

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, VOTED TO, ROMANCE AND GENERAL REFORM.

Truth Means no Clash, Nobis at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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ANGELS OUR SAVIORS, OR Spiritualism versus Race Deterioration.

ABSTRACT OF A LECTURE GIVEN BY CAPT. H. H. BROWN AT THE OPENING OF THE LAKE PLEASANT CAMP MEETING, AUGUST 18TH, 1880.

The Captain commenced by referring to the progress of the age and our pride in it, and after reviewing the various departments of life asked, "May we not about progress and yet not be ourselves progressive?" "Are we not many of us content to see the progress of the age and let this content us in inactivity?" Very much depended upon the definition we give to the word. If progress was only a bettering of material conditions, then the ox progressed when changed from a sterile to a fruitful pasture. Progress, he said, was not as far as individuals were concerned, universal. Evolution had of necessity its opposite and the other half of the same great fact, life, was degeneracy. Evolution was the positive and degeneracy the negative and equal. Thus these two balanced each other, as infinite and the individual the universal.

Cause and effect had been man's schoolmaster, and he had learned that necessity compelled growth. The law of adaptation made whatever is right; for, by this law, fins, wings, feet, paws, eyes, ears, feathers, furs, gills, lungs, odors and colors, were compelled to be, in order to adapt the individual to conditions, and those who could not thus develop organism in harmony with conditions, must by the law of natural selection die off.

He then used in illustration the fact that in our ears are rudimentary muscles like those by which the horse and dog move their ears, but from disuse have lost power of use, and he said he had used this fact to bring us face to face with what scientists denominate degeneracy, and he quoted this passage from Prof. E. Ray Lankester's new work to show the conditions of the law: "Any new set of conditions occurring to an animal which renders its food and safety very easily obtained, seems as a rule to lead to degeneracy, just as an active, healthy man sometimes degenerates when he suddenly becomes possessed of a fortune. The habit of parsimony clearly acts in this way. Let the parasite life once be secured, and away go legs, paws, eyes and ears. The active and highly gifted crab, insect or animal, may become a mere sac, absorbing nourishment and laying eggs." The Captain in illustration, referred to the loss of legs in serpentine lizards and in fish-like mammals; loss of eyes in inhabitants of caves and earth burrowers, and most peculiar of all, loss of power to feed themselves in slave-holding ants.

"Now," said he, "we have made conditions around man, the highest animal, easier for procuring food and safety, and is he under them degenerating? Prof. A. R. Wallace thinks the Bushmen, Esquimaux and Australian, and I add the American Indian, are possibly degenerated descendants of superior races. Now, are we deteriorating as a race to-day?"

India, Egypt, Greece and Rome, all lands of a past only, and the same causes were at work to-day as then, the same elements of decay inhered in our civilization and their signs are patent to every careful observer, though, unfortunately, only the signs of progress are noted by the mass of the people.

Where lay the power that developed these nations to greatness? It all lay in the struggle for life. War, famine, plague, disease, flood, slavery—God's curses—produced all the development man had ever known, while the oft prayed-for blessings of prosperity, wealth, ease, safety, had ever been the destroyer of nations. These latter are friends while pursued; enemies when attained; blessings when used as means to larger manhood; curses when used as ends. The nations of the past were great while struggling, but prosperity degraded them into nations of idlers, sensualists, and destroyed loyalty, and they became an easy prey to conquerors.

But shall we not struggle, for these, you may ask? Fortunately you have no election in the matter. If in the race you must run, if in the contest you must wrestle. If you are out of these, then degeneracy is yours, and you are a parasite, a deteriorated manhood. Still you must remember that all the great ones of the past and the great fund of wisdom we inherit from them, were developed by opportunities prosperity gave them. The Pyramids and the conceptions of pyramid and Sphinx, Cleopatra and Demosthenes, Marcus Aurelius and Homer, Virgil, and Phidias Praxiteles were, because the civilization gave them opportunities. They were blossoms of those eras, but the masses using the opportunities of the time only for selfish ends, die and are forgotten like the years of their life. The masses deteriorated, the few developed, till the nations deteriorated that they went down. The few great could not save them from destruction.

Let us look at our civilization of to-day. Judge we by its high tide, we may well be encouraged. We find it in Emerson, Carlyle and Walt Whitman; in Parker, Beecher and Collier; in Webster, Clay and Sumner; in Greeley and Raymond; in Edison, Morse and Goodyear; in bank, school and church; in manufacture, railway and steamship. Indeed, here we are truly progressing. But these are only the vanguard of the army, ever its best. There in the main body, the middle classes, do they average better than one hundred years ago? There is the real, full of stragglers, camp-followers, the refuse—the tailings of nature's workshops, are they growing proportionately less? If not, then we are not, as a race, progressing.

On every hand, said the Captain, I see signs of the evil of prosperity. The greatest and fastest growing evil is the caste of wealth. Class fast standing aloof from class, and opposing the welfare of each; palace and hovel stand in juxtaposition, and millionaire and beggar jostle each other on the street. Wealth concentrating fast in hands of few, and the many growing daily poorer. Capital easily concentrating, daily puts labor into deeper slavery. America has made in twenty-five years, millions of millionaires and paupers faster than any other nation in modern times. The Captain quoted from the address of Rev. Wm. R. Alger before the last anniversary of the Free Religious Association, this passage: "The despotism of to-day," says Mr. Alger, "is the money power. We have a civilization that is based upon money obtained not as honest reward for honest labor, but won by speculation, something for nothing; and this is injustice. The whole fabric of Christendom stands to-day upon a colossal and unadulterated lie, that a man has a right to all the money he can get. If he don't get into prison in getting it. And," adds the Reverend, "there is no heresy that needs more advocates than this truth."

"What are the results of this civilization based upon a lie?" asks the Captain. And he answers: Increase of pauperism, crime, disease and death.

The whole commercial world stands upon this lie of speculation, and to-day the man who is in business and honest as man should be to man, will fail. Corporations are soulless and heartless, and organized for that robbery more dangerous because more subtle than that of the highwayman, a deteriorated condition from the business standard of our grandfathers!

Your politics is a history of corruption only, and my proof is your investigating committees in Congress and legislature, in asylum, prison, custom house and school, salary grab, land steals, railroad and steamship subsidies and Credit Mobilier stock, which rise up as proof. Wire pulling in conventions, buying and selling of conventions and candidates, nomination of men only because influence and money are behind them, and not for character or ability, have so disheartened the moral element that, feeling it was only a little boat in the Mississippi of corruption, it has largely left the political arena. Capital and church have at last corrupted our courts, and that last palladium of our liberties has become an instrument of oppression.

The social life of our people has also felt the demoralizing tendency of our property, and the home is fast yielding to the domination of fashion, and becoming only the theatre for social display. The expense of maintaining a home, so much is demanded socially to-day, that young men do not marry, and though they live single, they do not live chaste lives. There is an increase of crime from unrestrained passion.

Rape and seduction were scarcely known to our fathers, while to-day they swell the criminal list in every journal. The increase of illegitimate births, and worst of all the terrible crime of infanticide, tell of the deterioration of our social life. Said Horace Greeley, "The parlors of our homes are paved with the skulls of babes unborn," and the few children in homes where the faces of parents do not show continence, and the sixty thousand unborn sacrificed yearly in the single State of New York, compel us to ask again, Are we deteriorating?

The outlook to-day determines me in the belief that we have reached a turning point: it is now more or less liberty; more or less life; more or less virtue. It is now progress or deterioration as a people, and I make unhesitatingly the assertion that despite school, church, press, medical society, the social scientist, and the great army of noble men and women working to uplift mankind, that we are to-day, physically, intellectually and morally deteriorating.

As far as I can learn from statistics, the average length of human life is three years less in Europe and America than it was fifty years ago when it reached its greatest length; but the average increase of population is also less, and the average man and woman has less health. There are to the one thousand to-day more insane, idiotic, diseased, deaf and dumb, paralytic, epileptic, crippled and deformed, than there were ten, twenty, or fifty years ago. I will not trouble you with statistics but upon one point; proving this one, you must trust me on the others. In Massachusetts in 1851 there was one insane person to every 1440 of her people; in 1873 there was one to every 1327, an increase in eleven years of five per cent, and in less than 250 years in same ratio every one of her inhabitants would be in the insane asylum. Dr. Galton, a standard medical writer, observes, "With the deteriorated condition of the masses, their organization and functions, there will soon be idiots enough and few great men."

Morally, crime is out of all proportion to the increase of the people. From 1800 to 1880, in the Kingdom of Great Britain, the increase of crime was 425 per cent, and that of the increase of population only 79 per cent, nearly six criminals added to the thousand where she added one inhabitant. Statistics of other countries, as far as I can get them, are not much better, and your own State, Massachusetts, may stand as the type of the highest intelligence and culture on the one hand, but also a type of the deterioration of humanity on the other; for I find by the report of your bureau of statistics that the proportion of increase of criminals to increase of population for the last ten years, is that of England six to one, and Carol D. Wright, chief of that bureau, says in his report, "There is scarcely a State or country in the civilized world where atrocious and flagrant crimes are so common as in educated Massachusetts."

Is it because of immigration? No! The proportion of crime to immigration changes but little. The proportion of native born criminals increased in the United States from 1850 to 1880 in the proportion of twelve to five. Is it lack of education? It is a fallacy to suppose that intellectual education is a preventive of crime. Intellectual development is not necessarily accompanied by moral growth. As far as I can learn the proportion of criminals who cannot read and write, does not materially change its relation to the proportion of the people who cannot. The increase of criminals comes from the educated classes. I lack proper statistics in this country, but in France the liberal professions give two criminals in proportion to numbers to one from the farming class. Something more than school-brotherhood to-day manages, I guess, to save us from moral death. The priest, said the Captain, and says, "Church and Bible," and in intuitive perception of a fact, he is right, but woefully wrong in intellectual grasp of it.

Intellectually we have no statistics, and the only way I have of judging of the relative capacities of the masses to-day and one hundred and two hundred years ago, is in the literature of the periods. The increase of cheap story papers, dime novels, and the difficulty that a truly cultured paper has to live, is to-day a discouraging outlook. Our fathers had but few books of standard value, and they were well read. The "Federalist" of Hamilton, "Sermons" of Edwards, the "Spectator" of Addison, and "Pilgrims Progress," tell us of what mental calibre were they. Few of their children could stand the mental strain of a sermon that reached 17thly, and few books and papers compelled them to do a vast deal of thinking for themselves.

Now, will ye, null ye, editor, author, preacher, politician and platform orator, do the thinking for the people, and from the table they spread we can judge of the demands of the masses. Go and listen to the average sermon and platform address, and this, too, often among so-called liberals, and see the harsh, soda water, glittering generalities and bifurcated rhetoric there displayed, and see if you do not lower your idea of our culture. A. J. Davis, one of the greatest thinkers of modern times, speaks to a small audience while Talmage draws thousands with his pulpit buffoonery.

Walt Whitman, one of the two or three Americans whose books will be read five hundred years hence, spoke not long ago in New York City to one hundred and twenty-five, while Col. Ingersoll, with no more philosophy than a schoolboy, fills a large theatre with his humor, good nature, common-

place truths, happy hits at old dogmas, and eloquence. The Concord School of Philosophy receives scarcely a note in the press that gives a column of telegrams of the last walking match. To what conclusion you may come from this survey I am forced to believe that intellectually, despite the few greater thinkers that our fathers had, the average man is deteriorating.

Now, the cause of all this lies in the inordinate selfishness of our civilization. The Captain then went to show how, under selfishness, men had developed material prosperity, not as a means of growth, but using it as an end, had crushed out spiritual growth, and spiritual growth alone is life. He showed the tendency of nature to action and reaction, from the spiritual to the material and vice versa; that different periods were distinguished by superior development in one of those directions; that 1600 was a period of spiritual growth; 1800 the pendulum swung toward the material. From 1850 to 1880, he said, the greatest decade in material prosperity; further discoveries and inventions were made that made subsequent prosperity possible. Then daguerotyping, telegraphing, improvements in steam power, anesthesia, the rotary press and many other discoveries were given to the world. Improved machinery made it possible for capital to increase by saving expense of labor, and it at once began to concentrate in large corporations, and from that time to this it has followed the impetus thus given.

The influence of large manufacturing and commercial communities is for the masses deterioration, and he cited the city of Lowell thirty years ago and now as an example. Then the cotton mill operatives were social equals of their employers; now the operatives were merely so many human cattle. The cause is in the use made of the material prosperity. Human nature must be changed. More Peter Coopers must be raised and less Vanderbilts and Stewarts. Increase of power is only safe with increase of goodness. Conscience must go hand in hand with intellectual development and material prosperity, or they are an evil. Note this well, said he, power is an element of progress only to the good, and is an element of good only to the good. Prosperity a blessing only to the good, and our civilization can only be saved by developing goodness in equal proportion with the development of our other power.

Do you see where the angel's work comes in? Do you now begin to perceive the place that as Spiritualists, you hold? Do you see the work, camp meeting, science, press and platform in your ranks are doing? Do you comprehend the mission of those gone before in their return thirty-two years ago? It was to spiritualize men and save this civilization, for unless he can be spiritualized faster than he is pushed by the conditions of to-day into selfishness, this civilization dies.

But ever our help cometh from above and to-day our salvation cometh! The equilibrium of nature must be kept, and the decade of 1850 to 1880 was followed of that of '90 to '00, when the prophets proclaimed "the day of the Lord at hand" and in the Poughkeepsie and Rochester knockings became and throwing phenomena in the path of man compelled him to stop and turn his attention to spiritual things. The angels came again as saviors, as 2,000 years ago they came singing peace and good will, and grafted a spiritual clon upon decaying Roman civilization, that has saved the race in the glory of to-day. Six thousand years ago they did the same by leading through prophet, a people in slavery to carry forward decaying Egyptian civilization to the glory of David and Solomon. Upon the tree of our liberty, hollow as the charter oak, they have grafted a graft from the Tree of Life that shall yet absorb and preserve the whole tree. There is everything, with their aid, in the outlook to encourage, for if we learn from them fraternity, the race is ever onward.

Speaking of the hard conditions necessary to progress, Prof. Wallace remarks: "These essential conditions of progress will only cease when the mind has become so thoroughly healthy, so well balanced, so highly organized that the happiness derived from mental activity, moral harmony and the social affections, will be of itself a sufficient stimulus to a higher progress and to the attainment of a more perfect life." How shall men be lifted to that condition save by the development of his spiritual faculties? These can never be developed save by the same law that hands, eyes, and colors have, and that by the law of adaptation. The presence of angels compels angelic growth in us. Spiritualized conditions demand spiritual development, and you shall learn if you have not already, that this spiritual power now so freely outpoured, acting upon organisms in obedience to their make, shall be to the good a good, and to the evil an evil, till evil shall destroy itself.

What have the angels come for? As actions are louder than words, the Spiritualists proclaim, "To give us phenomena and prove future life!" And we have a new disease, a strange mania; it is phenomena in day and by night, in street, on platform, mental, physical, satisfactory and unsatisfactory, till another Babel is the result of this latest attempt to scale heaven! To tell of future life! We should all know it in a few years, and it is not worth their while to spend so much time and effort for so little purpose. To teach us philosophy? Science is doing that, and I scarcely think it is of sufficient importance for angels to come as assistants. Phenomena born of it or

the desire to see more, is the first important step in our progress. We need it all, as the toys in the spiritual kindergarten, but as children outgrow school books, so should we be ashamed to continually carry phenomena with us. Leave that for children in spiritual life.

Philosophy, born of the desire to know more, is also an important step, and must precede the practical use of all knowledge. 1880 has opened with a new order formed. Nuclei are seen in our ranks, and a new exodus is preparing. Those who use phenomena as a toy will separate themselves from those who use phenomena for the development of manhood. This separation must come, but it will not be painless. Already it is in the fermentation that precedes the forward movement, and ill-feeling discussion is the result; our platform and press have been in a measure involved, but patience; soon each shall know their respective places, and each have organization, platform and press, and learn that there is room for each in peace in this glorious work of manhood building. Science, the knowledge based upon phenomena, must be as the equal of religion or the art of life.

What have the angels come for? Come to save men from degeneracy! To save this civilization, lest some future antiquarians digging about the ruins of our metropolis, find there an obelisk, and carry it again across the water to grace a new civilization risen in its ancient home; come to remove the mean and the vile from us by their purity; to teach us to love each other as angels love us; come to throw around us those conditions that shall compel a spiritual growth and make us worthy of all this material prosperity; and is it not a glorious mission? Is it not grander than tipping of tables, the writing of communications, the development of mediumship or the materialization of forms? These are all means to an end, and that end development of manhood and womanhood. Beautiful as it is to dry the mourner's tears, this is more beautiful. Grand as it is to bridge the grave for angel visits, this is grander, for it gives the angel this side in men and women. Brilliant as is the light, it throws on the upward more influence than that which falls on man's downward way; for it compels his return to his father's home. Deep as have sunk their teachings in human intellects, plumes never sounded deeper like those reached in human hearts by angel love.

A glorious revolution is to be; civilization is to be made fraternal; commerce, its mother, is to be humanized; society to be purified and industry to be made philanthropic. Capital shall bless where today it curses. Love shall have goodness for its end and aim. Our educational system, now dogmatic and arbitrary, shall be natural and intuitional. Christ shall return to his cold and lifeless church. Politics shall join hands with religion in an eternal marriage, and science and art work together for manhood. The masses shall be unified till progress is the rule and degeneracy the exception. Caste shall be lost in equality. This is to be done, and there is only one way, and that is to spiritualize us by moving upon our affectional nature. For two thousand years the Christian Church has kept the fires of love burning upon its altar and brought it down to us, and we are to learn that love is spiritual life, and that that life or love should flow with a persistent, and not as to-day with an intermittent flood; that it should be affectional and not passion. Ah! here is a single truth that is of itself sufficient to redeem the race. Let love be affectional and not passion; persistent and not intermittent; fraternal and not selfishly confined to one alone. This was the secret of the life and power of the beautiful Nazarene. It is the truth apprehended intuitively by poet and sage, by Quaker and Shaker by convert and revivalist, but not comprehended by them. He who lives in the affectional and lets his love be a persistent fount, grows upward; he who lives in the passion, with love intermittent, deteriorates, be this love towards sex, or for gold, position or power.

Remember, love is life; love is God in the soul; love is the Lord of Lords; love is the redeemer of the world, and in the name of love, come the angels to save us. Whatever they can do to stimulate in you that love on the plane of the good, the beautiful and the true, they will do. In the hour of war, plague, burning city or sinking boat, they will intensify your sympathy, till as of your household, you shall feel for the sufferer, and till they have bound nation to nation in closer bond or sympathy; thus they are bound to-day by electric wire. In the white wake of commerce are the wings of angels proclaiming "Peace on earth," and soon war shall be no more, for through the good will of angels, men shall love too much to battle, and the promise of two thousand years ago is fast nearing fulfillment, for Christendom through attraction is bowing like Bethlehem's shepherds to "Peace on earth, good will to men!"

Throwing around us their sphere of love, we learn to love each other. Man's heart is softened, his icy reserve melted, his selfishness burned away and opening his heart to high and holy influences, he shall seek them to abide with him, and then shall he have a civilization beautiful and enduring, built not as now upon a colossal and deteriorated lie, but on the glorious truth that all are brothers and equal in this life of ours. Then will the kingdom come, O Lord, and they will be done on earth as it is in heaven.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

"They place copper at the bottom and tumble bales of hair of an oval shape on them. The bales are so loaded it looks as if a high wind would swamp them. The engine occupies a space of about 10 feet cube. I see no fuel or steam. It makes hardly any noise. It takes in air and drives it out again. Electricity seems to be the motive power in connection with air. It is a complicated machine. The boats look something like our tug."

CIVILIZATION AMONG A BROWNISH YELLOW PEOPLE.
As the people of Sideros ceased to fight and became enlightened, the superior races gradually formed on a people, while the inferior races died out. The Syro-Siderians and the Japerians came in contact along a line of several hundred miles on the continent that lay to the north of the Medisiderian Sea and amalgamated at an early time. The following is a description of a part of their territory near the north-east corner on the Medisiderian Sea, from the examination of a meteorite from Disco Island, Greenland, by A. D. Cridge:

"I seem to be above a country that has large valleys in it and high mountains, barren on the top, where the air is very thin; there is snow on some parts of them. The valleys have low trees in them. There are two valleys that look a good deal alike. They are near the ocean and there are rocky hills near them. There is quite a large city near one of the valleys and on the sea-side. The valley is inhabited by a brownish-yellow people that irrigate a good deal and have artesian wells. Their pipes have a screw groove all the way to the bottom, and the water in coming up turns the pipe round and deepens the well. There is something at the bottom sharp and hard that cut the rocks."

"There is a kind of railroad here, made of hard stone; it is smooth and wide. It is as much as ten feet wide and slants to the middle. A kind of engine runs on it. They run a great deal in the night. It is almost as light as day a long way ahead of the engine. The engine is twice as high as ours, and is flat on the top. There is a great deal of machinery in it. They take tremendous loads down, of grain, and hair and dried fruit. The hair is long and grows on a goat-horse-like animal; it is sometimes 18 inches long. The fruit looks like a prune, but has fine seeds inside, like a fig."

"The people live in little villages all around in these valleys. There are one or two large buildings and then 10 or 15 houses round them, and outside are immense fields. This is done for society and not protection. One settlement is about a mile from another. At the end of the railroad is a town."

"There are oxen here and animals allied to the goat. I think they must be the lama-like animals I have seen before. They differ from the others as a donkey differs from a horse. One is used for producing hair, 12 or 18 inches long, and for food; the other with mouse-colored hair is used to ride on. They eat oxen sometimes, but they are scarce. There are bluish-looking birds like a quail or chicken, that are domesticated; they have some beautiful colored feathers. There are also what may be called ducks and geese, water-birds with long wings."

"When the engines go too fast there are rollers underneath that slide along and stop the train. The angle of the rollers can be changed. The road is not slanted much. Some of the engines are in the shape of birds and decked with flowers when the people go off on excursions. They have a long neck in front for the light at night, and that is made into the neck of the bird."

AGRICULTURE ON SIDEROS.

"There are machines here that go across the land, tear the ground up fine and plant and sow. The wheels are made of iron, broad and light. Underneath are the tools, ploughs, harrows and chisels. They are drawn by an engine. I see nothing escape. The working apparatus is in the front; the back part contains grain sacks; a man stands there and pours it in. They have water under great pressure in strong pipes, which is made to go up to a great height and fall around like rain. It helps things a great deal. They irrigate as we do too. They have also pipes under ground from which the ground absorbs water. (That must be expensive.) The pipes seem made of clay and have holes in them; they last a long time. Water seems quite abundant at a great depth. The grain comes up in clumps, six inches apart. They use the same machine for reaping, as they do for ploughing and sowing, with different tools. It throws the heads out on one side into a kind of wagon with broad wheels. They are dragged off by oxen, when full; they hardly waste a head. Toothed scythes go ahead of the machine, cut off the heads, which drop on a rolling plate, and from that it is sent out on one side or the other."

"They run the grain into a room, that dries it perfectly before grinding. They eat a great deal, after the coarsest parts taken out. The grain looks a great deal like our rice. The bread tastes as well as ours."

"Those engines are used for nearly all farming purposes. They even distribute manure with them; it is dropped over a plate and scattered. Sometimes seed and manure are mixed."

"They use liquor made out of grain. I think they drink a good deal of that kind of stuff. It is alcoholic, but not very strong; something like beer. They send off a good deal of it. Most of the people abstain. There are yellow people, mixed people and brown people here, and the brown drink the most. I do not think there are many drunkards. The lower class of brown people do not seem to live in communities. They live along rivers and do work for the others. They quarrel a good deal. There is only one place in the whole valley where they make that intoxicating liquor."

"The lama-like animals go rapidly with carriages. They sometimes get on the engine track. The engine makes a whirling noise, which can be increased for a warning. Those animals are not used for heavy loads; two of them will take 200 pounds and go well. They kick and balk at times. They blindfold them to make them go along when they get mean."

"Vegetables a good deal like our turnips are raised here, and tall cabbage-like plants that have a sweet taste. The people make flowers of any color they want, by putting something in the water, I think."

"The civilization of a nation may be measured by the quantity of intoxicants that it consumes. The least civilized people on Sideros used the most, and it is equally true on our own planet."

WINTER ON SIDEROS.

"When Sideros was in its apogee, or at its greatest distance from the sun, the weather on the elevated portions seems to have been quite cold; and, since the winter lasted for several of our years, the accumulation of snow must have been immense. Every thirty-three years there must have been a glacial period. Mrs. Hubbard with the 'Disco Bay' specimen appears to have visited Sideros during this time."

