed and cramped," "he dogmatizes and plays the Pope in his own way." Like all free thinkers, the Spiritualist is intensely dogmatic in his antidogmatism.

In dealing with opposing systems we must carefully observe two rules. The first is an inspired one: "Prove all things, hold fast that which is good." Find out, and make the most of, all you can approve and agree with in the teaching of those who differ from you; a basis of agreement at least makes real points of difference clear, and may lead to a mutual understanding with the happiest effect. The second rule with the happiest effect. The second rule is: Bear in mind that every opposing sect, or school of teaching, points to some weakness or shortcoming on the part of the church; thus Presbyterianism is (or was) a reaction against Prelacy as distinguished. from Catholic Episcopacy; and the Ranters warn us not too sternly to repress the impulse so many feel to express by outward acts their inward religious emotions.

Now there is much of the Spiritualists' teaching with which the church can most

1. It is a system of belief, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold, as true, propositions which are incapable of mathematical proof. They are at least Theists if no more; certainly not Atheistic.

2. It is in its very nature antagonistic to all Sadduceeism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an' eternai sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first, and then a cause, in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence.

It inculcates the duties of purity, charity and justice, setting forth as well the loving fatherhood of God as the brotherhood of men, to be continued, with personal recognition, in the future life.

4. It declares that there can be, and is, communion between spirit and spirit, and so, by implication, acknowledges the pos-sibility, at least, of intercourse between man and the Supreme Spirit; in other words, of revelation, inspiration and grace. From the statement of these points of agreement I pass on to those on which I think Spiritualism warns the church that her trumpet sometimes gives but an un-

certain sound. 1. We habitually remind those whom we teach that "they have an immortal soul." We too seldom convert the phrase, and tell them that they are really spirits, and have a body which contains an immortal part, to be prepared for immortality. We make them look on the body as the true being, them look on the body as the true being, the soul as a sort of appendage to it; an error against which Socrates could caution his disciples ("Phædo," pp. 115, s. 64). No doubt, bodily existence is (in appearance) more of a reality to us in this life than spiritual being, and thus, if I may venture on the allusion nine out of ten people when on the allusion, nine out of ten people, when they hear the words Real Presence, underthey hear the words Real Presence, understand bodily presence; they have not grasped the truth that to the spiritual only can the epithet "real" be justly applied even here below. Minds thus disciplined are easily led away to believe that the soul is only a certain phase of the bodily organism; and is dissolved with its dissolution. Those who have learnt with Socrates that the soul -or, more properly speaking, spirit—is the essence of the man, could never suppose that the existence of the reality depended upon the existence of its instrument. We should have taught, more carefully than we have done, not that men are bodies and have souls, but that they are souls and have bodies; which bodies, changed from the glory of the terrestrial to the glory of the celestial, will be theirs to do God's work hereafter.

2. Again, we are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express our belief in the Communion of Saints; for if we hint that one

who prayed for his beloved on earth may not forget them when, his earthly frame dissolved, he is removed nearer to the presence of the Lord, popular religion confuses such intercession with the figments of the Mediation and Invocation of Saints. Once again the bodily life, and not that of the spirit, is made the true life.

3. Further, there is a wide spread reluctance, even in the church, to accept the superhuman as such. I do not say this is universal, far from it, but it is very general. There are some, for instance, who abhor all spiritual exposition of Scripture. The four rivers of Paradise (to use a Rab binical illustration) have no meaning for them; they may accept two, but the other two, "searching" and "mystery," they can-not away with. Others do not like to hear of the work of the Eternal Spirit in his church, or of things done in God's wisdom otherwise than earthly wisdom would direct or conjecture. They acknowledge indeed some Divine guidance, but shrink from spiritual influence or spiritual illumination, the ministry of angels, or the snares of the

Here perhaps some will say to me, "You seem half a Spiritualist yourself." Well, I am just as much a Spiritualist as St. Paul was, when he wrote "I knew a man in Christ, whether in the body or out of the body, I cannot tell, God knoweth-such an one caught up to the third heaven." little as when he bade his children glorify God in the body as well as in the spirit, because both were God's, and exulted that he bore in the body the marks of the Lord Jesus; just as much as St. John, when he bade his beloved "try the spirits," and said of himself that he was "in the spirit on the Lord's day." Just as little as when he de-clared that "the Word was made flesh and dweit among us, full of grace and truth.' There is a true Spiritualism and there is a false Spiritualism, just as there is a true astronomy and a false astronomy, the false,

"Girds the sphere With centric and eccentric scribbled o'er,

Cycle and epicycle orb in orb-" the true, that reduces all planetary movements under one simple mechanical law. I proceed now to our great points of dif ference, to what it is that we cannot approve in Spiritualists' teaching. They claim to hold intercourse with the spirits of the departed. Now I am far from denying the possibility of such intercourse; on the contrary, I believe that in God's Providence is sometimes does take place. But I fail to see that the phenomena which they allege as proofs of spiritual agency and converse are by any means convincing. Strange knockings, we are told, are heard, which on demand are made to represent the letters of the alphabet—frame mysterious words: musical instruments sail about the room and utter unearthly melodies; sentences are written by unseen hands; shadow, forms are descried in the darkness; ligh touches are felt; indeed, one spirit has per mitted herself to be kissed. The spirits give their names; one of the most active calls himself John King; and we read and hear of "Ernest," "Pocha," "Irresistible, and others. One is reminded of the "Hop dance" and "Smolkin," which Shakespeare borrowed from Archbishop Harsnet's "Dec laration of Egregious Popish Impostures, and of Matthew Hopkins' Vulgar Pyewac ket and Peck-in-the crown. Now suppos ing for a moment that these are real spirit ual beings, one would see a great danger in the practice of conferring with them. How can we know their character? It is curi ous that they are considered to shrink from daylight in general. "Your light hurts us." they are represented as saying, though we read "God saw the light that it was good."

One Spiritualist (Mr. Brittain) declares that in thirty-five years he has never met with a spirit who has told him a wilful falsehood, but it is confessed that there is a danger of becoming associated with low spirits. Indeed we are told that on some occasions stones have been thrown by spirits, so there would appear to be roughs or Fenians among the Shades. But we need not, I think, be under any apprehension. There is no sufficient evidence that spirits are at work at all. The so-called spirit revelations seem to be limited by the intel ligence and imagination of the medium. Just so with the beautiful dreams of the great Spiritualist, Swedenborg (and I mention his name with profound respect, though I esteem him a visionary); it is almost amusing to remark that, when he wander ed under angelic guidance through the stel lar universe, he was not taken to view Uranus, Neptune or Vulcan. The failure to visit the latter may be accounted for by what I consider extremely probable, name ly, that there is no such planet; but I fear that the others were left out, simply be cause he did not know of them. The spirits gave him no new information on physical astronomy; and no spiritual scances have as yet, as far as I can ascertain, made any addition to our stock of useful knowledge. Whence, then, all the strange phenomena? for, deduct what you will for delusion and deluded imagination, it is proved by the evidence of men of unimpeachable veracity and sound sense, non-Spiritualists as well as Spiritualists, that strange things are witnessed at the seances. I suggest that all are manifestations of a simple human force, which we may call as we observe provide which we may call as we choose, psychic, biological, odylic, ectenic, whose conditions are as yet unknown (as those of chemistry were a century ago), but may, before many years, be as well known as those of heat,

electricity, magnetism and light, with which it is no doubt correlated; and may be perhaps represented as Biot proposed to represent the conditions of life, by an equation, This force was distinctly displayed in a series of experiments conducted a few years ago with the aid of the celebrated medium, Mr. Home.

A managany plank was made to rest with one end fixed on a solid table, the other end being attached to a spring balance with selfregistering index. No ordinary pressure on the end supported by the table affected the balance is the least; but a touch from Mr. Home showed an effect at the other end represented by from 341b to 50lb. The effect was produced when his hands were firmly held, so as to prevent his exerting any muscular pressure, and even when they were inserted in a vessel of water placed on the end of the plank above the table. Mr. Home asserted that he could not always produce the effect, and that when he did he was conscious of a force passing out from him, and at the end of an experiment he always exhibited considerable lassitude The force which could in such a way influence a balance is certainly competent, with the aid of imagination, to produce any or all of the phenomena witnessed or believed to be witnessed by attendants at the seances and I repeat what I have said before, that we are by no means compelled to infer the presence of spiritual agency.

But farther, we cannot accept that de-grading view of the body which seems to be an element in the highest Spiritualist teaching. It is represented, not as an instrument for the acquisition of knowledge and as being, no less than the spirit, the work of God, and consecrated to his service, but as a foul obstructive. Vegetarianism, and of cour e teetotalism, are essential to everyone who would reach the higher knowledge; his very residence must be a place where no blood is or has been shed. We find ourselves at once in the presence of the Gnostics, Bardesanes and Tatian; and remember with horror how short and easy was the step from their stern asceticism to

pocrates and the ophites But still worse, we find in Spiritualists' teaching a terrible degradation not of our human body only, but of the great Master of bodies, souls and spirits. And here it is that I call it specially antagonistic to the church. Jesus in their system is but an adept, an early Jacob Böhme, who gained his adeptship by an ascetic diet, for "there is no evidence that he partook of any animal food except the flesh of the Paschal Lamb." Or he is a psychic, a remarkable medium, gifted with an exceptional amount of spirit-force, and a peculiar power of communicating with and controlling spirits. Or he is an Essene, a leader of a Buddhist sect, of high rank indeed, but inferior to the great Gautama who preceded him. His life is nothing more to us than a grand example of purity and charity, his death only a noble piece of self-sacrifice. With such views, it is hardly necessary to say that the personality of evil is almost contemptuously denied—the Scriptures displaced from the post of honor due to the written Word of God. What, then, is the duty of the church in respect of the prevalence of this Spiritualism, so beautiful in part, in part so terrible, as it were an angel face with a

serpent train in its rear? First let us guard carefully against rash argumentative assertions, and obstinate ignoring of facts, lest haply we deny, through imperfect knowledge, something that is after all, a law in God's creation. Let us simply show that phenomena which we cannot now fully explain need not neces sarily be referred to the agency of spirits good, bad or indifferent, but may well be manifestations of some hitherto unsuspect ed human force. Then let us try the spirits (or the teachers) by the revealed rule: Every spirit that confesseth not Jesus Christ come in the flesh is not of God. Where the mystery of the Incarnation is explained away or denied, we can have no doubt about the judgment we are to pass. Let us tell of the true dignity and true ministry of the bodies of the regenerate members of Christ, and of the spiritual body, whose seed is in the natural body, to be quickened in his time. Let us thank fully acknowledge the truths of Spiritualist teaching, as weapons which we too are glad to wield against Positivism, and Secularism, and all the anti-Christian-isms of this age of godless thought. Let us lay to heart the hints given as to our own shortcomings. But let us all the while remember that our Gospel is a final revelation till the Lord come, and boldly reply to those who would supplement or supersede it, "Though an angel from heaven preach unto us any other Gospel than that which has been

preached unto us, let him be accursed." W. R. BROWNE.

Mr. Browne having spoken at length on Secularism (the subject of an earlier paper) said that, passing to the more special subject of Spiritualism, his minutes on that subject would allow him to give only a series of facts, and to draw from them conclusions, and from these conclusions to point out what, as it appeared to him, was the duty of the church with respect to Spiritualism. The facts were these. Some years ago several men of the very highest culture agreed together to investigate the phenomena called Spiritualism. The name of one of them he was at liberty to men-tion—a name that stood as high as any amongst the scientific men of England, or, indeed, of Europe—Lord Rayleigh. For a period of some two or three years these

scientists spent a considerable part of their time in attending séances, in holding séances at their own houses, and in doing everything in their power to get at the bottom of, and to make up their minds on the cause of, such phenomena. The remarkable fea-ture which he wished to place before their notice was that at the end of the time they were unable to come to any final conclusion on the subject, or to make up their minds as to whether the claims of Spiritualism were true or false. From that fact he was compelled to draw the conclusion that they must not pooh pooh Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending to it. If these men, with all their experience and all their skill, could not settle the matter, there must be something in it. That was the first con-clusion. The next conclusion was that the belief in the reality of these phenomena was not a mere hallucination, a delusion, which was a theory that certain medical men had very strongly put forward. He knew no one less subject to hallucinations than the distinguished man of science whose name he had mentioned, or some of his friends. It was absurd to suppose that over the period of two or three years they should be subject to hallucinations at the moments during which they were investigating this subject, and at no other time. Thirdly, they must adopt the view that the cause of these phenomena was a very diffi-cult scientific problem, and that it must be solved by scientific methods; that, firstly, solved by scientific methods; that, firstly, there must be either a supernatural cause, as the advocates of Spiritualism said; or, secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of reading thoughts; or, thirdly, that Spiritualism was a mere extension of the aucient and well known science of conjuring. Look. and well known science of conjuring. Looking at the subject from the point of view of these conclusions, what should be the duty of the church? It appeared to him, in the first place, that the investigation of the phenomena was beyond their province. In the second place, while that subject subjudice, they must be careful to treat it as an open one. (Hear.) Thirdly, they must be careful not to imply that these phenomena were incredible because they were super-natural. The church was founded on the belief of supernatural events having occurred at least 2,000 years ago. Therefore it would not do for them to say in the next breath that these things were impossible because they were supernatural. As a previous speaker had said, he did not believe in attributing the phenomena to a Satanic agency. It was most deplorable that the church should say with a sneer that every new light and every new discovery should be set down to the high priests and emissaries of the devil. It might be that there was an enormous amount of imposture, and a vast quantity of trickery in these manifestations. Therefore, those who felt that they believed in them were sure of finding themselves in very questionable company, and mixing up with questionable folk. On the other hand, they were almost sure of not finding out what the truth of the matter was, because experience showed that the discovery of the trick required an amount of patience. skill and knowledge which very few persons were likely to possess. Those were the points which he wished to put before the meeting as to the attitude which the church should have towards Spiritualism; and he would only further say that whatever Spiritualism was, at least it was not materialism, and that it was materialism which at the present day was the great danger that the church had to face. (Hear, hear.) Thus it was that materialists like Bradlaugh were inimical to Spiritualism, because to prove that Spiritualism was true would be to put a final extinguisher upon all their doctrines. Therefore he thought the church might fairly hold herself in suspense in the matter, ready to welcome what truth there might be in the phenomena, assured they could not do harm; but at the same time recognizing the great amount of imposture that accompanied them, and the very considerable likelihood that that which was not in itself corrupt might turn out some-

thing conducive to that character. REV. CANON WILBERFORCE.

The Rev. Canon Wilberforce said: In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin and development of those peculiar phenomena which would be more correctly described as "Psychism," but which are generally known as "Spiritualism." It may be briefly stated that the signs and wonders of modern Spiritualism, which are now undoubtedly exercising a potent influence upon the religious beliefs of thousands, originated in the village of Hydesville. State of New York, in the year 1848; and amongst the men of science and learning who investigated the subject in America, in order to refute its pretensions, may be mentioned the names of Dr. Hare, Professor of Chem-istry in the University of Pennsylvania, and the Hon. J. W. Edmonds, Judge of the Supreme Court of Appeal in the State of New York. The former became convinced of the spiritual nature of the manifestations, and published the results of his investigations under the title of "Experimental Investigations of the Spirit Mani-festations, demonstrating the existence of Spirits and their communion with Mortals:" and the Judge, with some members of his

Continued on Eighth Page.

Dr. Thomas was tried and convicted of here. sy in the Chicago Association, and appealed to the Rock River Conference, of which that Association is a part.

At Sycamore, Ill., Oct. 4th, the Conference met and the trial began by the choosing a select committee of lifteen Methodist clergymen as a jury. No witnesses were called on either side, the testimony taken at the Chicago trial being the basis of proof. Drs. Parkhurst and Hatfield were appointed to prosecute, and Drs. Bennett and Miller to defend Dr. Thomas. The illness of Dr. Bennett put the burthen of defense on Dr. Miller.

Dr. Parkhurst, on being asked if he had any memorandum of certain words of heresy he heard uttered by Dr. Thomas a year or more ago, said he did make a memorandum but had lost it. He moved that all documents or published statements of Dr. Thomas, other than those introduced by the prosecution, be ruled out, which would give the prosecutors full sway in giving their idea of his opinions, by such extracts as they chose to select. His motion was over-ruled. During its discussion Dr. Thomas spoke, in part, as follows:

"I would say, on this subject, that nearly all the quotations introduced by the prosecution are taken from but one source, and that is my farewell sermon in Centenary church. In that sermon I reviewed the results of my pastorate there, recapitulated financial and other affairs, referred to our itineracy by which we were all changing, and I also referred to the sorrow that had hung over us all for two years. I recapitulated then, simply as a dicest, the doctrines that I had been preaching along in the past, where I had taken up these subjects and discussed them as exhaustively as I could in the limit of a sermon, taking them separately. You will remember also that two years before this last sermon at Centenary was preached this conference passed a resolution in substance stating that after careful consideration they were constrained to believe that much of my teaching was not only contrary to the doctrines of Methodism, but detrimental to the evangelical religion. Now I have here, in a volume of sermons preached (the controversial sermons particularly) during that time-I have here the three sermons preached in my first year at Centenary; one on Doubt and Dogmatism, one on Doubt and Methodism,' and on 'Doubt and the Liberal Churches. These are the three, I suppose, to which the council referred, but you will see they were careful not to make any quotation from either of these sermons, having determined, evidently, as is now shown, to shut the mouth of evidence.

