

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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TOPICS OF THE TIMES.

According to a letter from Buenos Ayres there are twenty-three daily papers published in that city—a greater number in proportion to its size than is possessed by any other city in the world. Two are in the English language. The editor of one is an Englishman and of the other an American; the prices are five and three cents each. Newspaper utterance is just as free as in the United States, but the papers themselves do not compare very favorably; about two-thirds of each issue is given up to advertisements and the rest usually consists of a column of telegrams, two of editorial "notes," and perhaps a letter from some foreign correspondent. Of enterprise in seeking news, reporters, or interviews they know nothing.

Against the oppression of the Armenian Christians by Mohammedan subjects of the Sublime Porte, Russia and England should unite in a remonstrance to the Sultan. Both these powers are morally pledged to see that the Turkish government grant those rights of conscience and of politics with which repeated treaties between Turkey and other European powers endow the Armenians. There can be no doubt that the Armenian Christians are victims of Turkish intolerance and cruelty. The resignation of the Armenian Patriarch of Constantinople shows that the condition of affairs was such that he could not perform those offices which his position made it compulsory upon him to perform. Neither British jingoism nor British hatred of Russia should prevent British sympathy with the Armenian Christians.

Pasteur might have been the richest man in the world if he had cared for the commercial value of his discoveries and protected them by patents. In addition to his discoveries in the prevention of hydrophobia, he discovered the cause of a mysterious disease among silkworms, which threatened to destroy the silkworm industry in France and applied a remedy. The wine growers of France and Italy complained of their vines being slow to mature and the grapes to turn sour. Pasteur's investigations of the yeast germs taught the grower how these evils could be cured. He discovered the microbe which propagates disease in sheep, and suggested a remedy. These discoveries represent a gain to the community of many millions of dollars, but the great scientist has made no effort to profit personally from any of them.

One of the American Baptist periodicals finds fault with the free and easy conduct of ministers when enjoying their vacations. It says that when they take off their usual black coat and stiff collar and put on the flannel shirt and the felt hat they often put on manners which would astonish their best friends. But, on the other hand, remarks the *Toronto Mail*, may it not be said that many ministers might advantageously banish their formal conventionalities by which they endeavor to show that they are different from the ordinary run of humanity? It is not without reason that a number of ministers in the old country have dropped the title of "Rev." and are now only known among men by their plain names. No sensible

person would object to take spiritual guidance from a man because his manners were simple and natural and because he wore a flannel shirt and a felt wide-awake.

A remarkable surgical operation has been performed at Paris by Dr. Lannelongue, an eminent specialist in the children's hospital. A little girl four years old had a deformed head, only about one-third the size of an ordinary little one of her age. She never smiled, never took notice of anything, and she could neither walk nor stand. The doctor became convinced that the condition of the little creature was due to the abnormal narrowness of the head, which hindered the natural growth of the brain. About the middle of May last he made a long and narrow incision in the center of the skull and cut a portion out of the left side of it without injuring the dura mater. The result of this operation was something astounding. In less than a month the child began to walk. Now she smiles, interests herself in everything around her, and plays with a doll. A tolerably bright little child has taken place of the idiot.

Mr. D. M. Grissom, of Kirkwood, Mo., in a letter to the *Springfield Republican*, after mentioning that three methods of solving the race problem in the United States suggest themselves, viz.: the deportation of the blacks to a foreign land, the segregation of them in a district, or districts in this country, and the intermixture of the two races, declares in favor of the second, as the only practical method of treating the difficulty. Segregation, he argues, means the surrender of a certain district or certain districts in the South to the blacks, and the organization of them into exclusively negro states where they may do as they please to, subject only to the federal constitution and laws. This is the negro's solution of it as indicated by his instinctive choice of the districts, and the steady precipitation of the black masses in them; and, Mr. Grissom claims, if it is a solution not agreeable to the white man, it remains for the white man to show how it is possible to thwart it, and present a better one in its stead.

Petitions have been signed by thousands in Switzerland in favor of the expulsion of Mormons from that republic and the Swiss federal council has, it is stated, about decided to expel them. The Mormon missionaries have been making numerous converts and their doctrines are too offensive to the mass of the religious people to be tolerated. In several instances the missionaries have been subjected to personal violence. In spite of all obstacles these zealots persist in their missionary work with success. They have been quite successful in their propaganda in New Zealand, where they have lately held a convention. There are 3,000 Mormons in the colony, 500 converts being made during the last year. Coming nearer home, Mormon missionaries have been working with considerable success lately in western Pennsylvania. They are as well behaved as any other religious people, but their obnoxious views cause them to be suspected of all kinds of criminal designs and practices.

Reports of another plot to assassinate the Czar of Russia appear in the daily papers. These conspiracies against his life are the work of those who see no way of securing release from their terrible position except

by causing his death, hoping that the person who succeeds him will be their friend. The Czar is afraid of his shadow as every tyrant is. If he continues in his present course of cruelty long enough, his apprehensions will probably be realized and his life end with a tragedy. But a few days ago the cable brought news that the Russian government had decided to expel 1,000,000 Hebrews from their homes, compelling them to give up all that they had grown to love and start anew among strangers. In addition if they remove to the few provinces left open to them they are to be barred from practicing medicine, the law, or other professions for which they may be fitted. If the Czar would show his subjects that he had their welfare at heart and would act the part of a man and not a despot, it is probable that he could sleep at night without dreaming of assassination.

In *Unity*, which has been much improved of late, "C. P. W.," one of the editors, has an excellent article on "Tendencies of Thought Inspired by Evolution." But in one respect it conveys a wrong impression. It says: "Evolution is the name of a new, all-embracing principle, which makes the date of its discovery second in importance to no other. Herbert Spencer is not so much the discoverer, since that fame must be shared with Darwin and others, as the formulator and chief expositor of this principle. Through the industrious study of a lifetime he has applied it to the elucidation of the entire world of physical and mental phenomena. The author of 'First Principles' thus justly holds his place among the great thought leaders of the race. It is to him, more than to its discoverer, even, that we owe our present knowledge of the principle of evolution, a principle that has revolutionized thought and given new impulse to the practical activities of men." Neither Darwin nor Spencer are entitled to any credit for the discovery of evolution. It was taught by the author of the "vestiges," by Darwin's grandfather, Erasmus Darwin, by the French naturalist Larmarck, by Goethe, and, to skip over many centuries, by Greek philosophers, hundreds of years before the Christian era. Darwin's fame will rest on his discovery, with Wallace, of natural selection—one of the methods of evolution—and on his accumulation of proofs in support of evolution. But before the publication of "The Origin of Species," Spencer, in "The Principles of Psychology," which appeared in 1855—thirty-five years ago—used the expression "the survival of the fittest," and assumed the truth of organic evolution as the basis of his reasonings in the support of mental evolution. Herbert Spencer was not a discoverer of evolution but he was the first to show that evolution is a universal process, applicable alike to the growth of worlds, life, species, mind, language, government, art, science, civilization, and to the conception of evolution itself. Spencer is further entitled to the credit of having, shown by reasoning never surpassed for its profound analytic and synthetic character, that evolution fuses into a synthesis and forever reconciles the experiential and intuitional philosophies, which in the days of Kant and Locke were thought to be hopelessly antagonistic. It is gratifying to see that the Unitarian papers are beginning to recognize the great work of Spencer and the worth of his thought, of which until recently they have shown but little appreciation.

MIND AND FAITH CURE.

"Mind cure," "faith cure," "Christian science," "metaphysical healing," etc., are terms used to designate methods of treating disease in which there is evidently an essential truth and a common principle. As to the benefit received from such treatment, much of the testimony is of a character that entitles it to consideration. True, claims are made by the practitioners, who are interested parties, and by their patients, who are persons generally unaccustomed to regard exactitude of thought or precision of statement as of much importance, which fail the moment careful examination is made; and the wonderful cures proclaimed, when the truth is known, are at once divested of all that made them appear miraculous, or exceptional even. Yet, after making allowance for exaggeration and misrepresentation, wilful or unintentional, there remains a residuum of truth sufficient to prove that, underlying all the methods which give prominence to the power of the mind in the alleviation and cure of disease, is an undeniable and important principle, a better understanding of which may yet lead to most beneficial results.

Many of the theories and speculations of the mind curers are wild and crude, and belong to primitive rather than to modern thought. Others have connected with their method in a way, in some cases to make most incongruous and grotesque theories, portions of the great philosophical systems which have long been discussed by thinkers. They are so contradictory and often so superficial and undigested as to give rise to the presumption at once that between them and the essential principle observed in producing the practical results there is only an assumed and imaginary connection.

For instance, Dr. W. F. Evans, author of "Healing by Faith," adopting the theory of pure idealism, says: "The world and all things that it contains, including the body of man, having no thought in themselves, do not exist in and for themselves, but exist only in us, and, as Schopenhauer has truly said, are to us only what we think and believe them to be. As thought and existence are identical, a change of thought must necessarily modify our existence. . . . Disease, having existed only in the mind on a sensuous plane, is so far, like all our sense perceptions, a fallacious appearance, and not the reality we suppose it to be. . . . But you will ask me if the corn on your toe is not as real as the toe itself. To this, the answer is that neither of them have any real existence, except as a thought on the lower range of the mind, and a false belief; and neither of them is any part of the real Ego, or self. . . . When I raise my arm, the reality of the movement is a modification of the mind." Scripture is freely quoted by Mr. Evans to sustain this theory. On the other hand, Sarah Elizabeth Titcomb, who has given much attention to the subject, is satisfied that there is but one substance, and that this is not primarily mind, but matter; and she cites numerous passages from the Hebrew and Christian scriptures, to prove the materiality of the mind. Dr. Ahrens, author of "Old Theology in its Application to the Healing of the Sick," has another theory. "The soul" he says, "is the reflection of the highest thought of God, and is similar to it in outline, although opposite to it in quality. . . . Matter is the visible appearance or coarser fabric of the soul, and is not known or recognized by God." The soul sprung from God. In the soul arose "mental or material thought"; and, "through this changeable material thought, the soul produced a changeable material fruit, which is the absence of spirit, and which the soul realized as matter substance, and thus it became a living creature,—soul and body,—and called itself 'Adam.'" All these theories are supported by appeals to the scriptures.