"I see an animal that holds its head high; it has horns and a very short tail, if any; it is a swift runner. It is of a lightish color."

"Here is a small house; there is a man in it, who has a kind of hood over his head, that seems connected with

the dress that covers his body; the dress looks a little gray. He is rather dark; not a negro nor Indian, but dark complexioned. He is a tall man; the house is low and small. I see a woman, but she is not as large as he. I see no carpet and not much paint; things seem plain."

"It does not look mountainous here. The house stands by itself. I feel a chilly wind; snow is several feet deep; it seems cloudy and dark."

"Now I see the man in something much lower than a sleigh, to which is attached one of those animals, and he slides along. It is a very rude sleigh, pointed in front. He is going toward the east."

"Trees that are round loom up in the snow-bank and look very queer. Now the sun shines; the wind blows furiously and I feel lost. I seem to be out away from everybody and everything."

"I am somewhere else now, where there is no snow. I see a river. It seems chilly warmer weather. The country was immensely high where I was before; this is low. When the sun does not shine, it seems chilly even here."

A SUMMER RESORT.

"With the same specimen my nephew sees a country quite uninhabitable in the winter, but a delightful place in the summer. It was situated near the north-eastern side of the Medisiderian Sea."

"I seem to be in a deep valley; the mountains have low, pine-like trees on them. It is very cold here at times, and for a long time, and at other times warm. The people migrate. It is elevated. The snow collects in great bodies and runs down this valley as a glacier. It melts off in a few days' thaw when it becomes real water. The people, on the approach of winter, carry everything into a large stone building on the hill. When the warm weather comes they build their houses over again."

"There is a large city 10 or 12 miles below. Ice is taken out of deep crevices and sent down a kind of railroad made of rock, and slides up so that the train cannot run off. It is a double road and empty cars go up as full ones come down. Men and women come up at times in them very rapidly."

"There is a fall here of about 200 feet. The cold does not freeze the cataract; the water comes from under the ice. Before the river reaches the fall there is a large pool that never freezes and in that I can see fish. Men must have put them in. When the ice commences to melt, this is a terrible river. There is a mountain near here, where one can stand and look down on the city that is near the ocean. The people go up into this mountain region, to raise a kind of root that does not grow below. It is pleasant up here, but the air is thin."

"There is a singular looking railroad for passengers. The rails are of iron, are two feet broad and dip slightly toward each other. The engine looks smaller than those I have seen before. The road goes up a canyon. These people must have some easy way of blasting, but the rocks seem soft. The granite crumbles easily; it has large black spots in it. Every thing they do seems to be done to last. The engines are ponderous and the railroad broad; the trains do not go as fast as ours."

"On the side of the canyon, where the railroad ends there is an elevator for taking things up, one that goes up very high, and then a shorter one about 100 yards off. They are trying to make the engines lighter. They have trouble by the giving way of the ground and rock. They are obliged to fit the rails very nicely."

"There is a high tower on one of the mountains, where people watch for storms. When a man sees one coming, he makes a flame ascend by electricity. There is some system of telegraphy here, but I see no sign of it outside. Great masses of native iron are taken out here."

"Many persons come up here and live in tents. Artists come here and use what looks like a telescope, which throws a picture on paper or canvas, when they fix it in some way. Two or three take parts of a picture, then they are united and colored to correspond with nature. The instrument they use looks like a theodolite; it is a little wider at one end than the other. There are more high and steep mountains than on our world."

"The city below is one that I think I have described before. It is not compact, like one of ours, but covers a great deal of ground. The houses are only two stories high and are mostly polygonal. There is a group of houses surrounding a large one, and each large house has a park attached to it, larger toward the outskirts. There are flowers and trees in the heart of the city. Carriages run here by power, and everybody has them; they are of different sizes. They run on smooth roads, that seem to be made of artificial stone. In running they make very little noise."

"Here is a railroad which comes from a large valley from which the town is supplied. It looks more like our rail roads than any I have seen before. The rails are narrow, edged on the outside and closer together. The engine looks something like one of ours, but it has no smoke stack. It looks like a boiler on top, but larger than ours. The engine has a house in the centre. It takes three men to run it. The cars have no roof and but little side; they are fixed up daintily. There are no platforms on the ends of the cars; just an elastic bridge from one to the others, made of metallic strips. They are fastened to the engine and unfastened by the engineer. The seats are like lounges and the people sit sideways. The cars are nicely carpeted. They can throw a cover over in case of a storm; it is concealed under the floor."

"The people seem to have been stagnant for a long time and they are now waking up. They are yellow people with some mixture of brown, that has not done them any good. The two races despise each other, yet they gradually mix. I think this is near a gulf that I have visited several times. (The Medisiderian Sea.)"

"These people are like the French; they gesticulate a good deal in talking. They deform their feet with pointed shoes; it is the fashion. Their shoes turn up a little and some are ornamented at the point. They have very few animals; no lamas and but few oxen. There are more animals in the valley. (I think I came up in time when I saw that last railway.)"

"I think they had more knowledge of spirit intercourse than we possess, and it seems to be spreading rapidly among them."

(To be Continued.)

MANHOOD.—He who would do wrong, but is deterred through fear, or hope, or promise of a reward, is a slave not only to his vile passions and propensities, but to the power of popular prejudice or popular sentiment, be that right or wrong. He who, being free, does right because it is right, who dares to be true to his own convictions in the face of the obloquy and scorn of a misguided, bigoted, and intolerant majority, is nature's true nobleman and hero, the grandest and noblest type of human kind. Such have ever been the lights of the world, the advance guard in the advocacy of all the truth, in civilization, in human progress and reform—have been revealed and persecuted by time-honored conservatism as disturbers and innovators, as heretics and infidels. The ingrained ignorance and superstition of old conservatism still cries, "Crucify him! Crucify him!" The fathers are our grapes and the children's teeth are set on edge."—*Phrenological Journal.*

A Few Words as to a Jewish Philosophy and Religion.

"The best way of worshipping God is to do what he commands."—*Philo.*
"Bomman mensis bonum est Deo dante, et omnia mensis virtus Deum cognoscere."—*Spinoza.*

It has always appeared to me unfortunate that no satisfactory definition of the word religion, so far as I know exists; consequently there is much confusion of ideas and terms on the subject. It seems scarcely possible that there can be a true religion unless, there be first a true philosophy, because true religion is, and can be nothing else but philosophy in practice, that is carried out into the active sphere of life. Philosophy and religion are one and the same model, with an obverse and a reverse side; in the sphere of thought, of ideally, in the study, it is philosophy; in the active life of the world it becomes religion; are not the two one and the same force, correlated, but manifesting itself differently under different conditions, corresponding to the two sides of man, the ideal or philosophical-practical or religious?

From the view it follows that all popular or ethnic religions, no matter how well suited they may be to any existing state of popular knowledge and culture, belong mere forms in which the living stream of high thought flows down, cannot be philosophically true; that is, they must all be only temporary, all destined, so far as the form is concerned, to disappear. The pipe in which the water flows is not the water itself, and the pipes are continually going astray, becoming worn out, and require constant tinkering to make them work. It is the philosophical ideas contained in any ethnic religion which alone are true, and these are of no time, take no form, are independent of all outward historic facts, belong to no sect, but are the eternal possession of the soul of universal man, the direct gift of the universal soul of the universe."

It is high time that the old rotten leaking form, out of which, alas! the pure stream has escaped before it reaches us moderns, in our churches and temples, should be discarded either for a new form, which at least may for a time remain without a leak, or better still, without any form whatever, without any church, any mysticism, any priesthood, allowing each individual to govern himself in an infinite development and progress towards very perfection. It is vain to seek for truth on this subject in the theology of any of the Christian churches; these all rest on authority, not on reason, on the opinions of churches; not on facts of experience, hence they are all muddled—unhealthy—false."

The Christian theology also rests on a false basis, viz., the monstrous historical delusion of the incarnation of a God, and of vicarious atonement for sins or errors, by means of sacrifice; neither of which doctrines were taught by Christ, but were introduced by his followers from pre-existent ethnic religions, for reasons very manifest to all inquirers into the origin of religions."

This latter doctrine of vicarious atonement, striking as it does, at the root of human responsibility, is one of the very potent cause, of the existing demoralization, vices, crimes and materialistic tendencies of all so-called Christian populations. How could it be otherwise, when the Christian churches are, in the practical effect which their doctrines produce on the minds and habits of their believers, nothing but vast "insurance societies against fire," by means of which every believer paying a premium to his church, either in cash or blind faith, thinks to secure himself from the consequence of his evil acts, and to escape a "justified sinner," from everlasting fire? We have only to read the disgusting and demoralizing scenes which generally occur when murderers are being hanged, when they are assured that if they repent and believe they will be saved, and pass immediately from death into unimaginable glory and happiness, without having to pay the just and full penalty of the crimes; and this on the extraordinary ground, that Jesus Christ lived, and died on the cross some two thousand years ago."

It is refreshing to turn from this Christian theology to that of philosophic Jews in the early and middle ages of our epoch; and I would earnestly direct attention to the study of their writings, which are almost unknown in the West, except to a very few. This study would assist in the revivification of Jewish philosophy and religion, and contribute towards effecting the unjust prejudices against the Jews, which have so much disgraced Christian countries. Among the Jews in the last two thousand years of their philosophical and religious development, the duty of leading a moral life, was constantly taught as the necessary and only effectual means of personal holiness, and as the only true way of serving God, hence they had no dogmas and no caste of priests, those two iron fetters which blind men and hinder all freedom of inquiry. The older sacrificial rites and sacrificial priests, sneered at even by their own biblical prophets, and then almost entirely ceased."

Unfortunately this false idea of the necessity of a sacrifice for sin, has continued firmly established in Christian beliefs, but owing to the increasing knowledge of the anthropomorphic origin of the ideas as proved by old texts relating to the subject in all the old Bibles, it cannot much longer survive. All inquirers into early religious ideas are aware that sacrifices originally meant food, "sacrificial viands," to give the anthropomorphic gods strength and exhilaration to fight against the evil demons, principally those who kept back the rain. It was originally a strictly egotistic bargain and sale between the gods and men, the latter soon to be represented by an organized sacrificial priesthood; in these terms, I will give you (the gods) food and drink, music and praise, if you give me rain for my crops, and herds; if you do not give me rain I cannot feed you. Sacrifices arose at first in this way, a strict bargain for the human and divine stomachs. Gradually and by slow degrees this view became more and more idealized and spiritualized by various stages, all of which can be clearly traced. When the oldest of the Jewish books were written, the Jews were just emerging from this early stage of materialistic religion. I shall now give a few specimens of Jewish theology:

Ben Asai, writing in the second century says, "Every good action draws another after it, for the reward of virtue is virtue itself." How much nobler is this teaching than the egotistic shrieking and howling of so many Christians about the salvation of their own souls, to which selfish end they make all virtue subservient. Rabbi Simon, also in 2nd century, wrote thus: "The welfare of the world rests on three principles, 'Truth, Justice and Peace.'"

In the 9th century Saadiah ben Joseph, the chief of the great school at Sura, began to ground the Jewish popular form of religion on philosophy, and taught that reason is the ultimate judge of all sacred scripture, and of the Talmud, and in his work (*Emunot ve Dots*) the Jewish religion (he might have said all true religion) is simply a confirmation of the truths of reason revealed by God. In order to shorten and simplify the difficult path of research and thought for the less gifted majority of mankind, Saadiah also wrote against teleology, being of opinion that the strictly human notion of design could not in any way be applicable to the supreme Deity. In this, he preceded Spinoza and Kant by 700-800 years, and held the same doctrine which is now held by Kant's copiers, the Tyndalls and others of the present day."

He also laid down a very valuable rule for interpretation, viz., that the words of the Bible should always be taken in their natural sense, unless they contradict facts of perception, or reason or themselves."

Abulhasan Jehuda ben Samuel Halevi (1088-1141), one of the greatest thinkers on these subjects, maintained in opposition to the Christian theory of human depravity, that man inherited from Adam an inborn inclination to virtue; a view which is certainly truer if not the whole truth, than the Christian view. This great thinker, however, could not escape the fatal error of his time, and of our time also, of trying to find a basis for religion in outward historical facts, and thereby exposing religion to the unflinching scalpel of modern criticism."

The "Sohar," the principal work of the Kabbala, dating (it is supposed) from the 13th century, contains sublime views of the destiny of the human soul, and distinctly teaches the right and duty of freedom of

thought, above all dogma and all revelation. About the same time Abraham Ibn Daud wrote a work called, "The Highest Faith," the ground-idea of which is that the aim of all philosophical theory is the practical attainment of moral aims, and that Judaism rightly interpreted was nothing but this. This is the very idea promulgated 800 years after by Christian philosophers in the saying that "Hellenism is the prime of practical reason." But perhaps the most important of these middle age thinkers was the Rabbi Moses ben Maimon (Maimonides, 1138-1204) who acquires vast importance in the history of philosophical religious thought, as being the spiritual father of Spinoza, Albertus Magnus, and Thomas Aquinas. He wrote an explanation of the Talmud, taking as his sources, Judaism, along with all the (Grecian) philosophers, not merely Aristotle as the Christian schoolmen exclusively did. His great work, "More Hanebuchin," or "The Guide of the Erring," is a most remarkable work, and had an immense influence on philosophy, as is admitted by Seeger and Cassaubon. His chief position is, it is that "Man should not in his life or studies allow himself to be led by authority," according to him "the aim of religion is to learn how to think and to act in harmony with reason, in order thereby to approach nearer to perfection." This seems to me the best definition of religion I have met with."

In this view he scorns far above the slavish teaching of Christian scholasticism, which makes the human mind the mere slave of authority, that authority being of course an infallible church. Thus a "divine revelation" of so-called truth inevitably and soon becomes fossilized, and instead of being (like other fossils) relegated to museums for study as objects of natural history, is held up by a paid and consequently interested priesthood for idolatrous worship. These very advanced views of Maimonides become most interesting when it is known that he exercised the greatest influence on, by far the greatest and most original thinker on these subjects, during the last 200 years, viz., Spinoza, and that without Spinoza we should not have had Goethe, as he was."

In 1410 Chasdai Crescas wrote "Or Adonai," "The Light of the World," in which he combats the authority of Aristotle long before any Christian dared to dispute his universal sway."

In the 10th century Jehuda Ben Leon ben Isaac, surnamed "the pious," in his work, "Hints for a Higher Religious Life," says that a Jew ought never to make use of any lying pretext, either against a Jew or a Christian, and should deal honestly with every man. This was written at the very time when the Jews were being scandalously persecuted by the Christians, at the instigation of the Christian churches, and when the largest of the Christian churches had enunciated the doctrine that "Faith need not be kept with heretics." Jehuda taught also that "prayer ought to be in every one's native tongue, otherwise the heart remains empty;" but the great Christian church even yet prays, or rather reads its Mantras, in Latin. It seems to me, that the teaching of these old Jews contrast very favorably with that of the Christian theology, and that they are well worthy of attention. I hold that, according to reason, the final judge in all such inquiries, those opinions only can be true in which all religions agree, and that all in which they differ must necessarily be false, or accidental accretions peculiar to the state of culture of each people and epoch."

All religions seem to agree in this, that there is an infinite intelligent cause or force which produces all effects upon our consciousness, and that the recognition of this great cause is the ultimate fact of philosophy and religion, and in which they both coincide. They all agree also in this, that a future existence of some kind or other is a fact, and that retribution for sin as a means of progress is also true. A considerable amount of evidence has also been produced, principally through Spiritualism to prove that a communication exists between the world of our senses, and that other and greater world beyond our senses. It seems to me, therefore, that these great truths naturally form the only basis for a philosophic religion and a purer and more effective ethics than any existing religion affords."

For the authorities affecting this paper I beg to refer to a valuable pamphlet, "Die Bedeutung der Juden für Erhaltung und Wiederbelebung der Wissenschaften im Mittelalter," von M. J. Schleiden, Leipzig, 1870. Dr. Schleiden is not a Jew.

A. J. CRANSTOWN.

Lucerne, Switzerland.

Spirit Influence.

A. Doguid writes as follows to the Medium and Daybreak:

I have found in my experience when coming out of trance, that things material do not appear what they really are to my ordinary observation and senses. The hard wooden table at these times seems to feel soft to the touch, and my fingers appear to pass through it; the books are the same, and if I abruptly leave it, meeting the houses in the street appear to have elasticity, and come and go with every moment of the mind, or, as stated in ancient phreology, I see "men as trees walking." All this is a sort of unearthly experience, and I think it is just so."

We have a spirit who controls at our instances at Kirkealdy, purporting to be a member of the old Kabbalistic Order, and in his day was accounted a wizard. He declares that a power rested in their hands of controlling the weather, the wind, the tides, the whole elements of nature; of bringing persons and things from a distance, and commanding the appearance of individuals dead; and such power was gained through the tuition of their order and the observance of certain rules and ceremonies similar to the conditions and requirements of spirit circle. Is it not possible that such results may still be obtained, and a power be acquired of that kind? But it is not so much from the cultivation of magical powers as the nursing of good graces that these consequences will follow. The spiritual phenomena rest not entirely on the evidence of a materialized stage, but on the broad diffusion of actions of mankind. We do not become spirits before; therefore, I think, many of these phantasmagorical appearances recorded by "Resurgam" enter into the evidence of a soul-existence, as much and far more than the apparitions of the materialization séance. The testimony of "Resurgam" is valuable, and inquiring spirit worthy the imitation of the whole movement; but it is a little out of place to resign to the lumber-room of imagery the apparition of so-called "double" in every one of the many forms in which it is observed."

The Rev. Robert Collyer.

The Chicago Tribune says:

Sturdy Robert Collyer has been at his post of duty in New York this hot summer, and has been giving the devil some hard licks while the rest of the clergy were away on vacation. His sermon last Sunday was on "Home." Notwithstanding the heat, a very large congregation assembled to hear him. Judging from the abstract, the discourse was both eloquent and amusing. Many anecdotes were interspersed through it, and among others this one, which, though not new to his people in Chicago, perhaps may be so to other readers:

I recollect asking a Federal soldier some time ago whether he did not feel like running away from his first battle. "He sure I did," was the reply; "but as I couldn't run home, and there was no other place I cared to run to, I remained in my ranks and fought with the rest." That boy told me a whole story of the influence a home has on the man. That mother would never have received him in her arms, that sweetest would never have blessed him with her kisses, and those comrades would never have welcomed him back, had he shown the white feather."

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A New Volume.

With this issue the JOURNAL enters upon its twenty-ninth volume and fifteenth year. From the beginning it has steadily kept in view the motto which is borne on its heading—"Truth wears no mask, bows to no human shrine, seeks neither place nor applause; she only asks a hearing." Steadily, with accumulating power it has kept on its course despite the seemingly overwhelming difficulties which have from time to time environed it. Treachery in its infancy, fire at a later period, followed by the tragic death of its indomitable projector at the hands of an insane man, have all been helpless to stay the triumphant progress of the paper. After each catastrophe it has emerged unscathed and gone forward with increased capacities and a wider, deeper, more far-reaching influence. One by one those who have helped to make it a fearless, just and truthful exponent of Spiritualism, pay the debt of nature and pass on to new experiences in spirit-life. But the RELIGIO-PHILOSOPHICAL JOURNAL is not the mere creation of circumstance. The wise and beneficent spirits who first inspired its publication and have steadily watched over and guided its progress, are not dependent on any one individual for the success of the paper. Each seeming disaster has produced combinations resulting in more effective work than before. And thus it ever will be until its mission is fulfilled.

For years the JOURNAL waged a bitter and unceasing warfare against Woodhullism and the vile crew, whose attempts to overwhelm the spiritual movement, are still familiar to our readers. Without the support of any other Spiritualist paper, single handed and alone, it strangled the monster and finally drove its high priestess into exile and her chief advocates into obscurity. Spiritualism having been relieved of this burden, sprang forward into new life. The *Atlantic Monthly* opened its pages for Robert Dale Owen's record of phenomena. The rapid conversion of the country to a knowledge of, and belief in, Spiritualism, seemed to the superficial observer imminent. Yet to those who were familiar with the workings of the movement it was a matter of certainty that a check would come, that it would be a real calamity for Spiritualism to gain so strong a foothold at that time. The purifying process was not yet half complete. So while thousands of good souls were predicting the early and universal acceptance of spirit phenomena as demonstrated through the Holmeses and others, the late editor of this paper, as well as the present editor, were privately warning the enthusiastic investigators at Philadelphia, that deception was being practiced. None too soon the climax came. The world feared. But intelligent, philosophical Spiritualists calmly met the seeming overthrow of their cause, knowing it would only strengthen it. Ignorance of the laws of spirit-control and manifestation, combined with native credulity and the inherited tendency to superstition gave unscrupulous charlatans, weak and undeveloped as well as tricky mediums, a rich field to work, and it had been industriously occupied. Not very long since, it seemed to many, as though fraud and corruption had so engrafted themselves upon the Spiritual movement that to eradicate them would destroy Spiritualism. Spiritualists generally, knew these evils existed yet feared almost to speak of them; and while deploring the situation, dreaded to apply the remedy. The emergency demanded bold, decisive action. Heroic treatment was the only hope. The RELIGIO-PHILOSOPHICAL JOURNAL in the hands of the angel world has been the means of freeing Spiritualism from the domination of these vampires. The first inclusive and well directed strokes made Spiritualists tremble and the weak to stand against. Knowing the necessity for the treatment, we unflinchingly administered it regardless of the impressions of the wounded or the fears of weak-kneed friends. We never struck until prepared, and we never made a mistake as time has proven. The victory is

won, the contest is virtually over. Well-disposed friends of true Spiritualism and genuine phenomena who stood aloof and doubtfully hoped for the success of the issue we were forcing, are throwing off their hesitation and donning the armor of aggressive righteousness. Critical methods and close analysis are now demanded by Spiritualists generally. The morale of the movement is rapidly improving. Honest mediums are coming generally to comprehend that the honor and respect due their profession can only be had through support of the JOURNAL's policy. The non-spiritualist, but interested public are respectfully investigating. A happier, more hopeful spirit prevails. New energy is being evoked. Old subscribers of the JOURNAL are settling their arrearages and sending in new subscribers; they are waking up to the necessity of doing their share in helping the JOURNAL do their work. We heartily thank the large number who have of late squared their old accounts and started in on the prepaid system. There is still a large number whom we hope to hear from promptly. Let us all work together, with a true fraternal feeling of reciprocity and co-operation. The growth and increasing success of the JOURNAL, is we know, gratifying to true Spiritualists and encouraging to investigators, inspiring them with confidence to pursue their observations. We confidently rely upon our readers to aid us in making this, the fifteenth year of the JOURNAL's life, the most successful it has ever had.

Zöllner's Investigations with Slade.

The translation, by Charles Carleton Massey, of Prof. Johann C. F. Zöllner's experimental investigations of spirit phenomena occurring through the mediumship of Dr. Henry Slade at Berlin, has been published at London. The translation, which is a condensation in some parts from Zöllner's scientific treatises, is entitled, "Transcendental Physics," and forms an 8vo. volume of 206 pages, which comes to us in the English edition, admirably printed on good paper and illustrated. The excellent mechanical execution of the work adds to the pleasure with which its contents must be read by every person to whom it is accessible. We do not well see how any volume could provoke a profounder interest among thinking minds than this. It is strictly scientific and inductive. Its experiments are as diversified and ingenious in their range and scope as any ever made by Newton in arriving at his theory of colors, and we can not perceive that they are one whit less important than the wonderfully exact and varied calculations, by which he proved the universality and precise force of gravitation.

The world had been drifting for several thousand years, lighted, until within thirty years past, only by a few unproven guesses and unverifiable dogmas, emanating from seers, prophets and seers, concerning immortality, which in their scientific force as evidence, no more comparable with a series of researches as this by Prof. Zöllner, than astronomy before Newton compares with astronomy after Newton. The reality of spirit intercourse becomes a subordinate consideration compared with the many new and startling evidences, which this volume forces home to the reason and perception of every reader, that there is something about the methods and conditions of spirit-action that seems to defy in defying the laws of the material world. In some such manner as animal and vegetable life seem to consist in defying the laws of inorganic chemistry. Precisely as we learn that substances have animal or vegetable life by ascertaining whether they defy and controvert the laws of inorganic chemistry, so do we learn that spirit phenomena are possible and that spirits themselves exist, by facts that defy material laws of some kind. Perhaps, on close analysis, it will be found that it is impossible in the nature of things that spiritual life and activity could be proved to exist, except by phenomena that defy and trample upon the principles of natural (i. e. material) philosophy.

