Ernth Genrs no Busk, Cows at no Suman Shrine, Seeks neither Place nor Spplanse: She only Esks a Searing.

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The Lansing Camp Meeting, under the Auspices of the Michigan State Association of Spiritualists and Liberalists.

(Reported by Miss J. R. Lane, Secretary of the Michigan State Association of Spiritualists and Laberalists.).

The Lansing Camp Meeting of Spiritualists and Liberalists opened on Saturday, July 26th, at the Central Michigan Fair Grounds, with a fair attendance. No regular exercises took place on that day, but quite a number of people were on the grounds and about a dozen tents were pitched, and one of the large society buildings was, decorated by the ladies and used as a stone half. The greaters at and were least was, decorated by the ladies and used as a scance hall. The speakers stand was located on a knoll in the western part of the grounds in a beautiful grove, and here at ten o'clock on Sunday morning an audience of about two hundred gathered and a Conference was opened by Henry Willis, of Battle Creek, an aged gentleman, who related how he came to be a Spiritualist, long before the so-called Rochester knockings. The meeting was then formally opened by S. C. Coffenbury, of Constantine, Mich., President of the meeting. He introduced Prof. Wood, of Detroit, Musical Director, who sang a song, and was followed by a song from Mrs. Olie Childs, of Kalamazoo. The President then introduced to the audi-The President then introduced to the audience Mrs. Severance, of Milwaukee, who entertained the people for a few minutes with some plain and sensible remarks on the necessity of physical, mental and moral cul-ture as essential for happiness here and hereafter. Mrs. H. Hamilton, of Port Huron, then made a few remarks; told how she became a Spiritualist. Quite a number re-lated their experiences, and the morning

session closed with a song. Sunday afternoon several excursion trains arrived on the different railroads, bringing in people until the audience numbered shout four thousand. At 2 o'clock the exercises were opened by an inspirational song by Mrs. Child, and followed by an introductory address by S. B. McCracken, prefacing his remarks by stating that this Camp Meeting was gotten up by himself under the auspices of the State Association. tion, but the Association was in no wise liable or responsible. He referred to the sublime Greek philosophy as still the guide and monitor of European thought notwithstanding the efforts of bigotry and supersti-tion to crush it out. He claimed Socrates as the first Spiritualist of whom we have any record: contrasted Christianity with free thought and drew a broad line of distinction between the creed of the church and the moral code. He demanded a reform in our educational system and condemned the support of professional schools at the public expense. He said that the lawyers, doctors and dentists manufactured at the public expense, obtained a disproportionate representation in our legislature, and by combination almost enacted a law to deprive the people of the right of natural election in choosing their own physicians. It is time for a free people to take alarm and raise their voices in protest.

Bro. Coffenbury then introduced Mrs. Cora L. V. Richmond, of Chicago; after an invocation she took for her subject, "Spiritualism and the Religion of Christ." She spoke for about an hour, and argued that true Spiritualism is not only in perfect harmony with the teachings of Christ, but that to it alone must we look for positive proof of the immortality of the soul. Her ideas were good, but her voice poorly adapted to out-door speaking and she could only be heard by those nearest to the stand. She closed with a poem, and was followed by Hon. E. Lawrence, of Ann Arbor, with a mixture of sense and nonsense, which was illy received by the audience, many of them leaving their seats and going away while he was speaking. The exercises were closed by a song from Mrs. Child.

Sunday evening it was expected that Dr. E. Wheelock would address the audience, but he not being present Mrs. Severance was announced to take his place. She scouted the idea of God or devil, asserted that angels or spirits were but mortals puri fied or refined, and as to mediumship, it is better to know something ourselves than to be the machine through which flows the knowledge possessed by another, even though a spirit. While useful as a means for selfimprovement, mediumship is only a curse when made to control the subject. She also dealt some heavy blows against the use of hurtful food, and tobacco and alcohol. In answer to the question, "What has Spiritualism done for the world?" she answered, "It has bridged the gulf between the known and unknown, by proving the fact of immortality." Referring to crime, she said that crime is a moral disease and should be cured instead of punished. The exercises were closed with a song by Mrs. Child.