Others claim that we are surrounded by invisible intelligences, by spirits, and that it is by their intervention and aid that are affected most of the cures ascribed to faith and prayer and to other influences by Christian scientists and metaphysical healers.

LaRoy Sunderland, for several years a Methodist preacher, famous for his powers as a revivalist, who, after leaving the ministry, attracted still wider attention by his lectures and experiments who was hon-

ored by election to membership in the London Society of Science, Literature and Art, wrote: "When I experimented upon my 'converts,' I found that, ignoring Christianity and using my own idea, the same phenomena appeared; and never since have I for one moment doubted that the human mind is always controlled by ideas,—true or false, it is the same. . . . It was during my twenty years in Methodist revivals that I became convinced of what all will find true by and by, and it was this: namely, that no God, no Jesus, no Holy Ghost, no miracle worker, ancient or modern, has or can have any power over the sick, save and excepting that power by which the miracle worker is invested by the faith and confidence of the patient (Matt. 9: 21, 22)."

Dr. Sunderland, whose recorded cures are as remarkable as any we hear of to-day by the mind or faith curers, laid the greatest stress on the feelings and ideas induced in the minds of the patients, either directly by the operator or by any influence that attracts the attention and awakens an idea in the mind of the susceptible subject.

The common fact is, whatever else be true, that whether the patient bows at the shrine of a saint, or sits with a mind curer, or takes "bread pills" from a regular physician, the mind is impressed with an idea, has more or less faith in the means employed, and that the mental condition of the patient exercises marked influence over the body—a fact which has not been sufficiently regarded by physicians generally, who attribute to poisonous drugs a curative value which they do not possess while undervaluing too often the importance of bringing to bear upon certain classes of disease real or imaginary mental influences, instead of relying so much on the efficacy of pills and powders.

A STORY OF PRESENTIMENT.

On July 8th, at Norwich, Conn., Carl Hildebrand, eleven years old, son of John Hildebrand, of that city went in bathing with the other boys in the afternoon and was drowned at 3:30 o'clock. The father was working on a farm at Brewsters Neck, three miles south of Norwich. During the forenoon of the day on which the boy was drowned, the father, a stout German laborer who speaks English brokenly, felt strangely. He said, "I feel mighty funny; I don't know what's the matter with me. There is something wrong." He trembled as though suffering from an attack of ague. The other workmen told him that he must be affected by the heat and advised him to go to the house near by where he was boarding and to lie down. "No, no, no," positively declared Hildebrand, "I am not sick, I feel all right; I feel funny, I never felt so before in my life. I am well, but there is something wrong." He went to the house, but soon returned and resumed work. At intervals he stopped, leaned on his farm implement, trembled and said repeatedly, "I can't see what this means. It's a very funny feeling," but in each instance he resolutely declared that, as to health, he never felt better in his life. He worked vigorously, but at times trembled as though something frightful was approaching and near at hand. The day wore away with these intermittent experiences.

At three o'clock Hildebrand's excitement visibly increased, and the strong man shuddered. At about half past three he suddenly stopped working as though smitten by a blow and he shook like a poplar leaf in the wind. Then he straightened himself up, called to his companion in the field, faced the north toward Norwich and apparently in a state of exaltation, while gazing searchingly into the air, exclaimed: "Over yonder," pointing in the same direction above the green billows of forest verdure misty in the white glare of quivering heat. "Something," he cried "came to me from over yonder, over yonder, and it hit me here," striking his left breast with his clenched hand. Soon Mr. Gottschalk, owner of the farm, came from the city and said to his wife that he had bad news for Hildebrand.

"Well, that is singular," interposed Mrs. Gottschalk, "he has been feeling strange all day—said he felt funny, and couldn't account for it;" and then, without

waiting to hear Gottschalk's tale of bad news, she related all Hildebrand's experiences of the day. At the end of the story Gottschalk commented: "Well, here is the meaning of it all; his boy was drowned at 3:30 this afternoon."

Then, according to this narrative, which is condensed from a long statement in the *New York Sun*, the sad news was communicated to Hildebrand immediately, but the great shock of the affliction had been felt in the afternoon and the stout laborer evinced little surprise. He changed his clothes and started for Norwich at once and found the body of his boy laid out in the little parlor of his home which is 18 High street. This story is declared by the writer of the article in the *Sun* to be "exactly true in every particular, whatever may be the plausible explanation of the incident."

Assuming this narrative to be true, it is only one of a multitude of cases which show that minds under favorable conditions, receive premonitions and impressions of scenes and events beyond the range of the physical senses and independently of the ordinary means of communication. These impressions are of all degrees of vividness and intensity. They may be but a vague feeling that something is wrong, faint, or violent and culminating in a shock like that received by the Norwich father when the son was drowning, or it may be clear and definite, the whole scene or occurrence appearing to the mind with lifelike distinctness. When the import of facts like these shall be understood, the crude materialistic interpretation of mental phenomena so satisfactory to many for a while after they have broken away from their old theological moorings, will be seen to be without any basis whatever. The Society for Psychical Research by investigating such narratives as the one given above, and collecting facts verified and established, to be used as data on which to base scientific conclusion, is doing as valuable a work for mental science, as the British and American Scientific Associations are doing for physical science. The investigation needs to be conducted with great care, with rigid impartiality and with that religious love of truth, whether it makes for or against preconceived theories, which inspires the true man of science.

REFLECTIONS ON CAMP MEETINGS.

In the mountains, by sea and lake, and in country resorts where there is a combination of wood and water, where there are flowers and the songs of birds, and the quiet and naturalness of rural life, man gets near to nature. He approaches conditions in which his ancestors lived and the influences of which are woven in the constitution of his race. He renews acquaintance with natural objects contact with which gives pleasure because they were associated with the life of his ancestors whose experiences have come to him by inheritance as predisposition and innate tastes and tendencies. These are deep in his nature and will assert themselves whenever conditions similar to those that produced them are but partially present.

It is said, "The groves were God's first temples." In ancient times instruction was conveyed verbally for the most part, and in the beautiful groves of antiquity not only did people meet to worship, but students of philosophy came together to hear discourses by the great masters of thought.

The desire to get back to nature, to primitive condition, is associated with the spirit of worship, the subjective basis of which reverence finds satisfaction in contemplating whatever is regarded as sacred. With the masses that is sacred which is old; that which is connected with the early history of man. Some of the articles used by the Hebrews in their worship belonged to the Stone age, and their altar had to be of unhewn stone. The workmanship of man divested it, in the popular estimation, of its sacredness. In like manner the Hebrews met once a year in tents—the meeting was called the "feast of the tabernacles"—in order to commemorate the manner in which Abraham, Isaac and Jacob lived. That which was once worldly and common, by disuse may become sacred as a religious object or observance. And the association of the spirit in

of worship with the unconventional, primitive conditions doubtless has a reason in the popular longings for the old—that with which the heart of man is most familiar, and which no veneering of culture can wholly suppress.

The old fashioned camp meeting fortunately is about obsolete—indeed quite so except among very illiterate and fanatical people. Much better, higher in character and more instructive are the encampments such as those that are held to-day by orthodox and unorthodox people at Ocean Grove, Asbury Park and Chautauqua, at Lake Pleasant, Onset Bay and other favorite summer resorts for those who wish to combine religion, or religion and philosophy with renewal of acquaintances, rest and recreation. For the more cultured, aristocratic or æsthetic kind of people, for those whose intellects will not allow their hearts to take them so far back to primitive conditions as is involved in company with a large crowd, and who must have select intellectual entertainment, the Concord school and the Farmington school have provided just what is desired.

What is needed to make Spiritualist camp meetings permanently successful and useful educationally, spiritually and morally, is set forth in this number of THE JOURNAL by several well known representatives of Spiritualism, whose words deserve and are sure to command careful consideration.

TOLSTOI'S VIEWS.

Some years ago Tolstoi told George Kennan that he regarded Darwinism as a great deception. "I do not pretend," he said, "to be well informed upon the subject of development; but I am told that a Russian scientist named Danilefski, has written a book which will completely demolish the Darwinian theory." It was evident, Kennan says, that Tolstoi had no adequate conception of the cumulative strength of the mass of evidence which now supports the theory of development. "He rejects," says Kennan, "the whole doctrinal framework of the Christian scheme of redemption, including original sin, atonement, the triune personality of God, and the divinity of Christ, and has very little faith in the immortality of the soul. His religion is a religion of this world, and it is based almost wholly upon terrestrial considerations. If he refers frequently to the teachings of Christ, and accepts Christ's precepts as the rules which should govern human conduct, it is not because he believes that Christ was God, but because he regards those precepts as a formal embodiment of the highest and noblest philosophy of life, and as a revelation, in a certain sense, of the Divine will and character. He insists, however, that Christ's precepts shall be understood—and that they were intended to be understood—literally and in their most obvious sense. He will not recognize nor tolerate any softening or modification of a hard commandment by subtle and plausible interpretation. If Christ said, 'Resist not evil,' he meant resist not evil. He did not mean resist not evil if you can help it, nor resist not evil unless it is unbearable; he meant resist not at all. How unflinchingly Count Tolstoi faces the logical results of his system of belief I have tried to show." It is stated that it was with difficulty that his family a few years ago dissuaded him from giving all his property to his countrymen.