If you want to know my mind fully as I have expressed it—and I have expressed it without mental reservation—then let us bring extracts at least from these other discourses. I do not know what the exact legal ruling might be but as I think was ruled very fairly by Dr. Willing in the court below, or the investigation, the heresy charged is of a serial character. At least I have been charged with it for two years, and since then The Advocate has been adding to it, and it runs back fifteen years. Then our Advocate and others have charged me with mental jugglery, with sophistry, with unfairness, with trying to conceal my opinion. Now, if you want to get at my real belief, the only way to do it, as I claim, is by looking at them as they extend over some time, and as these subjects are more carefully discussed."

[His clerical accusers only wanted a garbled view of his opinions.

Long examinations and arguments on both sides, as to atonement, Bible inspiration and eternal punishment were made. On Monday Mr. Hatfield made the closing speech, and, as The Alliance says, "denounced Dr. Thomas as the apostle of a bastard religion and a glorious hell, and as a man who indirectly taught that suicide is the shortest road to bliss."

On Tuesday the jury gave their verdict that Dr. Thomas was guilty as regards the atonement and future punishment and is expelled from the Methodist church. He appealed to the Judicial Conference, which meets in De-

Early in the trial Dr. Thomas preferred charges against Dr. Parkhurst for lying and defamation of character, this clerical prosecutor having charged Dr. Thomas with beer drinking in salcons, with card-playing, theatre going, and giving a newspaper puff of actors to get a free seat in the theatre.

Dr. Thomas further charged Parkhurst with lying in that he had denied these statements after making them. Affidavits were given in proof of these grave charges, of which the following may serve as a sample:

"State of Illinois, Cook County, 88: Edward B. Plumb, of Chicago, Ill., being duly sworn, says: That in the early part of Septem. ber, 1881, at the hotel at Lake Bluff, Ill., he heard the Rev. M. M. Parkhurst, when speaking of the Rev. H. W. Thomas, say: "I have known of Dr. Thomas going into beer saloons with some of his official members-(giving some names which I do not now remember)and drinking beer there, and 1 can prove it, I know Dr. Thomas better than any living man, for I have followed him for the last ten years, and know these things and a great many more. We have been fooling with Dr. Thomas long enough, and when I spank a child I don't give him taffy.

E B. Plumb.

Sworn to before Richard W. Clifford, nota-

Or the result The Alliance tersely says:

"They were referred to another select committee of fifteen, and although Dr. Parkhurst presented no defense, save his own acknowledgment that he had defamed the character of Dr. Thomas, a fine coat of conference whitewash was administered to his reputation and he was promptly acquitted.

This is as we prophesied. Had the reverend Parkhurst been guilty of the awful crime of heresy he would not have been found worthy to have taken free lunches with the sisters of conference from year to year, but as he was only a self-confessed liar and slanderer, he was, perhaps, justly adjudged to be a fit companion for the dear brethren of the Rock River conference."

Doubtless Dr. Thomas will be finally expelled by the judicial Conference, and said expulsion will be a benefit to him and a new revelation of the narrowness of Methodist

sectarianism, which is like sectarianism under other names-a poor affair.

The good man is well advertised and the ban of the church will bring the blessing of the people, not only of the hosts who hear him but of a larger number who read his discourses and respect his sincere truthfulness, whether fully agreeing with him, or not.

To show his views and teelings we extract from his opening discourse at the People's Church, Sunday, Oct. 16th, to a crowded audience, on "Forbidden to Work:"

"It would be the deepest ingratitude, my friends, not to acknowledge your constant sympathy and support in the long and trying conflicts through which I have passed. could not have stood alone.

The struggle has been for a larger liberty of the pulpit and a broader toleration of individnal opinions and doctrinal interpretations in the Methodist church. I could not be false to my convictions of truth, nor less than honest and open hearted when standing before the public. I believed that my views were not too broad or liberal for a church whose motto had been to 'think and let think,' and whose mission was the evangelization of the world. And when called to account for these teachings. I was unwilling to be smothered, or smoked out at the back door. I felt it was right to stand on the inside and make a fair and nonorable defense, and to plead that the church was, and should be, broad enough to at least tolerate one whose faith was so clearly within the pale of a progressive orthodoxy. And certainly the church had just as clear a right to try me for these views, and, if it be found that they were subversive of its doctrines, to expel me. 'This it has done.

I stand before you, and before the world, as one who has been expelled from the ministry and the membership of the Methodist church have not been without the ablest counsel We have made a conscientious defense. We have thus far been defeated. We have contended for a principle; we have sought to keep the church as broad and free as it was when it came from the hands of Wesley; we have sought to resist the innovators who would flood the church with additional standards and doctrinal tests which must more and more tend to limit and localize its field of work to those only who can consent to be thus bound.

A third and more painful fact to be noted is, that not for the denial of any doctrine of Christianity, but on the sole ground of a ditference in the interpretation of some of these doctrines, I have been expelled, not only from the ministry, but from the membership of the Methodist church. Had the conference expelled me from the ministry alone, there might have been the reasonable excuse that they sought to prevent my preaching under Methodist authority; but to expel me from the Christian church was little less than an outrage upon the religious rights of man. Alas, that it should be done by the followers of the catholic Wesley, and in the name of Christ. It is not to resent a real or supposed wrong or an abuse that I thus speak—for these I have learned to bear-but to protest, in the name of Christianity, against a bigotry that should not go unrebuked. The Methodist church has grown to be powerful, but it cannot afford to deal unjustly, nor to wholly disregard the growing catholicity of the age.

And this brings to note, in the fourth place, the doctrinal and disciplinary attitude of the church as declared by the action of the Rock River Conference in my expulsion. And it is simply this: it denies the right of church membership on the basis of character and ex-perience and belief in Christ, and makes, as a condition, nothing less than a full and critical assent to the articles of religion and the standard authorities. This is the only logical inference that is possible, for it is on this very ground that I have been expelled, not alone from the ministry, but from the church. And on this same ground, no one can enter the church without this full assent; and those within the church or the ministry, and having views similar to my own, can remain there only at the cost of a studied and an enforced silence as to their profoundest convictions and their deepest feelings. This is the inevitable logic in the case, for the church makes assent o the articles of religion a condition of membership, and now, in my case, it has put upon them this rigid construction.

And what are the points of doctrine on which I have been expelled from the church. The court of trial by a majority vote of 11 to 4 declared my views concerning the Bible to be sound, so that those who hold similar views -and about all the scholarship of the world agrees with me-may not for that cause be expelled; and that leaves only two points to consider. These are the atonement and future punishment. I believe in the divinity and the acrificial death of Christ, but I deny the penal theory of the atonement; or that Christ was punished for sin, or that the penalty of sin was executed upon Christ. That is all that I deny. Will the church discipline all the ministers who preach the same doctrine? Will it expel all the members who believe the same? I believe in future and proper punishment for all unrepented sin, but 1 cannot limit all of God's great mercy to this short life, and I hope that the work of salvation may somehow go on in the long future. How about the many ministers, not a few of whom I personally know, who hold similar views? How about the thousands of members who believe the same?

But let us now come to another, and more leasing observation; and that is to note in he light of these late and unpleasant events. the great progress that society has made in the last few hundred years. No longer ago than the sixteenth and seventeenth centuries a trial for heresy meant banishment or torture or death for the heretic, and the impoverishment of his family by the confiscation of his property. There are no pages of history so dark and sad as those of religious persecutions and trials and punishments because of the differences of opinion. And it is hard, but only true, to say that the clergy and the church were generally foremost and most active in those cruel and bloody scenes. And that is true, though in a less sense, of Protestants as well as Catholics. Luckey tells us that "In Sweden all who dissented from the articles of the confession of Augsburg were banished. In Protestant Switzerland numerous Anabaptists perished by drowning; Gentiles by the ax; Servetus and a convert to Judaism by the flames." And in America the colonists persecuted not only the Catholics, but the inoffensive Quakers, with great sever ity. A pope instigated the terrible massacre the Albigenses, and a pope thanked heaven for the massacre of St. Bertholomew, at which sixty thousand perished in one night.

The underlying philosophy of all those dark days was the belief teaching that an error in doctrine was a crime, and as such should be punished, even to death at the stake. We have passed away from the severity of that bloody period, but there still lingers a remnant of the feeling that there is something criminal in what the church calls heresy.

The church now can inflict no heavier penalty than expulsion. And I suppose it is true also, that we owe the blessings and protection of the civil law to those who have been called rationalists and liberalists, rather than to the clergy. It is a singular and possibly to some an unpleasant fact of history that whilst those whom we call inflidels have been the friends of liberty, the persecutors have been orthodox. And it is true now that the narrow and severely orthodox are the ones who hunt and prosecute those whom they call heterodox.

But if the Methodist church and other churches, too, are going to insist on binding men to every point in their creeds, rather than to welcome them to the life and work of religion, then there are but two other solutions that I see: the one is for all the freer thought of the outside world to remain on the outside -and that is not to solve the problem at all, but to leave it alone as it is -or else to go to the churches broad enough to receive them, or to form independent societies. And this will I think more and more be done, and done as a necessity rather than from choice. I think independent congregations will organize for worship in all our large towns and cities. And to these will gather the great thoughtful masses who wish in their minds and hearts to be free, to love no master but Christ, and who want a religious home-a place for worship and an organization for work,

Friends, this is our position to day. Hindered in my labor, and then cast out of the church of my birth, you have gathered about me in the name of Christ and liberty and humanity. Not to fight or contend with others. but with malice toward none, and charity for all,' with God as our Father, and Christ as our Savior, and the Spirit our comforter, and mankind as our brothers; with truth as our good and love as our life, and to do good our religion. do we take our place among the pilgrims of time. Breathe upon us, O Father, Son and Holy Ghost; help us east out evil and build up Thy kingdom on earth."

Spiritualism a Legally Recognized Religion.

BY D P. KAYNER, M. D.

Steadily, but surely, the steps of progress are taken. Slowly the work may appear to be moving forward, but every effort made by the organized workers of the second sphere is a long stride towards the goal of the ultimate fulfillment and realization of the grandest anticipations ever dreamed of as the result or outcome of the universal progression and fraternization of the race.

Only a few years since, to be proved to be a believer in Spiritualism was sufficient evidence to cause a person to be judged insane in a Court of Inquiry. Now from the bench of the Chicago Circuit Court, during the present year, Judge Tuley has given the following clear decision and directed it to be placed on

record as a precedent. The decision was rendered in the case of Annie Lord Chamberlain vs. the estate of Col Cushman, where, in testing a will, an attempt was made to set it aside on the ground of in-sanit, and because of "undue influence." The plea of insanity was sought to be sustained on account of the deceased having entertained a belief in Spiritualism. On this ground the learned judge was very explicit. He said: "In order to show that a belief in Spiritual-

ism is no evidence of an 'unsound mind,' lawyers of high standing in their profession, men prominent in other professions and in business life, whose integrity, intellectual ability, and placed upon the witness stand and swore that they, too, had seen spirits; had had communications from departed friends; had been successfully treated by spirit physicians, and, generally, that they believed in the same spiritual phenomena that Col. Cushman believed in. Judge Tuley said he could not dismiss these phenomena as did Vice Chancellor Gifford in the celebrated case of Lyon vs. Home, when he declared them 'mischievous nonsense.' He could only safely say that he did not understand them. Continuing, Judge Tuley said: 'From the evidence it appears—and it is as notorious outside of the evidence as any fact can well be-that men who stand high in science, judges who adorn the bench, attorneys and solicitors who stand among the foremost at the bar, clergymen, physicians. literary men of the highest ability; and in fact persons of prominence in every walk and prolession of life, honestly believe in the truth of these phenomena, and this being so it would in my opinion, be the sheerest nonsense for me to hold that a belief in these phenomena, known as Spiritualism, is per se, any evidence of an unsound mind. It may lead to unsoundness of mind, but not necessarily so. A very large percentage of the inmates of the insanc asylums are the victims of religious excitement, but not even an Ingersoll would claim that a belief in the Christian religion is any evidence of an unsound mind." The cour held that a person is not incapable of contracting because he has a delusion upon a particular object, or in regard to a particular matter He may have such delusions, and yet be, in the eye of the law, perfectly capable of mak-

ing a valid deed, contract, gift, or will. With reference to "undue influence" he said: "The doctrine of 'an undue influence' in cases of gifts, should be presumed had been extended to gifts to sooth-sayers, confidential agents next friend, medical advisers, ministers of the Gospel, etc., but no case is to be found in this country where it is extended to spiritual me-diums. It would seem that it should be for the reason that the one great absorbing thought of this life is to divine the mysteries of the life hereafter, and he or she who can unfold them to our vision, or professes to do so, is more apt to acquire an undue influence over us than can be acquired in any other relation

This principle of "undue influence" however has been extended to mediums in England and the burden of the proof was upon the medium to show that no "undue influence" had been exerted in this case. Legally, then, Spiritualists are on a par with physicians and ministers, and a belief in Spiritualism is no more an evidence of insanity than a belief in any other religious creed.

This shows that Spiritualism is "threading its way," and in one third of a century has made itself respected and established a legal standing, at least as high, as the older relig-

This decision of the learned judge has been reaffirmed by a court in Erie, Pa., the report of which, from the Erie Morning Dispatch here appended, will show the respectability to which Spiritualism has attained in spite of D. Ds., M. Ds. and "laws to regulate the practice of medicine within the state." It should be preserved for future reference and present ed as a friendly reminder to the opponents of Spiritualism, and as a practical demonstration that "the world moves," despite the efforts of bigoted theologians and unscrupulous "regu-

lars" to roll backward the ages: "Mr. Charles E. Watkins and his Secretary, D. S. Critchley, were arrested on Saturday afternoon for violating the city ordinance requiring all persons giving exhibitions to take ! His last preaching was done to a handful of

out a license from the Mayor. The parties were taken before Alderman Freeman, and a hearing was set for seven o'clock in the even. ing Messrs. Allen and Rosenzwieg were retained by the defendants, which necessitated the employment of counsel of a like calibre for the city. At the hour named the office of Alderman Freeman was thronged with people who had had dealings with Mr. Watkins. or the spirits which he claims control him. Over a score of witnesses were subpænsed by the medium among them a number of high social standing, and representing the best fam-ilies in Erie. City Solicitor Lamb and F. F. Marshal asked for a further continuance, owing to the absence of the principal witness. Dr. Cranch. Constables were sent out to find the doctor, and the trial began.

Capt. John Dodge testified that he had at tended a scance at Mr. Watkins's rooms. He had been invited by his own friends to go and take the place of one who was unable to attend. Witness then gave a very graphic detailed description or the modus operandt of the pellet feature of the séance. He had not received any satisfactory manifestation himself, and was not called upon to pay. He believed the others paid \$1 each. He was informed that such was the usual sum paid by those satisfied with the results.

The next witness for the prosecution was Mr. C. L. Hawes This witness had attended a scance, and had seen and heard things which mystified him. He had addressed a message to one, long since dead, and had been answer ed in a manner that he believed none could have answered but the person addressed.

Being cross-examined, witness said that he believed Spiritualism to be a religious belief; went to investigate for himself, feeling that if the theory was true, he ought to know more about it He knew quite a number of Erie's most respectable citizens who religious ly believe in the spiritual doctrine. Had paid \$1 at the close of séance; was not asked for it but concluded that the exponents of the theory had to live, and so he laid it down on the ta

'Did they take it up?' asked the City Solic-

'Oh, I suppose the bill shared the same fate as one would if left on a lawyer's table,' humorously remarked George A. Allen, and Mr. Lamb concurred.