It is not a little singular that this volume of investigations into phenomena that transcend the ordinary domain of physical law, and which in the extent and variety of its "miracles" exceeds the whole Bible or any other work with which we are familiar, should have emanated from four professors, none of whom have ever been connected with teaching superstitions or marvels in any form, but the studies and labors of all of whom lie in the domain of physics and mathematics, wherein everything unexplainable is tabooed and most things supernatural are abhorred.

Prof. Zöllner, the author and chief observer, is Professor of Physics and Astronomy in the University of Leipzig, and author of numerous treatises on astronomical topics. Prof. Weber is also a Professor of Physics whose investigations in electricity, and work in four volumes on "Electrodynamics Measurements," together with his origination or discovery of some very valuable doctrines in Natural Philosophy, give him a rank as a scientist second to that of none in Europe. Prof. Schellner, also of Leipzig, is a distinguished mathematician. Prof. G. T. Fechner, who also a Professor of Physics at Leipzig, has written works, whose titles indicate a profound love for psychological researches. Among these are, *The Soul of Plants, The Zenit Aesthetics, The Things of the Future, Elements of Psychophysics, The Problem of the Soul, and About the Life Hereafter.*

One might reasonably ask what has become of the entire Catholic and Protestant clergy of Germany, that investigations having in view the removal of the veil which separates the mortal from the immortal life, must be left wholly to the labors of professors of Physics and Mathematics?

In the presence of these gentlemen and others as witnesses, and always of Mr. Slade as the medium of spirit influence, a series of phenomena occurred of which the following is an imperfect summary:

1. A string, in which there is no knot, is carefully brought together at the ends and sealed. Then, upon forming a circle, knots are tied in the string repeatedly, either of which would be impossible upon the ordinary principles of natural philosophy; that matter cannot penetrate matter, or that no two particles of matter can occupy the same space at the same time. Any one who will take a string and seal the ends of it together, and then tie such a knot as it would require that the two ends should be loosed, and should pass around each other in a circle, will see the physical impossibility of this feat, and that it depends upon passing matter through matter.

2. A magnetic needle is thrown into violent oscillation, and at length is set revolving by Slade simply pointing his finger at one of the poles, or sitting in a circle near the needle, though his arm was carefully examined for magnets; ordinary knitting needles were also converted into permanent magnets by Slade's touch or near approach.

3. Permanent impressions of hands and of feet were obtained in flour, and also in lumpblack, between two slates which were closed and sealed before the impressions were obtained, and on being opened exhibited the impressions made without possibility of contact with the hands or feet of any human being.

4. Objects of considerable size, such as books and tables, were made to disappear without motion, under the very eye of the observer, and to again assume form and descend, perhaps, from the ceiling or elsewhere. In this, as in most other of Slade's experiments, everything is done in broad daylight.

5. Both showers of water and surfaces of flame are evoked in a closed and lighted room, with Slade's two hands plainly in sight upon a table, Slade himself entirely passive and no means of producing either the water or the fire are detectable by his investigators.

6. Solid rings carved of wood are transformed from a string on which they are strung, to the upright support of a solid card table which they encircle, and which is so built that without passing matter through matter, they could not be made to encircle the upright center of the card table without passing either the top of the table (say two feet wide), or the three legs which form its support upon the floor (say twenty inches wide) through the rings, while the rings themselves have an orifice not exceeding two and a half inches in diameter. The physical impossibility involved is about like that of passing a camel through the eye of a needle.

7. The appearance of materialized hands and forms, so tangible that in one instance in broad day, Prof. Zöllner shook hands with the warm and life-like materialization, which thereupon dematerialized instead of departing.

8. Laying a bit of pencil on a table, then laying one slate over the table at the point where the pencil rests, and another slate (which contains no pencil) under the table, and underneath the first slate, whereupon the writing is done on the upper surface of the underlying slate, thus showing that the pencil disregards the interposition of the solid inch table between it and the slate, on which it writes.

9. Transferring and exchanging coins between two sealed boxes, into and within which they are enclosed, without opening the package.

10. Inserting metallic substances within hermetically sealed tubes of glass without removing the hermetic seals.

11. Writing between closed slates in numerous languages, with some of which, as Chinese and Japanese, Slade was unacquainted, and in handwriting that are identified as those of deceased persons.

As an appendix Mr. Massey adds an interesting essay of his own in refutation of Hume's essay on Miracles. In his preface also, he dwells somewhat at length on the prosecution of Slade by Lankester in London.

The prosecution of Slade in London is exactly on a par with the prosecution of Galileo in Rome. Galileo was more profound than his prosecutors only in the fact that he had discovered a new medium, viz., the telescope, through which everybody could plainly see, what without the aid of this medium, nobody could see at all. His prosecutors instead of looking at the same facts through the same medium, thought, to suppress the whole affair by citing texts which embodied the antecedent ignorance of scientific men. The world's littlest and vainest men have their choice, since they can do nothing really great, only between obscurity and infamy. Lankester is known in America only by having connected himself as a prosecutor with the name of Slade. Had he not done so he would scarcely have been known at all.

W. H. Harrison, St. Margaret St.

The Chicago Inter-State Exposition will soon be in full blast again, bringing thousands of visitors to the city every week.

Mrs. F. O. Hyzer on Critical and Discriminating Spiritualism.

The fact that Spiritualism is everywhere becoming strong and wise enough to criticize the claims of those who purport to be the media of spirit intercourse, is eloquently and beautifully stated by Mrs. Hyzer in her lecture on spirit materialization at Brooklyn, on June 12th. She says:

"When as at Astoria the beautiful spirit-daughters of Mr. Hatch and Col. Eaton stand smiling upon me weaving around them by the graceful motion of their lily hands, and I do not marvel at the seeming miracle more than I have marvelled at the phenomenon of an old brown hare tree rocking itself in the royal splendors of foliage, that the greatest artist of earth wins his laurels by last limiting. A skeptic has taken to me to-day. 'In the growth of vegetation no advantage can be taken of us by vulgar rogues and tricking money-catchers, as in our circles for spirit materialization.' I think the correspondence in phenomena strikingly marked at this point of comparison. Who has ever found around any dark circle, or cabinet materializations or materializing circles, a more persistent trickster, or a more villainously self-aggrandizing traitor than the potato-bug, or weevil? [Applause] Shall we give up the harvest to such meddlers, or study and practice the best methods of defending that which we so justly covet?"

"I do not echo the sentiments of those who say, 'We will defend all mediums because of the persecutions brought upon them by the world.' In my view, any one who demands the confidence of the public without yielding that public all reasonable opportunity for testing the genuineness of the article advertised nullifies his own claim by such withholding. I do not believe, as many do, that the cause of truth is better vindicated by allowing a thousand impostors to go unexposed than that one innocent person should be wrongly judged. All heavy on is arrayed on the side of innocence, and when all earth will also be in but a question of time. Innocence in the high council-chambers of God's unerring justice ever vindicates herself; but down in the mists of earth the doubting, hoping, fearful, eager inquirer for the direct road to the beautiful temples of communion with the dear 'gone before'—for the telegraphic offices on the through route to the Summer-land should be, as far as possible, protected from aught that would lead him astray."

Sunapee Lake Camp Meeting.

The Spiritualists of New Hampshire and Vermont hold their third annual camp meeting, at Biddgett's Landing, Newbury, N. H., commencing Tuesday, August 31st and ending Sept. 12th, 1880. It is to be held in a magnificent grove, consisting of an old growth of pine, hemlock, fir, spruce and maple. This grove is situated on the eastern shore of Lake Sunapee, in the town of Newbury, about five miles from the station on the Concord and Claremont railroad. The steamer Lady Woodsum makes connections with all trains on this road at the Newbury station. The lake is elevated nearly one thousand feet above tide water, and is about ten miles in length, while its width varies from one-half to about two miles. N. P. Rogers once remarked that this lake was "The Loch Katrine of America, only more beautiful than the Scottish lake." Cottages and hotels have been erected along the shores of the lake. A fine pavilion has been located near the centre of the grounds and overlooking the lake and grove. The speaker's stand will be removed about six rods to the north where is located a fine natural auditorium, capable of seating three thousand persons. Sunapee Lake is a great resort for summer tourists; thousands from all sections of the country either camp upon its shores or board at some one of the fine hotels near by, enjoying not only the scenery, but also the excellent bass fishing for which this lake has become so famous.

The speakers engaged are as follows: Mrs. E. L. M. Paul, of Stowe, Vt.; Mrs. Lizie Manchester, of West Randolph, Vt.; Dr. I. L. Greenleaf, of Boston, Mass.; Mr. George A. Fuller, of Dover, Mass.; Mrs. Geo. Pratt, of West Braintree, Vt.; Miss Jennie B. Hagan and Mr. A. F. Hubbard.

George A. Fuller, of Dover, Mass., is President of the association. He is an efficient officer and an able lecturer.

Emma Hardinge Britten's Answer to the Rev. Joseph Cook's Attack on Spiritualism.

On the 19th ult. Rev. Joseph Cook delivered one of his characteristic lectures at Saratoga. Mrs. Britten was present and on the following evening replied to Mr. Cook. To Spiritualists it is unnecessary to say that Mrs. Britten ably acquitted herself; she always does so. Our arrangements were such that we are in possession of a full report of Mrs. Britten's lecture and shall spread it before our readers in the paper for week after next; press of matter preventing its earlier publication. It should be widely circulated among non-spiritualists. We shall print a large number of extra copies, but those desiring to secure a supply should order at once, as our rapidly increasing subscription list and the demand for that issue will, no doubt, exhaust the edition within a week. We will mail copies to any address at 5 cents each. Subscribers can send their list of names with remittance and we will mail directly from this office if preferred. Or we will send packages to any address postage paid on receipt of the money.

A special dispatch to the *Sunday Herald* of Boston, from New Bedford, says, "Miss Carrie Alden, of Westport, has become a raving maniac in consequence of religious excitement attendant on the camp meeting recently held at Cadman's neck, and has been taken to the asylum at Taunton. She is a step daughter of Gilbert Wordell, who is prominently connected with the meeting."

THE RIGHT KIND OF A BUMP—We have received all sorts of bumps within the past four years and furnished reasonably well under them, but the most agreeable bump yet was one we got last week from Bro. A. J. Bump, of Iowa, who inflicted upon us a list of twenty-five new yearly subscribers, and several renewals, accompanied by the cash. This is a fair specimen of the "boom" which is setting in for the JOURNAL from all sections of the country. Honest mediums, intelligent and critical Spiritualists and investigators are coming to the front. Frauds, fanatics and fools are in rapid retreat.

Voluminous camp meeting reports and lengthy articles have delayed the publication of much interesting matter now on file. We hope our correspondents will take time enough in preparing their contributions so that they can condense them into the briefest possible space. The division of a subject into topics and the discussion of each topic in short articles will be found the most effective way of making a dent in the world of thought through a weekly paper.

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

D. F. Underwood, Liberalist, lectures at Hamilton, Mo., this week.

The names of the visitors at our office during the past month would fill columns of this paper.

Glidstone, the great English Premier, is a Spiritualist, and has in his library the works of A. J. Davis; so says Dr. Mack.

Dr. Charles Woodhouse, of Rutland, Vermont has been visiting in this city for some weeks. Dr. W. is well known as a medical writer.

We have received a little pamphlet on Inspiration, the author being James Guild, Jr., M. D. It is really a fine production.

B. J. Dickson, the successful magnetic healer, expects to be in Des Moines, Iowa, for a few weeks. He is located at the Sabin House.

Mrs. L. A. Pearsall, of Disco, Mich., has not been speaking since last June, but is getting better and will be ready to commence work in a short time.

The Northern Wisconsin Spiritual Conference will be held in Omro, Wis., Sept. 17th, 18th and 19th, 1880. Cephias B. Lynn has been engaged as speaker; other speakers have been invited to participate.

Saturday, August 23th, Bishop A. Heals lectured at Pine Hill, N. Y. September 6th he holds a grove meeting at Garrettsville, Ohio, and then fills an engagement at Cleveland.

Judge Stuart, of Rochester, New York, lately had a sitting with Mrs. Simpson in this city. He expresses himself as highly pleased, receiving as he did some of the most astounding tests.

Mr. and Mrs. Eldridge will be at the Spiritualist convention to be held at Cedar Rapids, Iowa, commencing September 2nd and ending the 6th. They will then go to their home in St. Louis, Mo.

The Interior, of this city, sees a religious significance in Dr. Tanner's fast. It argues that if Tanner could fast forty days, sustained by his Imperial will alone, the story of Elijah, Moses and Christ going through their forty days, upheld and sustained by the power of the Lord, need be doubted no longer.

"Look at him—look at him—he's in hell—deep, deep down—don't you smell it? Out me, body and soul—I'm going—I'm going there—I told you so, mother—look at that spider—oh, my God, this is terrible—why don't you kill it—what have I done?—Jim, do you leave me—coward, coward, coward—you dare not stand with me—push me over—quick!—over—down—down—down."

These were the words of a poor woman, an outcast of society, who lately died at the hospital. She had the delirium tremens.

The Rev. Dr. Williamson preached at the First Methodist church last Sunday on "Hell." He held that hell was a place of awful and eternal punishment, that the language of the sacred Scriptures left no doubt on the subject, and that any person who did not hold the orthodox views on that subject must, to be logical and consistent, reject the Bible as an inspired book.

In the Mandman liturgy there is a special form of prayer against the imprecations of women. "The Mandmans," says the *Edinburg Review*, "believe that women have a peculiar vein or nerve which was put into them by the devil, which renders them powerful for mischief and makes their good vows of non-effect while giving extraordinary potency to their maledictions. Hence when a Mandman sees an angry woman he puts his fingers in his ears, and flies with all possible speed from the spot, lest he should fall a victim to her curse."

It appears from the *Journal of Science*, London, that Prof. Crookes has communicated to the Royal Society, in the form of a letter to the Secretary, Prof. Stokes, a condensed summary of the evidence in proof of the existence of the fourth state of matter. In conclusion he says, "That which we call matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion; at the absolute zero of temperature the inter-molecular movement would stop, and, although something retaining the properties of inertia and weight would remain, matter, as we know it, would cease to exist."

cribes any article put into the hands of her father while he is off the platform and among the observers, and this is not done by the well-known trick of a question being so worded that the alleged creative shall know what reply to give.

TRUE AND FALSE FAITH.

A Criticism.

BY WILLIAM EMMETTE COLEMAN.

"An argument alone my faith will build."—Young.
 "When the soul awakes what reason makes her see,
 That is true faith, what's more's credence."—Dr. P. F. Fane.

"But faith, fanatic faith, once wedded fast
 To some dear falsehood, hugs it to the last."—Morse.

"Wisdom and justice must guide our faith.... Faith guided
 by wisdom and justice and inspired by love would be the
 better standard of the best interests and action of these
 times or of all times."—Giles B. Sabin.

"Add to your faith, virtue, and to virtue knowledge.... As
 the body without the spirit is dead, so faith without works
 is dead also.... Though I have all faith, so that I could
 move mountains and have not charity, I am nothing."—New Testament.

Some seven columns of a recent number of the JOURNAL were occupied with a unique prolixity by Dr. J. B. Buchanan, upon the beauty, necessity and saving efficacy of faith.

As has been abundantly demonstrated in previous criticisms of the writings of the revered pastor of the "Woman's Church," of New York City, one of his characteristic features is the graceful and sweetly and delicately unconscious facility with which he infiltrates his utterances with glaring inaccuracies and illogical conclusions. A second feature is that while lauding the beauty of love, philanthropy, charity, he takes special delight in sneers and invectives, sometimes indeed, swelling into round abuse, and lavish vilification against those who fail to doify his latest shibboleth, gestated in searle rancor. As a rule, those so unwittingly dispraised by him are the possessors of a keener perception of truth, and more comprehensive intellectual sweep than the worthy Doctor, despite the fact that he is frequently uplifted into the exalted sphere of Jesus of Nazareth, and we learn has been deputed by him to revive in New York, his primitive gospel through principles and ideas inspired by direct communion with the ascended Jesus. The system taught by the Doctor may then be appropriately termed Jesuitic Buchananism or Buchananite Christianity.

Both the characteristics referred to above are abundantly displayed in the Doctor's sermon on Faith—that is, (1), inaccuracy of statement and illogical conclusion, and (2), misrepresentation of, and insinuation against, those wiser and more discriminating than himself. Not faith but reason is "the guardian of wisdom and love." Without reason no wisdom is possible, and love becomes a consuming fire blighting the happiness of its votaries. Faith in the false paralyzes the judgment, dethrones reason and effectually retards the development of wisdom; while in the domain of love, faith in an unworthy object produces measureless woe and misery untold. So far from faith being unpopular and needing champions, it is alas! much too popular and its unwise champions confront us at every turn. Though in some directions the bent of its energies, purpose and scope, has been materially modified, and with decided advantage.

NATURE OF FALSE FAITH.

The faith so mourned over by Dr. Buchanan as being "trampled upon by the great world in cold heartlessness," is, says he, "the guardian of the historic truth of ancient religion and the defender of modern Spiritualism." That is, we must have faith in the "historic truth" of self-contradictory records of ancient miracles distorted, accounts of apocryphal "marvels" consumed by frauds and cheats purporting to be supernatural in origin, like those nightly performed by the Holmeses, Blisses, Eddys, Gordons, Mrs. Stewart, Laura Morgan, Mrs. Crislin, Mrs. Sawyer and the whole tribe of "materializing" charlatans with which Spiritualism is cursed. Not that some things genuine are not at times presented by some of these "mediums," but the larger part of said phenomena is fraudulent. The fact of materialization is not denied. Such phenomena do sometimes occur, but simulation occurs much oftener.

The faith so extolled by Rev. Dr. B. is confidence in the villainy and folly of the race, in all the rogues, cheats, liars, who, pretending to be Spiritualists and mediums prey upon the pockets of honest, unsuspecting Spiritualists. Have faith in the "historic truth of ancient religion," believe that the bones of the prophet Elihu, by their touch restored to life a dead man; that God Almighty talked in person to Moses for forty years; that the rods of Aaron and the magicians were changed into serpents and that Aaron's rod sprang forth and swallowed all the other rods; that Lazarus was restored to life after being dead four days and after decomposition of his body had set in; that Jesus was born of a virgin mother; that the sun stood still to smother another; that the Lord rained fire and brimstone on Sodom and Gomorrah, not from hell, mark you, the traditional great storehouse of fire and brimstone, but from heaven, where one would presume that those distinctive combustibles could find no place, believe in the "historic truth" of these and the other myths and morals accompanying "ancient religion," and "great is your reward." In like manner, have faith in the marvels of present-day pseudo-Spiritualism.

Faith, says the Doctor, "thinks no evil," and "receives every one with open arms as a friend." He who blindly accepts the non-existence of evil, and regards every one as a friend, is a fit subject for an insane asylum. Dr. B.'s own writings show that he recognizes the existence of evil and falsehood among us against which he strongly inveighs, though, unfortunately, he often calls that evil and falsehood is true and genuine. A careful study of the Doctor's recent writings reveals such a confused mass of inconsistency as might strongly tempt us to forewear in future all pursuit of the latter-day writings of the eminent discoverer of the laws of pathology, sarcognomy, chronometry, neurology, anthropometry, and a radically reconstructed phenology, all which since their first promulgation by Dr. B. over forty years ago, seem to be perfectly stationary. With psychometry how different! It has grown apace, developing into extensive proportions and will continue to be cultivated and extended, despite the strong tendencies of its original discoverer, Dr. Buchanan, to degrade it by weakening its standing, lending his name to the abuse of true psychometric principles, by making them aid in the bolstering up of fraudulent mediums and pretended spirit-communications, including spurious materializations of Jesus, Peter, the Virgin Mary, Sarah (Abraham's wife) and other ancient celebrities. During the last year or so he has submitted to several psy-

chometers an ideal picture of Jesus, for the purpose of thereby obtaining a dollification of the character of Jesus. Whether this picture was one of the famous bogus spirit-pictures of Stewart & Co., Terre Haute, which highly æsthetic and redned band of swindlers turned out a goodly crop of Jesus photographs and tinctures, or whether it was the ideal picture of the ascended Nazarene advertised in the *Banner of Light*, or some other equally as imaginary representation of the "Son of Man"—in either case it was the height of folly, not to say an evident indication of incipient dementia, to think for a moment that any such picture could reveal to a psychometer the true character of Jesus. Fatuous anility again strongly marked!

THE ELEVENTH COMMANDMENT.

Dr. B. as the founder of his new religion, has improved upon Judaism and Christianity in the promulgation of fourteen commandments instead of ten; and in his eleventh commandment we are told that man should confide in "the truth of the true" (it needs no Jesus, Buchanan or "ghost from the grave to tell us that"), "in the excellence of humanity, in the worth of honest testimony," and that we should "never wrong any one by unjust suspicion or jealousy." Now, while we should confide in the truth of the true, we should have no confidence in the falsehood of the false, of which latter the world has yet a large proportion. "Honest testimony" has recognized rag babies and doll-pillows, and arms and legs of adults, as their own children, and "honest testimony" has even made affidavit that they recognized such disgusting humbuggery as veritable materialization. "Honest testimony," in many cases, will recognize any and everything as spiritual, as their immediate relatives in spirit-life, that may be presented them, no matter how transparent the fraud. There are two sides to everything in nature; the universe is dual in its structure and inter-relations. Dr. B. ignores the reverse side of the shield, the dark side of human nature, in many of his ethical imputations, seeming, for the time being, to regard everything *couleur de rose*. But at other times he unduly magnifies the evils of humanity, attributing as evil and to be eschewed that which is really salutary and healthful, and *vice versa*.

In this spirit are his assaults upon Andrew Jackson Davis and his moral and intellectual character; his vituperative diatribes against the most eminent scientists and thinkers of the world in the *Popular Science Monthly* and his work on the "Psychological Sciences"; his effort to rob Prof. Denton of the credit justly due him for his extension of the principles of psychometry into the domains of geology, paleontology, and astronomy, foolishly claiming for himself that to which he was not in the least entitled; it is unjust suspicion and jealousy which prompt him continually to slander all declining to receive his new gospel of love on the lips with spleen in the heart.

MORE UNJUST CHARGES.

Those of us who decline to accept the truth of fraudulent materializations are accused by Dr. Buchanan, most unjustly, with "denying the veracity and competence of honorable witnesses." Honorable witnesses may be perfectly truthful in their statements, but they are often liable to err in judgment. No two honest witnesses ever testify to the same thing precisely alike, the peculiar mentality of each influencing and molding his conceptions and descriptions of the events observed by him or her. Two equally "honorable witnesses" many times give diametrically opposite testimony relative to certain scenes witnessed by them. Have we not to decide between them? Both cannot be right. We need not impeach the veracity of either, but we are compelled to conclude that one is more competent than the other—has better powers of observation, is clearer-headed or in some manner better qualified to give testimony upon the points involved. It is the height of absurdity to place implicit confidence in the absolute truth of everything told us by apparently honest witnesses. Two sources of error have to be eliminated: first, we must ascertain if they are really "honorable" witnesses. We must have some reasonable evidence of their veracity; for we know the world is filled with falsehood, error and exaggeration. Next, regarding the persons as honest in their statements, we should gauge their mentalities to ascertain whether they are liable to be biased by passion, envy, sympathy or antipathy, prejudice for or against, and like idiosyncrasies impairing the value of their testimony. The credulous acceptance of everything any one may tell us, as recommended by Dr. Buchanan, would prove disastrous to every one simple enough to actualize it in real life. How many happy homes have been blasted, how many rendered bankrupt financially and socially, how many virtuous, loving girls have been rendered outcasts and moral wrecks through their practical embodiment of the pernicious principle of implicit faith in humanity. Let every true philanthropist then, every one whose heart and soul is touched with a living sympathy for the sons and daughters of earth, denounce, in unmeasured and fitting terms, this diabolical injunction to have perfect confidence in the utterances and promises of mankind. Its ultimate effect, if carried out, is devilish, full of woe to the world, one of the greatest curses possible to be inflicted upon humanity; and its promulgation can have emanated only from a feeble, unbalanced, unphilosophic mind.

Nor do we demand "incessant repetition of what has already been fully established." Have not mediums been known to have genuine phenomena at one séance, and at another séance been detected in gross fraud? Each séance must stand on its individual and distinctive merits. Dr. Buchanan has admitted, in letters to myself, that he has known our most eminent mediums to be at times guilty of frauds. Phenomena in circles are dependent on subtle conditions, and sometimes, genuine phenomena failing, mediums are tempted to produce simulated ones. How necessary, then, that the medium be so surrounded or situated, as to preclude all attempts at fraud on his part. Failing this, the door is open to every species of fraud.