Isabel F. Hapgood, translator of several of Tolstoi's works into English, writes in the *Nation*: "Count Tolstoi one day praised the Shakers in this manner before a table full of people. I was afraid to ask him his meaning lest he should explain in detail, so I questioned his wife in private as to whether this new departure was not somewhat inconsistent with his previously advocated views on woman's vocation. She replied, 'Probably it is inconsistent; but my husband changes his opinions every two years you know.' Practically Tolstoi is not much of a Shaker, having a family which consists of a wife and nine children, the oldest twenty-eight years of age and the youngest a baby in the crib. Miss Hapgood thus explains why she did not translate the 'Kreutzer Sonata.' 'Why, then, do I not translate a work from the famous and much-admired Russian author? Because, in spite of due gratitude to Count Tolstoi for favoring me with

the first copy, and in spite of my faith in his conviction that such treatment of such a subject is needed and will do good, I cannot agree with him. It recalls the fable of his countryman, Kriloff, anent the man who borrowed his neighbor's water cask, used it for wine, and returned it impregnated with vinous fumes to such a degree that the unfortunate lender was obliged to throw it away, after using every possible means, during the space of two years, to expel the taint so that the water should be pure once more."

Although some of the views of Tolstoi are both absurd and impracticable, and the relation of the sexes is treated very frankly and boldly, sometimes even coarsely, yet the intent of his works is moral beyond doubt, and they all denounce abuses and evils and enforce truths which the people need to understand. Nothing can surpass the official folly of the postal authorities that have excluded the "Kreutzer Sonata" from the mails under the law which denies the privilege of mail service to "obscene lewd or lascivious" matter. The book is not obscene in any proper sense of the work, and it is hoped that Mr. Wanamaker will rescue his department from the disgrace of such literary censorship as the exclusion of Tolstoi's "Kreutzer Sonata" from the mails implies. Meanwhile the demand for the book now will be enormous.

The desire in man is so strong to prolong his stay on earth that the art of living beyond the usual age interests many who would be willing to endure all the evils of an indefinitely prolonged old age: One of the perpetual secretaries of the Academy of Sciences has written a volume, says *La Science Illustrée*, to prove that man should consider himself young up to eighty years of age. A noble Venetian named Cornaro spent twenty years in a scale pan in order to ascertain what alimentary regimen was best adapted to him. We have known old men who, having learned that Mr. Chevreul had never drunk anything but water, took the resolution to abstain wholly from wine, hoping in this way to exceed a hundred years. Fortunately, a rag gatherer, who reached the same age as the celebrated academician, spared them this sacrifice by informing his confrere in longevity that he had never drunk anything but wine. But of all these whimsical tentatives, there doubtless is none more worthy of exciting our risibilities than the one to which the Society of Hygiene, of Vienna, is now devoting itself. In fact, this association has just started an extensive investigation in order to determine what it is necessary to do in order scientifically to prolong life beyond the ordinary limits and to rival the patriarchs of the scriptures, as compared with whom Mr. Chevreul himself was but a child. The Society of Hygiene has therefore drawn up a circular which it has sent to all the old men of Germany and Austria-Hungary occupying a certain position in the world, and which contains a multitude of questions about their regimen, their habits, the duration of their intellectual work, the nature of their recreation, their manner of clothing themselves, etc. The good Viennese hope in this way to get up a practical manual designed for those who wish some day to double the formidable cape of eighty years.

Mrs. M. E. W. Sherwood, writing from Munich in regard to the Passion Play, says: As for Josef Meyer, who plays the part (nay indeed, the expression is a poor one), who is for the moment the Christus, he is one of those beautiful men, endowed by nature with a grace, a dignity and a godlike resemblance to the Leonardo da Vinci conception of our blessed Lord, which reminds one of the old Pope Gregory's so-called irreverent remark that "Our Lord when on earth was a gentleman." The type of beauty of this tall peasant of Bavaria is that which, for want of a better word, we call "aristocratic." He is six feet two or three inches tall, of the greyhound type, and gifted both by nature and art with the proudest, most noble carriage of the body, a walk which is of itself a gift, a grace which is at once tender and a self-respecting, inimitable. Draped in long gray gown, with a red drapery over it, his serene face, his long black hair, as fine as silk, with his well-shaped exquisite head, his delicate

hands, his soft silken beard, he presents a study for the old masters. In the celebration of the Lord's supper there were few dry eyes, as he blessed the sacred elements and put the bread in their mouths with his long, slender fingers; and when he stooped to wash his disciples' feet it was more than we could stand. The beloved disciple, that fortunate John who has come down to us all as "the one whom Jesus loved," sat next him, as in the picture, and when he dropped his head on his breast, Jesus stooped and kissed it, in a manner so natural, so loving, so touching that I could but think this man is a greater actor than Talma, than Garrick, than Salvini, than Booth, for he has made us believe he is the Christ!

"M.A. (Oxon.)" in *Light*: It is the grave misfortune—or shall I say the happy fate?—of Spiritualism that it has fallen into the hands of certain people who have apparently no power to understand what its true signification is. Some err in excess and some in defect. Fortunately, however, there is a small remnant that is not infected by this craze for what are called facts. . . . What we know is little—very little. What we gather from what we think we know is a great deal. And every year's experience enables us to throw over very much of it as worthless. And so we are the better. But it seems to me that the present want is that people should not speak so largely about what they are not quite sure of. For example, Spiritualists have put down all phenomena produced before them to the action of departed spirits. Can they prove that as matter of fact? And, again, Theosophists have told us much about Mahatmas, and have referred the phenomena to the action of Elemental and Elementary Spirits. Can they adduce any evidence of these contentions? I do not wish to be contentious, but when I am told that I am unfair in my treatment of certain alleged facts, I put out my counter statements. And though it is said to be impossible to prove a negative, if my critics will put down in plain terms what they know—not what they are told—of the future world I will endeavor to look at and criticize what they say. Perhaps I may be able to do what is said to be impossible.

A train behind time on the Massachusetts Central railroad was running at the rate of fifty miles an hour, on a down grade. One of the connecting rods snapped in two and a fragment began to pound wildly into the cab, putting the engineer, William Gore, in momentary peril of his life. But he stood by his post for a whole mile and succeeded in stopping the train and preventing a terrible disaster. Change the name and one or two details and it might serve for any one of many similar tales with which the public is familiar. The *New York Press* referring to this case remarks: Just because such tales are common they are typical. What William Gore did scores, hundreds of other railroad men have done. Like things are done every day on land and sea. The captain is the last to leave his sinking ship. The foreman of the mines sees the explosion impending and drives his men out before him, instead of flying and calling on them to follow. The fireman scales the burning wall to rescue inmates of the doomed dwelling, though he sees those walls already tottering. We have a right to believe, unless our hearts are hard and our heads soft, we must believe, that what hundreds do when occasion calls millions would do if occasion were to call. In spite of egotist and pessimist, in spite of Pharisee and Sadducee, this old world is a pretty good world.

The views of Mr. David Jones as set forth in this issue may seem somewhat too pronounced by many, but it should be borne in mind that he has been for many years one of the directors of the largest Spiritualist camp meetings in the world, and furthermore that he is a highly developed medium. In his paper he reflects the opinion of spirits whose wisdom and love for the cause he has tested for twenty years. As an experienced editor, camp director and medium what he says is entitled to weight. He does not mean, we take it, that mediumship is to be repressed or discouraged at camps, but that it should be regulated and made to promote rather than hinder the main purpose of these great gatherings.

SPIRITUAL CAMP MEETINGS, WHAT THEY ARE AND WHAT THEY SHOULD BE.

By DAVID JONES.

It has grown into a custom among Spiritualists to set apart the month of August of each year for the purpose of holding their yearly conventions or camp meetings as they are called. A number of places have been selected possessing not only the requisite conveniences as to railroad travel, but they are places where the brain racked with the business affairs of life can find needed rest. These camping grounds have become the temporary homes of thousands during the heated term. Nature has done her part in making these temporary homes all that can be desired. It remains for those congregated there to add to their natural beauties by making them places where the laws of nature can be studied and the spiritual part of man refreshed and the journey of life made more attractive.

There is no question but what Spiritualists as a class have it within their power to mold the religious thought of the world.

For countless ages mankind have been earnestly striving for knowledge respecting the future of the race, the present is no exception to the past. To-day thousands would give their all to know that beyond the veil of mortality they will know as they are known on this side of life—that when they are called hence those of their kindred who have passed on before will be there to welcome them as they step upon the shores of their world immortal.

Many anxious souls look to these yearly gatherings in hope of realizing in part their expectations. They visit the various camp meetings, and what do they find? Instead of schools of instruction they no sooner get a place where they can rest for the night when they are set upon by a class of hungry sharks and importuned to visit this medium or to attend that circle where for the paltry sum of fifty cents or less, the pearly gates of the new Jerusalem will be thrown wide open and they placed in communication with the inhabitants of the Spirit-world.

The next step in this region of wonders is the marvelous materializer who for a like sum of money, more or less, will bring the inhabitants of the celestial sphere back to earth again to masquerade for a few seconds before a crowd of wonder seekers and without even a shadow of recognition betake themselves to their homes which they have so often told us were the embodiment of all that was beautiful and sublime. During intervals one's ears are pierced with the discordant notes of a consumptive accordion or a worn-out violin, and one listens for the ten-thousandth time to "John Brown's body lies moldering in the grave, but his spirit is marching on to glory," or "Tramp, tramp, tramp, the boys are marching."