At this stage of the proceedings, Mr. Allen asked the Alderman to discharge the defendants without putting them to the trouble of calling witnesses. He claimed that Spiritualism being a recognized religion, having mil lions of believers and an existence of thirty years, its teachers have an equal right with professors of other beliefs to expound its the ories without having their meetings designa ted as shows. Counsel called attention to the passage of the hat around congregations of every denomination, and asked if it was very singular that his clients should require the wherewithal to live, the same as other ex-

City Solicitor Lamb objected to the motion of defendant's counsel. He believed the prosecution had made out a case. A couple of thousand years hence Spiritualism may be the religion of the day, but his honor was called upon to give judgment according to the views of the present time, and he believed he was right in thinking all mediums to be hum-

Louis Rosenzwig, Esq., jumped to his feet and was understood to say that if Mr. Lamb had lived two thousand years ago and had been city solicitor of a certain eastern city he might have had a chance to prosecute, as a humbug, a stranger who came to expound the theories of a new religion, in which such Spiritualism as raising the dead was a feature. the people of that day believed the man to be an arrant humbug, and, acting according to their light, they took him and crucified him 'To day,' continued the counsel, 'the teachings of that man are said to inculcate all that is good and pure, and who shall say what the religion these men teach will be among men in the world's future?

The alderman entertained Mr. Allen's motion, and declaring there was no cause of action he dismissed the complaint and discharged the defendants."

A Consecrated Life.

Under this head, J. L. Jones in Unity, pays heartfelt tribute to the goodness and ability of Rev. H. L. Herbert, of Denver, long known in Geneva, Ill. and vicinity, as an eloquent and liberal Unitarian preacher and as a man of beautiful character. We give a part of this fine and truthful tribute:

1. Though an intense believer in science and scientific methods, his most forcible illustrations and striking passages were drawn from the fields of experience and human life. In him was to be discovered the promise of the effective Liberal ministry that we are waiting for. He could translate the latest conclusions of science and culture into the vernacular of every day life. "The common people

heard him gladly." 2. His was the oratory of earnestness. When in the pulpit, he seemed like some ancient prophet come again to declare the word of the Lord to the waiting people. He reminded one of the ancient Druidic bards of his people so impassioned was his love for truth and beauty, and he had the minstrel's power to enforce them. In one of his letters he says: "Success or apparent failure, honest work I must perse vere in. There is no true joy but in that." More bitter than was the trial of leaving the old faith, which meant to him not only disfellowship from a denomination but largely ostracism from his race, was the discovery of the apathy and indifference of people who held broader and more inspiriting views.

3. He was a devout soul; his radical tendencies never robbed him of his reverence. consequently he was able to say many severe things without shocking or giving offence. In a New Year's letter he says: "The greatest question of my poor heart at the beginning of this year is-how to cultivate my little self into the best possibility of usefulness. O, that our vision of the future would be full of holy hunger! and a perpetual prayer for a deeper. grander and more distinct view of life in its reality, earnestness, and best purpose!" The last work of his life was to write the article on the Home Altar, which will soon appear in the pages of Unity. He wrote it while struggling with bodily pain at his summer retreat. After writing it he passed it wearily to his daughters, saying: "It has cost me a great effort to write that, but it is unworthy so important a theme. I must try and re-write it," The MS, shows that the hand which was wont to produce copy that was a marvel of beauty, was becoming already unsteady; but the reverent spirit which was wont to characterize him through life is manifest in this article. which will be read with tender interest by his many friends when it appears.

4. But the last secret of his power I discover in his loving, helpful spirit, his self-forgetful readiness to help. He had not lost the rare old art of letter writing, and many correspondents will recognize this as one of the strongest traits in Brother Herbert's character.

Welsh people which he found at Gwillimville, near his summer retreat. There he preached to them twice, talked to the children, and when they begged for a lecture he wearily but uncomplainingly dragged his diseased body back to Denver, a distance of sixty miles, to get the MS, and when his anxious wife pleaded his inability and begged him to desist, he replied: "It is not likely I'll ever have another chance to speak to my countrymen, and I have much I want to say to them. I must make the most of my opportunity." This fairly illustrates the man.

Abstract of Lecture Delivered before the Harmonial Association of N Y., by Andrew Jackson Davis, Sept. 26th, 1881.

THE EXISTENCE OF GOD.

The first element of true religion is God; the second, Immortality. There would be no religion in the world but for the religious sentiment in man, though there would be morality. True religion is of the spirit, not of creed; es. sential not structural, not institutional. It is free from creeds, ritualism or formalism It is not obligated to any form of faith. There comes a time when a person must face his own record; glorious and beautiful when that record is right, but full of weeping and darkness when wrong. Better be right than popular; carve your career by the eternal right. A man's internal adjustment to his circumstances would make him uncertain unless he is master of himself and the situation. Mo. rality could exist without spirit, but there would be no religion. Morality is justice; it is the proper adjustment of our relations to each other. Justice is its progenitor, but Religion has God and Immortality for its fundamental principles.

MAN IS NOT CONSTITUTED TO BELIEVEANY. THING ESSENTIALLY FALSE.

but he does believe countless errors. Error is found in the sphere of relation. An eternal hell would be unavoidable could he generate anything essentially talse. No one can learn of the Spirit without entering into the Spirit: it cannot be done intellectually. You can stand off and weigh and limit and measure by an act of intellection, but it is only Spirit which understands Spirit. Logically, we can sweep both God and Immortality out of existence, but we cannot do it either philosophically or spiritually. Inspiration is the inflow. ing of whatever is designed to elevate the spirit, but it is not the source of truth any more than of error. There are Hells parallel with our existence lying beneath and below it, from which man may be inspired. TRUTH IS A REVELATION IF A MAN COM-

PREHEND IT,

if he has digested it, assimilated it, made it a part of his moral being; so a man who has a Revelation, has something that a merely inspired man knows nothing about. There are men who say they exclude God and they give him to those who indulge in fancy and romance, just as the scholars do who annihilate God and Immortality by summoning witnesses who knew nothing of either. A man may meet with one hundred and fifty failures to find a thing, but in the hundred and fiftyfirst effort he finds it.

The moment we define Spirit intellectually, we are in error. Spirit is an artist like the coral insect, which laboriously and steadily builds far down in the deep below our sight; it builds because it cannot help it; it is the Spirit defies limitation; will not be bounded; saturates the soul, as the soul saturates the body. The Spirit is not often awak. ened; whenever it is, it is through Intuition, and then nothing can ever reason it away. Even the logic of an Ingersoll then fails; he can only say it is the working of God, but he cannot tell how it works.

There is nothing so prolific as the making. of Gods by human nature. Scepticism cannot annihilate it; it is deeper than all reason; it is through it all, beyond it all. The defini-tions start with an Egyptian God, then are subsequent errors developed, but there is an essential truth in them all. The beautiful Mary had her birth in the Lotes land in Isis and her son and god, Osiris. The Jewish conception is that of an omniscient and omnipresent God, out-generaled by a serpent, which is inferior one to the Egyptian. The New Testament has another and a different God. John says, "God is love." That is a better God than the others. if only he had given us a good definition of Love. The God of Jesus was not so good; he was always troubled. Omniscience was troubled with this little musk melon of a world, only 25,000 miles in circumference with tiny insects crawling upon its surface! Then he was made wretchedly miserable by a snake. He then drowned the world; that failed to help things. And what a family he started after that!

THE GOD OF JESUS.

was, by adoption, the Old Testament conception. "My God, why hast thou deserted me?" Deserted by omnipotence and omniscience. A human being is a triple being; practically ony soul and body is used; occasionally the Spirit is awakened. Make distinctions between the growth through the Spirit, and growth itself, which is pure Spirit.

The Christian's God is a personal one; a man with sympathics and dissympathics. When prepossession is stronger than intuition, intuition will take the form of prepossession, as that of Swedenborg. Define God and he is unworthy; spell it with a small g, it deserves no other. Limit, weigh and measure a power, a power which has created and placed in space those countless orbs which move through their circles in majestic harmony with the stillness and beauty of a prayer! Swedenborg says that God is in the shape of a man. What is the shape of a man? Man is undefinable; his shape is only an expression.

NATURE IS THE EXISTENCE OF GOD. The universe is filled with ganglionic centers of registration. The only thing we comprehend about God is, that He is incomprehensible; the only thing we know is that He is the universe. God is not the highest, but the inmost; God is both Essence and Substance. God is Essence, Nature is the existence of that Essence.

Few complexions can bear the strong white morning light which exposes every speck of tan, every pimple and the slightest spotting of eczema. In Dr. Benson's Skin Cure is sure relief from the annoyance of these blemishes on the cheek of beauty.

The heart though only a handful of muscles, the whole world cannot fill, and when broken only he who made it can mend it.-P. S. Henson.

Lydia E. Pinkham's Vegetable Compound is a remarkable remedy for all those painful complaints and weaknesses so common to our best female population. Send to Mrs. Lydia E. Pinkham, 283 Western Avenue, Lynn, Mass., for pamphlets.

Woman and the Lousehold.

BY HESTER M. POOLE Metuchen, New Jersey.]

All powers of the sea and air, All interests of hill and plain, I so can sing in seasons fair That who hath fe t may feel again.

That who hath fe't may teel again.

Elated oft by such free songs,

I think with utterance free, to raise

That Hymn for which the whole world longs,

A worthy Hymn in Woman's praise.

But when I look on her and hope

To tell with joy what I admire,

My thoughts lie cramped in narrow scope,

Or in the feeble high agains.

Or, in the feeble birth expire. No skilled complexity of speech, No heart-felt phrase of ter derest fall, No likened excellence can reach Her, the most excellent of all.

The best half of creation's best, Its heart to feel, its eye to see, The crown and complex of the rest— Its aim and its epitome. Nay, might I utter my conceit, Twere after all a vulgar song,

For she's so simply, subtly sweet, My deepest rapture do s her wrong; Yet is it now my chosen task To sing her worth as Maid and Wife, And were such post to seek, I'd ask To live her Laureate all my life.

[Coventry Putmore.

In such strains a singer dwells upon all women through his love of one, who, when those words were written, had been many years his wife. We may well believe that she was worthy of his verses, which were extended to great length. For in each family as in each country, woman epitomizes the condition of society about her. Man, the positive force, molds the form of the household and directs its manner of expression. In this domain woman should be rightfully queen, as man king of the executive and external departments Each complements the other, as day and night, winter and summer, right and left. The Universal sexual principle inheres even in primal atoms, and runs up the scale through plants and animals till it blossoms in the ultimates, Man and Woman. As a Seer has written: "The sexual principles, the male and female, are revelations of the essential bi sexual constitution of Deity. Goodness is feminine; truth is masculine; the first is warm, the second cold. Love enlivens attracts, expands while intellect deadens, repels, contracts. Ev ery atom, every form of matter, every world is male: while every vital spark, every wave of life every energy is female"

Marriage, then, co-exists with matter and spirit. The lower the scale, after the human form is reached the greater the degradation with which the negative principle embodied in woman is treated. Among savages her husband is master, punishing cruelly any attempts at individuality in the creature of his lusts, the bearer of his burdens Animal propensi-ties have been retained; the man has some noble qualities, some immortal intuitions burning with silver flame in the central core of his being, but it is sadly shaded by opaque and gross elements. He has not yet learned to perceive the principles whereby the Infinite Father fills all space and glows in all life. In fact, he may be quite advanced intellectually, without a glimmer of that perception. Comparatively few have a clear recognition of the workings of the feminine principle; much less have they learned to be Wisdom for same sweet and gentle Love. And so humanity stumbles along, lopsided and crippled, attempting to compel one God-given power to do the part of two, to the confusion and unhappiness of both.

OUR KIN ACROSS THE SEA.

Eliza Buckmaster Lee, in her lite of Jean Paul Richter, gives piquant descriptions of German home life, especially of the middle class and poor people of Bavaria. She says: "The richest people live in substantial stone houses, with tiled roofs, but the poorer houses and such as the father of Richter occupied, are built of beams of wood, filled up with mortar and thatched with straw, inclosing under the same roof the stables and shelter for all kinds of domestic animals. At the entrance of these humble dwellings a small place is parted off for the implements of agriculture. On the wall hang the scythes, sickles and harnesses. A door on one side leads to the stalls for oxen and cows, and on the left to the dwelling apartment, while in the rear is the little dark kitchen. Near the entrance stands always, even in the poorest houses, a large stove, often of chins, glazed or polished, that diffuses its genial warmth over the whole house; upon the top are two iron vessels, built in, for holding warm water; benches are around the walls and a sort of a movable frame to hang garments upon, is placed on one side. The walls are kept clean and white from constant washing, and as the apartment is lighted with pine knots, there is a little funnel near the stove to carry off the smoke. The floor is also tiled. Near the window in a corner stands a large wooden table used for all purposes and surrounded with stools; shelves near the door contain the implements for cooking, and above the door is the shelf on which the Bible and hymn book are laid.

NATIONAL CLEANLINESS.

On Saturday tables, benches and utensils are rubbed with white shining sand. The bed of the house-father and mother-stands in a small adjoining room, together with a large chest, curiously carved, which descends from father to son as an heirloom. This contains the family linen, the money, the silver shirt buttons of the husband, registers of marriage and death, and other important documents." This is a picture of life in Bavaria: "The dress of the people is primitive and simple. Young women wear a silken band in the hair, and elder ones wear a three-cornered handkerchief upon the head. Their stockings reach only to the ancle and the feet are bare, and only put on when they reach the church door. The dress of the men is finer and more ornamented. Indeed, the women are almost serfs and do all the laborious out of door work of the family. The men are occupied in various ways; many of the most stalwart are in the army, others in the mines or engaged in cutting wood in the forests for smelting metals."

Another writer describes the domestic hab Hs of the German population thus:

THE CULINARY ART

forms a part of the education of the women in Germany. The well-to-do tradesman, like the mechanic, takes pride in seeing his daughters good housekeepers. To effect this object, the girl, on leaving school, which she does when about fourteen years of age, goes through the ceremony of confirmation, and then is placed by her parents with a country gentleman, or in a large family, where she remains one or two years, filling what may also be termed the post of servant, or doing the work of one. This is looked upon as an apprenticeship to domestic economy. She differs from a servant, however, in this -- she receives no wages; on the contrary, her parents often pay for the care taken of her as well as her clothing. This is the first step in her education as a housekeeper. She next passes, on the same conditions, into the kitchen of a rich private family, or into that of a hotel of good repute. Here she has the control of the expenditures of the ser-

vants employed in it, and assists personally in the cooking, but is always addressed as Miss, and is treated by the family with deference and consideration. Many daughters of rich families receive similar training, with this dif-ference, however, that they receive it in a princely mansion or a royal residence. There is a reigning Queen in Germany at the pressent time who was trained in this way. Consequently the women in Germany are perfect models of economy."

A late traveller in Lapland gives this descripton of a household in that polar country: "Having procured a guide who spoke Lappish, we rowed across the flord to the mainland and then walked up a dreary dale to the encampment. We first came upon two large circular stockades, intended as a corral or pen for the reindeer, which at the time of our visit were all away in the mountain pasture. We unceremoniously opened the door of the nearest hut and awoke the sleepers within, for it was about two o'clock in the morning A very inharmonious chorus of dogs replied to our greeting but the Lapps having succeeded after some delay in repressing them, we crawled-through a door hung at such a slant that it closed of itself-into a beehive shaped hut, perhaps fifteen feet in diameter and eight feet in height, built of birch timbers which were covered first with bark and then with turf and stones. The whole interior was begrimmed with smoke whose only means of exit was a small square opening in the centre of the roof, through which we looked up to the sky. A large heap of skins was piled up on each side and nestling comfortably in the midst of them were six or eight dogs. In the centre were the embers of a fire, and above them, a kettle was suspended from the roof by a chain. On a shelf on one side were some skins of cheese, a few fish and a bowl of cream. The food of these Mountain Lapps generally consists of the soup and venison of the reindeer and the milk and cheese of the same useful animal, but they will also eat fish and rye flour when they can obtain them. On another side were several birch boxes containing clothes and books. At first it seemed as if this was all that the hut contained, but presently we saw a head peep from out one of the piles of skins, then another and another, and then others on the opposite side. It proved eventually to be a family of six—a mother, three girls, a boy and a baby. Their birch leaf beds were covered with seal skins, their pillows were covered with sheep skins and they themselves were covered with reindeer skins.

THE DRESS OF THE WOMEN.

The old woman arose, put on her boots, filling them with hay, and then stood quite dress ed before us. She wore a warm woolen undergarment, leather trousers and a long leather tunic from which the hair was partially rubbed. On her head was a scarlet pear shaped cloth cap. The woman could not be called handsome but had a good natured smile. For a wonder she was not very inquisitive, desiring only to know my nationality and anxious to sell me something. I asked what there was to be sold, and was shown several pairs of winter boots lined with fur, trimmed with yellow cloth, and turned up at the toes. Some spoons rudely carved from reindeer horn, and several skins of the same animal were also offered me and at prices that seemed reasonable The children during my interview gazed at me with curious twinkling eyes, but the little baby, securely lashed in its leathern cradle which was lined with warm felt, slept as sound ly as any fond mother might desire. The cradle was suspended from a hook in the roof to keep the child from harm. The dogs appeared to share the beds with their owners. When on the march the Lapps live in tents; at other times they seem to prefer these turf covered huts. Another of them which I visited was only ten feet in diameter and five feet in height, but in this straitened compass there were living two families numbering, all told. eleven persons. I could only look in; there really was not sufficient room for the insertion of my body. No amount of wages will tempt the men to work. They pass the day lolling around smoking and chatting. The women and boys, however, make moccasin, horn spoons, and prepare skins, upon the occasional sale of which they manage to supply their few and simple wants.