Monday morning was spent in social con-versation and circles in different parts of the grounds, till 11 o'clock. At that hour the Conference was opened with music by Prof. Wood, and a song by Mrs. Child. President Coffenburg then read a poem written July 4th, 1855, entitled, "Black Baldred." Tills scene is laid in Detroit, and it is a graphic description of the escape of a slave by awimming Detroit river, and being shot just as he reached the goal of freedom. There were then short addresses by different ones and Mrs. Richmond's control, "Onina," gave several poems on sub-jects given by the audience, "Materializa-tion," Mirthfulness," "Progression," "My

Home Beyond the River," "Our Guide,"
"Mother, Home and Heaven," after which
the exercises were closed with a song by
Prof. Wood.

Monday afternoon, the exercises were opened by an inspirational song by Mrs. Child, and as there was a general request for its publication I will append the words:

You say you will be Jesue' friend, And that his cause you will defend; Now don't you know my friend 'tis true, That Jesus has left you behind. He does not want you to fight for him, He fought out his cause long ago; He'd rather that you would show your vim, In fighting for men here below. In fighting for men here below,

CHORUS—Now do not depend on Jesus saving you, For he never can, I've found it is not true.

I am a man from the spirit land, I too was Jesus' friend; I thought it right that I should fight, And Jesus' cause defend. But now I think at last I've found, That to be Jesus' friend, We must all do as Jesus did, And help our fellow men.

Go out and show good will to man, And lend a helping hand; Go help the poor, they need you more; Than Jesus ever can. And you must say as Jesus said, Now, "Go and sin no more;" And do not toss your haughty head, And close and bar the door.

You have been taught and think you know, That Jesus can save you; And that his blood will make you good, But I've found it is not true. For when I landed in the beyond And was trying my Savior to find, I found that I had just been born, And Jesus had left me behind.

After the song, Mrs. Mary C. Gale, of By-ron, was introduced, and after an invoca-tion addressed the audience on the following subjects, which were given her by the audience: "Immortality of the Soul" and "The Unpardonable Sin." She started off on the many conflicting ideas in regard to the immortality of the soul, which have come to us but seemed to forget her subject and to us, but seemed to forget her subject, and launched into a general discussion of the philosophy of Spiritualism, and a most stir-ring appeal to her hearers to become reformers; then, as though suddenly struck with another idea, she rushed off on a tirade against tobacco and alcohol. Her con-trol seemed not unlike an old-time Methodist revivalist. In vain do we attempt by tongue or pen to describe her style. She must be seen and heard to be appreciated. Hon. E. Lawrence followed with reading sketches from his private diary of personal experiences in materialization at the Morgan residence in Terra Haute. At the close of the reading, G. H. Burnham, of Saginaw City, speke in behalf of the State Association of Spiritualists and Liberalists, stating tion of Spiritualists and Liberalists, stating that Michigan is the leading state in the Union in uniting the two factors, Spiritualism and Liberalism, and becoming a legal organization and working together in harmony, and requested that believers step forward and render material aid by becoming active members of the same. At the ing active members of the same. At the close of the meeting "Seance Hall" was opened for a seance, five mediums being present. The Machinery Hall was floored band procured, and dancing kept up till half past ten o'clock, the hour for closing. Monday evening the audience was ad-dressed by Dr. Johnson, of Coldwater, on

the subject given by the audience, "What is the Human Will, and what is its origin?" He spoke for some time, but without any elucidation of, or especial reference to the subject given him. President Coffenbury then gave a flute solo, which was well re-ceived, and the exercises closed with an inspirational poem by Dr. Johnson, after which many of the audience joined in the dancing at the hall. Tuesday morning exercises were opened at the stand by a song, "The Old Log House," by Prof. Wood. The time was taken up by the usual conference and scances till the noon hour. Short speeches were made by many persons not speeches were made by many persons not

egular speakers. Tuesday afternoon exercises opened with congregational singing, led by Prof. Wood, followed by an inspirational song by Mrs. Child, Mrs. Jewett presiding. S. C. Coffenbury then delivered a very elequent address on "The Rational Theory of Civil, Social and Religious Reform." He said as science gives as increased light, it teaches science gives as increased light, it teaches us that no system for man's progress can at once reach perfection, and therefore we should investigate everything likely to affect us. There is nothing too low for man's examination; nothing too high for his investigation; nothing too sacred for him to doubt; nothing too sublime for him to doubt; nothing too secret for his penetration. The duty of every reformer is to sift every system, retain the good and reject the bad. He has something to do besides acquiring knowledge; he should scatsides acquiring knowledge; he should scat-ter it among his fellows, but before doing so, he must be sure he is right. Error in the religion of people will exhibit itself in the imperfection of their laws. Hence, when we find them groaning under oppressive and unjust enactments, it may be justy assumed that there is a similar defect in

The only true religion is that which teaches man how to live and be happy by a strict compliance with the laws of his being. We must maintain the right of every human being to build up a theology found-ed upon reason, philosophy and a knowl-edge of himself and of the laws which govern his existence. His address was digni-

their religious creeds.

fied and logical, and was well received by the audience.