These catch-penny shows have acquired a complete monopoly over the more intellectual exercises provided by the managers of the camp meeting and visitors are given to understand that the medium's quarters are the camp meeting. The rostrum with the best talent that can be secured is only the tail to the kite, a something to fill in between acts.

It must appear to a stranger visiting one of these camps for the first time that the chief aim of the management is to furnish opportunities for a pack of hungry wolves to feed and fatten financially upon the innocent lambs who have been drawn thither under the impression that there was the place above all others to learn what there is in this spiritual philosophy worthy of study and reflection.

It is a well attested fact, and known by all managers of camp meetings that the parties referred to who reap the largest harvest, contribute the least to their support. It is not their business to help make the camps financially successful but to get all they can out of them, and I am credibly informed that many of

them make enough during the season to live comfortably upon until the camping season rolls around again.

To eliminate these undesirable features is a matter that demands the serious consideration of all who have the control and management of these camp meetings. Spiritualism is not a plaything to be treated in a light and frivolous manner; it is a grand truth or a stupendous humbug; and it is a burning shame to see the best efforts of men and women, who know of its reality and beauty, defeated by a class of beings whose only object is how much they can put in their pockets.

The tone of camp rostrums must be elevated if we would command the respect of men and women of intelligence. Instead of making large appropriations for music and a mere pittance doled out for speakers, the opposite should be the rule; far better is it to feed the mind than to educate the feet. I do not object to certain kinds of entertainments; there is a time to dance and there is a time to sing, but these things are only temporary. A mind educated lives on eternally. Various methods have been suggested how best to get rid of the leeches who sap the life of our camp meetings and bring the cause into disrepute. My experience teaches me the necessity of educating the public to a full realization of the worthlessness of nine-tenths of all so-called phenomena. Educate the people to keep away from these side shows. If they have anything to contribute, let it be in support of the rostrum. Bring before the people the best talent we have; make the lecture course so interesting that there will be no desire to patronize the hangers-on after the lecture is over.

One other matter that will contribute to the dignity of our camp meetings is to make them self sustaining. Have the business of the camp conducted so systematically that everyone who attends shall contribute to the support of the place. It requires money to conduct a camp meeting. Compressed air won't pay lecturers and music, and it always makes a person feel out of place to be treated as a pauper. Some of our camp meetings have found to their cost that they have been carrying too heavy a load and that the only way out of the dilemma is to make every one contribute to the general fund. The whole question resolves itself into these propositions:

- 1st. Elevate the standard of the rostrum.
- 2d. Make the camp self sustaining.
- 3d. Get rid of the side shows.

UTICA, N. Y.

THE SPIRITUALIST CAMP MEETING.

By HENRY KIDDLE.

You invite remarks and suggestions on camp meetings. These gatherings are of very great importance at the present time, since they have become the only occasions on which Spiritualists from different sections of the country can congregate for the expression of their peculiar views, and for the dissemination of the truths of which they are the special exponents. They, moreover, afford an opportunity for mediumistic demonstration which can be so copiously and effectively given in no other way. Here people can go, and witness a great many phases of such phenomena, and thus obtain a pretty full enlightenment of this kind—an enlightenment that almost alone forms the basis of spiritualistic conviction or belief.

It is in this respect that the camp meeting is so much superior to the convention, and it is this feature that renders it so popular, for the great mass of Spiritualists are, and must continue to be for some time, eager to witness phenomena, to strengthen their convictions by additional sensuous evidence, to get what they call "tests."

Besides, it is to the camp meeting that the unconverted and the almost persuaded flock, because of the ready accessibility of mediumistic instruments; and here are made many converts, among them sometimes men of distinction. The camp meetings are thronged with a vast heterogeneous multitude, of every grade of culture, or of no culture, of every cast of mind and peculiarity of taste; and the instruments of exemplification are there (or should be) to give them the proof they desire or need.

This feature is, probably, of greater importance than the speech-making department, especially as, at times, arranged. A large part of what is presented from the platform, is but little calculated to do any good to the spiritual movement. It is too discursive, too abstract and speculative, and too remote from the topics specially relating to Spiritualism.

The spiritual movement does not take in, as some seem to think, all kinds of notions on every conceivable subject, religious, ethical, scientific, metaphysical, socialistic, and political. It has its own special truths to establish and explain. It has certain facts, of great importance to the world, to present in such a way as to overcome the present strong prejudices against them, and to show their evidential basis to intelligent minds so as to win their acceptance of them. This is the greatest object of the spiritualistic propaganda of which, I have come to believe, the camp meeting is the most valuable instrument if rightly conducted—so conducted as to win the respect (and the support would follow) of the refined, the intelligent, the thoughtful, and the respectable amongst crowds of visitors. Much has to be done and many things avoided to consummate this result.

NEW YORK.

OUR SPIRITUAL CAMP MEETINGS.

By J. CLEGG WRIGHT.

Strictly speaking the camp meeting is an institution which dates no further back than the middle of the last century. The people who instituted it were called Ranters, a name applied in contempt because of the extravagant demonstrations of conviction which they made. Sometimes the camp meetings were disgraced by uproarious proceedings, exclamations, and loud singing. They were attended by people of an ardent and emotional temperament, mostly of the humbler class, and despised by the more pious and orderly Christian churches.

The American camp meeting is an original and unique institution. It comes with the certain regularity of the approach of autumn. Christians and non-Christians have their annual camp meetings. Some of these corporations have acquired quite a large amount of property and extended fame as organic centers of religious propaganda and education. About sixteen years ago a spiritualistic camp meeting was organized at Lake Pleasant. It is now thoroughly established and likely to live as long as the republic. Its officers have been so long in the work that the work each year is done with method and precision, the result of attentive habit and their intercourse with new visitors, so perfect that hardly is a word of complaint ever heard anywhere. Anything which hungry people want to eat is provided; also good sleeping rooms, and if searchers after truth do not eat and sleep well it is not the fault of the officers. I am not writing of Lake Pleasant or any other camp meeting in particular, but I referred only to it because it is the best managed and attended camp meeting of Spiritualists in the United States. Its influence is far-reaching and the educational worth of its rostrum considerable. The question is often put, "How can our camp meetings be made more profitable?" At present the platform is the means employed to expound the facts, phenomena, and philosophy of Spiritualism. This is a great and a worthy work, but needs at all times well doing, like all work.

The range of subjects presented by Spiritualism is very wide; as a science it embraces man and all his parts and belongings. As a religion it deals with the vital impulses of sentiment and emotion. As a philosophy it embraces all great ideas that have been built up by reason in the process of intellectual growth, inspiration, and the civilization of the race, and socially it enters into exalted definitions of justice and liberty in a manner more intense than ever before.

It seems to me that the camp meeting ought to be made purely an educational force—an institution where all the vital issues concerning man now in this his present condition and his more remote but not less important interests involved in a life which is to come. Lectures by competent men ought to be given every

year on man—his constitution, physical and spiritual relations. Psychical science in all its forms ought to be presented by the competent. Papers ought to be read on the progress of actual spiritual law and knowledge attained each year in all parts of the world. Societies of Spiritualists in each state should send annual reports of the number of members in good standing and the facts on which it relies for holding Spiritualism to be true. It should be a rule at all camp meetings to protect an innocent public from fraud, that strict scientific tests be applied to the production of phenomena through mediums. Lectures ought to be annually given on the importance of cultivating mediums, who will sit under test conditions only. Rigid investigation, under the closest tests alone, should be encouraged. There ought to be classes in mental physiology, an occasional lecture on logic, and a debating society in which all subjects can be discussed, presided over by some able scholar. In this class those who have something to say could say it. There ought to be lectures on history, ancient and modern, on literature ancient and modern, on the origin of religion, and lectures by great scholars on the comparative value of ancient and modern religions, lectures on Spiritualism, mediumship, clairvoyance, hypnotism, healing, medical law political economy, archaeology, arts and commerce. Poetry should be cultivated, singing taught, and painting and dancing, and dramatic performances ought not to be forgotten.

A strong hand should hold the helm, maintain order, and do justice. The ablest men should be secured to present these great subjects, each speaker in his own special department. The management should see that fraudulent mediums are excluded from the grounds. Young mediums should be educated—all mediums should be beloved as the channels through which come the proofs that we live beyond the grave. Young speakers of ability, integrity and promise should be encouraged to speak. Schools for children should be opened, but nothing should be made to tire. Athletic exercises, contests should be held, etc. The management should study and seek the education of the body and the mind, without making it work. All must be conceived and worked in utility and pleasure. Spiritual camp meetings then would be sought after by the wise and good in the community. Civilization would be advanced, and individual worth enhanced by them, and everything dear to human life would be presented, even our departed spirit friends.

In reference to what I may call the religious aspect of Spiritualism, this will grow in importance as knowledge lays down for it a broader basis; knowledge and true religion must go hand-in-hand, free from dogmatic creeds and systems of belief. The mainspring of the true religious life is ever to be aspiring to attain the most perfect state. Camp meetings can point toward the way, but their greater work will be done in the diffusion of knowledge and the presentation of necessary phenomena.

HOW TO HAVE GOOD CAMP MEETINGS.

By G. B. STEBBINS.