ANOTHER HOUSEHOLD. I entered a tent made of reindeer skins spread upon birch boughs. It could not have been more than six feet in diameter and four feet in height, but within it were nine Lapps at dinner. Their ages and sexes, as ordinarily among those pigmies, one could not possibly guess. Some were sitting upon their heels after the manner of the Oriental nations, others were squatting like toads, so flexile are their legs. They were very friendly, offering me some reindeer milk, and also begging me to drink some of their liquor which was passed around in a little ladle. Seeing, however, the wry faces they made I was in no humor to accept the

latter courtesy. During the meal the dogs were

invited to partake of some milk and water from the same vessel the Lapps were using. Though their tent seemed so small, I may iust mention that still smaller ones are employ ed in Iceland. There you will find them only three feet high, five feet long, and three broad The interior of the Lapponion portable pavil-ion presented a most curious sight. Its contents were marvellously miscellaneous. Besides the nine human occupants there were crowded into it a dozen dogs, an indiscriminate pile of skins, boxes, kettles and provisions, and in the midst of all was a fire, with a small copper pot containing hot water. Several large chunks of reindeer meat were secured to the ratters, and upon a light frame of birch were about a dozen reindeer cheeses. The Lilliputians were representatives of several families and were all men-at least so they told mesave one. a woman who was their polyandrous wife. All were dressed in fur caps, woolen blouses, leather trousers and boots. The woman in addition wore silver earrings and several huge finger rings. She seemed a jolly good natured person, and upon my presenting her with some gay colored ribbons, was so overcome with joy as to press my hand several times and to slip from off one of her fingers a silver ring which she with many kindly grimaces presented to me. I willingly accepted it as a souvenir. Some tobacco which I gave the men so delighted them they said they would teach me Lappish.

Spiritualism in New York.

To the Editor of the Relizio-Philosophical Journal:

The affairs of the Spiritualists and Liberals of New York City seem to be flourishing, if we judge by the number of halls which are open to the public. Mrs. Brigham before the First Bociety of Spiritualists attracts old friends and new by her peculiar, graceful and fluent discourses upon topics which are furnished by those in the body or out. Lyman C. Howe has finished a course of excellent lectures before the Second Society, and has gone to Elmira, Warren Chase taking his place.

The conference proceeds as it has done for the last twenty years, allowing the fledgling and the veteran to air their thoughts and voices upon germane subjects. A. J. Davis dispenses food for the soul at Steck Hall evening as well as morning, to thoughtful and increasing au-

diences. On the 9th, the writer was present on both occasions. The morning lecture on "A Life worth Living," was an eloquently noble presentation of the true life, packed with sentences so profound in meaning and epigrammatic in construction that great attention on the part of the hearer was necessary. Mr. Davis's treatment of his topic is more lofty and sustained than when the writer heard him a few years since. He is particularly happy in illustration, drawing his analogies between the natural and spiritual world in such a manner that the wayfarer could not mistake the meaning. The evening lecture upon "The meaning and mystery of Sleep," was a superb piece of spiritual science.

A marked feature of these meetings is the superior music. The organ playing by Mr. James Farnsworth is worth going a long way to hear; it is a poem, elevating and inspiring. The singing by Miss Conron is as good as can be heard in the city. And Mrs. Davis's read-

ing crowns it all.

The writer in his investigations concerning the Harmonial Philosophy, finds that it can-not be examined and labelled and laid away on a shelf like a mixture compounded per formula. It requires study and an earnest desire for truth to even apprehend its first principles, and a great deal of will and self-sacrifice to reduce them to any thing like practice. Some must not expect to find it fashionable as Dr. Hall calls Henry Ward Beecher's church. Its attendants believe they have found the true philosophy; have they-reason? I wish I knew more about it; but I have learned enough to know how little I do know and feel concerning its wonderful helpfulness, its grand vistas, its promises and comforts to him who loves Wisdom. Enough to know, also, that its critics are ignorant of its basic propositions.

A. E. Newton's thoughtful face was seen at the hall. He makes a clean paper of the Two World's; as yet it is on the phenomenal basis. Mr. Newton is happy in having a wife of culture and ability to assist him, and also in

his confrere, Capt. H. H. Brown.
On the evening of the 8th, the hospitable parlors of Mr. and Mrs. Henry J. Newton were thrown open for a reception tendered to Dr. Monck of England, who stops in New York for awhile. The gentleman, of a very ardent, enthusiastic temperment and very pleasant and social whithal, was introduced by Dr. J. Buchanan, to the company. Then Dr. Monck gave an interesting sketch of his early life, de-velopment and incarceration. Among those present were Dr. Mansfield, Lyman C. Howe, Mr. and Mrs. Hale, from your city; Mr. and Mrs, Van Horn, Mrs, Brigham, Mr. and Mrs, Crowell, Mr. Van Gelder, Mrs, Cranz, and

many others whose names I did not learn The United States Medical College, with S. R. Filley as President of the Board of Trustees, and Dr. Gunn as Dean, is rapidly growing in importance. Open to both sexes, catholic in regard to new thought, and truly eclectic in spirit, is remarkable as the only medical College on the planet having a chair of Psychological Science and Magnetic Therapeutics. It deserves the patronage of all lib-

New York City, Oct. 14.

Books Received.

Buddha and Early Buddhism, by A. Lillie, and Evenings at Home in Spiritual Scances, from Trubner, London: The New Method by R. H. Holbrook, from Normal Teacher Publishers, Indianapolis; Ideality in the Physical Sciences, by Prot Pearce, from Little, Brown & Co., Boston; all to be noticed soon.

Magazines for November just Received.

The Atlantic Monthly. (Houghton Mifflin & Co., Boston.) Contents: Dr. Breen's Practice; Among Lowell Mill-Girls; When Did the Pilgrim Fathers Land at Plymouth? The Portrait of a Lady; The Romance of Modern Life; So as by Fire; The Theory of a Common Origin for all Languages; From a Mournful Village; A Florentine Family in the Fifteenth Century; The Forestry Work of the Tenth Census: Goethe's Limitations as a Man and Poet; Running-water Notes; Three New Theological Works; The Roman Poets of the Republic; Garfield; The Contributor's Club; Books of the Month.

Magazines for October Continued.

The American Short-hand Writer. (Rowe'l and Hickcox Boston, Mass.) Devoted to the instruction of phonography.

The Psychological Review, (Edward W. Al. len, London, England) Contents: Notes and Comments; Monthly Summary of Contemporary Spiritual Opinion; The Sufis; Thought-Reading: Buddhism and Western Thought; The Globe Newspaper and Spiritualism; Hindu Magic; Results of Seizing a Spirit Form.

The New Church Independent. (Weller & Son, Chicago.) Devoted to the interests of Swedenborganism.

Mayazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: Ars Longa, Vita Brevis: Our Living Artists; Nuremberg; Chippendale Furniture; 'The Wisdom of Solomon;' The Story of an Artist's Struggle; Dutch Painters and Wood-Cutters; A Roman Sculptor; "The Dealer in Antiquities;" Jersey; The Progress of Academies of Art in Great Britain; Barge Life; The Phillip Exhibition at Aberdeen; "It was a Hot Day;" Art Notes.

New Music Received.

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It is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell any body it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining; they just shine,--Moody.

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To Trnth-Seeking Friends.

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But do friends of the cause fully real ize how impossible it is for these desireable ends to be attained without the agency of an efficient, a fearless, and a properly sustained press? Do they realize the importance of enlisting able and earnest writers on the subject, and, if such cannot afford to give their time freely, then of compensating them, as far as practicable, for the work they may do? To accomplish all this, a liberal circulation is indispensable. There are few editors who can afford to give their time and thought effectually to the great cause, unless they can at the same time provide for themselves and their families enough to justify them in their devotion.

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Shall we have it? If only two or three hundred active Spiritualists, realizing the importance of a good organ, aiming at the truth, and the truth only, would try in earnest to increase our circulation, the result might be permanently cheering and invigorating. We appeal to all friends of the cause to do what they can, so that we may enter on, the fast approaching new year not feeling that we are making a larger sac- | miss his valuable ability and experience.

Keligio-Philosophical Journal rifice than we can well afford in remaining in the editorial seat, when there are fields of enterprise inviting us, which would be twenty times more remunerative.

> Rev. H. W. Thomas Expelled from the Meth odist Church-Expulsion as Promotion.

So far as our space would allow we have given sketches of the trial of this eminent preacher for heresy, and the daily journals have spread their reports over the land for the reading of millions. The trial has terminated, as we foresaw and foretold from the start, in the expulsion of the dangerous heretic from the Methodist fold. The bars are put up against his return to that narrow and barren enclosure, but the wide field of the world, rich and populous, is open before him. He graduates from the limits of a small Methodist church building to the ampler space of a great theatre, and of wide lecture halls where the people will hear him gladly. The Hatfields and the Parkhursts are powerless against him. Coteries of pious old ladies can no longer pester him as spies and informers, Men and women of larger minds and richer souls will respect his freedom, as he does theirs, and he will go on his way, we trust, rejoicing. He will remember these sectarian prosecutors with a tender pity, but will be happy in an escape from their dogmatic bigotry. To him the expulsion is a blessing-so weak is the anathema of a sect today! All this is on the supposition that the Judicial Committee to which his case is appealed, will confirm the act of the Conference which expelled him. This they must and will do, or else Methodism, as an ism, falls to pieces.

Some features of the trial call for brief comment. Doubtless it was well for Dr. Thomas to demand it, for it gives us a fresh definition of the limits and aims of Methodism, and so of other evangelical sects, for

all are alike in essence. To disbelieve "the blood of Christ" and the dogma of eternal punishment is heresy; to state such disbelief from the pulpit expels the heretic from the church—such is Methodism, the Rock River Conference being witness. No doubt every denomination has a right to state its views, and to accept as members and preachers only those who accept them: but sectarian dogmatism does more than this. It denounces all search for truth beyond its own little range. It puts creed above deed and hunts a heretic with vengeful wrath while it lets the sinner rest in peace, if he professes its faith and pays his cash to the preacher and the church. This is the tendency of a system which puts creed or book as authority over the soul. Mark its workings in this trial. How fierce in rebuke were Hatfield and Parkhurst against the heretic; how ready fteen clerical jurymen! But when brother Parkhurst was charged with slanderous falsehood, how quiet their manner, and how prompt their acquittal.

The great majority of the outside world, and a goodly number of fair-minded Methodists as well, will read and digest the evidence and come to a conclusion about like this: "These Methodists admit that Dr. Thomas is a man of pure and blameless life, but because he don't believe exactly as they think he should they expel him from their church. Dr. Parkhurst is charged before them with lying slanders, and then with the meanness of denying the falsehoods he had uttered; reputable affidavits are offered in evidence of these charges, but Parkhurst is speedily acquitted. The pure and true man is expelled for heresy, the slanderous liar is held up as a good Methodist preacher. Heaven save us from such Methodism!" Such, in substance, will be the conclusion of multitudes, and so Methodism and all sectarianism, has smitten itself by a blind stroke of a dagger aimed at a good man, but missing its mark. "Whom the gods wish to destroy they first

make mad." We see, too, how sectarianism tends to hypocrisy and insincerity. If the Methodists should hunt out and expel all of their clergy and laity who agree with Dr. Thomas, or sympathize with him, a good many pulpits and pews would be emptied; but policy and expediency rule more than principle, the minister of heretical tendencies is flattered or scourged into silence, or left untouched when his case would make trouble, the pew-holder atones for his doubts by ready money "for the Lord's service;" and so the old church is honeycombed with heresy, but its Hatfields and Parkhursts stand at the gates barking flercely at all unbelievers, and so they will stand until the walls tumble and they are crushed or

run away. What can be done to build the new and fair temple of spiritual freedom on sure foundations, so that the people can enter it in peace and safety when these old fabrics dissolve in dust? That is the question of our day.

Dr. J. G. Holland. Dr. J. G. Holland.

This well known author, editor and essayist passed away suddenly a few days since at New York, aged sixty-two years. He was born in Belchertown, Mass.; was unsuccessful as a physician, but attracted the attention of Samuel Bowles, editor of the Springfield Republican, became associate editor of that paper, wrote books of prose and poetry, which have been widely read, and was editor of Scribner's Monthly (now The Century) at the time of his decease. The managers of that able magazine will greatly

English Episcopal Church Congress and Spiritualism.

We call especial attention to the very valuable and interesting report, on our first page, of the discussion of Spiritualism at a late important Church Congress at Newcastle-on-Tyne. It is significant, as the first instance in which an influential ecclesiastical body has treated this subject in a manner or spirit at all appreciative or fair; and it is remarkable that a body so conservative as the Church of England is supposed to be, should take this initiative step. Yet they met with a large attendance, with the Lord Bishop of Durham in the chair, and devoted a session to the discussion of "The Duty of the Church in regard to the prevalence of Spiritualism." As the report we publish, and which all should carefully read, will show, they select men of weight and character to speak on the subject, and these speakers recognize, not only its importance but the truths that give power to the spiritual movement. They see in Spiritualism a power to be used against the sway of materialism, and a possible means of giving such tangible evidence of a future life as our day demands; and they give such warning as seems to them fit of its perils and errors. While their views may not fully agree with those held by many Spiritualists, we can find in them much to endorse, and a sincerity and candor in some of their utterances worthy of commendation. All agree that "the pooh! pooh! argument is too late," the day of ridicule or of ignoring has gone by, and a great fact must be met. Canon Wilberforce, one of the ablest speakers, is a son of the eminent philanthrophist Wilberforce.

"Men and brethren," clergy and laity of the Episcopal, Presbyterian, Methodist, Unitarian, Universalist and other American churches, when will you follow the example of this English Church Congress? Sooner or later you must. Meanwhile we only have to work and wait " without haste and without rest."

Demise of Charles B. Burrell.

Mr. Charles B. Burrell, for many years manager of Chickering's piano warerooms in New York city, passed to spirit life on Saturday the 15th. Mr. Burrell was our shipmate on the voyage to Madeira, London, and back to New York. He was a great sufferer throughout the entire voyage, which was undertaken in the strong expectation that it would benefit his rapidly failing health. Mr. Burrell was a man of marked character, perfect integrity and broad generous nature. He was one of the "Argonauts of '49," and in California was noted for his versatile genius, public spirit, great courage and coolness in the to expel him were the majority of the face of peril. He served with distinction during the Civil War, going into the service as quarter-master of a Massachusetts regiment, his brother, General Burrell, then and now of Boston, being colo-

> Our arisen friend was an earnest Spiritualist, and his knowledge of Spiritualism was a great comfort and support to him during his illness. Several times on shipboard he had marked manifestations of the presence of spirit friends.

> When we reached London, on July 12th, Mr. Burrell seemed to grow rapidly weaker and it became evident that it was best for him to get back to New York at the earliest moment. As our party did not feel like allowing him to return alone, the writer, though an invalid at the time, voluntered to forego his intended trip to the continent and accompany Mr. Burrel home. The pleasure this action seemed to afford him was ample compensation for the disappointment of not extending our trip. Mr. Burrell duting the entire voyage was constantly craving cool soda water and when obtainable it seemed to refresh him greatly. After bidding him good-by, as it proved forever in the flesh, we were in a couple of weeks quaffing the sparkling soda water as it bubbles up in the beautiful springs at Manitou, Colorado, and we never looked upon the spring or touched the cup to our lips that we did not recall the eager longing of our friend and wish him with us that he might imbibe his favorite water

> as prepared in Nature's own laboratory. Our friend has now gone where his feverigh, worn body troubles him no more, where by the side of ever flowing springs he can drink the waters of eternal life and mingle with the loved ones there before him; patiently waiting for the cherished wife of

his youth who will join him in good time. May his noble qualities be always remembered by his adjustintances; and may they have continu**s**t evidence of his interest in them.

The Notorious Anna Eva Fay in San Francisco-Dean Clark in Poor Company.

From San Francisco comes a flaming handbill of "Anna Eya Fay, the Goddess of Spiritualism; and the Fay-Braddon combination," with a wonderful exhibition at a Grand Opera House, to which a fee of 50c. and \$1.00 is asked, and may be paid by some who don't know any better. "Dr. Dean Clark will make a few preliminary remarks," so says the bill. If Dr. Clark, or any one else, chooses mean company they can have it, and lose the respect of decent people by their choice. We learn that Anna Eva now claims to be the wife of a Mr. Pingree, who is in a state of delightful mystification as to her former relations with Fay; or as to Braddon alias Cummings, being H. M. Fay. A precious lot!