Every one of the charges thus recklessly brought against the advocates of fair play in spirit manifestations, so far from being applicable to them, are, in reality, specially apposite to the practices of the fraud-defenders, of which Dr. B. is so conspicuous an example. They deny the veracity and competence of honorable witnesses. Many good and honorable persons, Spiritualists and investigators, have testified to the fraudulent character of the phenomena presented by them, and have given us positive proof of the guilt of the vile cheats imposing upon the public. This they have done as an act of duty in the interests of truth; and how have they been received? As we know, opprobrious epithets have been heaped upon them; and, to aid disreputable tricksters,

the reputation of every honest man or woman taking a stand for truth against devilry has been assailed.

We do not charge him and the other defenders of fraud with lying or dishonesty; we think them, in general, honestly mistaken—their good faith is not impeached. Yet Dr. B. has the temerity to charge us with impugning the good faith of the honest defenders of fraudulent mediums. We do not impeach the good faith of Dr. Buchanan in defending them; though in one instance—that in which he claimed for himself that which was due Prof. Denton for his psychometric discoveries—I do charge Dr. B. with a lack of good faith. In this case there was no possible chance for a mistake. If in his right mind, he knew he had never discovered, or claimed to discover, certain psychometric principles first promulgated in Prof. Denton's works. A man may forget what he has done, but he can never recollect that which he has never done or thought of doing. I, therefore, in good faith, assert that it was an instance of dishonesty or insanity, and I challenge Dr. B. to prove otherwise. Can he clear up the stigma on his good name? I would be glad to have him do so.

Again, it is the fraud-defenders who demand incessant repetition of what has already been established. Overwhelming evidence has over and over been adduced of the guilt of various pretended materializing mediums—proofs which leave not a shadow of a doubt of their knavery and fraud; and yet the host of fraud-worshippers disgracing the name of Spiritualism, one and all, pay no heed to their conclusive evidence, and continue to assert that the so-called mediums are persecuted innocents.

NATURE OF TRUE FAITH.

There is a form of faith which is one of the world's best benefactors; and such faith humanity, in its best phases, is becoming more and more acquainted with. It is faith grounded on knowledge, based upon rational philosophy, largely the offspring of honest, rational doubt.

"There lives more faith in honest doubt,
 Believing me, than in half the creed."

This is not a faith based upon the fiction of absolute goodness in human nature; but upon truth in exact science, in demonstrated truth; faith in the results of the most rigid analysis and strictest, most searching examination of all theories. Faith in the supremacy of human reason, and its capacity to detect the truth and expose the error, not in a decaying, emasculated Christianity, whether in the guise of Christian Spiritualism or Buchananite Christianity; faith in the enlightened common sense of mankind; faith in the outcome of humanity in its highest, holiest aspects, not in its lower, more superstitious phases; faith in true justice and strict equity, not in the efficacy of an ungodly, all-dominating love. This is what the world needs, but of which the progress will never be impeded by the efforts of the illustrious discoverer of psychometry.

In justice, however, it should be said that in portions of his lecture, the Doctor truthfully outlines and earnestly recommends the utilization of the true faith. Some parts of his lecture are excellent, but the gems of truth are so scattered amid a wilderness of fanciful conceits that the good impression which otherwise might be derived therefrom, is lost. The confusion of thought, characteristic of most of Dr. B.'s latter-day effusions, was never more strikingly displayed than in his eulogy on Faith. The two forms of faith are hopelessly inter-blended, leading the reader into a bewildering maze as regards the author's aim in writing it. Alternately each form of faith is praised and denounced, the writer veering like the vane in some lorry turret.

DO SCIENTISTS EXERCISE FAITH?

Dr. Buchanan charges upon scientists a lack of faith. To be sure, scientists are, to a large extent, without faith in the "historic truth of ancient religion," or in modern superstition in its market-producing form; but where can he find any person with more faith in law, in the unvarying constancy of nature, in the principles guiding the universe, in the pertinency of facts, in the true scientific spirit, in the power of the human intellect to discover and apply truth in every branch of research? Moreover, one of the strongholds of science is what is called the "scientific use of the imagination." While Dr. B. asserts its non-use by scientists, even among the most materialistic scientists, Huxley, Tyndall, Haeckel, the use of this faith is largely paramount. Dr. B. has doubtless heard of Haeckel as a scientist, and seen passing notices of his writings in current periodical literature, possibly he has even read certain of Haeckel's great works: his "Natural History of Creation" and "Evolution of Man" will ever stand as marvels of the scientific use of the imagination in filling up gaps in the grand scheme of physical evolution of organic forms from the lowest to the highest; the gaps being filled up in strict accordance with known facts and in the true scientific method. He, like all great scientists, continually reasons from the known to the unknown, framing theories, elaborating hypotheses, formulating suppositive explanations of nature's laws in unknown or partially understood realms. Similar examples are Newton's law of gravitation, Kepler's three laws, Laplace's nebular hypothesis, Harvey's circulation of the blood, Lamarck's evolution, Darwin's and Wallace's natural selection, Huxley's wave theory of light, etc.

NO TEST CONDITIONS IN CIRCLES.

Dr. Buchanan joins hands with his compeer in fraud-promotion, the Rhode Island Institute of Jesuit Dissection, in denying the institution of all test conditions. "In visiting circles," says Dr. B., "all thought of deception should be entirely banished from the mind." Such a course of conduct is possible only to an idiot or lunatic. How can any one with intelligence, visit a circle and entirely banish from the mind all thought of deception? If he possesses any sense at all, he must know that deception is possible, no matter how strong his faith in the genuineness of the phenomena presented. But we are told by Dr. B. that if thoughts of deception be banished, better phenomena will ensue than if test conditions be instituted. Very probably, if the medium be a pretender, or fraudulently inclined. Of course, under test conditions, he will be unable to practice as much fraud as when left to do as he pleases. Open the gateway to fraud, says Dr. B., exact no conditions at all, let the so-called medium have everything his own way. No wonder that a Spiritualism which gives to the world access to the practices of these shameless knaves and rascals, such barefaced roguery and swindling as contained in the writings of Messrs. Buchanan, Hazard and Roberts, is looked upon with scorn and contempt by reasoning, honest men and women; and that it is so contained until it purifies itself of the load of graceless swamps with which it is now infested. To those advocating the loose system of science,

holding above adverted to, it were idle to say a word. They are joined to their idols. One consolation have we, however; generally, their "way of life is full" into the sea, the yellow leaf; and they will soon be ushered into the higher life, leaving their places to be filled by younger, less fossilized and more progressive minds.

TRUTH IS OFTEN HARSH.

However harsh the foregoing criticisms may seem, but one spirit animates their dictation and that is the advancement of truth. Too long have the friends of true, inspiring Spiritualism, through their indisposition to engage in dissension, permitted themselves to be ridden over rough-shod, by the partisans of folly and unreason.

Let the friends of pristine truth, fresh from the founts of spiritual wisdom, rally to its defense, nor cease to wage the contest till victory perches on the standard of a Spiritualism centred in scientific induction, thrived in philosophic deduction and freed from the extravagances of credulous enthusiasm and the vagaries of its semi-developed mediums, sensitives and indiscriminating devotees.

"Virtue may be assailed, but never hurt;
 Surpassed by unjust force, and not enthrall'd;
 Yes, even that which mischief meant most harm,
 Shall in the happy end prove most glory;
 But only in itself shall back recoil."

Presidio of San Francisco, Cal.

Cassadaga Lake (N. Y.) Free Association Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Your pages have so fully reported Lake Pleasant, Neshaminy and other Eastern camps that any word of mine would be superfluous, yet some mention of this beautiful place may be in order. A year ago the Association—Messrs. Eldridge, Cobb, Chase, Carter and others—bought twenty-five acres of wild forest, a heavy growth of pine and oak, on an island on Cassadaga Lake, or chain of lakes. The ground is high and rolling, and a part of it is cleared of underbrush, roads cut out and a dozen or so cottages built and building, some tents pitched, a hotel with rooms for thirty or forty persons in readiness and kept in plain and neat comfort.

All this "from the stump," and a platform, seats, lamps, etc., besides a good year's work, and strong talk of more hotel room and more cottages and tents another year! Some thirty lots are sold; more are wanted than have been surveyed. The railroad station (on Dunkirk and Allegheny Valley R. R., 12 miles southeast of Dunkirk) is thirty rods or less from the arched gates and entrance to the grounds. The lake is 700 feet above Lake Erie, and is clear water, three miles long, with a little steamer. The advertisement in your columns gives the list of speakers and I have met here O. P. Kellogg, who acts as chairman easily and fitly, Mrs. Morse and Mrs. Colby. A long storm last week kept all indoors and made audiences moderate, but on fair Sundays 1,600 people have been here. The Association seems resolved to gain and grow, and never give up. The location between the eastern and western camp of the seaboard and Ohio, and in the midst of a region well-settled and with a good many Spiritualists, is good for a large and lasting camp meeting, and it promises to be such, if wisely managed. The Lily Dale camp ground is close beside this, and is an individual enterprise of Mr. Alden, the division growing out of some difference as to terms on which the Association could rent his grounds, which led them to buy their own, which I have described, and which with the improvements, are paid for. It is not for me to enter into these differences, but only to say that it is to be hoped they may end and one camp ground only be kept up.

The Association is a stock company, its shares at \$20 and its means used in improvements and expenses for camp meetings, spiritual, and liberal and scientific lectures.

On Saturday, with the storm ended, came a hall full in the afternoon, and a highly interesting and valuable test of psychography. Just before the meeting opened I met R. W. Saur, of Titusville, Pa., a German some thirty years of age, an intelligent, sincere and devoted man, and a medium for slate-writing and for materialization. Mr. Kellogg and myself saw his slates, clean and tied together. He sat in our sight while Mr. Kellogg spoke some fifteen minutes, and came to the edge of the platform under a strong influence; sat in a chair before the audience of 200 persons, held the slates on the outspread fingers of his extended hand, while Mr. Kellogg and myself stood by hearing distinctly, as did others, the scratching of the bit of pencil inside, as it rapidly traced the letters, the dotting and strokes easily heard. The slates were turned over by his hand as one side seemed full, and then he handed the slates to Mr. Kellogg, but immediately took them back saying: "I will write the name." We heard the pencil again a moment, and then opened the slates to find the following message clearly written. I copy it exactly, punctuation and all:

"Friends of Progress,
 I am glad to be here and much pleased to write this. I thought it was a good opportunity for this large assemblage to prove what has often been done, the immortality of the soul. Now I will know that some will dispute this fact, but what if they do? I know the world is still quite full of these, on this point, respectable ignoramus. I will close by stating one fact. Friends depend on my veracity. I tell you most emphatically, the spirit-world is peopled from our world, and they cannot depend upon another man's light for their salvation, they must not only believe and know for themselves, but they must do the work for themselves. Do right, be true, and good, that is what counts."

Truly yours,

H. H. HOUSE."

I at once read this to the audience and Mr. Kellogg said to me, "A Mr. House from Titusville, whom I knew well, the chief of police in that city, and a brother of this H. H. House, who left the earth some few years ago, is here. I will find him." He found him near the door where he had been standing, showed him the slate-writing and he at once said, with tears in his eyes, "That is from my brother," and took from his pocket a letter, the last he had from that brother not long before his death, compared the writing, and found that on the slates a good *fac simile*, the signature being especially perfect. He loaned us the letter and on careful examination I call the slate-writing an excellent *fac simile*. So we had one of the best tests ever given, and I would commend Mr. Saur to the attention of those who would see an excellent and sincere medium.

Sunday (yesterday) brought near or quite 2,000 persons, and they gave patient and fixed attention to speaking for some hours of morning, afternoon and evening, by Dr.

Spinney, Mrs. Colby, Mrs. Morse and myself. Now I leave, at the close of these days, full of interest to me, for home and for Lansing camp meeting.

Q. B. STENNIS.

I heartily endorse the above statement as I have seen the slate-writing and the letter, and they are exactly alike.

A. B. SPINNEY.

August 22nd, 1880.

Lake Pleasant Camp Meeting.

Monday, Aug. 16. To-day has been devoted to the election of officers, hearing of official reports and the selection of committees. Tuesday, Aug. 17, Louis Ransom addressed the people. His subject was, "The Influence of Christianity upon Civilization." It was quite exhaustive in treating the effect upon the world's history. Wednesday was the Shaker's day. Some forty men and women from the family at New Lebanon, N. Y., occupied the platform morning and afternoon, with short addresses. The older spoke in the morning in regard to "The relations of Christianity and Radicalism in human action," and in the afternoon, Elder F. W. Evans addressed the audience.

Friday, Mrs. Anna M. Middlebrook was the speaker and gave a very interesting discourse. Saturday, Aug. 21st, Capt. H. H. Brown addressed a very large audience. He is one of the most popular men upon the ground, and his lecture at the opening and also the one yesterday, were listened to with marked attention. Lecture committees should secure his services and keep him busy all the time. The subject was, "The Mission of America, or the place of Spiritualism in human history."

Saturday, Mrs. Emma Hardinge-Britten spoke upon the new Bible, giving five chapters. The new Bible was "Man," and she took certain traits in his nature, the sensual, the affectionate, the moral and spiritual. She showed by logical reasoning that man was an immortal being, and that he was responsible for his own growth, for his evil or good disposition, and for all violation of law there was an adequate penalty. Her lecture was interrupted by a thunder shower which passed over, but it scattered the people and destroyed the moral effect of the lecture. Mrs. Britten seems to retain all the powers which made her so prominent in the lecture field twenty years ago; at least five thousand people were on the auditorium grounds to-day.

Sunday, Aug. 22. The trains all day Saturday brought many hundreds, many probably to witness the illumination of the camp, and this was more general and extensive than the week before, and it was a beautiful sight. The streets and avenues of this tented city, were filled with throngs of happy people, and many had to go to Montague, Greenfield and other places for lodgings, and mine host Barnard had the capacities of his hotel taxed to the utmost. A large delegation from Neshaminy Falls camp meeting arrived Saturday, among whom were E. S. Wheeler and President H. B. Champion. What vast numbers of people came from the country; one train from Boston consisted of 20 heavily loaded cars, and it seems mysterious to our orthodox friends why people will come to a spiritual camp meeting. We have many observers here who came to hear our speakers and to see our mediums, good, bad and indifferent, some of whom get basic facts that convince them. An illustration: a gentleman came six hundred miles to attend this camp meeting; he was a materialist, and he stepped into a tent where a séance was being held, and on going into it he received a verbal message from a dear friend who had passed out of life, and it was so convincing that he was made a Spiritualist on the spot.

The gathering to-day was a representative one and a moderate estimate of the number of people who listened to the lectures, were at least eight thousand. President Haeckel introduced H. B. Champion, Esq., President of the Neshaminy camp meeting, who made a brief and happy speech. E. S. Wheeler was the speaker for the morning, and he gave for his subject, "The Man of the Future," and the drift of his lecture was the emancipation of the race from creeds and limitations and past forms of faith, and he showed by his argument, that the man of the future would be independent in thought and action. In the afternoon Mrs. Emma Hardinge-Britten reviewed Rev. Joseph Cook's lecture in Saratoga, which lecture she replied to at the same place on Friday evening, and as this lecture will be published in pamphlet form, I will not attempt to give a synopsis of it, but simply say that it was a scathing rebuke to Mr. Cook for his inconsistency in admitting the phenomena to be genuine, and then warning his audience to avoid mediums and the manifestations, as they were of the devil, and he called the great army of poets, scientists, philosophers, theologians, and religious people who had embraced our faith "vermin and reptiles." Mrs. Britten was controlled by the spirit of our given brother, E. V. Wilson, and her remarks were listened to with breathless interest. Sunday evening a subscription concert tendered by the camp meeting association to Jesse Shepard, was well attended and appreciated. Among others on the grounds to-day was our genial friend and brother, John Wetherbee, and Prof. Henry M. Parkhurst and wife of Boston. Prof. P. is on his way to attend the scientific convocation in Boston on the 25th, and expresses himself highly pleased with our camp, the people and the lecturers.

S. B. NICHOLS.

HOMER'S ACID PHOSPHATE IN NERVOUS DISEASE.—Having used it very considerably, I can testify to its great value in functional derangements of the secretory and nervous systems.
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RELIGION PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, VOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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SPIRITUAL MILESTONES.

Mrs. Jennie Lord Webb—Neshaminy Falls Camp Meeting—Christian Spiritualism.

BY EMMA HARDING-BRITTEN.

To the Editor of the Religion Philosophical Journal:

The indescribable but interminable duties of public life have hitherto prevented the fulfillment of my promise to report progress to the kind friends who desire to have me do so, through your columns. Arriving at "Gotham" in the heat of a burning mid-summer, when all who can, slip off to the umbrageous forest shades, or cooling mountain breezes, have deserted this oven-like city, it cannot be expected that I can have much to relate of general interest in respect to a public cause. As far as an individual can be identified with a world-wide movement, I have done my part since arriving in New York, by holding Sunday meetings, morning and evening, at Republican Hall, kindly tendered me by the Trustees of the First Spiritual Society during their own vacation.

Although my meetings by no means equal in numbers the immense Australian and Californian gatherings of the last three years, I am bound to acknowledge what they lack in numbers they atone for in whole-hearted enthusiasm and generous appreciation. Considering the immense depletion which New York has suffered also during these summer months, and the absence of thousands of its usual population, I have the right to consider the excellent attendance of my faithful audience during the entire of two trying months, as an evidence of the strong sympathy existing between speaker and listeners.

To pursue my own journey along the spiritual highway a little farther, I would add that though I entered this city of my spiritual birth sadly enough, finding hundreds of places filled by strangers which were once occupied by beloved and well remembered friends, the special consolations of our beautiful faith never stood me more gloriously instead, for, where the world holds only green graves or silent tombstones, I could see and hear throngs of living friends extending warm spirit hands to welcome me back, and declaring in audible spirit voices that I had been brought here to fulfill their behest, just as surely as when Judge Edmonds, Dr. Hallowell, Horace Day, and many another good and faithful soldier in the army of the Lord, had signed my engagements as of yore with mortal hand and seal.

But for this triumphant spirit welcome, and the real enthusiasm manifested by my kind audiences—strangers to me as most of them are—New York would have seemed like a grave, so stern and remorseless has been the hand of the Death Angel in dealing with the ranks that once sustained me here.

I am informed there are many good mediums in the city, although I have not myself had personal experience of their gifts. Mrs. Hollis-Billing, whom we all know and love, is located in the city. J. V. Mansfield, the inimitable veteran post master of the Spheres, is still well sustained and highly appreciated, though like myself, I am informed, his chief support is from without rather than within the ranks. This is as it should be. Many of our Spiritualists have arrived at the last point of knowledge that they can receive. Earth can teach them no more; hence, they wisely give place to the ignorant and uninitiated masses, who don't know everything, and from these the servants of the spirit still receive ample support.

Another well proved and severely disciplined soldier of our ranks, Mrs. Jennie Lord Webb, is also a resident of New York, and I think it will afford some gratification to her many former admirers and present well wishers, to know that her admirable mediumship has collected in her service a

warm friend, through whose abundant means and generous sympathy, this poor invalid, but untiring worker, has been provided for during the remainder of her life. As dear little Jennie bore adversity and trial with uncomplaining patience, so she carries herself in prosperity with humility and thankfulness. Her mediumship is still exercised, though privately, for the benefit of those that need it, and I can answer from personal experience that it is as bright and reliable as it has ever been. Good fortune has not spoiled this sweet nature, hence we have abundant proof how truly she deserved it.

Since it has been whispered abroad that "the spirits have found means to provide for Jennie Lord Webb," I have been compelled to hear many an envious query as to "why the spirits did not do as much for me," or me, or many another me, who deemed they had full as large a claim on spiritual gratitude as the said Jennie. To these carping I have been impressed to offer the application of a lesson which I believe has been used in many other directions. I would say, "Stand in any public thoroughfare of any large city, my murmuring friends, and take careful note of one hundred persons as they pass you by."

"Well! have you done so?"

"Yes. What then?"

"Now how many of those passers do you suppose is capable of a purely disinterested, philanthropic deed?"

"How many?—why, if there is but one amongst them worthy of the name of philanthropist, that is the very most I could hope to find; to tell the truth, I would rather you had given me five hundred instead of one to select from; I think I should have had a better chance of stumbling upon the *vera* *acta* you seek."

"Be it so—take five hundred, and out of that number pick out the solitary philanthropist. Now Jennie Lord Webb has happily stumbled upon that one, and out of five hundred, and you and I are left to encounter only the odd four hundred and ninety-nine who care for nobody but themselves."

Still the murmurers complain that they did not find the one instead of the poor, little, faithful medium who needed help so much.

Last week I spoke for two successive days at Neshaminy Falls Camp Meeting. It was held in a lovely spot already too graphically described to call for reiteration from me. I presume the details of these pleasant gatherings are much the same all over the country, yet I think the sweet, gentle Quaker element so freely imported from Philadelphia (the camp, being only eighteen miles distant) communicated a peculiarly kind and peaceful influence to this special scene. At the Sunday sessions the gatherings have ranged from 15,000 to 20,000 persons, all of whom manifested so deep an interest in the proceedings that it became necessary to divide up the audiences into three immense gatherings, each of which was acceptably ministered to by the various speakers in camp. I think such public evidences of interest in our beautiful faith, can scarcely coincide with the opinions so freely expressed in orthodox circles, that this terrible clerical bugbear, Spiritualism, "is dying out."

I should not omit to add that, notwithstanding the immense numbers assembled at one time on the Neshaminy Falls camp ground, and the difficulties that were experienced by the busy officials in accommodating them, not a murmur of complaint nor act of disorder was manifested. The immense throngs came and went as to a holy place, and hundreds re-echoed the sentiment, that "it was good to be there."

I cannot close these fugitive remarks without a passing allusion to a certain element which I find from time to time cropping out from our ranks, and I am all the more disposed to notice it, because I think the sphere of causation is located at no great distance from the place where I am now writing. I speak of that form of dissent from the position which has hitherto been maintained in modern Spiritualism, called by its promoters,

CHRISTIAN SPIRITUALISM.

In any remarks I may have to make in this connection, I must first premise that I do not speak of, nor even in the remotest degree purpose to attack, any persons who may have promoted the above named phase of belief. Nay, more; I earnestly protest against any repetition of the bitter, recriminatory and utterly unspiritual discussions, which the slightest expression of difference in opinion calls forth from the belligerent members of our ranks. I am quite aware that the greatest of all tyrants are those who claim for themselves the largest amount of license, and the readers of the spiritual journals may have noticed, that I have of late years suffered myself to be abused, and my name to be equally misrepresented by certain associations calling themselves "spiritual," without the slightest attempt at retaliation, or even answer, deeming it disgraceful enough for Spiritualists thus to bespatter each other in public, without imitating or attempting to perpetrate so pernicious a perversion of journalistic columns. Still I have carried my right by twenty long years of faithful and laborious service, to assert my share in the cause of Spiritualism, and to plead for the correct representation of the faith I have worked to uphold. In this spirit, then, I would ask, whether the movement known as "Modern Spiritualism," can in any part of its ranks, or with any propriety, be labeled Christian,

Buddhist, Mahometan, Brahminical, or by any other name which recognizes the leadership and ethics of any particular religious reformer?

All forms of faith that have dominated the world since the days of Moses owe their origin, and maintain their position by the influence of their founders, and those founders have been in each instance men.

Spiritualism, on the contrary, whether ancient or modern, has never originated with individuals; owes its existence to no human founders, and is as diffusive in its origin and manifestation, as all pre-existing forms of sectarianism are conservative and personal. But aside from the fact that Spiritualism or the outpouring of all spirits upon all flesh in this 19th century dispensation, cannot endure to be stamped and labeled with individualized and personal influence, without manifest destruction of its true genius and character, there is more in the term Christian than that which distinguishes any other sect, and therefore it is more than ordinarily opposed to the broad and impersonal characteristics of modern Spiritualism. All forms of Christian sectarianism, however widely opposed to each other on certain doctrinal points, agree throughout the world in maintaining the divinity of Christ and the vicarious atonement. The fact that the Unitarians do dissent from this belief has, as every well informed student of religious history is aware, sufficed to exclude them from Christian fellowship, and whatever they may elect to call themselves the great body politic of the Christian church, emphatically denies the right of the Arian, Socinian, or in modern phrase the Unitarian, to claim the title of "Christian."