From an old-time Methodist camp meeting, with groans and shouts around the platform and rowdy vice in dark corners at the verge of the crowd, to Bay View at Petosky, with its sermons quietly earnest, its seasons of reading and song, its scientific lectures, with the great auditorium amidst pleasant cottages and tents, and no liquor on the grounds, is a long step. Our orthodox friends are not perfect but they move on. Shall we move in the lead?

A high and true aim, an earnest desire and effort for spiritual culture and personal improvement—for "growth in grace," to use a phrase which has deep meaning—must permeate the very air of a camp meeting, ennobling and purifying social life and amusements, holding them in fit place to help but not supplant the one great leading idea. With such an atmosphere all good things are possible, without it all effort is vain.

Sanitary arrangements for scrupulous cleanliness, pure air and pure water must be made. Hours for opening and closing, all noise of labor or talk, the closing of all exercises or amusements, all social meet-

ings in circles at some reasonable hour, say 10 p. m., must be strictly kept. Fail in this and feverish excitement, ruinous disorder and weariness to body and spirit surely come. This I know from long observation. Keep these rules and rest and growth are realized.

Character, something good to say and the saying it in a way to interest and instruct, should mark the platform speakers. Sacrifice sense to sensationalism and all spiritual life dies. Speakers should be such as move along spiritual lines; not those who serve up a chowder of spiritualistic facts, materialistic negations and agnostic doubts, or purport to be controlled by spirits coming back to teach atheistic materialism. Orderly conference will be open to all.

Scientific lectures and practical talks are good and needed, and able persons, fair and fraternal if not Spiritualists, may well have occasional hearing.

Good and devoted mediums should meet fit esteem and respect; those not good and devoted can be let severely alone. The Chautauqua reading circles take in hundreds of thousands. Like circles, for reading of spiritual literature, psychic science, and the best thought of rational and liberal religion, might and surely should be started by the great camp meetings.

To pay more for brass bands and violins than for speakers is to be more absurd than the fashionable churches with their costly choirs which are so freely ridiculed by some radicals. To have a good time for a fortnight at a camp meeting and then go home to do nothing for a whole year is thoughtless selfishness. Are camp meetings to kill out home work? It costs from \$40 to \$100 to get up a grove meeting, from \$100 to \$1,000 to make a camp meeting succeed. That sort of people who squeeze out a dime or a quarter from among the dollars in their purses to put into an old hat toward expenses, it is well known always feel very uncomfortable. If they put in, or pledge, their dollars instead they will feel so much richer and better. Let them try it and be happy. Camp meetings of Spiritualists, with less police force, often none, have quite as good order as any like orthodox gatherings.

Thus much after attending scores of such meetings, and briefly said that others might say more.

SPIRITUAL CAMP MEETING.

By WM. EMMETTE COLEMAN.

In view of the steady growth of the camp-meeting system among the Spiritualists in America, the question arises as to how we may best conserve the good and eliminate the evil incident to these meetings, as well as elevate these great gatherings to a high intellectual and spiritual plane. Two things strike me as essential to this desirable end, namely: the speakers selected for the camps, whether normal or inspirational, should be those only who are known to be sound in principles and sentiment, and of untarnished moral character; while the utmost care should be taken as regards the mediums permitted to prosecute their profession upon the camping grounds, upon the public platform of the camp as well as in the private tents and cottages.

The character of the oratory should be, in many cases, elevated, as well as the character of the mediums, real and pretended, allowed to hold séances at the camps. Speakers who are of the "crank" order, or who are known to advocate outré, wild, or fanciful ideas, together with those whose record is not in all respects clear, should be rigidly excluded from the camp platform. Good and attractive speakers, of course, should be secured; but in all cases they should be such as will reflect credit on the cause they claim to represent; or when they are not Spiritualists, they ought to be men or women of reputation and ability, worthy representatives of the advanced thought and of the sterling reforms of the day. The best spiritualistic speakers should be primarily secured, and they should be supplemented with a selection from the many other lecturers working more or less upon similar lines of thought—progressive, rationalistic, elevating, reformatory.

No medium concerning whom there is just cause for suspicion of his or her being a practitioner of fraud should be permitted to carry on the business of medi-

umship on the grounds of the camp. Great laxity in this regard has obtained at the camps generally; and, in my opinion, the most important reform in the conduct of camps, is that of greater strictness as to the character of the alleged mediums to whom is accorded the privileges of their calling upon the camping grounds. One of the most noted of the spiritual camp meetings is a veritable Mecca of fraudulent mediums, while, even at Lake Pleasant, where there seems to be more discrimination in the matter than the other camps, I have noticed that year after year its grounds have been disgraced by the presence—in the successful practice of his bogus marvels—of one of the boldest and most pretentious frauds in America. These things should not be; they call loudly for practical reform: and until careful discrimination is observed both as to the character of the oratory upon the platform and of the mediumship in the tents and cottages, our camp meetings can never hope to attain that lofty eminence in the illustration and exemplification of the sublime moral and spiritual verities of the philosophy and phenomena of modern Spiritualism, to which all such gatherings should earnestly and hopefully aspire.

SAN FRANCISCO, CAL.

CAMP MEETINGS.

By W. W. CURRIER.

Whatever I may say of the good that has been accomplished or not accomplished through the camp meetings in the United States during the past quarter of a century, and of the causes why no more beneficial results have followed our earnest endeavors for good during these many years, I want first of all to say that I am a firm believer in Spiritual phenomena, that our friends who have preceded us to the world of mind or thought realm can and do communicate with us under favorable conditions, that they have shown themselves and can show themselves again under favorable conditions. I say this much from my own experiences and for the good of the cause, that my friends may feel that I have not taken one step backward.

During the more than twenty years that I have been connected with camp meetings, from the first camp meeting held in this state at Pierpont Grove in Malden, to Lake Walden, Silver Lake, Lake Pleasant, and back to Onset fourteen years ago, there has been a steady losing sight of the great object of building up for truth's sake, placing upon our platforms only the best talent, capable of commanding a hearing at all times, in such a manner as to command the attention of thoughtful investigators, rather than curiosity seekers. In my opinion the spiritual cause must suffer until a class of men and women come to the front who are willing to stand up and be counted on the side of a pure Spiritualism to the end that we may rid ourselves of all that works abomination. I honestly believe that Spiritualists must in order to protect themselves from the curse of the commercial Spiritualist gamblers, deceivers, and black magic venders associate themselves together under the protection of religious state laws, form camp meeting associations, build good and comfortable auditoriums, wall them securely round about, and say to the workers of black magic, "We have no room for you within these walls." Then we want a class of platform speakers who are capable of teaching the people spiritual philosophy upon an advertised question, so that people may go there expecting to hear the subject announced intelligently elucidated, and when the subject has been fairly elucidated let the people have an opportunity to digest the thought presented for at least one short hour. Now my good test mediums, do not begin to feel bad, for I told you at the start that I believed in your phenomena, but I do not believe in your following right on the heels of a first-class lecture. I do not believe the best good of the cause demands that course of procedure. I do believe in a time and place for all things, and the time for that class phenomena is when it is appointed for that especial purpose—a full session—and I will be as ready to listen as any other person. Until spiritual camp meetings can be divested of this army of thieves and robbers whose only

object is to obtain money at the expense of principle, I see but little hope of any real good. I am aware that some advise letting the tares and wheat grow together until the harvest, but I say get all the tares out that you can; there will be enough left.

Camp meeting associations need a séance room as well as a lecture hall where they can at all times have full control, and then countenance no person as a medium that will not stand the test of the management knowing just what is being done. The time has arrived for us to know and not to guess what is done. One fledgling said upon the platform at Onset this season, in announcing his slate writing, that he demanded his own conditions and would have them. "Deliver me," said he, "from a forty-year-old Spiritualist." This is the way phenomena are being handed out to the credulous at the present day at camp meetings. Onset is not the only place by any means, and yet if you want to see some of the spirits in human form that are ripening for Dante's Inferno, spend a short season here. The management at this camp is doing about all that it can under the surrounding conditions to have a quiet and profitable meeting, spending about \$2,000 annually for camp meetings, the good results of which are largely neutralized by the barnacles of Spiritualism that infest the camp and the lack of proper organization and rooms to hold meetings in with absolute control. To place camp meetings upon a plane where the highest and best aspects of Spiritualism can be taught with profit to the masses, there should be

1. Organization under state law.
2. Auditoriums that can be controlled, and séance halls expressly for phenomena.
3. A board of management that knows what is needed to be taught upon the platform and that has the moral courage to engage only such speakers as can be advertised to speak upon special questions backed up by a constituency that will defend them.
4. Have a time and place for phenomena in the séance hall. Until some such arrangements are perfected and adopted by all camp meetings of this country I despair of any lasting spiritual growth from the camp meeting system. These, briefly, are my views upon this subject.

ONSET, Mass.

JUSTICE, THE BEACON LIGHT OF HUMANITY.

By AMBER.

With no specific standard toward which advance may be made in civilization, in science, in philosophy, in art, in morals or religion, there can be no real permanent progress. It were like an army without commanders, without plan, and without purpose. It is sometimes asked whether a perfect standard in any thing is possible. In the nature of things, yes. The standard for all things is truth. But, it is asked, is it attainable? Yes, or otherwise we are abortions, and the universe is a fraud. In the present undeveloped condition of the human—the highest race, we have not reached this standard, nor yet have we even dimly perceived it in its wholeness, we do know however, that it must have been from the beginning, it must be now; it must remain intact, while by slow approaches we climb toward it. "Be ye perfect even as your Father in Heaven is perfect" is an inspiration that commends itself to every toiler after supreme good. For its practical uses, the term justice may be made the synonym for truth in the life of man among his fellows. Justice in its fullest, and simplest meaning. Far as it stretches above the humid atmosphere of earth, it stands a beacon light for the guidance of humanity. Toward it all sails must be set, toward it all prows turned, and while turbulent seas must be over-ridden, while opposing winds, tides and currents may turn aside, and often temporarily defeat, the steady shining of the light is the beckoning encouragement. With steady purpose, and willing mind each life barque will one day anchor under the brilliancy of this heaven-born illumination, and all shall know that as there is a Father, and a Father's house, this lamp of life justice, has guided thither.