Marvin Babcock, of St. Johns, Mich., was

then introduced and he discussed the subject of superstition from a materialistic point of view. He said there are forty-eight different religions, and all based on this one book. God's Word. Polygamy and the accursed system of slavery were established by virtue of this blessed book, God's Word. Lloyd Garrison, who died a few weeks ago, was refused admission to God's houses in Boston to preach in favor of a downtrodden people, and was furnished a platform by an atheist, and the man who struck off their shackles loved a theatre better than a church.

Mr. Babcock's quaint style of expressing himself and setting forth his ideas, was very mirth-provoking, and kept the audience in a pleasant humor. After a song, Charles Andrus brought forward the formation of the Michigan Mediums' Medical Association, and invited all parties interested to meet at the stand at eight o'clock

ested to meet at the stand at eight o'clock Wednesday morning.

Tuesday evening Mr. Andrus was introduced, and delivered an address on "The Seen and the Unseen," in which he endeavored to controyert all ideas advanced by Mr. Babcock in the afternoon. This being a Liberal platform, and a united organization of Spiritualists and Liberalists, it would seem that a spirit of tolerance, at least, should be manifested each towards the other, and be manifested each towards the other, and each should be willing to grant to the other the rights they claim for themselves. Bro. Andrus' address was good, but lacked char-

ity.
Wednesday morning the usual conference
hour was devoted to the Mediums' Medical Association. President Charles A. Andrus stated the objects of the meeting, and read the articles intended to be acted upon. A short address was given by Mrs. A. A. Whitney, of Battle Creek, followed by other members of the society Committe were announced as follows: On constitution and by-laws, Messrs, Smith, Corbin and Whitney; finance, Messrs. Johnson, Hicks and Bliss; resolutions, Mrs. Jewett, Mrs. L. Winter and Dr. Arnold; future action, Dr. A. W. Edson, Mrs. L. E. Bailey and Mrs. Mary C. Gale, The meeting then adjourned till eight o'clock Thursday morning.

Wednesday effernment the everyteen were

Wednesday afternoon the exercises were opened by congregational singing and an inspirational song by Mrs. Childs. J. H. Burnham, of Saginaw City, was then in-troduced, and delivered an address on "The Philosophy of the Emotions in the Religious Life." He said that by studying the philosophy of thought, volition and feeling, we see that these constitute a platform from whence we gain the highest of every good we know. The whole of human life is composed of thought, feeling and will. It is only by the practice of rigid economy that we gain the material to feed these, and to supply the forces necessary to set them in motion. The speaker entered into an explanation of the source of nerve energy, and the manner of its distribution and expenditure. He drew a parallel between the physical mechanism and its relations to mentality and religious emotions, and took the ground that there was never a prayer answered except by changing the method of distribution of the nervous force from the nerve centers. This was the physiological explanation of so-called answering o prayer. The feeling of relief was but the reaction occasioned by this exhaustion of forces, producing a change in the physical organism, and diverting the current of thought. It was a closely logical and thoroughly digested denial of the existence of a God, or of answer to prayer. At the close of Mr. Burnham's address, Prof. Wood sang a song entitled "The Old Mountain Tree." Mrs. Gale then greeted the audi ence, and under the purported control of Thomas Paine, gave an invocation, following which she gave some very good ideas in her peculiar style and manner. Following Mrs. Gale, T. H. Stewart read a resolution expressing as the sense of the meeting that it is deemed advisable to encourage the establishment of a weekly newspaper in Michigan, representing the spiritual and liberal sentiment, on the following plan: 1, by an endowment fund, represented by carby an endowment fund, represented by certificates of ten dollars each, each certificate to enticle the holder to a perpetual subscription to the paper as the equivalent for interest on the money paid; 2, by soliciting individual subscriptions. That Messrs. Burnham and Matthews and Mrs. L. E Bailey be appointed an executive committee; and when in their opinion a sufficient fund has been raised, that they negotiate with some competent person to conduct such a paper; such committee to have no responsibility beyond trusteeship and disposition of the funds.