Mrs. Maria M. King.

This gifted lady has been passing the summer with her husband at Breckenridge, Colorado. On last Saturday afternoon Mr. King called at the Journal's headquarters and said Mrs. King was waiting at the Union Depot, and they intended to take the train in an hour or two for New Jersey. Whereupon, the editor hastening to the station prevailed on Mrs. King to consent to remain over Sunday in our city, and learn something of its superior "gospel privileges." Mr. and Mrs. King were both anxious to hear the ex-Methodist preacher and talented heretic, and so made part of the large and attentive audience gathered at Hooley's Theatre to listen to the earnest words of Dr. Thomas. Our friends were greatly pleased with the speaker's deep spirituality, clearness and breadth; though differing from his views in some respects they feel as all fair-minded people do who come within sound of his voice, that he is doing a great work for free thought and doing it in the most effective way for him in view of all the circumstances.

In the afternoon we accompanied our guests to the Mediums' Meeting at the West End Opera House, where they were agreeably entertained by eloquent remarks from another ex-Methodist minister, Mr. Field, Judge Holbrook, Mrs. Maud Lord, also with descriptions and tests by Mrs. Porter and Mrs. Lord. The announcement of Mrs. King's presence was greeted with enthusiastic applause, and she was invited to address the large audience which over flowed the seating capacity of the theatre. In compliance with the invitation, Mrs. King spoke briefly upon mediumship, its trials and joys, and the necessity of thorough mental and spiritual discipline on the part of mediums. Her remarks were replete with sound logic and seemed to carry conviction to every hearer. Mr. and Mrs. King expressed themselves greatly pleased to find such a successful enterprise as the Mediums' Meeting, and greatly gratified at the deep earnestness and evident desire for higher culture and deeper insight into spiritual philosophy.

In the evening a few friends gathered at the editor's house to welcome his guests. Though the gathering was an impromtu affair the occasion seemed to be heartily enjoyed by all present. Mrs. Bromwell, Mrs. R. C. Simpson, Mrs. Clara A. Robinson, Miss Ramsdell and Mr. Pennock, all fine mediums, were under spirit influence at different times, which added much to the pleasure of the evening. On Monday evening Mr. and Mrs. King left for the East, expressing themselves much gratified with the genial character and superior intelligence of the Spiritualists of Chicago with whom they became acquainted.

C. H. Foster—Inter-Ocean Misstatements

Under the heading of "Something about the New York Clairvoyants and the impositions they practice," the Inter Ocean special correspondent "Cress" writes a gossippy letter from that city. So much as relates to Charles H. Foster we extract:

"One of its leading exponents, Charles H. Foster, who has been exposed in London, Chicago, and New York, and who managed to make enough out of his nefarious business to live in elegant style in the metropolis, has just gone insane from the effects of dissipation, and is shut up in an asylum:

This man had among his patrons a number of the wealthiest and most fashionable people of the city, and some of its shrewdest men, Vanderbilt for instance. He was gross in appearance, fat, red-nosed, and watery-eyed, in short, about as unsanctified a looking casket as the 'spirits' could choose to dwell in. Yet, delicate, refined women called him 'spirituelle,' and swallowed like the gospel his communications from the better land.

It seems a great pity he should not have been declared insane long ago, for he was clever and shrewd enough in his tricks to unsettle the minds of several much more worthy people. He had in collusion with him when he lived at the Coleman House

A YOUNG DOCTOR. and when he had fleeced a visitor he ended his revelations by urgently commending them to a spiritualistic physician of great note,' who would treat the disease that his (Foster's) enlightened gaze could dis-

Mr. Foster is profuse in his expenses, but has not "lived in an elegant style" such as would indicate large wealth. He is now in an insane asylum from a sudden stroke of fever. His "dissipation" we disapprove. but Cress's statement much exaggerates it and its effects. So far as Foster's tricks are concerned, there are many able and competent men and women, leaders in business, in professions, and in official and social life, who can testify to his wonderful powers as a spirit medium, and no exposure of any fraud, which was worth notice, has ever come to our knowledge. The "young doctor" story is apochryphal. Evidently "Cress" don't know much of what he avers and writes for sensational effect more than for truth. The charges against Mr. Foster are simply contemptible, so far as they put him in the company of shallow pretenders. The Inter-Ocean, if it would maintain its character for fairness and veracity, had best give this "special correspondent" a lecture or a ticket of leave.

As a psychometrist Mrs. Mary M.D. Sherman of Adrian, Michigan stands very high. We have known of the accuracy of her delineations and prophecies for ten years and have often and with pleasure recommended her to inquirers. Those seeking information in the line of her gifts will do well to correspond with Mrs. Sherman. We think her charge is \$2.

A Room Illuminated-Spirit Forms Seen

E. W. Stevens, the lecturer and healer, gives an account of an interesting mani. festation of spirit power, that occurred a few days ago at his residence, Rock Prairie. Wis. The inmates of the house had retired to bed as usual about ten o'clock, after holding a circle where perfect harmony existed and spirit presence was manifested. A feeling of happiness and exaltation seemed to pervade each one. Shortly after the lights were extinguished, and darkness prevailed, the room where Mr. and Mrs. Stevens were reposing, suddenly became illuminated as light as day. A cloud would seem to come, and in a moment there would be evolved therefrom a spirit form, which would gradually fade away, and then be succeeded by darkness for a moment, and then the illumination be repeated with varied manifestations.

Mr. and Mrs. Stevens say that they never before witnessed such a grand and extraordinary display of spirit power. The brilliant light being succeeded by impenetrable darkness, and then renewed again, rendered the scene very impressive, and one long to be remembered.

Jesse Shepard.

On Tuesday evening, October 18th, some seventy-five ladies and gentlemen filled the parlors of Mrs. Sarah Bromwell, 464 West Randolph street, to meet Jesse Shepard and hear his piano music and singing, which is ever a marvel and a delight. As it is Mr. Shepard's intent to leave his physical manifestations and devote himself to music, art and literature, appropriate resolutions approving his dignified method of conducting his seances and appreciating his merit as a medium, were offered by Dr. Henderson of San Francisco, when Judge Holbrook, Mrs. Maud Lord, and others, spoke; the resolutions were adopted without dissent, and the party left at the close of a very pleasant evening. Mr. Shepard is to give concerts in the city and vicinity. Mrs. Bromwell is to hold seances Wednesday and Friday even ings, for physical and mental tests.

A Worthy Effort.

In Dearborn, Michigan, near Detroit, is a quiet man well known and respected in social and business life—David Sloss. He has selected, with much care and judgment, from the well known "Letters to the New York Tribune" on Spiritualism, by Judge Edmonds, matter for a pamphlet of thirty pages, and has had one thousand copies printed in Detroit. On the cover is the word "Immortality," beneath it, "R. R. R. Read, reason and reflect," followed by fit mottoes. A good portrait of Judge Edmonds faces the title page. These copies he intends to send out gratuitously, mostly in his own county, to intelligent persons who will "read and inwardly disgest." Mr. Sloss does not know of our making this statement, but we take the liberty to make known his good effort that others may "go and do likewise" with other like works.

Attention! Speakers, Mediums, Healers,

We keep standing and publish frequently in this paper a Directory giving your name and address under the proper classified head. This Directory is published for your accommodation and that of the public, free of charge; all we ask is, that you shall promptly notify us of change in location and give us such information as will enable us to make a list which shall be of value. We are now correcting the list and desire to make it complete as possible. Please send particulars at once.

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

C. E. Watkins, the independent slate writer, starts for San Francisco the first of No. vember. All desiring his services between Buffalo and Chicago, should write him at once as to terms, at Lawton's Station, Erie county, New York. Parties residing between Chicago and San Francisco, should address him in care of the Religio-Philo-SOPHICAL JOURNAL. Mr. Watkins's mediumship is endorsed by a large number of representative people who have tested his

Mrs. Samuel Watson, of Memphis, spent several days last week in our city.

Miss Ella Dietz sailed October 13th in the City of Rome from Liverpool for New

The Great Eastern, the largest ship ever built, sold at auction in London lately for

The Mrs. Garfield fund already exceeds \$335,000. Who will now say the people of republics are ungrateful?

B. F. Underwood is booked for a lecture before the Chicago Philosophical Society on December 10th.

Mrs. Hester M. Poole will lecture for the Brooklyn Spiritual Fraternity Friday evening, October 28th. Subject: The World's Saviors.

Dr. A. L. Thorpe, of Michigan, an oldtime worker in the cause of mental freedom, "did" the sights of our town the past

At the Humane Society's meeting in New York, Mr. Henry Bergh spoke against vivisection, pigeon-shooting, buil-fighting, and vaccination.

Dr. E. W. Stevens called on us last week, looking well. His time is nearly all occupied in healing the sick. He intends to make periodical visits to Chicago for the benefit of patients residing here.

"Shall I be a Spiritualist." is the title of Prof. Henry Kiddle's new lecture before the Brooklyn Spiritual Fraternity, Friday evening, November 4th.

Augustus Day, of Detroit, well known for his efforts in circulating books and journals on Spiritualism, called for an hour on Monday last, in good health and spirits.

A. J. Fishback and the medium accompanying him, Mr. Winans, are doing finely. Mr. Fishback is to give four lectures at Bement, Ill., on the 25th, 26th, 27th; and 28th inst.

Sarah E. Somerby, M. D., formerly of New York but now located at Leadville, is doing a good work in her new home. She is an earnest woman, a fluent speaker and a successful practitioner.

Mr. George P. Nichols and his estimable wife, who by the way is an excellent medium, have just returned from the East, where thay have been residing for some

At a late meeting here of the National Farmers' Alliance ten States were represented. Its aim is the fair protection of farming interests, and, wisely managed, it is a good aim.

The City of Milwaukee-a splendid and solid side-wheel steamer built at Wynadotte, Mich., for the Goodrich Company-attracted much attention here last week. It cost \$185,000.

An unknown friend at Newcastle-on-Tyne, who sends us a great English newspaper with full reports of the Episcopal Church Congress on Spiritualism, will accept our thanks.

Miss Annie Stevens was married in Bay City on Thursday and died Sunday in Gladwin County, where the bridal pair had gone on a visit, after an illness of only a few hours, of disease of the lungs.

D. D. Home in a private letter written from Geneva, Switzerland, under date of Oct. 6th says: "We are leaving the 20th for Russia to pass the winter with our uncle Aksakoff, father of Alexander Aksakoff."

Mrs. Maud Lord is again in Chicago after a very pleasant stay in Colorado during the summer. She was fully occupied in the mountains and the mining towns. She is located at No. 10 Throop street, just off from West Madison, where she is holding scances.

Owing to the sudden illness of the foreman of the press room a small portion of our last week's edition was poorly printed. In all cases where subscribers received an imperfect copy we will be glad to supply a good one on application.

G. B. Stebbins speaks at Whittier, Ill., Sunday Oct. 30th, at 11 A. M. Frank Riplev has spoken and held circles there for some weeks and remains there a short time longer. His address is Gurnee, Lake co., Ill., up to Nov. 14th.

Mrs. R. Shepard-Lillie will lecture for the Brooklyn Spiritual Fraternity the Sundays of November and December, at 3 P. M. and 71/2 P. M., at Brooklyn Institute, corner of Washington and Concord, one block from Fulton Street and six blocks only from Fulton Ferry.

The Atlanta Fair goes on well. Its exhibit of cotton, raw and of Southern manufacture, and of a great variety of other products, will be of great benefit to the South and all will welcome the result. The attendance from all parts of the country, is large. It is open to Nov. 18th.

THE ROCK RIVER CONFERENCE at Sveamore expelled Dr. Thomas for heresy, acquitted Dr. Parkhurst of lying, and recommended an effort to raise \$5,000 for "a mission steam yacht" for the good of pagans on the Yangtze-Kiang river in China. Methodist work is a little mixed in these days.

Dr. A. B. Spinney lectures on physiology at Kalamazoo, Mich., October 23rd and 24th; Cadillac, Oct. 29th to Nov. 1st; Reed City, Nov. 12th to 22nd; and is at Detroit (308 Woodward avenue) October 26th and 27th. He has had a very successful time at Kalkaska and other points, and is fully occupied in his lectures and medical practice.

The incorrigible little swindler who travels about the country under the name of Briggs, claiming to be a medium and to hail from Boston, is unfortunately still in the flesh. A few weeks since he was at Adrian, Michigan, but was not successful either in swindling or stealing and probably left town poorer than when he entered. He should be arrested as a vagrant and sent to the workhouse.

THE YORKTOWN CENTENNIAL celebration of the surrender of Lord Cornwallis. passed off October 19th and 20th with a great concourse, a brilliant assemblage of foreign delegates and officials—a grandson of Lafayette among them-a grand review of 9,500 troops on the last day, and a reception by Gen. Hancock on board the steamer St. John. President Arthur made a fine address and "the sacred soil" of Virginia was alive for these brief days.

NO WRITTEN AUTHORITY NEEDED.-A well known and highly popular medium requests us to give her authority to solicit subscriptions for the Journal. In reply we would say that we are always glad to have every honest medium take subscriptions for this paper; and we are quite certain the MUNN & CO., No. 37 Park Row, New York City. doubtful and crooked ones will not aid in extending our circulation. Wherever the JOURNAL is read, simulating the phenomena becomes hazardous and honest mediumship is at a premium.

A Connecticut pastor declined an addition of a hundred dollars to his salary for the reason, among others, that the hardest part of his labors heretofore had been the collection of his salary, and it would kill him to try to collect a hundred dollars more.

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14 Octaves

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Darkened.

High in the windy light house tower The lamps are burning free, Each sending with good-will and power Its message o'er the sea, Where ships are sailing out of sight, Hidden in storm and cloud and night,

On the white waves that see the and dash, A ruddy gleam is shed; Above, the lighted windows flash Alternate gold and red, Save where one sad and blinded glass Forbida the happy light to pass.

The hungry sea entreats the light, The struggling light is fain.
But obdurate and blank as night
Rises the darkened pane,
Casting a shadow long and black Along the weltering ocean track.

Ah, who shall say what drowning eyes Yearn for that absent ray? What unseen fleets and argosles, Plowing the doubtful way, Seek through the night, and grope and strain For guidance from that darkened pane?

Ab, Light Divine, so full, so free! Ah, world that lies in night! Ah, guiding radiance, shine through me Brightly and still more bright
Nor over be thy rays in vain.
Because I am a "darkened pane."

—Susan Coolidge, in Sunday School Times.

Dr. W. T. Harris, an Earnest Teacher and a Student of Hegel's Philoso-

The Denver Daily News takes from the New York Times a high tribute to Dr. Harris, formerly superintendent of the St. Louis public schools and brother of Professor Harris, of Denver High school, in the following language: "St. Louis owes a great deal to the mental development which Dr. William T. Harris, for upwards of twenty years connected with the St. Louis schools as teacher and superintendent, secured through the public schools. Dr. Harris is a Connecticut New Englander by birth and education. He left Yale college before the time for his graduation, and settled in St. Louis as one of the teachers in the city schools. His own mental development was rapid. He fell in at an early day with a remarkable intellectual genius named Brockmaier, afterward lieutenant-governor of the State of Missourl, the only man since Solon who has been known to draft a working state constitution out of his own head, who had profoundly studied Hegel's writings and had mastered his "logic," a rough, self conceited man, but for all that one of rough, seir conceted man, out for an that one of the few men who set other minds in motion. Mr. Harris saw what this burly German could do for him, and was instructed by him in Hegel's "Logic," which he translated for his private use. This gave Dr. Harris his first insight into philo-sophical method. It taught him in his philosophical and general studies what the study of Hegel had taught his German master in regard to the state. When he became superintendent of the city schools, Hegel's teachings were put to service in instructing the teachers for their daily tasks. Gradually Hegel's "Philosophy of History," Goethe's "Wilhelm Meister." Shakespeare's plays and other writings which display method or gen us, were used by competent teachers with the graduating class, and the brightest of these graduates desiring to continue their literary studies, uates desiring to continue their literary studies, formed themselves into clubs of ten or twenty members, Dr. Harris, Mr. Brockmaier, or Mr. D. J. Snider meeting with them frequently and encouraging their efforts. In this way, through a term of years, St. Louis has been revolutionized in its intellectual the state of the process of the control of the state of the sta character chiefly by the intuitions and organizing capacities of one man. Hegel taught Dr. Harris the secret of method, and the lesson was so impressed upon him that he was not satisfied until he had prepared a set of reading books, now published by the Appletons, upon a Hegelian base. Mr. Snider, who is the teacher of Shakespeare in the St. Louis high school, applied the Hegellan method to the analysis of the Shakesperian dramas, was Dr. Harris' right-hand man in these higher studies and plans, and the work of studying the great authors of genius in the world of thought has now become such a feature of these clubs, and they have so largely increased in number, that Mr. Snider has been induced to resign his position as teacher in the high school and devote himself entirely to the superlatendence of these clubs, of which there are, perhaps, twenty or thirty in the city. Each club takes up a particular line of study or investigation and pursues it into the depths, and in this way Hegel, Kant, Goethe, Homer, Plato, Aristotle and Spakespeare are becoming the common property of the brightest

Mr. Harris has gone to New York and has been, for the past two years, one of the leading lecturers at the Concord School of Philosophy. Few men have rendered better service as teachers than he, and his reputation as a philosophical thinker and student is wide.