Now, without inflicting upon your readers a polemical disquisition on points already familiar to the public mind, it is enough to say an acknowledgment of the divinity of Christ compels the acceptance of the whole array of Christian dogmas, the culmination of which is the vicarious atonement. If there is one iota of truth in the tale which millions of returning spirits pour forth from all countries and through all grades of mediocrity, there is no such thing as vicarious atonement in the spirit spheres, but every soul must live, suffer, rejoice, lament and especially atone for its own shortcomings in earth-life, in a word, Christianity essentially removes from man the responsibility of his actions, and Spiritualism essentially stamps responsibility upon man. It is at this point that Christianity and Spiritualism are irreconcilable, and this Christians know and appreciate so well, that it is chiefly from bigoted Christians, that all the antagonism which has been leveled against Spiritualism has arisen. I know there are many persons who will pursue these lines in extreme impatience against a writer who can be so far behind the times, as to confound Christ with Christianity, or to suppose that the religion, so-called, has anything to do with its founder. In retaliation of this commixture of two entirely opposing elements, I already foresee that the "Christian Spiritualists" will hasten to assure the world that he only advocates the "Christ principle," and not the forms of sectarianism that have grown out of this. To this plea I emphatically deny that there ever was such a thing, or ever will be, in rational analysis of the words, as "a Christ principle." Christ, or the character named "Christ" in the four gospels, never originated any special principle.

Every item of the history and characteristics attributed to the Christ of Judea, was published abroad and attributed to other individuals, again and again, and that for centuries before his advent. Even the famous golden rule was enunciated by Moses, in almost the same words attributed to Christ in the 12th chapter of Leviticus, 19th verse; in short, there is not a historical, spiritual, or moral specialty recorded of Christ, in the four gospels, which has not been recorded of the sages, philosophers, religious teachers, and reformers of every age and country who lived before him. When men talk of a "Christ principle," they use a phrase as meaningless as if they spoke of a Washington or Franklin principle. When they use the term "Christian," they speak of all that belongs to the dominant religion, so-called, and if the speaker does not mean to imply as much, why, then, he should use some other term. With every concession that could be made to those who still yearn to harness the great world-wide movement of Spiritualism to the memory of an individual, it should be remembered, that if Christ included all the good and none of the evil that ever belonged to humanity, we in our human frailty could not imitate such a character. Hence any religion stamped by such a name, would not be adapted to the present order of society, or the present need of society's reformation. But the portraits of Christ given in the four gospels, is not more perfect, than that attributed to Buddha, Zoroaster, Apollonius, Pythagoras, or many another reformer of Oriental renown.

The morality of true goodness is the morality of all time, and is not a principle, especially unfolded in any single being; but the form in which true goodness is to be expressed and acted out, must take shape from the customs and manners of the age in which we live, therefore whilst the principles of good and truth exhibited in the life of Christ are eternal principles, their modes of expression are far more aptly recommended by the spirits who return to us day by day, to lament over the tremendous penalties which ever accompany the wrong done in the life hereafter, than they

are in the history of Christ curing the barren fig tree, driving out the money changers from the temple with whips and scourges, or advising his followers to take no thought for the morrow.

From these remarks it may be inferred that I am not preaching "Christian Spiritualism," nor until I see something better, wider in its application to the needs of humanity, or more free from the bias of individual leadership, or personal idiosyncrasies, shall I attempt to preach anything else, than that Spiritualism, which I deem to be a science in respect to the light it casts on the powers and resources of spiritual existence, and a religion, inasmuch as it resolves all cause and effect into spiritual realms of being, demonstrates immortality, and furnishes a complete judgment seat wherein we can find the results of our good or evil deeds on earth, immutably defined by the states of happiness or misery in which we live hereafter. When we can transcend this scientific religion, and religion of science, and narrow down the universe of eternal principles into the limits of a single human life, I may consent to worship such an one and wear his livery; until then, I prefer to record myself a private in the army of modern Spiritualism.

47 West 37th St., New York.

Hudson Tuttle and Christian Spiritualism.

To the Editor of the Religion Philosophical Journal:

Mr. Hudson Tuttle seems to feel aggrieved by the manner in which the persons he so arrogantly called upon to give an account of themselves and their opinions on the subject of Christian Spiritualism, have replied to him, and rejoins with words of bitterness; "ill-disguised anger," and evidently intended insult. It is an old maxim that in a debate, the one who first gets angry acknowledges his defeat. The "humble questioner," who commenced by calling the persons he so arrogantly assailed "shams," now complains that the question he propounded has been "made personal," and that he has been treated by those alleged "shams" in a manner "far from fraternal."

I do not wish to participate in any acrimonious discussion, and certainly desire to avoid personalities, for I believe that this, and all other subjects should be treated in a calm, considerate, courteous manner, with too much kindly and fraternal feeling and respect for those who entertain adverse opinions, to indulge in such small wit as drops from the pen of Mr. Tuttle in the course of his latest diatribe on the loathsome (to him) subject of Christian Spiritualism. I cannot, however, forbear expressing my admiration of the sublime coolness of this spiritualistic philosopher in charging others with "personality," "patronizing insolence," "shallowness," etc., etc., in view of the pretentious and shallow style so patent in these two articles. It is true that frogs do leap into shallow streams; but it is also true that the fugitive chattering of often crows over imaginary victories when he thinks himself in a safe place in his own barnyard. This "humble questioner" seems to speak *ex cathedra*, as if he were a kind of philosophical spiritualistic pope, who had reached the *me plus ultra* of wisdom, or by some special inspiration had been invested with infallibility; for he comes forward with a dogmatic air, as if he would say, "I am Sir Oracle, and when I open my lips, let no dog bark." I commend to his more careful practice the maxim he theoretically propounds: "Vituperation and epithets are not arguments;" for, in an article of nearly two columns he gives nothing but "vituperation and epithets," with scarcely the ghost of an argument, or one very imperfectly and vaguely "materialized," unless he calls the following an argument: "And will Mr. Kiddle tell us what name [of the Deity] he would have written [over the portal of Spiritualism]?" Will he have Brahma, Ormuzd, Christ, Allah, or the terrible Jehovah? If none of these, what will he write? Just God! Ah! surely he will need an adjective to define his God, for that word is like a kaleidoscope—it appears differently at every turn."

Now, it is this contemptuous tirade on my presumed opinions that I consider myself called upon to reply to, for otherwise I should have given no attention to an article written in such a spirit, and so devoid of any rational argument.

The question as a "personal" one I might answer by denying Mr. Tuttle's right to ask it; for I regard it as impertinent, certainly irrelevant; and especially for him to ask the question, and then to answer it himself, in his haste to find some cause of evil, or "man of straw" to knock over. (But I cannot assure him this is the last chip I shall knock off his shoulder.) But I would say, as a "humble" answerer, that, in my devotions, I am accustomed to address the Deity as I find so many of the inspired teachers of Spiritualism do—that is, the inspirational speakers, and the mediums for pure and high control, such as, for example, Mr. Colville, Mrs. Richmond, Mrs. Brigham, Mrs. Hyzer, etc. I find in their invocal utterances such appellations as "Our Father," "The Infinite Creator," "The Infinite Spirit," etc.; and then I am constantly admonished by the angels that the Spiritualist (unless he be a pagan, a heathen, or a modern atheist) need not, like some of the Atheists of St. Paul's time, erect an altar to the "Unknown God." Indeed, I am surprised that Mr. Tuttle should betray so im-

perfect an acquaintance with the teachings of that subject of which he professes to be an apostle; and especially as he says in the *Arcana of Spiritualism*, that in its "religious aspects," "Spiritualism is the essence of Christianity." Now, if this is true, he ought not to be puzzled to find a name for the god he adores; for I suppose he claims to be a Spiritualist; *ergo*, according to the *Arcana*, he must be a Christian; and *ergo*, again, he must worship the Deity under the Christian designation (and the most beautiful of all), "Our Father," and not Brahm, Ormuzd, etc., etc.

But "what's in a name?" The Hindoo who worships the God of the universe under the name of Brahm, the Persian, who may style him Ormuzd, the Jew who calls him Jehovah (Christ never did, according to the Christian Scriptures; indeed, I think this name is not found in the New Testament) may be as good worshippers of the Infinite Spirit as any others; as also, perhaps, may be the "poor Indian" who communes in the forest with the "Great Spirit," Manitou. I sympathize with the "Universal Prayer":—

"Father of all, is every age,
In every clime adored;
By name, by image, or by sign,
Jehovah, Jove, or Lord."

The great point, as I see it, is to have some Deity to adore, outside of one's own petty self; for many seem to keep in their minds the image of the *Ego*, and bowing down to that, in the form of a great philosopher, an independent thinker, or a profound reasoner, can afford to pay no homage or adoration to any other God.

Mr. Tuttle says, the name *god* is "like a kaleidoscope, appearing different to every turn." I suppose he means that different minds have different notions of the Deity. Yes, there is every shade of religious conception, from that of the idolater who bows down to a stone or a piece of wood, to that of the philosopher who claims that the universe is the offspring of a "principle," too impersonal to love, too abstract to conceive, too indefinite to express. Hence, the latter would write the name of "no god over the portal" of anything he must pass through, or gaze at. Atheism is his god, next to his own sacred self.

I would commend to such a one the words of Lord Bacon: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion;" also those of Epicurus: "*Non ideo vulgi negare profanum; sed cuius opinionis Deis applicare profanum.*" [There is no profanity in refusing to believe in the gods of the vulgar; the profanity is in believing of the gods what the vulgar believe of them.] This last sentence I would particularly commend to Mr. Tuttle's attention.

Mr. Tuttle, moreover, says, I have left his "humble" question unanswered. Why did I not answer it out of the *Arcana of Spiritualism*? Has not the author of that work said that Spiritualism in one sense is essentially Christian? And, if so, is not that a good reason for the term *Christian Spiritualism*? Well it is good enough for me; and I rejoice that Mr. Tuttle enunciated that important fact so early and so emphatically; and I hope he will not repudiate it, tried to show, also, that under the name *Spiritualism* are included so many kinds of teachings—scientific, moral, athletic and religious, that the word has become, indeed, "like a kaleidoscope, appearing different at every turn," and hence, the "need of an adjective to define it," and that the adjective *Christian* distinguishes the spiritualistic teaching, or Spiritualism, to which it is applied, from the blatant nonsense, disgusting sophistry, and irrational ravings that are so often represented as coming from spirits "out of the flesh."

And, indeed, Mr. Tuttle affords us an illustration of the need of such a qualifying term, in the critical and profound definition (I) which he gives, in the article of Spiritualism. He says: "Spiritualism is the knowledge of everything pertaining to man, as a physical and spiritual being." If this is so, then making bread, digging potatoes, or selling old hats, is Spiritualism; but it is not, I admit, Christian Spiritualism, necessarily; and let me conclude by asking Mr. Tuttle, as a "humble questioner," what kind of Spiritualism is it?

HENRY KIDDLE.

PROF. ALEXANDER WILDER, of Newark, has been elected to the recently established chair of psychological Medicine of the United States Medical College. This college, which was incorporated by the Legislature of the State of New York, is located at 114 and 116 East Thirtieth street, New York. The officers and trustees include business men and physicians of standing, wealth, influence and learning, as may be ascertained by reading the college announcement, which has just been issued for the session of 1880-81. Prof. Wilder is a man of fine literary attainments and scholarship, which, added to a thorough medical education, eminently qualifies him for the position to which he has been elected.—Orange, N. J., Chronicle.

Dr. Wilder is one of the JOURNAL's ablest contributors.

The Rev. C. D. Barrows is a fast clergyman of Lowell, Mass. He drove some friends recently on a coaching excursion upon a hot day, and succeeded in killing one of his horses and foundering all the rest.

Bideros and the People as Independently Described by
Many Psychometers.

BY PROF. WM. DEXTER.

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GOLD MINING.

I am not giving these examinations in the order of time in which I received them, though I have preserved that order as far as I could, and at the same time present the gradual development of Bideros and its eventual decline, death and disruption. In the following description, from a Fairville specimen, the psychometer sees gold on Bideros, and describes the mining and smelting processes. Quicksilver must have been very rare or absent, or smelting would hardly have been resorted to in obtaining gold from the ore. Gold has not yet been found in meteorites; and I do not think it was very common on Bideros. The following elements have been found in meteorites: iron, nickel, copper, tin, potassium, sodium, sulphur, lithium, strontium, arsenic, calcium, phosphorus, cobalt, manganese, titanium, magnesium, aluminum, silicon, chromium, chlorine, carbon, nitrogen, hydrogen and oxygen. In all 24 elements, a little more than one-third of them at present known upon our globe. The iron is generally found in the native condition and containing from 5 to 20 per cent of nickel. But few meteorites have been found destitute of native iron; and it is sometimes stated that all contain it, but this is a mistake. Schreibersite, a phosphide of iron and nickel, which does not occur upon our globe, is exceedingly common in meteorites, and a white substance allied to paraffine has recently been discovered. This is especially interesting because it indicates the presence of organic existences upon the body from which it came.

From our psychometric examinations, I regard it as extremely probable that many other elements will yet be found in meteorites, and it is not impossible that even fossils and portions of artificial bodies may be detected. Many meteorites may have been disregarded owing to their great similarity to the stony masses on our own planet.

"I see a place where some people are mining. I think they get gold; they are a brown people. It is in a very deep crevice and they are at the bottom. There is a vein which lies side-ways in the rock, that has gold in it. It is about three feet thick. The lame-like animals draw the ore in cars to where it is melted. There is silver in the ore. They use asphaltum rock to melt it; it melts easily. There is an outside place for fuel, and inside ore and fuel are mixed together. They throw in the asphaltum and ore at the top, just after the fire has started. They close the top by large stones let down with pulleys, leaving a place for the flames.

"There is a place at the bottom for running the melted material out. It is conducted into little trenches, so as to make bars. It is mixed with other metals."

To obtain the gold and silver from this refining process would of course be necessary. These he does not appear to have observed.

"There are a good many mines and furnaces up and down this valley. At certain times the valley is filled with snow and ice. Nuggets of gold are found in some places. Gold and silver seem to be equally valuable here. There is native iron in the neighborhood.

"This crevice becomes a regular, wide valley, occupied by a light yellow people. I have been in this valley before; it is where I saw good farms and the people make intoxicating drink. There is very little copper here. Gold and silver and paper are used for money. The coins are oval and so is the paper money, which is very tough. It is generally of a yellow color with pictures on it. I see one that has a man with a farming implement in his hand. It is good only for grain. Grain is represented all round it in piles. Some of the money when looked at in one light has one kind of a picture on it and when looked at in a different light has another. Some have pictures of the lame-like animals on them. One has a man's hand for a foot, holding three arrows.

"Everything that is sold is weighed in a balance like a druggist's. The attraction of gravitation cannot be as strong as it is here, for a man walks off with a load of grain that he could not lift on our world. I see a man give three large pieces of silver and a large gold piece for some meat."

"There is either some mistake about this, or gold and silver must have been much more easily obtained on Bideros than they are on our planet.

"There are some very pretty houses. They have representations of vines and flowers on them. The people are fond of drab and blue; they do not paint houses white. They make a good deal of artificial stone. They never build houses close together. Their towns do not look like ours at all."

The Medisideran Sea, when Bideros was in or near its prime, was about 1,500 miles long from southwest to northeast and about 500 miles broad at its greatest breadth which was near the middle. South of it lay a very large continent, through which flowed an immense river, having a general northwestern direction, and flowing into the ocean near a strait at the entrance of the Medisideran Sea, the place roughly corresponding with that part of the African Continent opposite the rock of Gibraltar. This river before reaching the ocean passed through a lake about 150 miles long and 60 to 70 miles broad, which may be called River Lake. The lower end of the lake was about 100 miles from the ocean, and in a direct line about 85 miles from the Medisideran Sea. The region around this lake was occupied at a comparatively early period by a highly civilized people—a branch of the Japerian race, less mixed than those living north of the Medisideran Sea, and speaking a different language. On the board-waters of the large river, which flowed through River Lake were barbarous, brown tribes. The next two examinations refer to this lake region.

RIVER LAKE AND NEIGHBORHOOD.

"There is a large lake in this valley, at least 100 miles across. There is a city near it quite large. There are several roads running from the city to the mountains."

"I see people travelling in carriages without horses or other animals. There are buildings made of transparent stone like crystal or glass."

"The streets are curved like half moons. The people must be fond of curves and circles. I see boats near the city in the lake; they are small and all low in the water. They do not seem to be more than 80 feet long. They have boats that run by some sort of power."

"There is a mountain at some distance, where they get the stones to build the city. They have cut away half of it and it looks white. They put the stones on boats in a canal and float them down to the city. The houses are rather high and well built; some are of two stories. They bulge out in front and are oval in general shape."

"I see a shop where they make and sell arms. The door is arched and a large wide window is also arched. Sword-like weapons, long knives and other implements are hanging up. There is a sort of low counter about two feet high, oval in shape and covered with a red cloth."

"I see an animal like a cat, with a bird's head on a bronze plate. I think it is an emblem. Back in another

room is a workshop, where they make various things. Here are hatchets and knives, made of copper or bronze. What they make must be for ornament rather than use as they have iron. Some of the articles appear to have golden handles. Some are covered with a metal whiter than silver. There are a great many stores on this street; some for the sale of cloth and others articles of iron.

"I see no sidewalk in this town. The streets are smooth; cars run in them with heavy loads on, pulled by one man. The streets are paved with heavy blocks of stone made smooth. There are cars or wagons with machinery under them, that carry loads on top. There is a smooth road on the lake shore for people to ride on. Near there are large, fine houses with gardens on the shore. I do not see any very poor houses. The people are quiet and peaceable and trade a great deal."

"They burn their dead. I see a place where they take the corpse wrapped up in a cloth, with white and red flowers over it, and put it in a drawer in the side of a building, and in a few minutes it is taken out and there is nothing in the box but ashes. I think it is done by electricity; the box is hot when they pull it out; white with heat at the bottom and red on the sides. The building is long and semicircular at the ends. There are numerous boxes on each side of the building. Each one has a different mark on it."

The people appear to have had boxes in this cemetery, as we have lots in the cemetery. This was a much more sanitary and economical way than ours of disposing of the dead.

"I am near a bridge which crosses a river from a city. The bridge is at least a quarter of a mile long and is made of stone and iron, with statues at each end on top of the arches. It looks as if it might be a bridge around here near Boston."

"I see beautiful farms on the other side of the river. There are large, fine houses at the distance of from half a mile to a mile apart. Several families live in each one. There are plants here like ferns with red leaves, growing in the gardens. There are clover-like plants also with red blossoms. The field looks red with them. There are hedges around the grounds, and they look like places I have seen in California. There are animals here like horses, but small. They are spotted like giraffes and have a rather long neck. The roads are all hard and paved with slabs of stone. This city is near the outlet of the lake and near the city I saw yesterday."

The other city was on the north side of River Lake and about 100 miles distant from this.

"I see pleasure boats that take people to those islands in the lake. On one island I can see a fine building with a garden all around it. It is a hall or temple; people go there and men and women talk to them. The climate is warm and the temple has no doors. It looks like a kind of theatre with seats one above another; only they are all around. The speakers' platform is in the centre. When a person speaks he puts on a white robe or gown."

"I saw one man pour two kinds of liquid together; they exploded and burst. He has a globe and a map of Bideros on a stand in front of him. I can see the land and water on it, and I can recognize the places I have been in before."

"These people do not know much about the interior of the country 200 miles back of the lake, but know of a dark people different from all I have yet seen."

"These people have a sad, long-sounding sort of language. It is a good deal like Spanish, but they speak more slowly and it is more concise. A few words mean a good deal. Men have to think like lightning to talk fast here. The Copper City people speak a different language."

By "Copper City" he means a city referred to in the earlier examinations near where copper was mined. It was about 100 miles from the Medisideran Sea and on the northwestern side.

"These people have light hair; they are about as different from the people across the gulf (Medisideran Sea) as the Spaniards are from us. They are fond of blue and purple. Children speak in public here sometimes and women frequently speak."

"I see a singular ceremony; flowers are placed on the heads of a man and woman and attached to their robes, and then they are carried by hand to a boat. It seems to be a holiday and the man and woman are like our May king and queen. People go to those islands to have a good time. They burn the dead here in the same way as the people who live farther up the lake, who often come down to these islands. It takes the boats about five or six hours to come."

"The dark people inland are wild and fight among themselves, but they are afraid of the yellow people, for some reason. I can see now; they killed off great numbers of them, when they came to plunder."

"Boats come up that river from the ocean, and are quite as large as any that sail on the lake. They bring copper and cloth and grain; they take back skins; bones, ivory and nuts."

"This city is larger than the one above it, where I was yesterday. The ivory is obtained from the dark people, who get it from an animal like a small elephant with a short proboscis. It lives in rivers and marshes and the natives hunt it with spears. Some ivory is dug out of the ground."

"The dark people are as dark as some light-complexioned negroes. They are fierce, rude and savage. They fight and hunt, and are as much like Indians in their habits as any race I know of."

"I can see them gathering stones to dam a river, to irrigate the ground for grain. They trade with the yellow people, but are fighting most of the time. Some work and build houses. When the game dies out, they will become peaceable and civilized."

These "dark people" were an entirely distinct race from the "brown people," living on the opposite side of the Medisideran Sea. They occupied a very large extent of country, much of which consisted of mountains and high table-lands. The largest forests of Bideros were within their domain.

The lower city on the lake has a canal from the river to the sea. The river is at times too shallow for boats. In this city, on a hill, is a very high and large building. It has many arches in it, and is adorned with a great number of statues. From places in the roof light comes in to the floor and is concentrated in some way, so that it is very bright there.

(To be Continued.)

Communication on Finance.

To the Editor of the Religio-Philosophical Journal:

Please send me as soon as possible as many numbers of your issue of July 24th, as the enclosed will pay for. I want it more especially on account of your "Chapter on Finance," which contains some historical facts not as generally known as they should be. Permit me to compliment you on the general excellence of your editorial department. Your "Mistakes of a Bishop" and the "Christmas and Christ" of August 7th, are to my mind specially commendable as containing facts too little known even amongst intelligent people. How true in the experience of many are your closing remarks in the latter: "We have never yet met orthodox

controversialists who possessed any real learning in the class of researches which cause the learned to regard the sources of Christianity as fabulous." They generally shut their eyes to the lights of history as well as the lights of reason and common sense operating under the old epigram "where ignorance is bliss (or profit) 'tis folly to be wise."

We admired much, also, your exposition of the "Sources of Monogamy," as specially fitting for the consideration of those who persist in thinking that modern civilization has nothing to cherish but what resulted from the teachings of Jesus of Nazareth; and who further incline to believe that the divine philosophy of life, deducible from the aggregate of knowledge, garnered through the ages of the past, and especially invited to luxuriant growth in the present by the revelations of modern Spiritualism, is incompletely designated unless cramped by the name of "Christianism."

Your "Chapter on Finance," is also, in my view, a good and just one in most respects. We differ from you, however, in the idea thrown out that financial reform is attempted too late. Better late than never, is a sound maxim, and in our view finance remains to be one of the most living and momentous issues now before the people; and will so continue until definitely settled on a better basis and sounder principles than those you seem to look to for safety and prosperity. You incline to put faith in the gold basis system. So also do many excellent men. The RELIGIO-PHILOSOPHICAL JOURNAL is, perhaps, not the journal wherein to enter at large upon the question. I have been somewhat of a student for years in the direction implied, even before the greenback movement. The teachings of history to me are against the financial healthfulness of a gold basis. It has always promoted constant fluctuation, alternate inflation and depression, panic and disaster. Its tendency has ever been to concentrate property in the hands of the few to the injury of the many. England has grown wealthy by her industries while by her gold basis operations, vast wealth in landed and other property has been drawn from the producers of it into the hands of the aristocracy and money kings. We have been too much led by the example and influence of England, and unless a change of policy be inaugurated, will be inevitably landed on the same bleak coast, or shipwrecked upon the rocks of internal convulsion, near to which England, clawing off from a lee shore, now sails. Look to these teachings of history. The bank of Venice was amongst the first to break "the unparalleled honors of a thousand years of darkness," that resulted largely from the maintenance by the Roman empire of a dependence on what is called the intrinsic value of metallic money. She (the bank of Venice) maintained for six hundred and twenty-six years a system of fiat credit, without coin as a basis, so successfully that her paper became worth twenty per cent more than gold. The period named through which this wonderfully successful financial administration continued was sufficiently long to have worn out coin by waste and abrasion many times over, or to have made it cost, if hoarded on deposit (as our Treasury is now professedly doing), by interest compounded, more than a million fold. The banks of Scotland have operated upon a system of contempt for specie, as compared with the English worship of gold, and the result has been no suspension for a century.

The experience of England on a gold basis has been suspension and panic, on an average, about every ten years; that of the United States, following mainly the example of the mother country, has been panic, suspension and trouble about every seven years.

Previous to our revolutionary war the policy of a portion of the colonies was to base currency on land. That grand old political economist, Benjamin Franklin, testifies that after fifty years of unexampled prosperity, no objections were found to it, and Edmund Burke, in the English Parliament, commenting upon it, used the significant language, "the colonists were wise in not using such expensive articles as gold and silver for currency." Are the teachings of history whereof the above are only samples to be ignored and ridiculed?