Mr. Stewart, in explanation, said that Michigan is the best infidel state in the West, and he saw no reason why a paper might not live here and be a power for the cause of liberalism and progres The resolution was unanimously adopted

and the meeting closed.

The Mediums State Medical Association having decided to complete their organiza tion to day, called to order at the close of the regular meeting, and the committee re-ported articles of association based on the law of 1879, under the name of the "Mediums' State Medical 'Association." The several articles were adopted. A vote of thanks was tendered to Senators Billings, of Flint, Hodge, of Jackson county, Representative White; of Port Huron, Glies B. Stebbins, of Detroit, and S. B. McCracken, for their manful fight against the proposed medical manful aght against the proposed medical luct of this world and the product of au-

bill at the legislative session of 1879, and then the association adjourned to meet at eight o'clock A. M., Thursday. Wednesday evening the exercises were opened by an inspirational poem by Mrs. M. E. Pratt, of Aurora, Ill., which was well received. The president then announced there had occurred this afternoon at the photographer's tent on the grounds, a singular phe-nomenon, claimed to be spirit photograph-ing. It was suggested that a committee of ing. It was suggested that a committee or investigation be appointed by the audience to investigate and report in writing, but very little interest was manifested by those present, and nothing was idene about it. Mrs. Childs then sang a comic song, "The Pretty Little Girls out West," and Mrs. Severance delivered the address of the evening. The speaker's subject was "Why evening. The speaker's subject was, "Why the store-houses of the land are groaning the store-houses of the land are groaning with surplus food while thousands are suffering for want of bread." Her speech would have been very well in the proper place, but the thrusting of a political speech upon thousands of people who had gathered for spiritual and liberal instruction, seemed sadly out of place.

Thursday A. M., at eight o'clock, an election of officers of the Mediums' State Medical Association was held, and the following persons were chosen: President C. A.

ing persons were chosen: President, C. A. Andrus, of Flushing; Secretary, Mrs. L. E. Bailey, of Battle Creek; Treasurer, Dr. A. W. Edson, of Lansing; Vice President, Mrs. A. A. Whitney, of Battle Creek, Mrs. Clara S. Cowles, of Smyrna, and Dr. Wm. Hicks, of Rockford. Resolutions of thanks were adopted, tendering the the thanks of the society to S. B. McCracken and all who have aided in this organization. Thursday afternoon the audience was addressed by Dr. Wheelock, formerly a Universalist clergyman. His style partook largely of pulpit oratory. He spoke on the subject, "What do you think of Spiritualism?" but without advancing any new thoughts. T without advancing any new thoughts. T. H. Stewart then addressed the audience,

taking as a text 1st former of the chap, 20th, 21st and 22nd verses. It spoke of the various religious secte which had sprung up under such doctrine, and asked if any one ever heard of a person going to hel from any of the pulpita? He then gave some personal reminiscences of his life as a preacher, tracing in a humorous manner, the various church creeds and customs, and the changes which have occurred in their modes of thought and action.

At the close of the afternoon meeting, the medical society convened, and perfected their organization by the election of the following board of examiners: A. Farnsworth, East Saginaw: P. T. Johnson, Coldwater; Mrs. Louisa Proctor, Coldwater; A. W. Edson, Lansing; E. Lewis, Charlotte; Thursday evening the president announce

ed that owing to the non-arrival of the speakers, it would be impossible to carry out the programme. Mr. Burnham would lead in the afternoon of Friday, and other speakers would be announced at that time, Dr. P. T. Johnson was introduced as the speaker for the evening, and spoke on "The contrast between the old and the new. His theories, logically followed to their conclusion, would do away with all science wipe out the aggregated experiences of past ages, close every avenue of useful knowledge and dissolve society into its original elements of ignorant superstition, barbarism and all attendant horrors.

After a song Dr. Johnson closed with an inspirational poem., Friday morning was occupied by the usual conference, circles and scances. Mrs. Proctor, of Coldwater, known as the "oil medium," was presents, and willing to give a test of her powers. Considerable interest had been awakened by the peculiar manner in which she is said to receive her medicine for her patient which was by extending her hand and receiving in the palm, from an unseen source, a substance like oil which she administers to her patients. She came before the audience, and a committee of seven, consisting of four Spiritualists and three skeptics, was appointed to investigate, and they with the medium retired for the test.