Conclusive Proof of Spirit Identity and Presence.

To the Editor of the Religio-Philosophical Journal: On Sunday, September 25th, 1881, I attended private circle in Brooklyn with four other guests. The lady whose medial powers is known to few, is a non-professional, and a comparative stranger to me. Among other interesting incidents and overwhelming evidences of spirit power and in-telligence which happened during the sitting, was one which related to me personally. This gives such conclusive proofs of spirit identity and agency that I feel it to be my duty to offer it for record. It will be seen that the facts of this case alone, explode the "mind-reading" hypothesis which has been offered by skeptics as explanatory

of this class of phenomens. Sometime after the lady had passed into a trance state, it was announced that the spirit of one known in the form as Robinson, had control and desired to communicate. When asked, With whom? the reply intimated that Thomas S. Tice was an old acquaintance. I could remember no one of the name given except a John Robinson, a former playmate of my boyhood days; but the medium was made to declare that it was not that Robinson who was present. For the time I could not bring any other acquaintance of the name given to my recollection.

"You lived with me," was said through the medium. Still I was not enlightened.

"I lived in New York City," was then heard

through her lips.

"I had to do with sailors," again said the in-When a lad I was engaged in a packet office as clerk, and tried to bring to mind some person of that name connected with shipping whom I had

that name connected with supplied known, but I falled.
"My name was Oliver Robinson," now came through the medium.
Then like a flash the identity of the spirit presence was revealed. I recollected having boarded with Mr. and Mrs. Oliver Robinson just after my thirty-seven years ago. Robinson at thirty-seven years ago. Robinson at marriage thirty-seven years ago. Robinson at that time was sexton of the Mariners' Church in Roosevelt Street, New York. He also supplied

shipping with water.
"I was killed," continued the presence with other matters of information entirely unknown to

me before.

I have since ascertained that Mr. Robinson had, indeed, been killed on a car track in New York years ago. My former brief relations with him had passed from my memory for years, therefore I know absolutely that the lady medium could not have known by mind-reading or any other process, of matters concerning my former history, which I had forgotten myself:

THOMAS S. TICE.

THOMAS S. TICE. Brooklyn, N. Y., Oct. 18th, 1881.

A Sonnce with Mr. J. A. Caffrey.

Mr. Caffrey is not, we believe, generally known as a public medium, though in private circles he has given some very convincing proofs of the presence of spirits and their ability to communicate with the inhabitants of earth. The particular phase of mediumship we wish to refer to is that of having communications written upon a closed

of having communications written upon a closed book state, without the use of pencil or other means visible to the human sight.

Hearing that Mr. Caffrey was stopping in Utica for a brief period, we called at his rooms and requested to have a sitting with him, stating that we were the publisher of the Olive Branch. He kindly offered us a sitting gratuitously, which we as graciously accepted. We met him at a time agreed upon, but not being familiar with his mode of procedure, we asked in reference to the condiof procedure, we asked in reference to the condi-tions he required. He stated that sometimes parties wrote on a slip of paper the name of the spirit they desired to communicate with. Taking a slip of paper we wrote the name of Dr. O. P. Brown, but got no response from him, but instead, we received this message:

"I am here, and am all right,-WM. H. REY-

The medium was then entered by one of his uides. The control said: "There stands by you the shadowy form of an aged man, but do not see him clear enough to describe." We asked, "Can you give us the name of the spirit?" Said he could not but the same of the spirit?" you give us the name of the spirit?" Said he could not, but thought he desired to communicate. Instantly the medium seized the slate, placing it under a projecting leaf of the table, and the control requested us to change our seat, and with our left hand assist in holding the slate, which we did with as firm a grasp as any one could who had no intention of giving any chance for deception if the grave of the state of the same of the state of the same of the s tion, if any were intended. Very soon we sensed a movement, as if there was something, or somehody, at work between the leaves of the slate. This continued for some time; finally, three dis-tinet raps were heard, and the vibrations of the slate ceased. Upon opening it, the following communication was found written, as if done with a soft slate pencil:

"David, my boy, I am glad you have come to see me. I intended to show myself to you at Lake Pleasant, but I could not get a good oppor-tunity. If the spirit of Dr. Gardiner had not used up the power, I should have shown myself to you. I have seen Uncle Ralph; he has met the little squaw that used to come to him when he was with you. She still tells him of the presents she gave him. Do you remember of any-such thing that happened while he was with you? You know Dr. Gardiner, don't you? [I'hen followed about as much more, but as it referred to family matters, we do not think it necessary to make it public.]

The communication was signed, From your father-in-law, RICHARD REYNOLDS." Written disgonally across the state, in a bold hand, was the name "Col. William Reynolds." We know that the medium did not write this com-munication, and consequently are compelled to acknowledge that it was written by, or dictated by, our honored father in-law, now in spirit life. It is true that we attended a scance with Mary Andrews at Lake Pieasaut, and the spirit of Dr. Gardiner came and talked to the circle a long time, calling forth remarks from the members of the circle as to the length of time he occupied. As we had no conversation with the medium upon any of these matters, there was no way by which he could have obtained the information; and hence, to us, it is satisfactory evidence of the presence of our friends, both at Lake Pleasant and in the rooms of Mr. Cafrey.

We understand it is the intention of Mr. Cafrey

to visit Boston or New York, and perhaps make a protracted stay in one or the other city, and we take this opportunity to recommend him to those who may desire to receive communications from their friends in spirit-life, through the medium of the slate.—Olive Branch.

Maggie Mitchell's Dream.

Maggie Mitchell recently related the following dream to a newspaper interviewer:

"I dreamed on that memorable night that I saw John Wilkes Booth leap from the private box of the President at Ford's Theatre to the stage. He was dressed as usual, with inimitable taste and neatness. He wore a short Spanish cloak, lined with crimson satin. As he lesped onto the stage from the box, hurriedly and excitedly, his close flew open and disclosed a little white poodle dog under his arm. He ran past me and made his exit by the identical door through which he did actually escape-after committing the horrible

"I was telling this dream next morning to my sister Mary and a party of select friends while eat-ing our breakfasts. I was engaged in telling my dream, and before getting through with the remarkable details the head waiter came up to us with a scared look on his face.

"We were interrupted by his asking us H we had heard the news. He then said that President Lincoln had been shot the night before; and in less than ten minutes we were all electrified with the actounding news that the assassin was John Wilkes Booth, about whom we were talking when the head waiter first interrupted our chat at the table. It made a lasting impression on me. I have often told it to my friends, and it is strange that it has never got into the papers, because every one who heard me telling my dream, before we had heard the news from Washington, considered it remarkable and wondrous from its astounding coincidences."

Chinese.

We think the Chinese dress queer. The Chinese think ours the same. Each nation makes its own style the standard of comparison. An English man traveling through China was often amused by hearing the free criticism of the people on his clothing and appearance. On his arrival at an inn, a crowd would gather; and he would hear such remarks as these:

"What a curious-looking fellow! He has no cue, and doesn't shave his head."
"And look at his tight clothes! They are not

"Just so; and look at his hat, what a queer thing! What ugly eyes he has! His boots, how-eyer, are excellent; do you not think so?"

"Oh, yes, indeed; and I am told they never wear out, and water can't get through them." If the over-curious people were driven out of the traveler's room, they would collect around the window. Those in front would make peep-holes in the paper—there are no glass windows—with their fingers, and gaze for hours at the "barbarian." Free criticism would be offered as to his barbarons method of eating with a pronged fork, thereby endangering his eyes and mouth, and at the odd mixture of cold drinks and hot food, and that he should have two or three kinds of vegetables on his plate at once. But the strangest thing of all, the one they could not comprehend, was that he should have left his home to wander about their country.—Central Christian Advocate.

In remitting for the JOURNAL and books, Minerva M. Thornburgh, of Santa Maria, Cal., writes: One word of consolation I would gladly send to the thred editor, to cheer him on his weary way; he who has so long and so faithfully stood at the helm and battled for truth and the right, exposing frauds and shams, and pointing us to a more excellent way. Our climate is second to none, in America at least, forsal ubrity and health-fulness. If we could be assured of a few good speakers and mediums, we would like to hold a camp meeting next year in Santa Barbara Co., in the interest of Spiritualism. Some of our Eastin the interest of Spiritualism. Some of our Eastern friends should spend the summer here and thus escape the disadvantages of a sultry climate. We think we can "Ye so reward ye'll ne'er be sorry that ye came." We have some noble mediums here; they say they find hard work to develop on this rock-beaten shore, where for ages and ages the inhabitants were of the lowest type of humanity, and who still linger and impart their crude magnetism to all susceptible to its influence. Ought we not to do all in our power to ence. Ought we not to do all in our power to loosen their hold upon earth and let them "go on to perfection," if perchance such a destiny awalts them "over there?" If there is any one that would like to be here, say next May, communicate the same to us, and we will see what we can

GARFIELD'S HEAVENLY ESCORT.

Delaware People See the Late President Surrounded by Soldiers in the

Peninsula people have been seeing ghosts and supernatural objects with alarming frequency dur-ing the last three weeks. The first instance of things heavenly having been seen comes from Red Oak, Md. A little girl, some three weeks ago, living in the village, saw after nightfall, before the moon was fairly up above the horizon, whole platoons of angels slowly marching and countermarching to and fro in the clouds, their white robes and helmets glistening with a weird light. At intervals the heavenly vicitors would dance mournfully, as if to the sound of unseen music and certainly unheard music. She rushed in to her parents, and declared that the heavens had been spread and betrayed to her vision sights somewhat premature, as regards time, and then sapk down in affright. Her father, to satisfy his doubting mind, went out and was rewarded with a sight of the unearthly spectacle. The news of the mystery quickly spread from mouth to mouth, from house to house, and in an incredibly short space of time the inhabitants were out en masse, gazing in open-monthed astoni-hment, while the white-robed hosts, seemingly offended at the immense amount of genuine astonishment and wonder they were unearthing, slowly faded from sight, leaving Royal Oak a firm believer, from the little girl who was first on the spot to the 'squire in his little office behind the church, in ghosts and wing-ed goblins. But the phenomena seem to have been especially manifest in Sussex County, Dela-

Monday night, two weeks ago, William West, a farmer living near Georgetown, the county seat, saw, at a time almost identical with the appearance of the vision at Royal Oak, bands of soldiers of great size, equipped in dazzling uniforms, their musket steels quivering and shimmering in the pale weird light that seemed to be everywhere, marching with military precision up and down unseen avenues and presenting arms at the sound of unheard commands. The vision was of start-ling distinctness and lasted long enough to be seen by a number of West's neighbors, who, after the uncarthly military had taken its departure and been swallowed up in thin air, retailed the strange story to their eager friends, who had not strange story to their eager friends, who had not been so fortunate as they. But strangest of all a man named Coverdale, who was driving through the country along a lonely road at the same time, being then several miles away from West's house and in an entirely different direction, saw to his astonishment and alarm the same band of soldiers in their faultless uniforms. Many people living near Laurel, many miles away, situated in the lower end of the peninsula, saw the same extra-ordinary phenomena at the same time. A few go so far as to saw in spike of the ridicule of their so far as to say, in spite of the ridicule of their associates, that they distinctly saw in the midst of the soldiers, and conspicuous by reason of his size and commanding presence, the hero President himself, pale, but with his every feature dis-tinctly and vividly portrayed. There is no doubt of the fact that there were many who thought they saw Garfield in the clouds. In Talbot County the Illusion was seen by numbers. A farmer living near Clara's Point on going out into his yard after dark saw, as he related it afterward to is neighbors, augels and soldiers marching side by side in the clouds, wheeling and going through every evolution with military precision, and ab-solutely life-like and natural.—Wilmington (Del.)

The Medical Gag Law of Colorado.

To the Editor of the Religio-Philosophical Journal:

A few days since I received a letter from my old friend, Dr. T. J. Lewis, formerly of this city and recently from Brooklyn, N. Y., who is now a resident of Denver. He informs me that the Doctor's Law passed last winter, has been put in force, and Dr. R. Brown one of its victime. He is going to carry the case to the United States Court and test its constitutionality Dr. Brown is not a rich man, although a very skillful physical of the case of the case of the United States. clan, who has on many occasions restored to health those that had been given up to die by the regular M. D.'s, who are trying to monopolize all the business from the so called quacks, without having either the acquired knowledge, or natural ability to do half as well as they can in thousands of cases, as is proven in every State in the Union. I have frequently read of eases, where the regular M. D.'s had given up their patients to die, where some spiritual medium, quack doctor, proprietary medicine or old woman had been brough in, and succeeded in restoring the patient to good sound health, and yet these so called regular M. D.'s want all the business, and in order to succeed, resort to infamous class legislation—not in the interest of suffering humanity, but physically and financially to their detriment!

What old woman with common sense, could not have done as well as Bliss & Co. did with our late lamented President, James A. Garfield? Some time ago I remember reading in the Brooklyn Eagle two or three columns about a case of blood poisoning. It appeared that a young man, a med-ical student, cut himself while at the dissecting table; a case of genuine blood poison was the result, and all the Professors of Brooklyn University tried their skill, and after stating that they had done all that medical skill could do, they gave their patient up to die. The young man's mother was not satisfied with their quackery (medical skill), sent for Dr. Thomas J. Lewis, who in fortyeight hours had the young man out of danger, and in three weeks he had quite recovered from the ill effects of blood poison. Hundreds of cases might be cited to prove that the regular M. D.'s are less efficient at curing disease than the so-called quacks of less pretentions to medical skill. Such class legislation is a disgrace to a Republican form of government, and a liberty loving peo-ple who are so jealous about their political and religious liberty, should be equally jealous about their medical freedom; and the tyrannical uncon-stitutional medical gag law should be wiped from the statute books of every State where it exists as a blot on our free institutions.

Dr. Brown's appeal to the United States Court will cost tonsiderable, and the liberty loving peo-ple of America have the opportunity of financially assisting the Doctor in his laudable undertaking. All contributions for the above purpose may be sent to 235 Larrimer Street, Denver, Col.

Great Lives Still Possible:

The Methodist thinks that great lives may still be lived. It well says:

The great lives are not all finished. They are being lived in our days. The prophets have sons worthy of their sires. In the distance, we see that few ages have lacked their prophets. But we are not given to know very clearly the prophets of our own day. The lights are near us, and may seem large when they are only very near to our eyes. But our poor judgment is not made the measure of our endowment; the great light will shine, though the darkness comprehend it not. The age that knew least of its greatest light has surpassed all lands in honor, because its soil was pressed by the blessed feet of the Redeemer. And the light kindled other lights that will shine for-ever in the very midst of the thick darkness in which they crucified the Lord of life and glory. It is a thing to be glad over—that there are great lives, though we may not be able to distinguish them with certainty, or even know at all what names they bear.

The French missionary Huc, in his travels in Thibet, remarks this: The crozier, the mitre, the dalmatic, the cope, the service with a double choir, psalmody, exorcisms, the censer swinging on five chains, benediction by the Liamas with the right hand extended over the heads of the faithful, the chaplet, sacerdotal cellbacy, worship of saints fasts processions. Histories holy water of saints, fasts, processions, litanies, holy water, the tonsure, confession, relic worship, the use of flowers, lights, and images on the altar, the sign of the cross, the idea of a Trinity in Unity, the worship of the Queen of Heaven, the sureole or nimbus round the heads of saints, winged angels, flagellations, the flabellum or fan that accompanies. ies the Pope in solemn functions, to say nothing of the actual orders of the ministry, and the various architectural details of the Christian temple,—all these and more are to be found in, and are possibly derived from, the Buddhistic system of wership.

THE KEELY MOTOR.

Firing a Gun and Running an Engine with a Gill of Water.