I know not when the people learn of them, and probably amongst Spiritualists, who have been educated in original, independent and progressive thought, will be found the thousands that will come to the front with their votes and aid in determining whether or not financial wrong, ruin, disaster and oppression shall continue to be the rule of the world instead of the exception.

But, my dear friend, this is a subject, like Spiritualism, that runs away with me, as you see, when a pen is taken up to write. I am not one of those you allude to as held to the greenback national party by lack of capital as a bond of union; but from long standing and in the full belief of the necessity of financial reform for the success and permanence of our institutions, for private as well as public prosperity. The members of the greenback party in little Delaware, have a second time asked me to accept a nomination to Congress, and without any hopes of election to stand as one of a ticket around which the party can rally.

I am accustomed to being in the minority, having voted with the republican party in its earliest days and having sat in the Senate of Delaware as one of two republican members only, on joint ballot, but have also lived to see apparently hopeless minorities grow to be powerful majorities.

Permit me to close this letter by the expression of an opinion, deliberately founded upon considerable reading, study and reflection and which you and the readers of the RELIGIO-PHILOSOPHICAL JOURNAL may take for what it is worth.

If we have virtue, statesmanship and steadiness commensurate with our boundless territory and resources, we could originate and establish a "flat money" properly limited, and based upon the credit of government and upon the taxable value of all our wealth and products, that would cost us no immense draft of interest payable for gold to stamp upon, or to hoard as security for it; but would be an ample and safe medium of exchange, an incentive to industry and an equalizer of wealth, without panic or revolution for a longer period than the bank of Venice existed or the thousand years of the Byzantine empire maintained, amongst its other darknesses and conceptions, the accursed rule of gold.

Hockessin, Del., Aug. 17th, 1880.

J. G. JACKSON.

A Frank Reply to Superfluous Criticism.

In the RELIGIO-PHILOSOPHICAL JOURNAL of June 26th and July 3rd, I find four columns devoted apparently to criticism of my discourse on Faith.

To most of my readers I think it would be an unfeeling reply to ask them to read the discourse again and see how needless or irrelevant the criticisms generally are.

Confusion in the use of language is one of the chief sources of controversy; it is especially so in this case with Mr. Tuttle and the editor of the JOURNAL. As to the suggestions of Mrs. King I have little to say for I think they are quite judicious. She supposes that her views differ from mine only because she misunderstands me. My suggestion to "banish all thought of deception" did not mean that we should surrender the spirit of thorough investigation, but only that we should lay aside the feeling of suspicion and preserve a friendly state of mind while observing the phenomena.

I supposed my discourse to be quite simple and intelligible in expression, but the editor continues to be quite successful in misunderstanding me, and substituting certain notions and modes of thought in his own mind for the ideas which I have expressed and which seem to be so uncongenial to his mind that he utterly fails to conceive them. He uses the word faith as signifying mere intellectual assent, and constructs an argument upon that basis utterly disregarding the fact that I defined faith as "the sentiment of friendly trust and reliance between man and man, and not mere credulity." His whole argument, therefore, is not really a criticism of my address, but an attack upon the man of straw which he constructed, needing no reply from me.

That my use of the word faith is legitimate is shown by the definition quoted from Webster, "The assent of

the mind to the truth of what is declared by another, resting on his authority and correctly without other evidence." This is clearly the result of a sentiment or feeling toward the person on whom faith is reposed—that sentiment is faith. Webster's definition refers merely to propositions or assertions and is, therefore, incomplete, for there is a strong emotion of personal faith when no proposition is presented to the intellect. My critics have caught at the superficial act which evinces faith, and ignored the sentiment which is its reality—a very unspiritual mode of thought.

Johnson and Walker concur in the following additional explanations or definitions of faith: "Trust in God, trust in the honesty or veracity of another, fidelity, unshaken adherence, honor, social confidence, sincerity, honesty, veracity." Such is the sense in which the word faith has for centuries been current in literature, as the representative of a grand moral sentiment and trust. When Mr. Tuttle endeavors to honor its meaning to his own petty superficial conceptions, he shows himself as unsound in literature as he is in philosophy and ethics. It is no wonder he gets into a muddle and supposes others to be in the fog.

Mr. Tuttle will hardly suppose that I have spent over forty years in the experimental investigation of mental and cerebral science without having ascertained the nature and boundaries of the various powers of the human mind, and having a practical mode of expressing what I have found in nature. I am discussing now matters which were old and familiar in my mind before Mr. Tuttle had begun his own investigations.

I have stated that faith as a faculty was found in "one of the anterior organs of the moral region which co-operate with intellect." What is its nature and operation I know by experiment, and therefore I speak in positive language, and I must add that I do not, as Mr. Tuttle says, use old terms with a meaning all my own, but carefully follow the usage of the great masters in literature. If he had been better acquainted with the English language he would not have made so groundless a charge.

Instead of making a proper effort to understand what others find very simple and intelligible, what Mr. Stebbins comprehends clearly and appreciates fully, Mr. Tuttle assails me with a mere tirade of misconception and misrepresentation, much more like the style of an attorney who feels that his case is desperate, than that of a candid philosopher. It would be too tedious to review and correct Mr. Tuttle's muddle of misstatements and caviling; it would be a waste of time and space; but I must not fail to condemn as untrue and unwarrantable his assertion that "Dr. B. makes mediumship depend on belief in Christ." He has said nothing like this; to attribute such a sentiment to me is a slander unworthy of Mr. Tuttle; it would present me to readers who have faith in his veracity, as little better than an idiot or lunatic. Against his misrepresentations I simply appeal to the text of my discourse.

With me Christ has not been sufficient to develop mediumship, and I have never thought or said that it would. My assertion was that spiritual gifts "would be the fruit of sincere devotion in all time—open to all without distinction, who follow faithfully in his sublime pathway." Mr. Tuttle had too much reckless partisanship to state my position fairly. I am not willing to believe that he would intentionally misstate it. If Mr. Tuttle could follow on that "sublime pathway"—if he would cease to assail others without cause and without courtesy or justice and would with all the power of his soul imitate the life of the illustrious Nazarene, he would soon attain a higher spiritual plane of life, and would have no need to ask any more questions about the identity of Jesus, for he would have the same interior knowledge and certainty that thousands have enjoyed, and do enjoy, of the influence of exalted spirits.

Mr. Tuttle professes to be unable to understand how faith becomes the battle ground of Spiritualism. My language was very plain, and if he professes to be unable to comprehend it, he is not charged with dullness of comprehension by myself, but by his own confession.

My language was, "When new truths have been established by ample experimental evidence they have the same right to our faith, the same right to be received upon their evidence as the older sciences which no one questions. Spiritualists have as good a right to demand the unhesitating reception of their demonstrated science as astronomers or chemists have in their departments, and they should never surrender that right for a moment to the opposition of the ignorant, the stubborn and the unreasonable." This is the contest or battle ground of which I spoke, the contest for our equal rights. If Mr. T. deems that a fully demonstrated science is entitled to our faith, he belongs to an extremely small class of pessimistic skeptics.

My address is so contrary to the materialistic tendency of Mr. Tuttle's mind that he cannot digest it or state any of its positions fairly. He insists on misrepresenting me since he cannot assail my position in any other way. Overlooking my declaration that we should obtain phenomena "of so decisive a character as to be entirely satisfactory," which could satisfy him as well as myself, he represents me as advocating a credulity which could accept of phenomena that were not of a decisive and satisfactory character, by the power of blind faith.

Such misrepresentation does not harmonize with the golden rule, and as Mr. T. seems to have a prejudice against the illustrious Nazarene, I would commend to his attention the moral precepts of Confucius, and hope that he will not again attempt to state the views of others without doing it fairly.

Mr. Tuttle's partisan attack compels me to be more candid than polite, and to explain that his failure to represent me fairly is due to the fact that his conceptions of ethics are so defective that when the ethical principle of faith is fully and fairly stated, he does not understand or accept it, and I fear never will, for he has probably become fixed in his habits of thought, in which there seems to be too little faith to give him the power of growth and progress which a liberalizing faith confers.

As for the editor's criticism I cannot say that I need to controvert it. The editor seems to demolish what he attacks, and I suppose imagines that he has demolished some of Dr. Buchanan's ideas. It reminds me of a proposed duel. The gentleman challenged to save bloodshed, suggested that his challenger should mark out a figure of his size on a barn door, and fire at it. If the figure was hit in a vital part, he would acknowledge that he was vanquished. In the present case if I had been on the door at which the editor fired I should, no doubt, have been wounded; but as it is I can only compliment his marksmanship, and shake hands with him on his final proposition that "all sensible faith is scientific"—and in the sense in which he uses language it is exactly so. But in the grand ethical sense in which the word faith has ever been used by the masters of "pure English undefiled" faith will ever be the bond of society, the safeguard of peace and harmony, the connecting link between earth and heaven, the power that binds man to his God and opens his soul to inspiration, the power that lifts science out of stupid animalism or senselessness into the sphere of philosophy, the power that preserves a beautiful condition of the soul, the power that makes the family a heavenly home of peace, the power that enables us to go on with fearless energy in the enlargement of philosophy, the reception of new truth and the conservation of the old, the power that brings the cultivators of Spiritualism and philosophy into harmonious and friendly co-operation with each other, the absence of which is signified by discord, jealousy and contention.

In the sphere of science and philosophy the office of faith is to secure the acceptance of whatever is reasonable, to give a just appreciation of the value of human testimony and to receive with hospitality the faithful explorer, the honest witness and the honorable, enlightened teacher.

When faith comes in its fullness the rapid reception of truth will demolish ecclesiastical and medical bigotry, repress all tyranny, and establish universal democracy and enlightened religion.

JOE. HODGE BUCHANAN.

1 Livingston Place, New York.

These ill-lodged and worse fed creatures would be far better in the country doing house work in some farmer's kitchen, where

The author well claims that compensation runs like a silver thread through the universe. Youth affects manhood. The deeds of manhood becloud or brighten the sunset of life. We weave the moral gar-

The Evening Health (M. L. Holbrook, M. D., New York) Contents: General Articles; Our Dental Table; Topics of the Month; Studies in Hygiene for Women.

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"The next speaker was Mr. Lambert, who gave an account of the rise of Spiritualism in a little town in Ireland. Mrs. Blakely, a medium, who spoke next, told how she converted a skeptic who came to one of her circles to make a disturbance. Dr. Boynton, a graduate of the St. Louis Medical College, followed, and discoursed for nearly an hour upon the gift of healing by the laying on of hands."

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ARTS, SCIENCES, LITERATURE

NOTED TO

ROMANCE AND GENERAL REFORM

Truth fears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

VOL. XXIX.

JOHN C. BUNDY, EDITOR AND PUBLISHER

CHICAGO, SEPTEMBER 18, 1880.

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NO. 3

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THE ROSTRUM.

Emma Hardinge-Britten's Answer to the Rev. Joseph Cook's Attack on Spiritualism, given at Putnam's Hall, Saratoga, N. Y., on Friday evening, Aug. 20th, 1880.

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

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

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

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

SUPERHUMAN CHARACTER.

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

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

WAR, WANT AND WICKEDNESS.

When we remember the enormous cost of maintaining ecclesiastical institutions in

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

BLAIN AND FLUNDERED

In its service, what it is now doing for the sinful, sinning, suffering world it professes to save.

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

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

TO COMMIT MURDER.

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

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

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

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

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

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

To those who were not present at Mr. Cook's attack on Spiritualism and Spiritualists, as given in a "bulletin" to his last evening's lecture, no words that I could use would do justice, either to the manner or matter of his utterances; in fact, I am bound to confess, he used many abusive and coarse expressions of hatred and contempt, which I could neither say nor repeat, nor offend the ears of my audience by repeating.

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

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

Of course the thing thought it had his, Joseph's, living body, but no, it was only his coat, and when he had sufficiently denounced, exposed, abused and wronged the neck of the thing, he would cut it off, and down into chaos!

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

HORRIBLE WORDS.

emphasized with horrible looks and long pauses, waiting for the applause which did not come, could I remember one attempt at argument or one point of fact or philosophy, I would gladly give it, were it only as a relief to the gross and cruel malice of the words I have been compelled to repeat; but

there was no such compensating feature, and all that redeemed the scene from being absolutely demoralizing, was the universal expression of

PAIN, SHAME AND DISGUST

that sat upon every face I glanced at in that silent and astonished audience. The only point which he seemed able to make with his grieved listeners, was, when he told a foul story of some fellow, who he asserted, was a very prominent and well-known medium, who endeavored to magnetize a young girl in a public railway car, and whom, as he further alleged, the conductor finally dragged out by his coat collar. The union with which this meek Christian pictured out what he would have done with such a reptile, vermin, etc., and the place to which after a due amount of struggling, he would have sent such a victim, made his listeners forget, I suppose, that he neither gave name, place, time or proof of his atrocious fable, though it was narrated in such a way as to leave the impression upon the minds of every hearer, that this was the ordinary behavior of all Spiritualists in all railway cars.

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

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

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

"Six renowned German names to their own credit or discredit can now be quoted in the list of believers in the reality of the alleged facts of the modern psychical or spiritual manifestations. They are Prof. Zöllner, Fechner and Reichenow of Leipzig University; Prof. Weyer of Göttingen University; Prof. Fichte of Stuttgart, and Prof. Ulrich of Halle University."

After detailing minutely what is the standing and reputation of these eminent scholars, and describing with equal care the phenomena they witnessed, he, Mr. Cook, goes on to descend on the high moral character and intellectual ability of a certain Signor Bellachini, Court Conjuror of Germany. This gentleman, he shows, having called on Henry Slade, and witnessed many of his manifestations, given both at Slade's lodgings and the conjurer's own apartments, tendered to Slade a sworn affidavit to the effect that no conjuration known to him could account for the extraordinary demonstrations of occult power and intelligence he had thus witnessed. Bellachini, like a true man, as well as a true artist, commended Mr. Slade's manifestations to the respectful consideration of science, and deprecated any unfavorable judgments that may be passed upon it hastily, or without thorough investigation. This manly testimonial, legally witnessed and duly filed, Mr. Cook read out in full.

His next noteworthy remarks are as follows, and are given verbatim from a work on "Psychography" recently published in

London by Prof. Stalton-Miles, of the London University:

"Henry Slade having proceeded to St. Petersburg to fulfill his engagement with Mr. Aksakoff and Prof. Boutlerof, and to present the phenomena of psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings in the course of which writing has been obtained in the Russian language. At one recent sitting writing in six different languages was obtained on a single slate."

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

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

"The mechanical theory of matter is exploded if Zöllner's alleged facts can be proved to be real, but here are grave experts who unite in assuring the world that these events occurred under their own eyesight. [Then how dare Mr. Cook insert his presumption (in this category?) Here is the Court Conjuror who says he can do nothing of the kind. I hold in my hand a volume by Fichte, and he says, quoting these experiments, and naming the professors who witnessed them, that he could himself, if he were authorized, give in addition to these names many others in Germany who by the experiments at Leipzig have been convinced of the reality of the facts and of their worthiness to be made the subject of scientific research."

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

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

As it may be difficult for any audience of some people to understand Mr. Cook's method of juggling with this great subject, without complete proof, I now refer to another episode in the Cook farce, in which the great Reverend appears in the actuality of a personal investigation. In the *Religio-Philosophical Journal* of March 1879, is a full account of a séance held at the house of Mr. Epps Sargent, in which Mr. C. Watkins was the medium, whilst Mr. Cook was one of the investigators. In a portion of his report, Mr. Cook has the candor to say:

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

Spiritualists, or indeed any person acquainted with the first rules of psychical influence, may understand what excellent chances any lackless medium (or in the Cook vocabulary, psychic) must have had to produce certain collected evidence of phenomenal power in the presence of a Joseph Cook, and nine strongly prejudiced and therefore antagonistic observers. What generous sympathy with a servant of the spirit. Continued on Next Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

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

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

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

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

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

"I am on another part altogether. It is a strip along the ocean, inhabited by a brown, straight haired people, that look in some respects like Esquimaux. They have lama-horses of a different variety. Their country is 400 to 500 miles long and from 10 to 180 miles wide. The mountains back of it are too high to live on. They export wool, obtained from goat-like animals. They mine for a white metal. It is lighter in color than silver, and seems to be quite valuable.

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

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

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

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

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

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

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

"A little engine drops the iron in place in making a track. An engine with 25 or 30 men, like an immense plough, throws out the dirt. It has an enormous hammer that smashes the rocks that may be in the way. It has great arms that throw the dirt on each side and finishes the track as it goes along, a mile a day. The little engine on the track pulls the other from it by chains and pulleys. It looks something like a house with attached machinery.

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

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

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

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

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

PETROSKA.

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

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

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

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

"The ships are plated with iron sheets on the outside. The people mould wood in some way, by drying it under pressure; there is no grain to it; it will not split. They coat it with varnish. The ships move rapidly through the water, by a wheel at the bottom. Electricity is used in some way as a motive power and fire. The machinery takes up but little room. When the vessels are in danger the people send up balls of fire to a great height. They make a loud noise in burning. I see one vessel on fire. I think they could go 20 miles an hour. They put the oil-rock into an immense furnace after grinding it to powder. I think they get oil out of it, when it is heated so as not to burn. Another kind they grind up, squeeze into blocks and use as fuel. It is used on the vessels. Explosions sometimes take place in heating the rock.

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

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

CAUCASIA AND ITS INHABITANTS.

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

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

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

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

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

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

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

"I think there are ten separate nations on this world, but four or five are closely connected. There had been no war previous to this for a long time except with savages. I don't think there had been any for 1,000 years. States, cities and towns were pretty independent. Those slaveholders were looked upon as low by the other nations and they insisted that every half breed should be free. There are two monarchies left in this world, one of which is very liberal; that is where I saw those lighter engines yesterday.

(To be Continued.)

Christina and Christ.

To the Editor of the Religio-Philosophical Journal:

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

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

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

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

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

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

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

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

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

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

Christ means anointed. Krishna "literally means the black or dark one." See Mull's Original Sanscrit Texts, Vol. 4.

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

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

In this short passage the following errors appear: 1. Mathury may not be translated Mathura, but Mathra. —Chamber's Encyclopaedia. Even this does not jingle with Metairie, the place pointed out by tradition as the sojourn of Christ in Egypt, but nothing of it is found in the gospels, which is the document compared. 2. This place was not between Nazareth and Egypt, but in Egypt, not far from the city of Heliopolis, and near the Jewish Temple erected under the priesthood of Onias. —Schaff. 3. Krishna was not crucified. According to the Vishnu Purana Krishna was accidentally shot by an arrow in the sole, by a hunter named Jara, which is a word in the feminine gender, and means old age or decay.

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

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

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

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

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

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

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

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

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

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

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

In conclusion, I repeat, you dare not give the whole unvarnished life of Krishna, and then draw a comparison between his life and teachings and that of the gentle Jesus. Krishna was a great king, led great armies, fought great battles, put down great kings. Jesus was a poor peasant, Krishna was impure in life, consorting with cowherds and living a life of great sin. Even when he had sowed his wild oats and concluded to live a better life, he married 10,000 damsels. Jesus was purity itself.

I think Scio has proved "up his case against" our [your] assertions.

BOIO.

The Vision of Armand Carrel.

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

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

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

THE ARTS & SCIENCES, LITERATURE.

DEVOTED TO ROMANCE AND GENERAL REFORM.

SPIRITUAL PHILOSOPHY.

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In New York the Salvation army was refused permission to operate on the street, and in Dublin a short time ago a religious tract distributor was fined 50s. for handing an obnoxious tract to a gentleman in the street, the Judge holding that it was an assault. In Toronto, the leading citizens want a young Church of England clergyman fined in consequence of his persistent way of stepping up to people in the street and informing them that the gates of Hell are raving for them. He attacked a Roman Catholic priest in a car, applied such epithets as heretic, pagan, Molator to him, declaring that the priest's teachings had a tendency to destroy belief in God, and when the answer came that he was enough to cause any one to doubt the existence of an intelligent Creator he flamed with indignation.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(Continued.)

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CHIEF.

"The people in that country sometimes elect a queen. The office is held for life, unless the person is turned out. There is a council of 10 or 12 persons and a legislative body of 800 or 800, elected by the people. If the council, partly elected and partly appointed, decide against the king or queen, their decision is final. The monarch can dismiss half the council, if he determines."

"I think the legislature meets once in three or four of our years. A man is only elected for once. The legislature sits for three or four days only, but for 80 hours at a time. The people can annul all the legislature does by electing a new legislature. They have not done it for a long time. If a certain number of legislators call for the popular vote on a question, the people vote upon it."

"The government costs the people but little money. The king lives simply. Grain is what brings in money. The monarch is much like a president, he has to work hard. Only the best men are elected to office."

"There is a set of hereditary nobles that cling to their privileges and the kingly office; some of them, however, work hard. These people, however, are behind those of the Medisidrean States. (Japerians). Among the slaveholders (Siderians) the legislature meets often and the members have great strife. There seems to be a general disturbance of some kind in this country every 80 or 40 of our years. Whenever there is likely to be a war, other nations interfere. They interfere a great deal with each other's business. The slaves are continually rising to get their freedom. Other nations are insisting upon freedom for mothers of half breeds."

"A long time ago this was a very warlike nation, spread over a great country now uninhabitable. They fought other nations and fought among themselves till they became weak."

"In a few years the slaves will be free and they will progress rapidly. I can see this going on as I go forward. Some half breeds are fine men."

Mrs. Hubbard describes the people of the same country, though probably in a different part of it and at a different time. She knew that the specimen was meteoric, but nothing of the previous examinations by my nephew."

"A lady comes up; she is dressed in a stylish manner; she has some kind of head-covering. The dress seems to be of a good color and may be made of a kind of satin. The waist is very narrow. The style is different from anything we have. She is rather small in stature. She is good-looking."

"Now comes up a fountain with a basin of water all around it. Now, I am looking through a street in a city and at the end of the street is a river. It seems as if there are two classes of people. The stylish class seems to be the nobility and another class does the labor. I see an animal with a blanket over its back; it does not seem like a horse; I do not know what it is. It is an inferior-looking animal and hangs its head. The streets are narrower than ours. The aristocracy are indolent and are waited upon by the lower class, whom they regard as far beneath them, fit only for menials, and scarcely worthy to be in their presence. They do not seem as advanced as we are now. These waiters are slaves, though I do not know whether they call them so. The atmosphere is warm and summer-like. I see nothing that indicates cold weather."

"The nobility are so indolent that they hardly move a chair; they must be waited upon for everything. I see no place for a fire or stove in a square room where I am. There is very little in it; some seats and a large, square table."

"These are the lightest people in color that I have seen. Their slaves are darker; they go crouching around in constant fear. All their ambition seems to be to please their masters. Their dress is a simple covering tied round the waist. They seem to be abused when they are not perfectly obedient. All the people seem ignorant, even the aristocracy. There is a great lack of intelligence among them, but none of pride or haughtiness."

"Their ways of living do not seem natural. Their food is prepared by the lower class; it is something white; a grain principally—this white grain cooked. I see no great variety. They have not nearly so many dishes as we; they seem to depend upon one dish, but have a great deal of style about their meals. They take plenty of time and have plenty of waiters. The head-dress of the women is white and elevated. I never saw any indolence equal to that of this people. There is no business in this street and I see nothing that looks like business around here."

"I see a large but not very high building, where these people go in and kneel. There are not many windows, but there is one where I see them kneel. They seem to be kneeling to something that they worship, but I cannot see what. They only kneel for a short time. They are the aristocrats, and the lower class is not allowed to enter here. There is something built up where they go to kneel. The building is made of a reddish brownish stone. I see a man that is probably a priest, who has on a black robe."

"The roof of this building is very low and has very little rise in the center; it looks peculiar. One end of the building is a little higher than the rest. The building is not square, but it looks so inside; or rather square at one end; the front is not. The people do not come here all at one time. They come at special times, one party at one time and another at another time. I see no seats as we have in churches here. They have an idea that the black-robed man is very much wiser than they, and they look up to him with great reverence."

"This building is not near any other. They regard the place as sacred ground. They kneel and receive the blessing of the priest. These people are as white as we are, but there is a great lack of intelligence in their look."

"A river runs past this place; it seems very placid. I see the sun shining across it."

"Is the day of the same length as ours?"

"I can see that the light part of the day is longer than the dark; certainly a third longer."

"This does not agree with the statement of Mr. Oridge that the axis of Sideros was nearly perpendicular to the plane of its orbit, for this would give whole globe nearly equal day and night."