Friday afternoon the exercises were opened with music by the Kuights Templar Band, who gave several of their choice pieces, to the great delight of the audience. T. H. Stewart then addressed the meeting on the subject of The Mutual Benefit Ason the subject of The Mutual Benefit Association, recently organized in this state. After a song by Mrs. Child and singing by the audience, Mr. Cook, chairman of the Oil Test Committee, aunounced their readiness to report. The result was very unsatisfactory, four voting "doubtful" and three "no," and he requested that another committee be appointed for another test, and a committee of seven, four Spiritualists and three skeptics, was selected by the andience. three skeptics, was selected by the audience, as follows: Messrs. Cook, of Williamston: Martin Sheets, of Grand Ledge; E. J. Smith, of Dansville, and Mrs. Severance, of Milwaukee, all Spiritualists: Mesers. Harmon, of Charlotte; Geo. F. Upton, of Coopersville, and Mrs. George Linebeck, skeptics. The committee were authorized to choose their own time and place, and report before the close of the meeting.

J. H. Burnham was then introduced, and delivered a strong materialistic address. delivered a strong materialistic address. The speaker, in closing, paid a noble tribute to woman, and declared that to her we must look for the future greatness, development and happiness of the world.

After music by the band and a song by Prof. Wood, Martin Babcock was called for, and made an address, starting off with the proposition that the Bible is the product of this world and the product of su-

perstition. He went back to the creation of the world, and, picking up the thread of his discourse where it was dropped at the close of his previous address, he continued for an hour in a similar strain, to the delight of some and the utter disgust of others. The Spiritualists, apparently, had a bad day, the entire afternoon being devoted to the edification of the materialists. Mr. Babcock is a man honest and earnest in his convictions, and fearless in defending that which seems to him right. His discourse was in the main well received. On Friday evening the audience was addressed by Dr. E. B. Wheelock, who said that the man who declares he isn't a Spiritualist, must be a materialist, and must even consider his thoughts as material. God is material, but thoughts as material. God is material, but as compared with a grosser material, he is a spirit. Being unlike material objects, spirit cannot be compared with them, and we cannot clearly define it. We have never seen spirits, therefore we cannot comprehend them any more than a person bogn blind can understand colors by a description thereof. We are becoming an inquiring people. The Americans stand next to the Germans as metaphysical inquirers, and they are becoming more fully acquainted with the mysteries which govern the material in its relations to the immaterial.

His hearers doubtless expected that some solid conclusions would be reached, but, alast he soared too high and all was lost in

alas! he soared too high and all was lost in nothingness. They listened in vain for his conclusions, and at the close was no wiser than before. Dr. Spinney having arrived during this discourse, at its close was intro-duced and made a short address expressing his satisfaction at the progress of the spiritual and liberal movement, and at the iuterest manifested in this meeting, but he cautioned his hearers against going too far. They wanted no progress unaccompanied with an increase in morality and useful

Baturday A. M., an address was made at the conference most and the conference who claimed to be uptured in the conference and a Spiritualist, and in explanation of this seeming paradox, he said: "There is a point at which materialism merges into spir-itual conditions, not recognizable by the material senses, excepting in its manifestations through the coarser forms of matter." The "oil-test-committee" was then ready to report, and stated that the medium, Mrs. Proctor, washed and wiped her hands, was controlled, and in a moment her hand was presented covered with perspiration, and in the centre was a white substance which was scraped off with a teaspoon; in an instant there was another convulsive action, and then another small quantity was scraped off. The substance appeared to be harder than lard, as it did not easily melt and when spread upon the paper, oiled the same. The report was signed by the committee in full. Short addresses were then made by Senator Hodge and S. B. McCracken in response