About twenty gentlemen prominent in trade manufacture and finance witnessed some experi-ments in this city last evening at the workshop of John Keely, the inventor of the famous Keely motor. In every respect the experiments were surprisingly successful. The generator was first shown to be entirely empty by opening its cocks and cut-offs. A gill of water drawn from a cooler was then poured into the machine, after which a couple of movements of a small lever and the turning of a cut-off developed about 18,000 pounds of energy, as indicated by a heavily-weighted lever. Mr. Keely claims to have shown a power of 54,000 pounds in the same way on this machine and to be able to do it at any time. The elastic nature of this setheric vapor generated was next demonstrated by experiments in gunnery. A reculiarly constructed cannon, of 1½ inch bore, was connected with the generator by a copper tube of small bore, and at each expulsion of vapor (induced by the turn of a cut-off) a bullet would be driven with terrific force and with a loud report Into a target. Four inches of timber were pierced with the greatest ease, although Mr. Keely claimed that only a low degree of force was used. He can discharge the gun about eight times in a minute. There is neither recoil, heat nor smoke. The vibratory engine was next put in motion by means of vapor conveyed twenty feet or more through tiny pipes. A large wheel was made to revolve steadily and with so much force that the atrength of a man exerted by means of a four-foot lever was unable to stop it. One gill of water is said to be sufficient to run the origine for all said to be sufficient to run the engine for six hours. In demonstrating the power of vibration to produce motion, Mr. Keely caused a copper globe, ten inches in diameter, suspended by centre points in a metal ring and supported by short legs, to revolve with great rapidity, although it was completely insulated by heavy sheets of plate glass, and the vibrations were conducted to the glass through a solid steel rod three feet long. Mr. Keely says that the only thing that now stands between him and the complete success of his labors is the perfection of some minor features of his engine. Those present last night were un-animous in expressions of wonder at what they saw, and no one pretended to explain the phe-nomena presented. There seemed to be no opportunity for trickery of any kind, and every facility was afforded for the most thorough examination of the machine in working order.—The Philadelphia Record.

An Inquiry.

J. K. Perkins, a medium for physical manifesta tions, writes as follows:

"Do spirits return from the 7th plane to the earth and control mediums? It is claimed by some Spiritualists that no spirits return from the 7th plane, and on the other hand there are reliable mediums, or those whom we deem to be such, and the spirits controlling them claim to have progressed to the 7th plane."

Mr. Perkins covers the whole ground in his statements of the case, "that some Spiritualists claim that spirits can and do return from the seventh sphere, while others declare that they can not;" that is all we know about it, and any statement, therefore, that we might make, would not settle the matter in dispute.

In conclusion, Mr. Perkins says:

"It seems to me that if spirits cannot return to earth and guard, watch over and communicate with dear friends here, simply because they have reached an elevated sphere of spirit existence through the eternal law of progression, then I cannot see of what use it would be to progress. I am sure that if the privilege or possibility of my returning to earth were denied me, or made impossible after I went to spirit land, and progressed to the seventh plane, I should not try to advance beyond the sixth plane. It seems to me that to council, watch over and help my earth friends along the rough path of their existence, would be my greatest aim.

The Serrows of Genius.

Homer was a beggar. Spencer died in want. Cervantes died in hunger. Terrence, the dramatist, was a slave. Dryden lived in poverty and distress. Sir Walter Baleigh died on the scaffold. Butler lived a life of penury and died poor, Bacon lived a life of meanness and distress. Plutus, the Roman comic poet, turned a mill, Paul Borghese had fourteen trades, and yet starved with alk.

Tasso, the Italian poet, was often distressed for five shillings.
Steele, the humorous, lived a life of perfect warfare with balliffs.

Otway, the English dramatist, died prematurely, and through hunger.
Chatterton, the child of genius and misfortune, desiroyed himself at eighteen.
Bentivoglio was refused admittance into a hospital he had himself erected.
Goldsmith's "Vicar of Wakefield" was sold for

a trifle, to save him from the grip of the law.

Milton sold his copyright of "Paradise Lost" for seventy ave dollars, at three payments, and finished his life in obscurity.

From California Mary A. Field writes: The JOURNAL'S weekly visit bringing glad tidings is always welcome. May your good work last many

From Berths, Minnesots, a subscriber says: I know of but one family of Spiritualists, ten miles from here, so I am alone. Would gladly welcome some good speakers, but can only promise them free quarters.

A lady writes from Harveysburgh, Warren Co. Ohio: I am anxious to hear of some live colony of believers in the Harmonial Philosophy, or other liberal or progressive people. Can you inform me of such?

We know of none save at Liberal, Mo. A letter to editor Liberal, Liberal, Mo., would give information. We judge that materialism is the main idea there. If not able to find such a colony this good woman can do as much good, and get as much perhaps, by letting her light shine in the world as an exemplar of the Harmonial Philos.

Stay in Your Place and Work Up-Good Advice.

The fault of moving is very common. By going from one business to another, by descriing one employer and joining another, one may occasionally benefit himself, but more often the change proves no advantage.

A prominent editor, whose name is known throughout the country, relates that he began work as office boy of the paper he now serves as editor in chief. He worked twelve and fifteen hours a day. If any one above him was absent or faithless, he was glad to take their tasks himself. His superiors gradually passed to other places. He would, he tells, occasionally suggest to them that their talents demanded better pay, and higher work than they now received.

Gradually he rose from one position to another till at last he became the editor-in-chief of one of the prominent journals in the United States. The secret of his success lies in his staying in one place, and working up in that place.

If any boy wants to succeed in life, he should not only choose a good, reputable, and standard business; he should also connect himself with an honorable house, and by hard and faithful work, make himself essential to its prosperity. Let him labor as if the business were his own; let him stay in his place while others go away, and he will find that gradually his place will draw nearer the "top" where it will finally be.—Golden Aos.

How the Apostles Died.

Peter was crucified at Rome, and at his own request, with his head downward.

Andrew was crucified by being bound to a cross with cords, on which he hung two days, exhorting the people until he expired.

James the Great was beheaded by order of Herod, of Jerusalem. James the Less was thrown from a high pin-nacle, then stoned, and finally killed with a ful-ler's club.

Philip was bound and hanged against a pillar.
Bartholomew was flayed to death by command of a barbarous king.
Matthew was killed by a halbert.
Thomas, while at prayer, was shot with a shower of lances, and afterward run through the body

with a lance. Simon was crucified. Thaddeus was cruelly put to death.

The manner of Matthias' death is uncertain.

One says he was stoned, then beheaded; another

says he was crucified.

Judas Iscarlot fell and his bowels gushed out.

John died a natural death. Paul was beheaded by order of Nero.

Notes and Extracts:

As a man dies, so does he begin the new life. The spiritual faculties should be cultivated as udiciously as the intellectual.

Remember that you are spirit now; all the difference is in the outward form.

Ideas engrafted in the mind are about all the property you can take with you to spirit life.

Gleams and flashes of angelic inspiration, of noble and exalting sentiment, are found in all

The grandest Bibles we meet with are noble human souls. In these the sweet voice of a glorious divinity gently whispers:

When Madame De Stael was asked by Napo-leon what he could do to make France a great na-tion, she replied, "Educate the mothers." Force inheres in everything; it is the "soul of

things"—ever silent, though ever active; it is the energizing principle, the vitality of the world. There are spirits who are as dogmatic as when they were men; they see no necessity of changing their methods of religious instruction.

Usually the greatest boasters are smallest workers. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.

All do not see, hear and enjoy alike. Appreciation, enjoyment—these grow out of the sight-seer's own condition; the city which is to one person a hell, may be to another a heaven.

Far away in Egypt, from 4,000 to 6,000 years ago, Oairis, the spiritual messenger whose ministry was at the commencement of the Adamite period recorded in Genesis, was regarded as the Angel of the Sun, and also as the God incarnate. The good things which belong to prosperity are to be wished, but the good things which be-long to adversity are to be admired. The virtue of prosperity is temperance, the virtue of advers-

ity fortitude, which, in mortals, is the more herole virtue.-Bacon. Questions are ever cropping up in the minds of investigators with regard to the locality and condition of the unseen realm; no matter how many these questions, or how frequently and elaborately they are answered, an almost infinite

expanse of unexplored territory remains yet to be discovered and explained. It is the determination of the spotless not to give sorrow to others, and not to do evil to those who have done evil to them. If a man inflict suffering, even on those who without cause hate him, it will, in the end, give him irremovable sor-row. The punishment of those who have done you evil is to put them to shame by showing

Empires rise and periah; religions grow and decay; special forms of civilization appear and give way to other types; but as, amid all the mufations of human existence, the nature of man remains essentially the same, and through all these changes the social condition everlastingly persists, morality can never be without a founda-tion as broad and deep and enduring as humanity

A poetical writer has said that some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near that can listen, Some men fill the air with their strength and sweetness, as the orchards in October days fill the air with ripe fruit. Some women cling to their own houses like the honeysuckle over the door; own houses like the honeysuckle over the door; yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and blessing is it to hold the royal gifts of the soul that they shall be music to some, fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joys, to fill the atmosphere which they must stand in with a brightness which they cannot create for themselves. not create for themselves.

The magnetism generated by unhealthy bodies, by all organisms depraved through sensuality, is congenial to these dark dwellers on the threshold of earth—these unspiritual spirits who have not been able to leave the earth at all; for in the very atmosphere, peopled by thronging crowds of earthbound human beings, to whom death has been neither a release nor a pleasure, but rather an unhappy awakening, for the first time, to a realizing sense of the directul consequences of a misspent earthly life. No statement can be truer than that which portrays heaven, hell, purgatory, and paradise, as states of mind rather than locali ties. Incontrovertible is the fact that we make our own heavens and our own hell for ourselves, and that the spider's web is no more a thing of that inecet's own formation, than is the sphere of a spirit the outgrowth of that individual being's inner life.—W. J. Colville.

The Ebb and Flow of the Beautiful: —Since the Egyptians painted a lotus upon the wall, since Job felt the awful voice of thunder, since Solomon attempted to love his gardens and to write an essay upon the trees and flowers, since the Greek thinkers wore garlands of green leaves, nature has been working within the spirit of man as though to make it tender as the voice of a harp and sensitive enough to believe in the existence of God. She withdraws her spring and her summer at the end of six months, not that the in-sensate fields may rest, but that this flow of the beautiful may be in successive waves, and that the soul in the depths of winter may think upon the gorgeous-scenes that are gone, and may wonder how many more such blossomings will come between its loving heart and the grave.-Professor

It appears as though man went into an unconscious state when his body is in the condition we call sleep. But that is only an apparent truth; the real truth is that man has withdrawn from his body, which is then, as a matter of course, in a pooly, which is then, as a matter of course, in a quiescent state. He approaches his, physical organism again and operates through it, and this we call waking up, and it seems as though the body had been brought from a state of unconscious lethargy to life and activity. Things are not what they seem; these are only appearances. It would be just as reasonable to say, when we leave off using or playing on an instrument, that leave off using or playing on an instrument, that it is at rest or seleep, or when we withdraw the motive power from a piece of mechanism, that it atops, it is quiet, it is at rest. We approach and again set it in motion and by its activity we have a manifestation of the operative intelligence of man for the accomplishment of some beneficent purpose. So the physical organism of man is admitted to be the most wonderful piece of mechanism upon the planet, and man it was breather, and mitted to be the most wonderful piece of mechan-ism upon the planet, and man lives, breathes, and actively uses it for the acquisition of experiment-al knowledge, which education is a part and par-cel of his being, and he is thereby qualified to be more useful when he is removed to another de-partment of his Father's vineyard,—Light.

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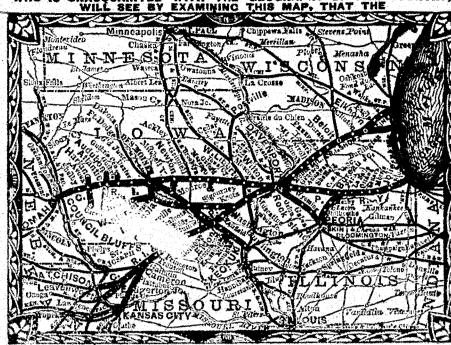
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family, became mediums of some considerable power. He has published, in two large volumes, a narrative of his investigations, visions and spiritual communications; also a record of the mediumistic powers of his daughter, who, in the trance state could converse freely in languages which she had never learned. In the year 1854, the phe-nomena, which in America had been witnessed by thousands of people, many of whom were of the highest credibility, and whose testimony no one would think of impeaching in a court of law, began to attract attention in England when the visit of an American professional medium—Mrs. Hayden—brought the subject prominently before the public. Among many who investigated at the time was Robert Dale Owen, the Socialist advocate, who became convinced from what he witnessed of the spiritual nature of the phenomena, and through them of the existence of a future state, and of the truth of Christianity. From that time the movement began, and continued to spread in England and on the Continent, although more slowly than in

In July, 1869, the first noteworthy at tempt at public investigation was made by the London Dialectical Society, which appointed a committee "to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." committee held fifteen meetings, at which they received evidence from thirty-three persons, who described phenomena which, they stated, had occurred within their own personal experience, and written statements relating to it from thirty-one persons. They invited the attendance and co-operation of scientific men who had expressed opinions favorable or adverse to the genuineness of the phenomena; also of persons who had publicly ascribed them to imposture or delusion. But while successful in procuring evidence of believers in the manifestations and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. They then appointed six sub-committees to investigate by personal experiment. All of these sub committees sent in reports, some attributing the phenomena to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion The later phases of alleged spirit manifestations which have been developed since the report of the Dialectical Society may be summed up as follows: Open vision, more or less continuous; photographs of recognized departed friends of the sitters; religious impromptu addresses and poems on subjects suggested by the audience—the medium being in a state of trance; and, most remarkable of all well-attested manifestations, the materialization of spirits, through the physical hodies of mediums. through the physical bodies of mediums. (See a remarkable pamphlet by the Rev. T. Colley, late Archdeacon of Natal, published by Burns, 15, Southampton-row.) The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, published by Mr. Allen, and called "Spiritualism as a New Basis of Belief," which, without necessarily endorsing, I recommend to the perusal of my brethren.

Those who are following Spiritualism as a means and not an end contend warmly that it does not seek to undermine religion or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them, such as can be gained from no other source; that festations will supply delsts and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from skepticism to Christianity. In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the Art Journal. "As to the use of Spiritualism (he says), it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversion from unbelief to belief-of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism." When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established and the influence of which is every day extending. Appealing as it does to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism continues rapid ly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the press or the lecture room, but in the thousands of private homes, in which one or more of the family has medi-

umistic power. But, it may be asked, is there no evil in Spiritualism? Assuredly there is, especially as caricatured and misrepresented in the lives, sentiments and language of many professed Spiritualists. The effects have been summed up by Professor Barrett, of the Royal College of Science, Dublin, who is convinced by painstaking investigations of the supernatural character of the phenomena, in the following words: (1) a morbid, unhealthy curiosity is excited; (2) the mind is distracted from the pursuits and present duties of daily life; (3) intellectual confusion is created by uncertain and contradictory teaching; (4) moral and spiritual con-fusion is created by anarchic manifestations; (5) the will is subjected to the slavery of an unknown power, and the spiritual nature of man may be preyed upon by unseen parasites; (6) it offers a demonstration which is the negation of facts, much so-called Spiritualism being merely a kind of inebriated materialism. "All these points," continues the Professor, "I can verify by actual cases; and, as a rule, I have observ ed the steady downward course of mediums who sit regularly; moral obliquity is the first symptom, then they become wrecks This applies to mediums for physical manifestations chiefly. Indeed, is it not impossible to have a purely phenomenal present-ation of any high spiritual laws?" In view of the spread of Spiritualism in its modern aspects, and of the consequences resulting from it, it becomes a most important question what ought to be the attitude of the clergy of the Church of England towards believers in the alleged manifestations. That they are affecting and will still more affect the church is certain, and has made itself manifest here in Newcastle.

Just, then, recognizing that the general

teachings of Spiritualism are inimical to for ever the minds of men. Therefore, almost every organized body of professing modern Spiritualism has appeared as a di-Christians, I would, with much deference, vine necessity of the times. It does not almost every organized body of professing Christians, I would, with much deference, suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical pooh pooh! which is our modern substitute for the "anathematism" of less tolerant days. We must abstain from con-temptuous reference to Maskelyne and Cooke, remembering that these inimitable conjurors have more than once been publicly offered a thousand pounds if they would, under the same conditions, imitate the most ordinary spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge. We must call to mind the fact that such eminent scientists as Mr. Alfred Russel Wallace and Mr. William Crookes, the discoverer of the metal thallium and of the radiometer, the latter through his investigation of Spiritualism, have both declared that the main facts are as well established and as easily verifiable, as any of the more exceptional phenomena of nature which are not yet reduced to law.