In the practicalizations of life what is justice? Sim-

ply according to every human being his inalienable God-given rights, simply accepting, each for himself, these rights and using them under the immutable law of his being. It can be nothing more; it can be nothing less. This attained, nothing is lacking for the completed harmony of the universe; nothing in the individual to complete that perfection which is the perfection of the Father, in whose image we are, whose nature we inherit. To this end we can direct our efforts; justice the standard, perfectness the result. The standard of the Brahmin is total self-abnegation, total self-loss. The standard of justice is reached by the true Spiritualist, through the development of that part of his being which alone can entitle him to the name. The complex spiritual being, involving as it does all, but the mechanism of the physical body, is in all its parts to be developed along the lines indicated by the laws of that being, in truth and equity. If we have a Father to whose moral stature we are to grow, then are we children, and legitimate inheritors not only of his kingdom, but of his nature. The child is not the man, nor is the child, as such, necessarily the counterpart of the parent; but the possibility of the same manhood and the same womanhood is latent in the child, and it is only through growth that the perfect stature is attained.

The characteristic of infinite spirit, of which we are but individualized parts, and which ramifies and marks the whole of this infinitude, is justice, making it the glory of the universe—justice, the even balance of all things, each in its place, each performing its functions, without interference, with perfect precision, and with infinite persistence. Justice is only a shorter name for all the cardinal virtues, for it involves them all. Love is but a phase of justice, mercy is impossible without justice. Surely then they who look for a better country, they who have hope of that country, and who also assume to have credible knowledge thereof, must have a standard which will lead them thither. Despite differences in unimportant details, real Spiritualists must march shoulder to shoulder along the highway which leads to that better land, in which dwelleth rightness and toward which the finger of justice points the way. Individual opinions may not interfere with the working principle. The standard must be kept in view, as a goal for practical effort. Long detours are often made before even a glimpse of this country is gained, because the mirage so common in the mental and spiritual atmosphere which lies along the horizon of human life, is so often mistaken for the boundaries of that country. The inexperienced might mistake the reflection of trees, and flowers along the margin of a placid stream, for substantial forms, and might be greatly discouraged by their disappointment, when realizing the intangibility of these reflections, but the actual is then seen when the illusory vanishes. The mistake was in looking in the wrong direction for the substance. Many experiences are sometimes necessary to dispel illusions, but we may comfort ourselves with the assurance that there is no shadow without the substance and that by seeking we shall find the reality. It is when we stand with our backs to the light that we are chasing shadows. We need, many times, to turn sharp around to find the substance instead of the shadows. So, while we are chasing shadows the light remains, for without it and the substance, there were no shadows for us to chase. Even the shadows of justice, fleeing before us, giving us no satisfaction because we cannot overtake and appropriate them, are not altogether fallacious, since behind them all is the true, the genuine, of which the shadow gives evident token. The fault, as well as the disappointment is ours, and will be until we will squarely face the reality that casts the shadow.

Why waste time then in seeking only the reflections which become so often distorted by the mediums through which we see them. The stick half buried in the water is always crooked to our eye, because of the denser medium through which a part of it is seen. A more or less rarified atmosphere will produce effects more or less apparently changed from the normal. This is the law, why not understand the law instead of wasting our time in quarreling over appearances. Why not discriminate between fact and fancy, between

substance and shadow by the application of law, and let justice reign—i. e., let a true freedom of individual right take the place of selfish usurpation? Why not see eye to eye in fundamental principles, and with one accord resent as fictitious, and worse than useless all the shams of life, the shadows distorted and misleading; seeking the safe, sure substance along the lines of justice and everlasting truth.

LOW-GRADE HUMANITY.

By W. WHITWORTH.

A number of years ago when I saw a gang of Hungarians and Bohemians seated on their work benches with a loaf of black bread in one hand and a piece of garlic to use in place of butter in the other, I knew that American workmen would have a hard row to hoe in the battle of life between them. With their filthy hands they clutched the bread and garlic, smearing the latter across each intended bite, and washed down the sickening mess with each a pint of beer. A loaf for the day six cents, garlic two cents, and fifteen cents worth of beer made the total cost for a day's living twenty-three cents. Twenty of them pigged together at night in one room in bunks ranged tier above tier against the wall. Shavings and old bags formed the beds, not a cent was spent for soap; indeed, soap was an unknown quantity. On a dollar a day they could save two hundred dollars a year.

Recently I have discovered a new phase of beastliness in the same direction that entirely discounts the opium intoxication of the Chinese. First smoking a villainous brand of tobacco until the dregs are soddened into black nicotine in the bowl of the pipe, they scoop out this foul poison as a precious morsel and chew it until they smell fouler than a buzzard roost. And so keen is their hunger for this horrible stuff, that if by chance they discover a stray pipe in the desired condition of foulness, the blackness will be seized to the last crumb with all the avidity of a wild beast pouncing down upon its most toothsome prey.

The taint on the atmosphere surrounding the men addicted to this habit is utterly indescribable. There is one old fellow who has indulged for so many years and to such inordinate extent that although of stalwart frame he has become emaciated till he can barely limp around, and his skin brought to the color of dirty leather. When he enters a street car no matter how crowded, he is soon given a seat with ample room all around. Cleanly people push themselves away with noses turned aside as from a pestilence. A fouler specimen of decaying humanity it would be impossible to find.

That this nicotine chewing habit is widely developed in the country where these men belong is shown from the fact that pipes especially constructed for the quick accumulation of the black mess are in universal demand. They are imported for like purpose amongst those who have made their homes here. To a well constituted American there is something almost inconceivably repulsive in such low grade human beastliness. Given a full supply of nicotine the chief delight is in swilling beer or whisky, and the one ambition of the chewer's life, to set up a cheap saloon. It will take a fearful long stretch of moral evolution to lift such men to a decent grade of being. Not one in ten ever looks into a book or newspaper; not a glimmer of elevated thought finds its way to their blurred minds, never a moment is spent in discussion of the social problems that underlie humanity's advancement.

For this who or what is chiefly to blame? It is summed up in long centuries of aristocratic and priestly oppression. For hundreds and hundreds of years the ancestors of these poor wretches have been held to slavish toil for the barest pittance, kept with souls in darkest ignorance, that a few lordly rulers and church dignitaries might roll in unearned luxury. Is it any wonder that their evolution has been constantly downward, and that the only gleam of relief from the miseries of their existence has been found in the numbing intoxication of ruinous stimulants!

God speed the time when every down-trodden brother shall be lifted into the sunlight of well-conditioned manhood.

once, and Sophie asked for a proof of her identity, to which "Schura" forthwith replied:

"Invite Nikolaus, arrange a séance, and I will come."

It will be seen from this reply that "Schura," who during her life had learned to despise the conventionalities of society, as is the custom among the Socialists, remained true to her character, and again demanded what was an impossibility. Nikolaus had never been in Mrs. von Wiesler's house. Sophie then asked for another proof of her identity, without Nikolaus being brought in at all, and requested that it might be a convincing one.

"I will appear to thee," was the reply.

"How?"

"Thou wilt see."

A few days later Sophie was returning home from a soirée; it was nearly 4 a. m. She was just returning, and was at the door between her bedroom and the dining room, there being no lights in the latter, when she saw on the wall of the dining room, in sight of the door at which she stood, a luminous round spot, with, as it were, shoulders. This lasted for two or three seconds, and disappeared, ascending towards the ceiling. Sophie immediately assured herself that it was not the reflection of any light coming from the street.

At the séance on the following Tuesday, an explanation of this appearance being asked for, "Schura" replied:

"It was the outline of a head with shoulders. I can not appear more distinctly. I am still weak."

Many other details, which I have passed over, tended to convince Sophie of the reality of "Schura's" identity, yet she could not bring herself to carry out that which "Schura" desired her to do. She therefore proposed as a suitable compromise that she should acquaint Nikolaus's parents with what had occurred.

This proposal aroused "Schura's" strongest displeasure, expressed by violent movements of the saucer, and by the sentence:

"That will lead to nothing;" after which disparaging epithets followed, impossible to repeat here, especially applicable to persons of weak and irresolute character, with whom the energetic and decisive "Schura" had no patience—epithets which are not found in dictionaries, but which were expressions used by "Schura" in her life time, and characteristic of her. This was confirmed in the sequel.

Nevertheless Sophie continued to hesitate, and at each successive séance "Schura" insisted more and more imperatively that Sophie must act at once. This is very important to notice, as we shall see later. This want of resolution on the part of Sophie was ascribed by "Schura" to the influence of Mrs. von Wiesler. From the beginning "Schura" had seemed to bear a grudge against Mrs. von Wiesler. From the first séance she addressed Sophie only. She never permitted Mrs. von Wiesler to ask a question. Whenever she attempted to do so, she met with a—"Be silent—be silent!" Whereas in addressing Sophie she greeted her with the tenderest expressions.

How great was the astonishment and consternation of the ladies, when at the séance on the 26th of February the first words were:

"It is too late. Thou wilt repent it bitterly. The pangs of remorse will follow thee. Expect his arrest!"