tor Hodge and S. B. McCracken in response to a vote of thanks to those gentlemen, Sen-ator Billings, Representative White, and Giles B. Steobins, for their resistance to the medical bill introduced into the legislature last winter. Dr. Smith followed with a speech relative to more organic work: Mr. Burnham then spoke of the "newspaper scheme," the object of this meeting, and presented the committee's report. Mrs. Balpresented the committee's report. Mrs. Bailey spoke in favor of the enterprise; thought there was plenty of material for a paper and the ability to edit it. The morning services were closed with a song by Mrs. Child. Saturday afternoon, after congregational sing-ing, led by Prof. Wood, T. H. Stewart was again introduced and proceeded to discuss the subjects of "the visible and the invisible." This lecture was superior to anything which the gentleman has produced before, and evinced much physiological, anatomical and philosophical research. Admitting the premises, it was a very logical and well sustained argument, in favor of a materialistic after-life and against the truth of existing Bible creeds. After a song, George H. Geer, a trance speaker, followed with a dissertation on "superstition and reason." The first thing from which arises some of man's intellectuality is that principle called a life bross. The part is layer of man and a selfishness. The next is love of men, and a proper commingling of these forces makes a man a philanthropist, or a lover of the universe. Selfishness arises from the law of existence. Philanthropy arises from the law of supply and demand. We are occu-pying a middle ground, and when we get out of it we will not be so individually aggressive. The man who cannot reason is an idiot; he who will not reason is a bigot; and he who will not let others reason, is a persecuter,—a religionist. Superstition and religion are synonymous terms. None but religion are synonymous terms. None but religionists ever quarrel. A few hundred years ago we had more religion and more lighting. We are becoming more liberal, and consequently more harmonious. All systems of worship sprang from ignorance and consequent superstition. What has brought us out of this superstition and to the light of reason? Not a Calvin or a Luther; they had their work and did it; but it was the men who reasoned taken monthly was the men who remoned independently on the subject. They started the movement which brings us here. Speaking of the fal-lacy of a triune God, he asked which existed first—our own thought, or our concep-tion of that God? He claimed that our first conceptions were of our own existence; and before that, we could have no conception of a God. Consequently this takes God was the product of our own conceptions, she that as heaven and hell are concerned, there has been no past, there is no present, and there

My Association with the People of the Other World.

BY MRS. AMANDA M. SPRHUR.

How came I to be associated with the paople of the other world? Up to the time of my becoming a medium, I was, strictly speaking, neither a Christian nor an infidel; but nevertheless, I was under the influence of Christian education, surroundings and tendencies, and was anxious to know something of man's future destiny. Like every carnest conscientious seeker after truth, I was ready to entertain and examine anything that profeesed to give us any light on the ambject.

In the year 1852, when I resided in St. Louis, Mr. Isaac Hedges, then a resident also of that city and a very powerful magnetizer, whose clairvoyant subjects had sometimes got into rapport with spirits, having heard of the "Rochester knockings," as the manifests. tions through the Fox girls were then called, visited those mediums, and, while with them, his spirit friends directed him to call a meet ing on his return to St. Louis, and relate to the public his experience with the mediums. At that meeting, which I attended, Mr. Hedges, among other things, informed his audience that the spirits, through the Fox mediums, had instructed him to organize a circle for the development of a medium. At my invita-tion, that circle was held at my house. After sitting twice a week for four weeks, listening for raps, which were the only kind of manifestations then known or expected, and hearing none, I concluded that the experiment was a failure, lost my interest in the circle, and fully decided that I would sit but once more unless something was developed. I secordingly took my seat with the circle, at its next meeting, for the last time, as I supposed, oppressed with the sad thought that, as my constant reading of the Bible and earnest seeking after what was called religion, had given me neither new light nor new. life, so this final experiment seemed destined to leave the mystery of our present and future existence unsolved, and drop me back again into darkness and desolation. We had been scated but ten or fifteen minutes, with neither a feeling of hope nor expectancy on my mind, but just the reverse, when a sudden shock thrilled my whole being. It seemed like a blow upon the top of my head, causing a numb, prickly sensation throughout my whole hody, a hurri-ed circulation of the blood, a quickened breathing, and a rolling of the eyes up and back in their sockets, and was attended with a state of mental bewilderment for some liftle time. As a spiritual entrancement was, that early date, not only unexpected but unknown, my condition and appearance excited the greatest alarm in the other members of the circle, who, supposing that was in a spasm, or at the point of death, began the application of a variety of restoratives. These I soon instructed them to discontinue; and before many minutes I became clearly and distinctly conscious of being in an unnatural condition in which I was utterly helpless having no power to move either my body or my mind, and no ability to analyze my state or even to desire to analyze it. In this conscious but helpless and incompetent condition, something said to me, not audibly, however: "Ask what is the matter?" I accordingly said, mentally: "What is the mat-The same something replied: "It is a spirit." I myself could go no further. My own mind was absolutely inert, and that reply would have ended the matter had not the something continued its own method of furnishing not only the answers but the questions also. It now said to me: "Ask what spirit;" and I faid: "What spirit?" The answer came: "It is Mra. Baldwin." The something which now claimed to be Mrs Baldwin, next said: "Ask for a test." The word, test, is a part of the vocabulary of Spiritualism; but the reader must remember that, as spiritual tests were unknown then, it was a new word to me in such a connection. This fact, taken in connection with my complete mental inertia, will enable the reader to perceive why I did not understand the instruction to ask for a test. Not comprehending the instruction, I sat mentally dumb and bewildered. The reader will here please remember that I had no more control over my body than I had over my mind. What claimed to be Mrs. Baldwin now enlightened meas to the meaning and value of tests, by telling me to ask her to lift up my right arm. I did so; and my right arm was instantly raised without any conscious effort on my part. Other more com-plicated tests were then suggested to me by her, with similar results, until my own mind became satisfied that the intelligence which was revealing its presence with me and its power over me, was really a returned traveler upon that road to which death is the gateway; and was indeed that same intimate friend of mine, Mrs. Baldwin, who, but three months before, had opened that gateway of death from this side of life, and had now returned and opened it from the other side of life. She had carried with her the memory of our friendship, and of our mutual pledges to each other, that whichever died first should appear to the