"I am moving out now to another locality. I am on a new road that goes along this river; it is not very wide; a beaten path. I see in the distance another settlement. This is walled in. I see a building nearly round, not very high; the principal structure of the place. There seems to be an entirely different class of people here. There is more equality. The buildings are more of a grayish color here. There seems no connection between the people of the two places. These people have a more tawny appearance. The style of dress is different; they are not so indolent."

I think the latter people that the saw were the superior

people of Caucasasia, who had mixed to some extent with the Byrsidreanians and were, therefore, "more tawny."

COMPREHENSIVE SKETCH OF SIDEROS.

When not otherwise designated all the specimens examined were fragments of the Palenoville meteorite.

"Something struck a planet that was very near this one and swung this away from the attraction of its own sun within the attractive power of another sun, knocking the one it struck all to pieces."

"I see it now as it was before humanity. The oceans are rather shallow. The trees are 15 or 20 feet high; I see some in marshes that are taller, as much as 50 or 60 feet high. The largest animals resemble the tapir, having a short proboscis. They live in marshes and feed on roots, leaves and twigs. In the warmest parts of the country are animals like our elephants only slimmer, lama-like animals; and a kind of wild goat on the mountains. The animals there were as large as ours of corresponding kinds. There are large bovine animals and many of the cat-kind. A man might think he was passing through the tropics in travelling here. There are many spots. Reptiles are quite numerous, resembling lizards and alligators."

"Man seems to have commenced to develop in several places at once. Brown and black savages were the most plentiful. They progressed slowly, living in caves for a long time. The dark and light colored races fought together. After they got so far, they pushed along at a rapid rate. At last it took all their ingenuity to keep even. In that world it required great ingenuity to live under the unfavorable conditions. There are great beds of shell rocks."

"This world was set back a great many times. I think it took a longer time to advance to its mammalian age than our planet. It had grown trees upon it before it was sent out of its orbit."

"Among the Japerians criminals were banished at one time. The death penalty was early abolished among them. They put criminals in places and made them work; they seem willing to work. Their families did not suffer, but women worked more than they do here. Murderers, that were locurable, were marked and banished. I see a valley where there are many of them, men and women. If the wives or husbands chose to go with them, they could."

"I see farms and factories where criminals work, but they seem to be more willing and cheerful than most of our operatives. They are allowed much freedom. It is difficult to obtain the pardon of a prisoner, unless he is proved to be innocent."

"It is no crime here to steal something to eat. The government seems to be protective. Very early the government looked after the poor. It is a disgrace to a town for any one to lack food or clothing. Many starved at an earlier time. Liberty of speech was exercised at an early period. The soil was cultivated farther back from the ocean at that time, hundreds of miles."

"They had a superstitious religion that they dropped after they got rid of sovereignty. They teach that it is wrong to do anything that is injurious to the community. I do not think they published criminal records as we do."

"Other countries would not have the banished criminals, and they had to remain where they were put. The whole people were never under one government. They early spoke one language. I could see some of the priests, one or two among the people at times; they must have had a very different prison system from ours."

A JAPERIAN CITY IN ITS PRIME.

The following examination was made at an early period of our investigations, but referring to an advanced condition of humanity on Sideros, I reserved it. The locality described was about a hundred miles northeast of Copper City and nearly on the line between the country inhabited by the Japerians and the Byrsidreanians at an earlier period."

"I see the bed of a long stream, that runs from among hills. The country looks barren. There is no water on the bed now. Now, I see a lake about eight or ten miles across, an island near the middle and a stream running in and out; the water is fresh. It is near the center of a deep valley with mountains near. There is a little town on this lake; a good many trees grow all around. This town is not very large, there are perhaps 2,000 people in it. The streets are wide, paved with stone and very clean. There are beautiful open gardens in the middle of the town like parks. The people who are of a light yellow are pretty well civilized. They are rather under our height, very quick motioned and have a great deal of vitality. They are not much governed; they do what they believe is right. Their heads are high; they have moral heads; I like the look of them."

"The houses are nearly round. The people have but few animals. They seem to own everything in common, yet they live apart. They work a certain time at different kinds of employment. They have orchards of many kinds of fruit trees. I see trees that bear a blue plum. There are grains of different kinds, but I see no agricultural people; the country comes into the town. The people do not live together for protection. It is a long way to other people. It seems as if they had withdrawn from the world. They know of many things they do not use. Their houses are beautifully ornamented in and out. They are fond of pictures and put them on their walls almost instantaneously. Children are taught by means of pictures."

"There are boats on the lake made to represent birds and other animals. Both sexes bathe together. There are warm springs or wells. I see no sign of cold weather here. The people wear very few ornaments; girls wear flowers sometimes. They are superior in civilization to us in some respects. They are a contented people, allowing nothing to worry them."

"I see no poor; all are dressed equally well. The houses are very different, but they all look well. Some make their gardens more beautiful than others. Some adorn their houses inside and others outside. I see no sign of ownership of land. There are no boundaries. The people own their houses and gardens, but the land around the city and that joins the city seems to be held in common. Houses in some places are around an orchard, and all gather the fruit of it."

"I see small animals like goats, but larger than deer, in pastures along the edge of the lake, and all around are orchards, grain-fields and pastures. There are mammals like deer and camels without humps; they use them for drawing loads. They look a good deal like the lama-animals. They eat only the smaller ones. They have birds that lay long, pink eggs. They are smaller than chickens and pretty, like a quail; they have blue feathers and go in flocks. People seem to own animals separately."

"There are but few children and few deaths; the people are healthy. The town does not increase or diminish. I see no signs of war; no one carries arms; there is no one to fight. They kill animals by electricity in some way."

"At the outlet of the lake is a settlement of 800 or 900 that live in four or five houses, in a sort of community. There are a great many out-houses. They visit the other people. They have boats that run rapidly by machinery."

The houses are nearly all of stone, brown, gray and white. Vines grow over many of them. When they do not, they paint imitation vines on them. I think two or three families often live in one house, sons and brothers. Most of the cooking is done at one house and the food distributed. They have glass for windows and doors and they often make half a roof of glass. They reflect the sunshine by mirrors to where they wish to have it and so that it is spread over the room."

(To be Continued.)

The Gilded Ghost.

"Human knowledge is the parent of doubt."

"There is nothing that the mind of man receives with so much satisfaction as the notion of mysterious things, nor leaves with more difficulty of concern."

Says a certain heathen philosopher (one "Xio-ro"): "If I am mistaken in my opinion that the human soul is immortal, I willingly err; nor would I have the pleasant error extorted from me, and, as some minute philosophers suppose, death should deprive me of my being, I need not fear the railway of these pretended philosophers when they are no more."

The winter of 1841-2 was spent by me in the north-eastern corner of the State of Indiana, at a place remote from cities or railroad, known at that time as "Vermont Settlement," most of the people living there and thereabout, being from the "Green Mountain State." It was at that time emphatically a new country, but even then the little village could boast of its postoffice (supplied weekly), its school house, store, blacksmith's shop, doctor's office, and also its place where the wayfarer man or weary emigrant, pushing west along the Toledo and Chicago road, could "get to cook or stay all night," which means when interpreted, "entertainment for man and beast." One of the benevolent institutions of modern times, however, was not found on either of the four corners, nor yet in all the township of Millgrove, viz., a grog-shop, but then there was near by the village corner, a grist-mill, erected by Deacon Kimball, a very popular place and much frequented in those days by the settlers far and near, who had anything to grind in the easting line, and even those who had only an "axe to grind," would call and propitiate the demon, as he was known to keep a free grist-stone, as well as a "snut machine," and gave as good "turn out" as any mill in all the land, consequently the fame thereof spread abroad through all the region roundabout, even into Michigan as far as Bronson and Cold Water on the north, on the east as far as the Big Wood over in the north-west corner of Ohio. Many a pilgrim was made to that mill, and, more especially, in winter when the sledging was good, and the settlers had something for the mill to grind. It often happened that the place was thronged and people from a distance had to wait days for their turn. At such times "the cornet" was a popular place of an evening, especially.

The postoffice near my lodgings was a favorite haunt for loungers, and specimens of most kinds of pioneer settlers in a new country, might be seen on exhibition there—a small farmer from the prairies, smaller farmers from the thick woods, clad in warm furs, hunters from thicker woods with venison, "bar meat," wild turkeys, furs and skins for sale for cash or to barter for cornmeal flour or store goods; in fact, the postoffice was the "Main Hall" of that Yankee community, where all the Vermonters, as well as the strangers within their gates (like the Athenians St. Paul knew), "spent much time in nothing else but either to tell or to hear some new thing."

Soon after the holidays, I chanced to be present one evening when a citizen of the place who had been over into the "land of Gilead" that day, had something unusual to communicate—nothing less than the startling news that a ghost had been seen just across the State line, in Michigan, only a few days before, where it crossed the track of a settler in broad daylight and actually spoke to him!

This was indeed startling news for all present, and every one gave earnest attention, even the tall hunter in butternut-colored jeans, coon skin cap, buck skin moccasins, etc., who had just entered the room, and who stood listening and leaning on his trusty rifle, as though it might have been a wolf, a "bar," a painter or some other wild varmint, whose appearance was being described. In common with others I gave earnest heed to the strange story which was to this purpose:

On New Year's day (Jan. 1st, 1842), one Oxeys, a settler in Gilead township, just across the State line in Michigan, was returning home from the Kimball mill, where he had been with a grist; the time was early in the afternoon, the weather pleasant and sun shining, but cool; he was riding along seated on the grist on his ox-led "talking of nothing in particular," when he crossed the "State line," and entered upon a level plain of no very great extent—say half mile or less—entirely destitute of trees, stump or bush, fence, snow-drift, or indeed anything but the bare snow-covered plain with the road track growing in; feeling himself a little chilly he jumped down off the sled and walked on a little in advance of his oxen for exercise. Suddenly there flashed across his mind a thought of his old friend Verde, a man he had not had in his mind for months, but who had once been his neighbor and on quite intimate terms with him, but he had died some ten months before; he had attended the funeral and assisted in burying him, which he verily believed was the end of him, as he did not believe in the humbug nonsense about a future state of existence beyond the grave. While pondering these things in his mind, walking slowly along with eyes bent upon his road, something—he knew not what—caused him suddenly to raise his eyes, and there right in the road before him stood his old friend Verde, clad in his grave clothes, just as when he last saw him, except in the appearance of the hair and beard, the latter instead of being close shaven as then, was now about half a finger long. Mr. Oxeys was somewhat surprised (as was quite natural under the circumstances) but noticed that the right arm of the form of his friend was extended as though he wished to shake hands, as was always his custom on meeting when alive. Oxeys averred that he did not feel like taking the proffered hand, but stepped backwards towards his cattle, with hair bristling and cold chills running all over him, his very teeth chattering and it was with difficulty that he could make his "mouth go off" and say, "In the name of God, friend Verde, why do you appear to me in this manner? What have I done that brings you from your grave at this time?"

The phantom answered in the familiar voice of his old friend Verde, "You have done nothing wrong, my friend, but I want you to take a message from me to my family; tell them for me to stop quarrelling, settle their difficulties at once and hereafter live as relatives and friends should, in peace and quiet; that I am familiar with all their sayings and doings, which have been such as to grieve me—that it is my earnest and last request."

Mr. Oxeys promised to do as requested and immediately the apparition vanished, and he saw it no more. From being remarkably distinct and real, it faded away—dissolved instantly—was gone.

This was in substance the strange story told us on that occasion, and it was listened to with deep interest and without interruption thus far. On being questioned the citizen stated that on his arrival in Gilead that morning, he found everybody more or less excited over the wonderful tale which seemed to form the main staple of all conversations—it had become in fact the "town-talk."

On inquiring particularly into the various statements, he had learned from reliable sources some additional particulars which he proceeded then and there to give us, and chief among them the following:

On reaching home that afternoon (Jan. 1st) with his wife, it was noticed by the Oxeys family and others present, that his manner was different from what was usual with him, being more grave and serious, having but little to say to any one—his mind to all appearance mostly occupied with his own thoughts. During the night following his wife observed that he was wakeful and a good deal troubled in mind—he inquired if he was unwell, he replied, "as well as body as usual," but that something "was troubling his mind" was evident, and she persevered in questioning him until

at length he yielded reluctantly to her importunity, and told her what he had seen and heard while on his way from the mill, and added, "You know, wife, I have never had any faith in such stories when told by others, and when I have read them in the Bible and other books, but I must believe in what my own eyes see and my ears hear. I am now convinced that there must be a future state—something beyond the grave, for have I not seen and talked with my old friend Verde, that I saw dead and buried ten months ago?"

This frame of mind continued and he said he could not rest or enjoy any peace of mind until he visited the family of his old friend, and delivered the message which he was charged. As soon as Sunday came he went over to the Verde settlement where he found them mostly at home, and in a most solemn and impressive manner proceeded to tell them what he had seen and heard. Some were moved to tears, while others scoffed, saying they did not wonder the old man could not rest quietly in his grave when there had been such goings on in the family since he left—the only surprising thing about it was that he had stood it so long without coming back and expressing his mind to somebody. However, none of them seemed to doubt the sincerity and honesty of Mr. Oxeys, and some good was accomplished—they were made to see the wickedness and folly of their practice and from that time a better state of feeling prevailed in that unhappy family, and the neighbors were less scandalized by their doings and sayings, and about each other. Their bickerings ceased, and the neighborhood had less annoyance in consequence.

As regards Mr. Oxeys, he is consistent throughout, telling the same story and if any seem to doubt it he seems grieved, and offers to go before a magistrate and take a solemn oath that on the first day of January, '42, he saw and conversed with his old friend Verde, whom he had seen consigned to the grave ten months before.

In many respects Mr. Oxeys is an altered man—professing to believe in the doctrine of a future state and in spiritual manifestations as set forth in the Bible, and acts accordingly, so far as can be told by daily walk and conversation. There is said to be a marked change in him and that for the better. He was never an intemperate drinker, and has the reputation of being a man of truth and veracity, though an utter disbeliever in ghosts and goblins, as well as the miracles and spiritual manifestations mentioned in the Bible. He was always considered a good neighbor and a man of average intelligence by pioneer settlers around him, and is said to be not more than thirty-five years of age, having good eyesight and perfect hearing. All this I gathered from the statements made by various persons that evening, and subsequent inquiry has only served to verify the statements, I made note of at the time with a view to having the matter published in some newspaper circulated in Northern Indiana.

The people residing at the time in the "Yankee settlement" as well as in the township of Gilead across the "State line," were all familiar with the wonderful story of the "Gilded ghost" and very freely expressed their various opinions thereupon, some of which I noted down at the time.

Some professed to believe that some person or persons waggishly inclined, had been playing off a joke upon Mr. Oxeys, but circumstances surrounding did not seem to favor the successful execution of the scheme, and besides no person came forward to acknowledge the fact and to laugh at the credulity of Mr. Oxeys, within a reasonable time. Certain wise acres who have always a way of accounting for every thing, pronounced it an optical illusion, a sort of a snow mirage (so to speak); affecting the eye of Mr. Oxeys, while his imagination conjured up the words supposed to have been spoken, but all who know Mr. Oxeys seem to have but one opinion in this, that he is not intentionally deceiving, but most religiously believes that his old friend Verde actually appeared to him on that occasion and spoke the words as stated by him.

Many believed with Mr. Oxeys, that it was a genuine spirit manifestation—in short, that the spirit of Verde did manifest itself to his friend Oxeys on that occasion and converse with him for a purpose—a good purpose—and that good had resulted from it. It was, therefore, not an evil spirit.

As for myself, I was not at that time a believer in the supernatural, but was an honest doubter of some things I found stated even in the Bible, though not in all, for I had come of Christian parents (Methodists), was early accustomed to Sabbath schools and to gospel hammerings three times of a Sunday, and once upon a time after a powerful revival season, I became a member of the Presbyterian church, "assenting generally" to the creed. I could not, therefore, disbelieve altogether in modern spiritual appearances, especially when well authenticated, as had been the "Gilded ghost," so I said to myself and to others on that occasion, "Why not?" If Saul of Tarsus on his way from Jerusalem to Damascus, saw a vision and heard a voice speaking words, why might not Oxeys, on his way home from the mill see a vision and hear a voice speaking words? Man is the same now in all essentials as then, and the laws of nature (God's laws) the same.

Again, if in New Testament times the graves were opened and the bodies of the saints arose and came out and appeared unto many in Jerusalem, I could not see why Mr. Verde could not arise and come forth from his grave and appear unto his old friend and neighbor. It was also said by at least one of the prophets (see Joel and chapter 23rd verse), "That it shall come to pass that your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions."

PHILIP SIDNEY.

Extracts from "Our Homes and Employment Hereafter," by James M. Peebles.

The following is from the spirit, Dr. Beecher, entrancing Mrs. Nettie C. Maynard:

You ask about my house, and desire me to go more into detail.

I will try. Yes, I have a house, and it is real and tangible to me as your costliest palaces are to you. It has doors, windows, apartments, paintings, musical instruments and a library. My favorite room is a bower of flowers. I often entertain my friends; we have repasts, we converse, not upon the follies and fashions of earth, but generally of life, laws, principles, duties, and the destinies of souls. Around my house are ornamental trees and plants, the magical properties of which I delight to study. It was made for me. There are builders and gardeners with us, just the same as there are writers, thinkers, poets and philosophers. The construction of homes in the Spirit-world of which I am an inhabitant does not require so much manual effort as it does desire and will. All buildings exist first in the brain of the architect. The spiritual is the real. What you would call material realities we should consider as shadows.... In the heavenly realms I am not told that everything is divinely beautiful and ethereal. The blessed there feast upon spiritual essences, and quaff nectar from fountains of immortal love. It is the qualities and vital forces of foods that sustain, and not bulky crudities.... There are godels, palanquins, carriages and chariots in my sphere of existence. Some would go from this place to London in half an hour. Others would go almost like the lightning's flash....

In the first stratum of the spirit spheres attending your earth there are animals, insects and birds. Often have I seen children playing with them. They do this till their desires and tastes are transferred to higher objects.

You inquire if I have seen Jesus of Nazareth. I have not, to my knowledge. My mind has not been especially turned in that direction. No one in our world of spiritual activities, so far as I have overheard, deny his existence. He is spoken of with reverence, and is admitted to be far above us. He was the most perfect reformer, the most successful teacher, and the best attuned instrument of God.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

Will Jesus pay for an honor forever gone or for that young life irretrievably blasted? And will poor Bellamy ever inquire in his wanderings wherein his own crime was greater than his pastor's, and wonder why they are treated so differently by his fellow Christians? If so, may he not be led to doubt whether Jesus pays it all?

The Cost of our Hered Periods.

Will the world ever again be seized with that spirit of buoyant youth and glowing hope, which makes all things, or rather the best of things seem possible in the near future. Perhaps a few inspired natures are always living in this bright May day of the soul, but we cannot resist the feeling that, to the mass of the American people, the past ten years, in which we have been trying to pay up for the wild political debaucheries of the war period, have been without stint in their overwhelming predominance of gloom, decline, want, estrangement, crime, suicide, suffering and despair. In the *Inter-Ocean* of a late date six suicides of the day before were detailed. In that of the following day ten murders of the previous day were announced. One of the murders was by a lynching mob in Maryland. Most of the mob were Christians, for the murder was opened by prayer, solemnly enacted by the mob, with bared heads, in presence of the untired victim, "probably" a criminal, whom they swung into eternity within a few seconds after pronouncing the "Amen." We have been paying heavily for twenty years, in such details of woe, crime and death, for the privilege of singing for the four years of 1860-64 that chivalric refrain,

"We are living—we are dwelling
In a grand and beautiful time;
In an age of great telling,
To be living is sublime."

We are furnishing a modern illustration of a recent utterance of Keanan, if indeed our case, rather than that of Judea was not in his mind when he said, in his recent English conference:

"Nations ought to choose in fact, between the long, painful, obscure destiny of that which lives for itself, and the lopsided stormy career of that which lives for humanity."

The nation which works out social and religious problems in its own bosom, is almost always weak politically. Every country which dreams of a Kingdom of God, which looks for general ideas, which pursues a work of universal interest, sacrifices through the same, the individual destiny, the one and the only life as a terrestrial country. One can never do himself or his with impunity.

Ignoble as the doctrine may seem to those intensely philanthropic minds, who want in some way to make a living by levying toll on the money that can be begged from the rich for the relief of the poor, it is probable that happiness is in no way so well promoted as by each person being set vigorously to work to promote his own happiness. The enormous sums which have been collected from the tax-payers and producers of the country during twenty years past to sustain the heroic policies of the Southern and Northern factions combined, upon the slavery question, amount probably to more than the total value of all the real and personal property existing in the country in 1860.

Gen. Banks, in his recent speech in Chicago, estimated the total expenses of the war on both sides at fifty thousand millions of dollars, whereas the total value of the real and personal property of the country in 1860, was only a third of that sum, and in 1870 about two-thirds of that sum. We doubt if the values actually collected from the taxpayers, destroyed by the war, and lost by the subsequent currency evils growing out of the war and bad legislation, would not amount in the grand total to a complete confiscation of all the values and property in existence in the country when the war began.

For all this we are darkly and with difficulty still again paying in a third stupendous sacrifice of morals and of human souls, even more appalling than our first great payment of human lives, or our second great penalty in human labor. This makes the world seem old, because it robs us of our hope. If there is any line in the Bible that particularly deserves to be deemed inspired by Supernal Light, it is those far reaching words, "We are saved by hope." Heaven itself consists in finding something in the past worthy of praise, and something in the future worthy of our hope. The soul to whom both these have died in itself dead. But in the soul in which both these survive the world is always young.

Those who used to cooperate in making the New York *Freethinker*, were in the habit of styling the white haired old man Greeley, the youngest man in the office. This was because he was the most hopeful. He had hoped through the anti-slavery struggle, because he thought both south and north would at length see that freedom was better than slavery. He had hoped through the war struggle, because he thought they would both see that union was better than disunion. He had hoped in our finances because he thought we could work and earn and pay up. But when in 1873 he thought he saw Northern and Southern opinion crystallizing against each other in time of peace, into two solid masses of eternal distrust and mutual contempt, the presumed forerunner of two independent nations, he sent up that weird cry of the eternally crucified class of men who love their kind: the "Why hast thou forsaken me" of all dying prophets: "The country's gone; the *Freethinker's* gone, and I am gone;" and he died because he saw nothing worthy of praise or fit for hope.

Bronson Murray writes an able and timely article to the *Farmer's Review*, favoring an Industrial University in this State. He thinks great good could be accomplished by establishing such an institution.

Mrs. Simpson.

Both from our own sittings and from the advice of numerous friends who have had sittings with her, we are satisfied that the manifestations of spirit power in the presence of Mrs. Simpson, of Chicago, deserve the active interest of all Spiritualists, and challenge investigation by all others. In a few cases of prominent non-spiritualists of late she has exacted as the condition of giving test sittings, that they should certify over their signatures and publish exactly what occurs. While this condition seems an extremely severe and costly one to those who live by their alliances with views that antagonize the truth of spirit intercourse, yet in view of all the facts we cannot think it an unfair one. There must be a limit somewhere to the Nicodemus business of coming in the night to get unpopular truth, and continuing by day to live upon popular error. By this tactic Mrs. Simpson may cut off a few theological inquirers, but she entitles herself to the respect of all upright minds, whether Spiritualists or not.

The production of flowers has not occurred in Mrs. Simpson's presence, so frequently of late as formerly, and especially during last winter. She informs us that it occurred but four times during her stay in Denver. Her information in response to folded questions, and her independent state writings, are completely satisfactory, and invariably take such form that the inquirer is convinced that the reply is from a spirit-mind.

A Curious Vision.

It appears from the *Munster News* that a curious phenomenon lately occurred at Limerick, Ireland. From the account given we learn that at "the feast of Our Blessed Lady," which lately took place, though the weather in the locality was magnificently fine, yet the thunder pealed with crashing sound, and the lightning flashed with startling vividness. On the eve of that day the orphans left the convent to play in the grounds in front of the new buildings, and they were told not to be alarmed by the thunder, but to pray to Our Lady of Succor should they be so frightened. With the whole faith of Our Lady's protection with which the little ones, like their elders, are possessed, they passed into the grounds and proceeded to their innocent amusements in the usual manner. Soon after the thunder rolled along the sky, and the children at once pliously offered up their prayers for safety to the Blessed Virgin. Then they raised their voices and sang the touching hymn, "Look down, O Mother Mary," and while the beautiful music of their young fresh voices was ascending, one of the children suddenly called out, "Oh, look there!" and instantly the eyes of two hundred others, her companions, were turned toward the belt of trees to the north of the convent, and in the air above them the figure of the Blessed Virgin was beheld by all, attired in a white robe, with a blue sash around her waist.