These were "Schura's" last words. From this time she was silent. A séance was attempted on the following Tuesday, but there was no result. The séances of Mrs. von Wiesler and her daughter were from that time entirely given up.

While these séances were being held, Mrs. von Wiesler naturally kept me informed of what transpired, and consulted with me as to what was to be done in view of the extraordinary character of "Schura's" requests. Some time after they had ceased, Mrs. von Wiesler, to satisfy her own conscience and to comfort her daughter, resolved to communicate the whole episode to the parents of Nikolaus. They paid no attention to it. Nothing was elicited that any fault could be found with. The family were quite satisfied in regard to Nikolaus's conduct. But it is important to bear in mind the fact that these Spiritualistic communications were made known to the parents before the final issue. When during the remainder of the year everything went on happily, Sophie became fully convinced that all the communications were only lies, and formed a resolution that she would never again occupy herself with spiritualistic séances.

Another year passed without any special event. But on the 9th of March, 1887, the secret police suddenly searched Nikolaus's rooms. He was arrested in his own house, and within 24 hours was exiled from St. Petersburg. It came out later that his crime was taking part in anarchical assemblies—assemblies which were held in the months of January and February, 1885, exactly corresponding with the time when "Schura" was insisting that steps should then be taken to dissuade Nikolaus from taking part in such meetings. Only now were the communications of "Schura" estimated at their true value. The notes which Mrs. von Wiesler had made were read again and again by the families both of "Schura" and of Nikolaus. "Schura's" identity in all those manifestations was recognized as incontestably demonstrated, in the first place, by the main fact in relation to Nikolaus, by other intimate particulars, and also by the totality of the features which characterized her personality. This mournful occurrence fell like a fresh thunderclap on Nikolaus's family, and they had only to thank God that the errors of the young man were not followed by more fatal results.

In order to estimate this incident aright it is of great importance to establish the relations which existed between the two young ladies. I have requested Madame and Mdlle. von Wiesler to give me on this, as on the previous points, a written memorandum in full detail; and from that memorandum I extract what follows [somewhat abridged here]:—

"In December, 1880, Madame von Wiesler and her daughter paid a Christmas visit to Schura's grandfather, Senator N., where Sophie saw Schura for the first time.

Sophie was then about 13 years old, and Schura even younger. Sophie was astonished to see Schura's writing table covered with books [and had a talk with her about favorite authors]. The two girls often saw each other at a distance in the recreation room of their school during the winter, but Schura was soon transferred to another school. [They met once at a country house without exchanging a word, and saw each other once across a theatre. Sophie, in fact, had had one childish talk with Schura; Madame von Wiesler had never had any real talk with her.] Hence it is clear that the relations of these ladies with Schura were of the most distant kind, and that they could not know anything of her political secrets.

From *Psychische Studien*. March, 1889 (p. 131).

An extract from an article by the editor (the Hon. Alexander Aksakof).

"I am personally acquainted with the following case:—My friend and fellow student at the Lyceum, Privy Councillor (Geheimrath) Baron Konstantin K., told me, twenty years ago, that at the time of the death of his uncle, Baron Paul K., at Warschau, his will could not be found, though it was thoroughly searched for; and that it was discovered in a secret drawer (Fache), entirely in consequence of a communication received by Prince Emile Wittgenstein, in which the place was described."

In *Psychische Studien* for December, 1889 (pp. 568-9), M. Aksakof gives further particulars as follows:—

"Since the previous notice of this case, I have made the acquaintance of Paul von Korf, a son of Baron von Korf, who resides in the Port-strasse, St. Petersburg. He has given me the following account of the circumstances:—

"His father, General Paul von Korf, died at Warschau on April 7, 1867. It was known that he had made a will, but after his death it could not be found. In the month of July, 1867, his sister, the Baroness Charlotte von Wrangel, was living with her sister-in-law, Madame D. von Obuchow, in the town of Plock (pronounced Plozk), not far from Warschau. Her mother, the widow of General von Korf, was traveling abroad; and in her mother's absence she was entrusted with the opening of her correspondence. Among the letters thus received and opened was one from Prince Emile von Wittgenstein (also abroad) addressed to the widow of General von Korf, in which he informed her that a spiritualistic communication had been received by him in the name of her deceased husband, indicating the place where his will would be found. The Baroness von Wrangel, who knew how much trouble the absence of this will had given to her elder brother [Baron Joseph Korf] who was engaged in the administration of the property, and who was at that time in Warschau, went at once, with her sister-in-law, to Warschau, to inform him of the important contents of the letter of Prince von Wittgenstein. Her brother's first words were that he had just found the will; and when the letter of Prince von Wittgenstein was read, it was apparent, to the astonishment of those present, that the place indicated in the spiritualistic communication where the will would be found was precisely that in which the Baron had at last found it.

"Baron Paul von Korf promised me that he would look for this letter of Prince von Wittgenstein's, which he had in his hand less than two years ago, when arranging the family papers. But up to the present time he has not been able again to find it. He fears it may have been unintentionally destroyed with useless correspondence."

In a letter dated St. Petersburg, February 26, 1890, M. Aksakof adds the following particulars, with two letters, of which translations are here given:—

I. Original letter from Baron Paul Korf (son of the Baron Korf whose will is concerned) to M. Aksakof, countersigned by Baron Paul's sister, Baroness Charlotte Wrangel, and testifying to the exactness of the fact as stated in *Psychische Studien*, 1888, p. 568.

"PETERSBURG, January, 29th, 1890.

"Sir,—I have read with great interest your communication, inserted in *Psychische Studien* (p. 568), concerning the will of my late father. The facts are there related with perfect accuracy. I am afraid that I burnt the letter of Prince Emile Wittgenstein about a year ago, when I was arranging the papers of my late father, which were at his country seat. Accept, etc.,

"(BARON) PAUL KORF."

"I add my signature to that of my brother, to confirm the contents of his letter.

"BARONESS C. WRANGEL, NEE BARONESS KORF."

II. Copy of a letter from Prince Emile de Sayn-Wittgenstein, published in the work, "Souvenirs et Correspondance du Prince Emile de Sayn-Wittgenstein-Berlebourg (Paris, 1889), Vol. II., p. 365.

"WARSAW, July 17, 1867.

"It seems an age, my dear parents, since I have had any news of you; my mother's last letter was dated June 5th. I have occupied myself much with Spiritualism of late, and my mediumistic faculties have developed themselves in an astonishing way. I write often with great facility in various kinds of writing; I have had direct communications from the spirit which haunts Berlebourg, a woman of our family who killed herself 102 years ago. I have, moreover, obtained a very singular result. One of my friends, Lieut.-General Baron de Korf, deceased some months since, manifested himself to me (without my having thought of him the least in the world), to enjoin upon me to indicate to his family the place where his will had been maliciously hidden; that is to say, in a chest of drawers in the house where he died. I did not know that the family were looking for this will, and had not found it. Well, they found it in the very place which the spirit had indicated to me. It is a document of great importance for the management of his property, and for the settlement of questions which will arise when his children attain their majority. Here are facts which can stand criticism.

"EMILE WITTMENSTEIN."

III. Prince Emile Wittgenstein died in 1878, at Tegernsee, in Bavaria.

IV. As to the date of the letter of Prince Sayn-Wittgenstein to the widow of Baron Korf. Here is what I have been able to learn in a last interview with his son, Baron Paul Korf. The marriage of his daughter, Baroness Charlotte Korf, with Baron Wrangel took place at Warschau, June 17, 1867. A week after that event the Baroness Wrangel left, with her sister-in-law, Madame Obuchow, for the town of Plock, and her mother went abroad. At that date the will had not been found. And since the letter of Prince Emile Wittgenstein to his parents, in which he informs them of the finding of the will by spiritual communication, is dated July 17, 1867, it follows that the letter of Prince Emile Wittgenstein to the widow of Baron Korf, enclosing that communication, and consequently the communication itself must have been received between June 17 and July 17, 1867.

V. As to the place where the will was found. I asked Baron Paul Korf: "Is it a fact that the will was found in a chest of drawers (armoire) as was predicted in the communication?" He answered: "That is what both my sister and I heard."

VI. The elder son of Baron Korf who busied himself at Warschau with the affairs of the inheritance was named Baron Joseph Korf, and has since died.

THE TRANSIENCY OF INSTINCTS.

With the child, life is all play and fairy tales and learning the external properties of "things"; with the youth, it is bodily exercises of a more systematic sort, novels of the real world, boon fellowship and song, friendship and love, nature, travel and adventure, science and philosophy; with the man, ambition and policy, acquisitiveness, responsibility to others, and the selfish zest of the battle of life. If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days; and, though the best of opportunities be afforded him for learning these things later, it is a hundred to one but he will pass them by and shrink back from the effort of taking those necessary first steps the prospect of which, at an earlier age, would have filled him with eager delight. The sexual passion expires after a protracted reign; but it is well known that its peculiar manifestations in a given individual depend almost entirely on the habits he may form during the early period of its activity. Exposure to bad company then makes him a loose liver all his days; chastity kept at first makes the same easy later on. In all pedagogy the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float. There is a happy moment for fixing skill in drawing, for making boys collectors of natural history, and presently dissectors and botanists; then for initiating them into the harmonies of mechanics and the wonders of physical and chemical law. Later, introspective psychology and the metaphysical and religious mysteries take their turn; and, last of all, the drama of human affairs and worldly wisdom in the widest sense of the term. In each of us a saturation point is soon reached in all of these things; the impetus of our purely intellectual zeal expires, and unless the topic be one associated with some urgent personal need that keeps our wits constantly whetted about it, we settle into an equilibrium, and live on what we learned when our interest was fresh and instinctive, without adding to the store. Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone. If by chance we ever do learn anything about some entirely new topic we are afflicted with a strange sense of insecurity, and we fear to advance a resolute opinion. But, the things learned in the plastic days of instinctive curiosity we never lose entirely our sense of being at home. There remains a kinship, a sentiment of intimate acquaintance, which, even when we know we have failed to keep abreast of the subject, flatters us with a sense of power over it, and makes us feel not altogether out of the pale.