Spiritualism may be, and probably is, a fulfillment of the Apocalyptic vision of the spirits of demons going forth to deceive the nations. It may be that the manifestations, mixed as they confessedly are, are part of the dark clouds which have to appear and be dispersed before the promised advent of the Lord with his saints to bring in a true Spiritualism. In the meantime, even regarding the fact in its worst light we, as watchmen and shepherds, sustain a relation towards it which involves import-

Resting on its true foundation, the church of Christ is assuredly safe from all assaults: but there may be so much hay and stubble of our handiwork in it that many outward organizations may suffer the loss of the corporate existence. Secondly, we should realize that the sole strength of Spiritualism lies in the knowledge, partial and im-perfect though it be, of the future life. The weakness of the churches as opposed to the strength of modern Spiritualism is in the ignorance of that life, and in misapprehension of Scripture teaching concerning it. Some good may have been done in this respect in the distinction made in the Revised Version of the New Testament between Hades and Gehenna-a distinction, slight as it may appear, which gave the Roman Catholic Church in the minds of Spiritualists an advantage over Protestant Churches. While no one can be advised to give up or modify any sincere conviction, whether founded on rational or merely au-thoritative grounds, it may be confidently affirmed that the result of Spiritualist teaching and propagandism will be a gradual and perpetual separation of the people from all churches and congregations whose ministers maintain and teach the configurations. ters maintain and teach the endless duration of torment or punishment in the case of any one soul. Except on this question the teachings of alleged spirits and believers, are as varied as those of men on earth: so much so that very many mediums and bellevers, in despair of certainty, have become members of the Church of Rome. Yet most of those who have gone over to that church, and multitudes who are churchless. would gladly have remained in their respective denominations if their teachers could have dealt kindly with them, and given rational grounds for the doctrines taught, and maintained an inquiring and concilia-tory spirit towards the doubts and opinions of their hearers.

.The suggested attitude of the clergy towards Spiritualists may be thus summed up. 1st. As careful an examination of the facts as time and circumstances admit that we may not condemn in manifest ignorance; remembering the words of Solomon, "He that answereth a matter before he heareth it, it is folly and shame unto him." 2nd. A frank admission of facts, and a conciliatory rather than hostile or dogmatic at titude towards believers. 3rd. A rational presentation of Christian doctrine, so far as to show that the truths revealed are in harmony with the nature of man in his filial relations to the Father, and his fraternal relations to the Son, and in accordance with the infinite love of Almighty God. 4th. While frankly admitting any good in its teachings or influence, which may be fairly claimed for Spiritualism, it is also our duty to show from the abundant written testimony of eminent Spiritualists that great dangers, physical and mental, frequently result from a too eager and unreserved submission to psychic control. 5th. To show that in the Christian religion, rightly under stood, is to be found all, and more than all of important truth that any spirit has ever taught from the beginning of the world.

Mr. John Fowler said: As an organization the church is based upon a certain number of cardinal truths, amongst which we find a declaration of the immortality of the human soul. This is the most essential fact in the Christian system of faith. If man be not immortal, the church spiritually is useless, and a fraud; but if man be immortal, and the nature of that immortality be influenced by the acts we do here, it is most important that the church should set forth the true purpose of life and cor-

JOHN FOWLER

rect living, that men may reap in another world the advantages which will flow from a well spent life. The weakest point, in a scientific and philosophical sense, which the church has, is its affirmation of the immortality of man. The record alone is appealed to to prove this great fact; but men die, disappear, and are lost sight of to us. and the unbeliever challenges the believer to demonstrate by natural fact, a natural and theological truth—that the soul lives when the body dies. The authority of the New Testament is assailed, and the influence of the church, by a growing number, is unrecognized. Secularism and atheism never had so large a following in this conntry before. The most intelligent amongst professional men have long ago ceased to believe the doctrine of immortality, and a large number of intelligent working men laugh in scornful incredulity at the stories which are narrated and the doctrines taught from the pulpit. Every man must observe the present indifferent state of the intelligent public to the service and doctrines of the church. Those who have had opportunities of observing the intellectual state of the country say that infidelity is on the increase. Now, what does the church propose to do in this matter? Of its seriousness proof is offered by the fact of this discus-

sion. Until the facts of spiritual existence have been demonstrated, like Peter, who denied his master, we want evidence and like Thomas, we want to put our fingers into the prints of the nails. If demonstration was needed to establish the faith in the hearts of the disciples, demonstration is as much needed to day, to establish its claims in the experience of the present generation. The fabric cannot be maintained. It will fall to pieces without the interior leavening power of the spirit. Narrow creeds and ceremonies cannot impose and influence come to destroy the law and the prophets, but to establish that which came aforetime, and to make the possibilities of spiritual growth and strength in the heart of man more possible. The extraordinary gifts of healing, of speaking, and of prophecy which the founders of the church exercised, displayed the supremacy of the spiritual over the temporal world. The blind were made to see, the sick were made whole, and the dumb did speak. The volume of heaven's wonders was revealed to us by the inspired speaker. These spiritual gifts, so extraor dinary, and marvellous, were promised to be continued to the church. Christ said to his disciples "Greater works shall ye do, because I go to My Father." There is nothing inconsistent in the claims of modern Spiritualism and Christianity. One is the expression and the development of the other. That which was phenomenally possible in primitive Christianity must be as needful and as possible now. Nowhere are these gifts declared to be withdrawn from the church. If the church had them in the beginning, they are retained till now. The church did not bestow them in the beginning, and the church cannot take them

Healing the sick, and the marvellous works which were done of old, were done

in harmony with the divine plan, and if men

would only submit themselves to the same conditions, the miraculous vitality of the primitive church could be resumed by us. These extraordinary phenomena to which the Spiritualist lays claim are of the same nature and character as those which were witnessed in the early church, and they are calculated to meet the growing skepticism of the age by a complete defeat. The church should not stand aloof, and denounce Spiritualism as a fraud. It will prove the church's best friend. It will defeat the church's best friend. feat the Atheist, the Secularist, and the Materialist—the three formidable foes of modern faith. If nature comes to the aid of faith, and establishes by phenomena the immortality of the soul—if it come to be written in scientific books as a truth demonstrable-there can be no room for fear or doubt. Every man will stand upon the hallowed ground of a realized fact, and upon the strength of that fact will his devotion be pure and his piety constant. It will add certainty to faith and resolution to hope. Man will look into the shoreless expanse of eternity and see the hand of his creator leading him to the grand goal of his immortal being. Fear and doubt are the strongest enemies to the believer's life in the sanctuary and in the closet. The anxious inquirer ponders the problem, and cries in his soul for some objective evidence of the truthfulness of the church's teachings. Without modern Spiritualism the church affords not this invaluable succor. It stands helpless before the onslaughts of the infidel. Time will not permit us to-night to detail the nature of spiritual phenomena, as it is presented in your midst today. However, we may be permitted to testify to a few facts. We have known reliable and experienced men and women, bitterly opposed to the subject, have evi dence presented to them of a most convincing nature. Departed friends have present ed themselves and given undoubted evidence of their identity, by a narration of experiences only known to themselves. Fathers have met children, and children have met fathers, and have exchanged unmistakable proofs of a personal continuance of life. They have been recognized in the phenomena of materialization. Their presence has been made known by the re-markable power of clairvoyance. Entrancement has developed a power of inspiration as beautiful as any which distinguished any age of eloquence. The healing art is practised with success to-day, and could be easily developed in usefulness, if the church applied itself to the study of the spiritual force of human nature. The inherent ca-pability of the human organism for removing or alleviating suffering would be recognized as a source of stability to the church itself. We do not say that there is anything miraculous or contrary to the laws of nature in these phenomena. Man, originally, from the beginning, has remained the same. The marvellous works which were done by the Apostles can be done now. But nothing can be done now which is not in harmony with natural law. The sooner the church brings itself to recognize this truth the better able will it be to struggle with its outward foes. We have in our midst now sensitive persons who can be operated on by spirits, and made to do the will of an invisible intelligence. By acting upon the vital fluid of a sensitive, a spirit can control a medium. A medium is a person who is more or less susceptible to the will or control of another, and this susceptibility is increased by repeated and frequent exercise of the power. Mediums are not all alike. Some have the gift of healing, some of speaking, some of writing, some of clairvoyance, and some even of speaking with tongues. Manifestations of these spiritual gifts are very widely spread over England. Thousands could bear testimony to its truth. The subject is and has been investigated by men of note in every walk of life. Scientific men, noblemen, literary men, and men of all classes distinguished for ability and learning, after a full inves-tigation have, without hesitation, attested genuineness of the manifestations which took place in their presence. Therefore, we say that a case has been made out on behalf of modern Spiritualism to be recognized and utilized by the church itself. that it may become strong to defeat its own doubts, and, in the full reliance of its hope, do battle with the hard foes which deny the immortality of the soul. If Spiritualists do not universally retain their allegiance to the doctrines of the Church of England, it matters but very little. The church, by fairly and squarely investigating the alleged facts, will bring together into one focus philosophers and thinkers who otherwise might have remained outside the pale of the church. To shelve the question by saying that Spiritualism is an imposition displays either presumption or ignorance. All that we ask of you is to fairly and squarely investigate the subject without prejudice or partiality, and we doubt not but that soon the spiritual world, with its millions of happy spirits, will help on with enthusiasm the labor of Christian unfoldment, and give you those needful assurances so necessary to the Christian to do battle with the internal and external foes of everlast-

ing truth. DR. EASTWOOD.

Dr. Eastwood, president of the North of England branch of the British Medical Association, said it was his duty on behalf of the medical profession to say that medical men were, generally speaking, believers in the Christian religion, and that very few of

them were secularists or infidels. The medical profession, as a whole, sets its face against either Spiritualism, skepti

cism, or infidelity; and, with regard to the Spiritualism, he said, as a physician, that the question concerned medical men very seriously, bec use, without under-standing the whole man, it was impossible to understand either bodily or mental diseases. For mental diseases themselves were the result of bodily diseases; they were the result of disease in the condition of our bodily structure, whether that structure be liver or brain. It was the universal belief, with very few exceptions, that the manifestations of Spiritualism were not the manifestations of spirits, but were false, and that the majority were really caused in the way that had been mentioned that evening, and got up on purpose, the mediums themselves being Spiritualists. Spiritualism had added nothing to our knowledge of the human mind or spiritual part of our nature; and psychologists recognized that it had not added to our information in any degree whatever, for the manifestations might be fairly explained by the knowledge we already possess. Again, some persons might themselves be deceived, and assume the phenomena might be true—some persons might believe in what they exhibited, but they were at the same time deceived, and the manifestations brought forward were not true manifesta-tions. The duty of the church with regard to Spiritualism was to preach Christ and him crucified, and to war against it on every occasion; and the duty of the church against Spiritualism was very much to let it alone, and let it die away, as many other false impressions had died away.

MR. STEPHEN BOURNE.

Mr. Stephen Bourne said: The Spiritualists had never done anything useful. If the Spiritualists had anything like the power they pretended, of being able to communicate with the Spirit-world, they would be able to make their fortunes on the Stock Exchange any day. (Laughter and "hear, hear.") It was folly for the church to waste its time in meeting Spiritualism, for the Spiritualists possessed an amount of ingenuity which would tax the ingenuity of the wisest and best men. It was not for the church to enter upon this task. Let it be left to the scientists and conjurors; and let the church go on preaching the simple truths of the Gospel and try to infuse into the minds and hearts of the people that which would enable them to overcome all the armory of evil that could be brought to bear on them.

The meeting concluded with a hymn and the benediction.

Mr. T. P. Barkas, who had asked for an opportunity of speaking on behalf of Spiritualism, was not called upon by the chairman.

Answers to Prayer.

Under the title of "Borne in on us," The Queen, an English society journal, has the following interesting article, and we call especial attention to its remarks as illustrative of the views generally expressed which, if the common interpretation of prayer being answered directly by divine

providence be received, are quite pertinent: "One of the most striking of these stories of presentiment, or how a fact existing was borne in on the mind of one able to act on it for good uses, was told us many years ago by a sweet, mild, loving and plous Quaker lady, who had all the virtues, if this one special weakness, of her sect. She said that her mother was a woman who had these mysterious previsions, and to whom s vouchsaied drecognition of facts great er than that given to most. In olden days she would have been a secress; and in the days which believed witchcraft, how great soever her piety, she would have been in danger of the stake. Living in more enlightened times, she was respected for the faculty which once would have been her condemnation. About two miles across the fields from her house lived a Quaker couple, of slender means and painful history. Always in poverty, they were often assisted by the friends who lived round about, and they were kept from starvation mainly through extraneous aid. One winter's night, about 12 o'clock, the mother of our friend was in her own room preparing to go to bed. Suddenly it was borne in on her that her two poor co-religionists two miles off across the fields were in dire want and distress. This conviction was so strong that she packed up a basket of provisions, took a lantern, and, late as it was, set off to the house in question. Arrived there in due course, she saw a light under the door. They had not yet gone to bed. She knocked, and it was opened to her. She found the couple sitting on chairs in the middle of the room without food or fire, with only the light of their one candle to illumine their utter wretchedness. They had been for two days without food, but they expressed no surprise when they saw her. They simply said, "We were waiting to see what the Lord would send us in answer to our prayers." Forever after this dear woman and her daughter, our friend, believed in the divine inspiration of that thought, that fear, which sent a delicate lady, then no longer young, two miles across the fields on a bleak winter's night. But we were ungodly enough to say, "If this were really divine inspiration, why not have come in the daylight? Or, better still, why did not the man go up to the house himself, make his wants known, and have them relieved without exposing his benefactress to the risk of losing her life as the result of her charity?" When we analyze these stories we always come on some such lapse of common sense as this. To have gone out and sought practically and actively for help would have been a more righteous and manly way of seeking the Lord than to remain quietly and supinely in the house, let-ting others have all the trouble and the risk,

"Another less touching and far more ghastly story was told us not long since. Some few years ago there was a specially horrible and revolting murder in Russia. The details were too fearful to be even alluded to here; but we remember the story quite well as it was given in the correspondence of the daily press. The friend who told us the following story of presentiment, a German-Russian, asked us if we remembered this special murder. We answered in the affirmative. Then he said: 'I had a strange piece of presentiment connected with that man. He was my Russian mas ter'—the Count, our friend, was a German-Russian, from Courland—'a man whom I never liked, yet of whose private life I knew nothing evil; indeed, there was nothing then to know. One day, when he came to give me my usual lesson, I had the strang. est and the most overpowering feeling. Some one seemed to touch my shoulder, and some one seemed to whisper in my ear, 'Get rid of him.' When the lesson was over paid him all I owed him, and dismissed him from further attendance. He made no remark and left in peace. Two days after this, a friend of mine who wanted to take lessons in the Russian language, asked me

for the address of this man. I said we should pass by his house when we could call, and my friend could arrange terms and hours. We reached the house and knocked at the door-knocked hard and often-but received no answer. Then we left, with the intention of calling a few hours later. We went to the public gardens, and sat there for some time, then set out again for our second visit. As we walked along the street a policeman stopped us, and spoke to me. He asked if I knew anything of this man. I said yes, I did, and I was on my way to see him. 'No,' he answered: 'do not go; he is dead. He had committed suicide after having committed the murder, attended by the most revolting, the most awful details to which we have alluded; and the very moment when the Count and his friend knocked at the door of his apartment he must have been in the death agony. I have always thought, said the Count, in conclusion, that this was a true presentiment. I do not pre-tend to say how it came or why: but it was true."

Those who have studied the facts of mental impressibility, will at once understand how the concentration of the mind in prayer of the "Quaker couple" would go out and impress the "delicate lady," and bring her to their assistance. True enough in the common orthodox acceptance, then, When we analyze these stories, we always come on some lapse of common sense," but when seen in the true light, there is not the least. T e couple had prayed for two days. The "delicate lady" during the day was not susceptible to the waves of impressibility; at night she became impressible, and then felt their influence drawing her to their source.

In the other instance of presentiment, when the narrator "one day received the strangest and most overpowering feeling," he was in an especially sensitive state. He may have received his impressions direct, or a spirit-friend may have intervened; either explanation is adequate, as both depend on the same law.

Some may think it more in accordance with the facts, to infer that spirit friends interposed in behalf of the "Quaker couple," and impressed their wants on their lady friend. Such an explanation is the only admissible one in many cases, but it must be remembered that a spirit in the physical body, as out of it, impresses its thoughts on a sensitive mind in exactly the same manner. In this light there is no "lapse of common sense, but we perceive that prayer is answered by laws, as certain in their action as are those of gravitation.

The mistake is in the source assigned from which the answer comes. It is absurd for the governors of States to proclaim a day of prayer for the wounded President, if their appeal is to be made to God to change his purpose, for he is without shadow of turning. But the prayer of a nation may be of the the greatest effect in bringing about its own answer. The concentration of the minds of the whole nation at one time on the President, may bring to bear on him great psychological waves, which may supply him with strength, and serve as the means of the near approach of spirit-friends, and new life and vigor be thus given to his waning energies.

HUDSON TUTTLE. Note.—The above communication came to hand just after the President's departure to spirit life; but that does not change the philosophy of the matter.—ED.

Suffering Women.

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