A Good Test.

It appears from *Freethought*, that when Charles Foster, the spiritualist medium, first went to Melbourne, Australia, and hung out his shingle at the Grand Hotel, he was the object of much curiosity. Among those who went to visit the marvellous manifestations which it was claimed were daily made, was a well-known gentleman, who had heard of the so-called slip-of-paper trick, and believing that he knew a thing or two more than Foster did, he resolved to play a sharp game with him. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tinfoil. When he got there in company with several other friends, he handed the little roll of tinfoil to Foster and waited results. The little paper inside the tinfoil contained merely the full name of the gentleman's mother—her maiden and married name. Foster took it, pressed it to his forehead in that dreamy, listless way he has, and then laid it on the table. Presently he said, "Yes, sir, I have a message for you. There is the spirit of a lady here who wishes me to write you this message." Here Foster took up a pencil, and with many jerks and quirks wrote:—

"Do not remove the remains of your father and myself. Let us rest where we are. Your heart is right but your judgment wrong."

The message was signed by both the maiden name and the married name of the gentleman's mother. The gentleman turned as white as a sheet, for he at once recognized the message as having been written in the name of his deceased mother.

Epes Sargent is about to publish a new work on Spiritualism, "considered from a scientific standpoint." There are those who may question whether Mr. Sargent is the person for such a treatment of the subject, but this makes no material difference to those who are wedded to a theory.—*Free Religious Index*.

No doubt "there are those who may question," but no one is competent to "question" unless familiar with Mr. Sargent's qualifications for the task. Evidently the *Free Religious Index* chap who penned the above, seeks to vent a little spleen against Spiritualism by this implication against the attainments of a gentleman whose literary, scientific and philosophical knowledge would fit the heads of a regiment of *Index* paragraphers.

Mrs. Mary A. Amphlet, a medium, and at one time a resident of this city, we believe, passed to spirit life in Philadelphia, Penn., September 10th. Funeral services were held at 8th and Spring Garden streets.

Business Notices.

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A PATRICK MADE HAPPY.—I have been greatly troubled with my kidneys and liver for over twenty years, and during that entire time I was never free from pain. My medical bills were enormous, and I visited both the Hot and White Springs, and for the curative qualities of the water. I am happy to say I am now a well man, and entirely free from the result of Warner's Safe Kidney and Liver Cure. Not only this, but my little daughter has been cured of St. Vitus' Dance by Warner's Safe Kidney, which I always keep in my family. With such glorious results, I am only too glad to testify regarding this medicine which have made me so happy. REV. P. F. MARKLINE. Good Run Crossing, Arkansas.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, (N. Y.) SPIRITUAL FRATERNITY, LEOTHEA-Friday evening, September 10th. "The Old and New Testament." President First Society Spiritualists, New York City.

Friday evening, October 1st. "The Transition of Spiritism from the Phenomenal to the Practical." Capt. H. H. Brown.

Saturday evening, Oct. 2nd. "The Identification of Spiritism." Capt. H. H. Brown.

Sunday, Oct. 3rd. "A Home Mission and its Distant Standard." W. C. Brown.

Sunday evening, Oct. 4th. "An experience with Spiritism." W. C. Brown.

Monday evening, Oct. 5th. "Spiritual Experiences." Mrs. H. M. Fiske, Matinees, Oct. 7th.

THE SECOND SOCIETY OF SPIRITUALISTS of New York City, hold services every Sunday, at Carter's Hall, 25 East 14th Street.

THE HARMONICAL ASSOCIATION of New York, has commenced its sessions and winter work in downtown New York. The first public service of the Association will be held every Sunday morning, at 10 o'clock precisely, in the very beautiful hall, 30 N. 5th Street, New York City.

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Mme. Ekoblood's Warning.—I heard a curious story the other day which illustrates the manager in which fortune tellers now and then hit it. Madame Ekoblood was the mother of the distinguished President and she one day, who met another wife and I at Philopopolia, in Boudinville, where they stay, went one day while she was living in Paris, to see Edmund the celebrated wizard and seer. Edmund looked at the good lady's hand for a moment freely. Then he said with an abruptness which must have been decidedly disagreeable, "I see blood! blood! blood! Madame you will die violent death!" I don't know how much I impressed Madame Ekoblood at the time, for she was a woman of remarkable good sense and indignation, but she certainly listened to it many times afterward. It is not likely, however, that she ever considered she was to be killed and murdered by a fortune teller who had been her son's seer, and whose prediction she thought she had procured him the noble fortune.

Brooklyn (N. Y.) Spiritual Fraternity.

A large and intelligent audience assembled in our hall last evening to greet and welcome Mrs. Hope Whipple, President of New York Spiritual Science Association, who spoke from the theme, "The Gospel of Humanity." Mrs. W. was a very dignified presence on the rostrum, and her address, at once the attention of her audience. She read with fine elocutionary effect, Mrs. Augusta Cooper Bristol's poem, "When this Old World is Righted," and said: "When your president gave me the subject for my lecture I knew it was so vast in its many ways, that in an address of an hour I could hardly glance at but a single thought, but I shall endeavor to show to you to night the unity of humanity, and while in the records of this world's history, we see nations rise and fall, we see the growth of the great throbbing soul from barbarism to the present age of civilization. Races and nations are affected by climatic conditions, and poverty and slavery are among the evils regarding their progress; but when they comprehend that they are bound together by bonds and forces universal in their character and effect, they will comprehend that the highest and noblest attainments are only wrought out by the just conception of the rights, responsibilities and progress of every individual member. Where nations become oppressors of the masses, we see a retarding of this unity in unfoldment. The time is near at hand when nations will be guided and governed, not so much by the law of force, but by the law of love, and when this millennium age is inaugurated, each one in the State will be actuated by the grand idea of co-operation, as illustrated by Mons. Godin at the *familifters* at Guiso in France, where capital, combined with well directed and intelligent labor, makes the humblest member of a community a brother or a sister in its highest, noblest aspect.

"The destiny of man is universal unity, and this is of a threefold nature—first, unity with the race, and this law of growth is universal. We see it in nature in the ripening of fruit; some of the fruit better perfected than others; some falling prematurely, and others blasted. So it is with our children—some are born with perfect physical bodies, and others diseased, but when we give more attention to prenatal conditions, we shall see a great advance in perfected physical organizations, and hence higher intellectual and spiritual unfoldments. When we pay more attention to the environments surrounding the unfolding of a living immortal soul, then will we be nearing more closely this universal unity. We shall see the material growth in the combined, united efforts of the whole humanity. Theology has much to answer for the perverted teachings which have asserted with dogmatic assumption, that man was totally depraved and prone to evil, when the contrary is the fact; evil is but undeveloped good, the result of man's material surroundings. God has placed in the individual the germs of good, that are to ripen into full fruition, and if from circumstances he is retarded or dwarfed, in the unending eternity this growth and progress will be attained.

"Humanity starts at zero, and elevates nature to a unity with itself. In the 6,000 years, man has attained nearly perfection. Superior wisdom has provided humanity everything necessary for this social harmony. Dely does not provide for man at the outset, but leaves humanity in its social infancy to work out its development. In this unfoldment, the reign of evil and of sin takes place first, after which the reign of good will surely come, and in this last unfoldment, we are aided by the genius of modern Spiritualism, and by the influx of light and love from the Angel-world, and I conclude that humanity is to raise itself by this unity with itself—unity with the universe and unity with God. A social unity brings a rain of concord, a unity of the soul with the body by a true harmonic life. The Spirit-world is demonstrating to us man's highest prerogative, by proving to us a continuity of life, and unending eternity for progress and development.

Mr. Porter, the next speaker, said: "While I have been deeply interested in the lecture I cannot wholly agree with some of her conclusions. I look upon evil in all its forms as but temporary and the result more of ignorance than all else."

Prof. Henry M. Parkhurst said: "The speaker has spoken very beautifully as to this law of evolution, and it is generally settled among astronomers that the planets, Saturn and Jupiter, have not as yet reached that condition by which life, vegetable or animal, can exist. Evolution will continue. I believe in the millennium so beautifully proclaimed by the speaker of the evening, and man must look upward. I believe in universal brotherhood, in its broad and general sense, and the race must progress."

D. M. Cole said: "This beautiful theory is too far off—the dreams of Eden has filled the soul of man in all ages; this unity is in the good time coming. I take issue with the lecturer, that the race must progress by attrition, by the growth of the individual, and if you are elevated, you must elevate yourself. Do you not know that civilization came out of slavery? I cannot see that the world is much better. Long years ago they talked these same ideas on the plains of India."

W. C. Bowen said: "Such practical and able addresses are what we need, and they will aid in bringing humanity to the millennium age so greatly foretold by the lecturer. She talks in beautiful language of the influence of God and the angels, but I do not know much of the other realm, and I am more interested in the nature of this, than I am of the Spirit-world."

Mrs. R. Shepard-Lillie gave the closing address and said: "I must differ with my Bro. Bowen in regard to the other world. We do know something from the revelations of our spirit friends, who are revealing so much now in our age, and who are to give us so much more in the future." She spoke eloquently and closed her address with a very fine improvised poem.

Mr. J. Thornton Lillie presided at the organ and favored us with some beautiful songs. Mrs. Lillie's Sunday lectures have been listened to with deep attention by large audiences, and we hope in the near future, to be able to make arrangements for her permanent location with us, and to fill our rostrum for many months on Sunday.

Many strangers are attracted to our meetings, and we feel that seed is being sown that will bring forth an abundant harvest in the future.

447 Waverly ave.

S. B. NICHOLS.

An Indiana preacher was receiving a German into church who had formerly been a member of the Lutheran Church. When asked if he had been baptized he replied curtly, "Well, about a leech."

Give us Facts.

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal:

Some weeks ago I made a motion, which was published in the JOURNAL, that an effort be made to secure a number of the representative men in the different schools of thought, to hold a series of test séances with some of our reliable mediums, and that the results of these tests be given to the world. Bro. A. B. Church seconds the motion, and, under parliamentary rules, it is now in order for me to speak.

The scientists, nearly all, deny the immortality of the human soul. They teach that mind is the result of the combustion of matter, and that when the body dies the mind-generating machine dissolves into its original elements, and the soul ceases to exist. The reasoning of the materialists from their material standpoint, is unanswerable, and nearly all thinking Spiritualists would be with them, were it not for the incontrovertible evidences presented to them that we live beyond the grave. But there are millions who have never had these evidences, who would gladly leave the cold embrace of skepticism and materialism, if they could behold a gleam of light in Spiritualism. The unreliable and contradictory statements from Spiritualists, and the fraud and collusion in spiritual séances, have been such as to cause many to regard Spiritualism as all a fraud and a delusion. The crystal fountain of pure Spiritualism has been deluged with polluting waters; but, thanks to the RELIGIO-PHILOSOPHICAL JOURNAL, these malarious streams have been drained, and we may now approach the pure fountain and ask our friends to drink.

I believe the time has come when a system of scientific investigations, should be undertaken by the representative men and women in the different schools of thought. If one series of investigations of this kind can be successfully organized, and important truths fully demonstrated, it will go on to lead others to make similar investigations, and might prove the entering wedge to force the scientists of the world to grapple with this great question. One well authenticated and scientifically demonstrated truth is worth a thousand unsupported facts. Franklin's kite, that became the medium for conducting the lightning from the clouds, set the world to thinking; it established a fact which before was but a supposition.

If the phenomena which occur with Blaise, Watkins and Mrs. Simpson, can be demonstrated before a select committee representing every branch of thought, and this committee agree to the facts, as a jury, without a dissenting voice, it would be a triumph for Spiritualism. They would probably not agree as to the cause or intelligence producing the phenomena; but if the facts are presented to the world the object sought is attained, that of refutation of thought and investigation. If the scientists can prove that the phenomena are the result of some occult force in nature, or some unknown part of the human mind; that enables it to operate upon matter independent of the body, or any of the learned theory, we want to know it. If the Christians can prove that it is the devil, we want to know that; if we believe that the Spiritualists would come out triumphant and demonstrate that these things are done by disembodied human spirits.

I know of none better qualified to undertake and carry out a work of this kind, than Dr. J. M. Peckles, and I suggest that he be solicited by Spiritualists to undertake the work. If the proper mediums can be engaged, and representative men of prominence secured to conduct the investigation, the necessary means to defray expenses can be raised with little effort. I see nothing impractical in the matter. I am sure it can be carried out successfully if an effort is made.

Columbus, O.

MEASURING MIND.

A Wonderful Appliance by which the Amount of Mental Action may be Indicated.

Prof. G. F. Barker delivered an address before the American Association for the Advancement of Science, in Boston, on Wednesday, as its retiring president. His subject was the problem of life. In the course of his remarks he said:

"An important fact concerning nervous action is that its amount may be measured by the quantity of blood consumed in its performance. Dr. Mosso, of Turin, has devised an apparatus called the plethysmograph—drawings of which were exhibited at the London Apparatus Exhibition of 1876—designed for measuring the volume of an organ. The forearm, for example, being the organ to be experimented on, is placed in a cylinder of water and tightly inclosed. A rubber tube connects the interior of the cylinder with the recording apparatus. With the electric circuit by which the stimulus was applied to produce contraction were two keys, one of which was a dummy. It was noticed that, after using the active key several times, producing varying current strengths, the curve sank as before on pressing down the inactive key. Hence no real effect was produced, the result was caused solely by the imagination, blood passing from the body to the brain in the act. To test further the effect of mental action, Dr. Pagliani, whose arm was in the apparatus, was requested to multiply 287 by 8, mentally, and to make a sign when he had finished. The recorded curve showed very distinctly how much more blood the brain took to perform the operation. Hence the plethysmograph is capable of measuring the relative amount of mental power required by different persons to work out the same mental problem."

Indeed, Mr. Gaxell suggests the use of this instrument in the examination room, to find out in addition to the amount of knowledge a man possesses, how much effort it causes him to produce any particular result of brain-work. Dr. Mosso relates that while the apparatus was set up in his room at Turin, a classical man came in to see him. He looked very contemptuously upon it and asked of what use it could be, saying that it could not do anybody any good. Dr. Mosso replied, "Well, now, I can tell you by that whether you can read Greek as easily as you can Latin." As the classicist would not believe it, his own arm was put into the apparatus and he was given a Latin book to read. A very slight sinking of the curve was the result. The Latin book was then taken away and a Greek book was given him. This produced immediately a much deeper curve. He had expected before that it was quite as easy for him to read Greek as Latin, and that there was no difficulty in doing either. Dr. Mosso, however, was able to show him that he was laboring under a

delusion. Again, this apparatus is so sensitive as to be useful for ascertaining how much a person is dreaming. When Dr. Pagliani went to sleep in the apparatus, the effect upon the resulting curve was very marked indeed. He said afterward that he had been in a sound sleep and remembered nothing of what passed in the room—that he had been absolutely unconscious; and yet every little movement in the room, such as the slamming of a door, the barking of a dog, and even the knocking down of a bit of glass, were all marked on the curve. Sometimes he moved his lips and gave other evidences that he was dreaming; they were all recorded on the curve, the amount of blood required for dreaming diminishing that in the extremities. The emotions too left a record. When only a student came into the room, little or no effect appeared in the curve. But when Prof. Ludwig himself came in, the arteries in the arm of the person in the apparatus contracted quite as strongly as upon a very decided electrical stimulation."

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Lyman Fish orders a book, but fails to give his postoffice address.

Giles B. Stebbins will probably labor in New York during October. After Nov. 1st he will be in Michigan.

There are thirty-eight Universalist societies in Indiana, which own property valued at \$75,000, on which only \$5,000 are due.

The salvation army has left St. Louis. Doing anything in that wicked city was like farming on a Vermont side hill, it is said.

Under the skillful steering of Bennett's attorney, Bennettism and Free love have pooled issues and swallowed the National League.

Bishop A. Seals has closed his engagements at Cleveland, Ohio. He speaks at Whittier, Illinois, this Sunday in Sept. He then goes to St. Louis, Mo., where he will remain during October.

J. D. McAuliffe, of St. Louis, sends us a small pamphlet containing testimonials of remarkable cures performed by himself without medicine. He seems to have done a good work in St. Louis. His office is at 1,117 Olive street.

A London magistrate has sentenced Henry Perry, convicted of assaulting and robbing a bank messenger on the underground railway, to thirty lashes and twenty years' imprisonment. Whipping criminals is not altogether confined to this country.

L. Hammond, D. M., of Rockport, Mo., is devoting himself to healing, under the head of "Electro-Therapeutics, Chromopathy, Vital Magnetism." From the testimonials he furnishes, we judge that he is meeting with good success.

The Harbinger of Light, of Melbourne, Australia, says: "We hear of some remarkable cures performed by mesmerism or laying on of hands by Mr. G. Milner Stephen, the well known Barrister. At Gundagai, a man named Peter Lynna, who had been blind fourteen years, is said to have received his sight."

A severance opens the way for the Severance! Ingersoll's severance of his connection with the National Liberal League after his discovery that it had been thoroughly Bennettized, was fully followed by the election of Mrs. J. H. Severance as Vice-President in his place. That fixes the status of the concern, if any one was in doubt before.

The salary of twelve or fifteen hundred dollars, which Mr. H. L. Green was promised for the ensuing year, as Secretary of the National Liberal League, was apparently no temptation for him to remain with that unsavory body when he at last got his eyes opened to the main objects had in view by the majority. With Col. Ingersoll he has at a late day discovered the rottenness of the concern.

W. F. K. takes the position that all non-European nations have some knowledge of second-sight or spiritual communications, however empirical or mingled with superstition it may be. It is said that during the New Zealand wars, the movements of the English army, and the most secret councils of its officers were always revealed to the natives. The Zulus also have some knowledge of divination, and may have turned it against the English in a similar manner.

J. Burns, editor of the *Medium and Day-break*, London, says: "The usual run of spiritual phenomena are very disappointing to any one who is spiritually hungry. These gaudy and muffled forms seen in a dim light, do not satisfy the spiritual appetite. These forms are even more dejectedly material than the human beings that behold them. They are true manifestations nevertheless, but not of the right quality. Compared to 'bread' they are as 'a stone.'"

A Prisoner's Friend.

Mrs. James Clark of Utica, Ill., nobly responds to the call of R. A. Goodall, a prisoner, who desired the JOURNAL to peruse in his lonely hours. She says:

"Seeing in your last JOURNAL a cry from prison for spiritual food, I desire to minister to the imprisoned souls whose appeal has gone out for spiritual comfort and light. I know you must have many calls on your charity, and it is but just that you should be sustained in the good work. Send the JOURNAL to R. A. Goodall and I will pay for it for one year—for, inasmuch as ye do it unto one of these, my little ones, ye do it unto me."

A Child's Adventure.

A short time ago an extraordinary incident is reported to have occurred at St. Pierre des Quebec, Canada. A child six years of age, suddenly disappeared from its parents' house. Then a strict search was instituted and for a week nothing was heard from the missing child. However,

At one of Mrs. Esperance's séances in England, Yolanda, her spirit control, having taken an especial liking to the long silk scarf of a lady visitor, it was repeatedly dematerialized, it is said, taken away and brought back again from time to time; but the most interesting experiment with this was "Y Ay All" animating it as follows: "Yolanda, with help of Mr. Armstrong, having extended it full across the circle, perhaps three yards from the cabinet, and left it so, it presently commenced moving as of its own accord, rolling itself up, and twisting and twirling itself about, then rolled up in a long narrow roll, and slowly disappearing inside or towards the cabinet, not afterwards to be found anywhere."

Ernest Wilding, speaking of the peasant girl of Bois d'haine, Louise Latteau, says that Dr. Lefevre tells us that during her trance he tested this inoffensive peasant girl's insensibility to pain by pricking her face and hands with a needle; gathering up a fold of the skin and running it through with a large pin, which with diabolical cruelty he worked about in the hole it made; then drove the point of a penknife into the flesh until the blood spirted out; applied liquid ammonia to the interior of her nostrils—one of the most delicate and sensitive membranes of the human body—and finally applied electric currents at full intensity to the inner surface of the arms, and the muscles of the face without, however, causing her to lose for a second her look of calm contemplation.

An invitation has been made to Dr. H. W. Thomas, the eminent Methodist divine of this city, to take the pulpit of the Church of the Christian Endeavor, called by the irreverent the "Church of the Best Licks," an independent enterprise, founded in Brooklyn, a few years since, by the Rev. Edward Eggleston. This church has before solicited the services of Dr. Thomas, the first call coming about eighteen months ago. Within two months it has been renewed. In response to the invitation, he says that, while recognizing the opening as a field of promise, he had become so attached to Chicago that he had not given much attention to the invitation, and did not think he should accept it. It was his intention to remain in the city where he was known, and where he thinks he can do the most good.

The number of hogs slaughtered and salted by Chicago packers, from March 1st to September 10th, is 2,350,000. Hogs enough, before packing, to fill a train of freight cars reaching from New York to San Francisco. No wonder we can lubricate the JOURNAL's wheels in spite of the friction offered. And with a surplus wheat crop in Illinois alone of 50,000,000 bushels and countless fields of ripening corn all over the West, we feel sure of a return of prosperity for the country, of which we are already getting a portion. Subscribers are, many of them, paying arrears long due and renewing, and we hope all will promptly follow suit and with each letter send in a list of new subscribers. We don't wish to salt down any money, but do want enough to enlarge and improve the JOURNAL.

Capt. H. H. Brown speaks at Bristol, Conn., Sept. 19th, and at Southington, Conn., the 22d. He will attend the sessions of the annual convention of the Conn. State Association at Willimantic, Sept. 25th and 26th; will speak for the Brooklyn N. Y. Fraternity, cor. Fulton street and Gallatin Place, Oct. 1st, and will speak for the First Society in Philadelphia, the five Sundays of Oct. He would like week day engagements that month in that vicinity. His address for October, care of H. B. Champlain, Esq., 300 South 10th St., Philadelphia, Penn.

Louisa Andrews, now at Bonn, Germany, has a kind word for Prof. Denton, in a late number of *Spiritual Notes*. She says:

"I am personally acquainted with Mr. Denton, and have listened to his lectures with the greatest pleasure. Whatever his subject may be he always fixes attention, and has a wonderful command of language; his descriptions being peculiarly graphic and impressive. I do not know whether he could be induced to re-visit England, but feel assured that no one is better able to attract the attention and awaken the interest of intelligent people in psychometry than he is. As a man, he is most highly esteemed by all who know him, and is, as I believe, a pre-eminently careful and conscientious investigator. His experiments have manifestly been conducted with the single-hearted and earnest desire to discover and reveal truth and I know of no one in whose honesty and purity of purpose I should more fully confide. He is an ultra Radical, and I have regretted that he should sometimes express his dissent from, and disapproval of, orthodox creeds in words that shock and displease those to whom such dogmas are sacred."

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some man who were engaged working at some distance from the child's home heard a faint cry, and found the child sitting among a lot of brambles. She was not in the least emaciated, and said that "a great angel like mamma had fed her every day." She complained of being thirsty, but not hungry.

Denton on Bennett.

As there seems to exist in the minds of the Bennett-Severance National Liberal League, an idea that Prof. William Denton is in sympathy with them, we publish the following letter as a matter of kindness to them and justice to our esteemed contributor:

ALEXANDRIA, MINN., July 7th, 1880.
MY FRIEND BUNDY: I had a glimpse of Bennett's paper yesterday, and noticed his shameful abuse of you. He is angry because you gave the public an opportunity of seeing him with his mask off. I gave him some credit when he acknowledged the paternity of the letters, but he is baser than I had supposed.

Your sincere friend,
W. DENTON.

Dr. Thomas.

Regarding the latter in these investigations, I have been repeatedly reminded of the fallacy he has made from the standpoint of the church. It is asserted and re-asserted that in every instance where he has taken a charge in full vigor and health of church life, that, while he caused a remarkable increase of members so long as he remained, when he took his departure the organization was dispirited, enervated, or harassed by doubt and disquietude. —B. Z. Wakeman.

Well, we do not doubt it. Dr. Thomas is progressive in spirit, cosmopolitan in his views, untarnished in his character, and he throws over his congregation such a benign spirituality—such elevating influences, that when he leaves, and his presence is superseded by an old unprogressive fog—why, as a natural consequence, the members feel enervated—there has been a change from a clear beautiful atmosphere, to one that is so murky that it stifles the spiritual breath. Mr. Wakeman, your discernment is rather dull, or you would not have said that after his departure the organization "was dispirited, enervated and harassed with doubt." Your very criticism in the above paragraph, speaks in trumpet tones in favor of that good and noble man, Dr. Thomas, who is as truly and nobly inspired as any of the illustrious characters of the Bible.

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