Whatever individual exceptions might be cited to this are of the sort that "prove the rule."

To detect the moment of the instinctive readiness for the subject is, then, the first duty of every educator. As for the pupils, it would probably lead to a more earnest temper on the part of college students if they had less belief in their unlimited future intellectual potentialities, and could be brought to realize that whatever physics and political economy and philosophy they are now acquiring are, for better or worse, the physics and political economy and philosophy that will have to serve them to the end.

The natural conclusion to draw from this transiency of instincts is that most of them are implanted for the sake of giving rise to habits, and that, this purpose once accomplished, the instincts themselves, as such, have no *raison d'être* in the psychical economy, and consequently fade away.

at ten and fifteen thousand, and I have never witnessed an arrest by an officer, nor a fight in any of the camp grounds; neither have I ever seen a person drunk, although, sometimes, young men, day visitors generally bring bottles of liquor in their pockets. Many of our best mediums visit these camps which hold their sessions from ten days to six weeks and give excellent evidences of spirit presence, many of which I have witnessed and always without any pay being asked or taken from me. Of course the frauds and tricksters also visit such places, and every one should rely on his or her, senses, reason and best judgment in visiting circles or sitting with strangers whatever may be the reputation. From present prospects our camp meetings promise to become permanent as the yearly and quarterly meetings of the Friends have, and to partake more of summer resorts.

WARREN CHASE.

COBDEN, ILL.

R. S. McCormick, Franklin, Pa.: Allow me to say that I know of no paper that I appreciate more than THE JOURNAL. I look forward for its arrival each week with the greatest interest. I often find a single number the full value of a whole year's subscription. I have in years that are past made the phenomenal field of Spiritualism a subject of much investigation, and am well satisfied from my personal experience of the genuineness of all the leading phases of its phenomena. But I am fully satisfied that unless the sensitive is fully unfolded in the higher moral and spiritual nature, so that this becomes the controlling force, so that all these lesser expressions of physical force are made subservient to the higher it is worse than useless. The higher truths to higher minds never can be established by physical phenomena by mere ocular demonstration. The fountain can never rise above its source. The higher spiritual truth, to the advanced spiritual mind is self convincing, self establishing by its own inherent symmetry and sweetness.

A MOONLIGHT MAID.

We had wandered forth at eventide
Through the blossoming lane for a stroll;
I was young and shy, but ardent-eyed,
And she was the queen of my soul.
The moon shed silvery sympathy
As we gazed into the sky of June,
"Now, what would you do," said my love to me,
"If you were the man in the moon?"

In her dimpled face I gave one glance,
And hope leaped high in my breast;
What lover could wish for a rarer chance
To put his fate to a test?
"If I were the man in the moon," said I,
As I gazed in her face divine,
"I'd scatter the envious clouds on high
And for you alone I'd shine."
"I'd gather the stars in a buckle bright
To gleam on your dainty shoe;
To a comet I'd hitch my car to-night
And wander through space with you.
I'd snatch—" "Now stop, that's enough,
dear me!"
And gayly her laughter rung.
"If you were the man in the moon," said she,
"You'd admire me and hold your tongue."
—SAMUEL MINTURN PECK.

HIS LAST WORDS.

The car was crowded to the doors,
They hung on by the straps,
And children sandwiched in the throng
Sat on the women's laps.
Still the wild conductor took them on,
Till crushed down in the brunt
E'en as he died his last words were,
"Please move up there in front!"
—Philadelphia Times.

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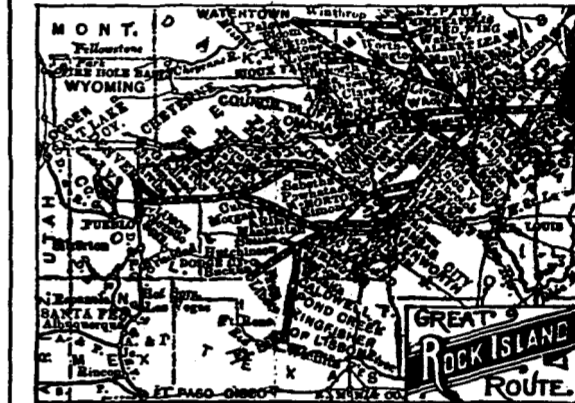
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NOT THOUGHT TRANSFERENCE.

To THE EDITOR: Not long ago I visited the house of a friend in the afternoon. The lady of the house was out shopping but soon came in and sat down by a window near me, talking pleasantly of common affairs. Soon she said to me, "I see a man standing by you wishing to be recognized." and went on to tell of a tall and singularly graceful figure, a finely delicate temperament, a character which led others to think of him as more a saint than a mortal, and then gave his name as that of one who had been in the Spirit-world a score of years or more. The description was a singularly fine one, as to both person and character of a man whom I knew well in my boyhood. She also described and named three others with equal correctness, I recognizing them all before the names were given and she being in a perfectly normal state throughout. The persons described she said she had never heard of, and they surely were not in my mind. All was unexpected to me.

Scientists talk of "thought transference"—the latest device, as "unconscious cerebration" is about worn out. Had these persons been strongly in my mind, hoped for and expected, such transference might be possible, but that a thought lying in my mind in such a dim way could come out in the mind of another with such vivid distinctness is, to me, absurd, and far-fetched.

These scientific gentlemen are royal doubters, but they yield, when compelled, and use the thing which they repudiated yesterday as a club to knock down what they would not have come up to-day. Hypnotism and clairvoyance they accept, and make clubs of to knock down the spirits with.

Go on gentlemen, your blows will be harmless. G. B. STEBBINS.

CASSADAGA LAKE F. A.

The eleventh annual camp meeting of the Cassadaga Lake Free association is now in full progress. The receipts at the gate for the opening day and the first Sunday indicated unusual interest, being largely in excess of previous years. The following speakers were present and have taken part in the platform work: Hon. Sidney Dean, of Rhode Island; Lyman C. Howe, of Fredonia, N. Y.; Walter Howell and Miss Jennie B. Hagan, of Massachusetts. The Northwestern orchestra of Meadville, Pa., is engaged for the season, and John T. Lillie, of Boston, celebrated as a vocalist sings at each entertainment, giving piano accompaniment. Saturday and Sunday the Damon Family orchestra, of Corry, Pa., will be present and participate in the musical part of the entertainments. The platform work has been of a very high order and is worthy of cordial approval and commendation. Such is the general verdict of the auditors. The work has been constructive—to build up rather than to tear down—not an iconoclastic utterance has been heard in any of the lectures.

The grounds are in good condition. The cottages and hotel have been rapidly filling up with their accustomed occupants. Three pleasure steamers are running on the lake for the accommodation of visitors. Every phase of psychic phenomena is represented on the grounds. Better lectures, better music and better improvisations were never heard on this or any other platform. Lily Dale may well be proud of her platform entertainment thus far.

There are no sensations about startling phenomena. The marvelous has ceased to surprise. Investigators seem to be calm, quiet and self possessed. The management has manifested wise discretion in its choice of platform workers. And at the conference to-day one of the directors said if any medium should be proved to be a fraud he would help to expel such an one from the camp. Echo.

PRESS OPINIONS.

The Danville, (Va.) Times, June 5.

THE RELIGIO-PHILOSOPHICAL JOURNAL has come out in a new form. Instead of being a great big unwieldy sheet of eight pages, it has 16 small pages bound together. We greatly prefer the latter shape. Nobody who wants to keep up with the times ought to eschew what the Spiritualists have to say, and the aforesaid paper is their organ. We have been reading it for years; it is an able paper and we find much in it to interest and instruct us. But, we don't believe in spirits, never having seen one, nor heard one. If indeed disembodied spirits do visit this earth, they stay too short a time for a person to become ac-

quainted with them. THE RELIGIO-PHILOSOPHICAL JOURNAL is beautifully printed. Its motto is: "Truth wears no mask, bows at no shrine, seeks neither place nor applause, she only asks a hearing."

Delphi (Ind.) Journal, June 5.

THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, comes this week, with a new dress on. The appearance of the paper is greatly improved, and gives evidence of prosperity. No one can read this paper and not admire the candor and independence that characterizes its editorial utterances. Specimen copies of THE JOURNAL will be sent free to any address. The subscription price is \$2.50 per year.

Camp Point (Ill.) Journal, June 5.

We have received from the publisher and editor, Col. John C. Bundy, a copy of THE

RELIGIO-PHILOSOPHICAL JOURNAL, devoted to a discussion of psychic questions which it does in an able, impartial manner. Col. Bundy is thoroughly equipped in this discussion, and has called to his assistance some of the ablest minds in America.

Sandwich (Ill.) Argus, June 7.

THE RELIGIO-PHILOSOPHICAL JOURNAL has changed its dress and form. This JOURNAL has long stood in the front as an independent critique of beliefs, and with most decided opinion, joins an intense contempt for "shams" both in religious and secular life. The editor, Col. Bundy, is one of the most genial of gentlemen, so we have often wondered where he gets the vinegar he occasionally puts into his articles, but we are sure it never comes amiss. This paper is very much improved.

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