other if it was possible to do so. It will thus be seen that my very first introduction to the people of the other world, was so dexterously managed, as to leave not a shadow of a doubt on my mind that what occurred was not the creation of my own mind; that I was in rapport with an invisible intelligence; and that that intelligence was one whom I had known in this life. In the first place, I and the rest of the circle were expecting that, if we obtained anything, it would be something like the "Rochester knockings," as they were the only kind of manifestations then known, at least to us. But, matead of that, I was entranced, and hence I could not explain it away by saying, that my own hopes or expectations had either caused the entrancement or given shape or character to the manifestations. In the next place, I was put in so complete a state of mental and physical inertia, that I could neither understand my own condition of myself, nor attempt an analysis of it, nor originate a question about it, nor suggest an answer to any question that might be started for me. Both the questions and their answers were distinctly dropped into my mind, as distinctly as if another person had handed me a book, a flower, a stone, or any material object. And finally the intelligence which conversed with me, called itself Mrs. Baldwin, and identified itself to me as such. The gradations of inference were therefore these, 1st. It could not have been my own mind. 2nd. It was a mind foreign to my own. 2rd. It was my friend, Mrs. Heldwin. She, who was supposed to be dead and locked up in heaven or hell, had

paid me a visit. Such was the beginning of my relation with the people of the other world-a relation which has continued without interruption from k day to this—a relation which necessarily called up for reconsideration all questions ertaining to the destiny of mankind after eath, such as heaven, hell, God, the devil, total degravity, sin, repeutance, Christ as a flavior, man's mental, moral and spiritual teres and their relation to each other, etc. All such subjects, with their multitude of de-

pendencies and connections, must necessarily be reviewed in the light of the new facts; and all false expossions of their must be removed from the mind; their mind; were true must be more conrectly defined mid repdicated.

Having and many means of superionce as an associate light a pippl of the people of the other world, and also as their instrument for teaching others. I propose to sive the readers

tenching others, I propose to give the readers of the Journal, not a complete outline or aynopsis, but important augrestions, of what I have learned of the philosophy of life both in this and in the Spirit-world, illustrated by remarkable phenomens which occurred in different parts of the country of the different parts of the country through different mediums as well as through myself; all of which I hope will be both interesting and instructive to many who, like myself, are searching for the truth, the whole truth, and nothing but the truth.

Studies in Psychometry.

BY DR. G. BLOEDE, BROOKLYN, N. Y.

(Conclusion from last week.) The most curious and important experi ment was the following, to which I must be allowed to make an introduction as brief as the incidents necessary for illustration permit: Sitting once with a medium, a lady of Brooklyn, with whom I have been acquaintd for years and in whose honesty I put implicit confidence, she told me, while not being entranced, that she saw an Indian female spirit, whom she described, adding at the same time, that this "Indian spirit" was interested in my spiritual development, and would manifest herself through the same medium in trance. This was done at some later sitting, and I had from that time numerous pleasant conversations with this "Indian girl," who gave herself the name of Wildhower, although, upon the frank expression of my doubts in regard to the reality of this my Indian anisit friend the local ity of this, my Indian spirit friend, the lady medium professed her earnest conviction, that Wildhower was more than a mere creation of her own imaginative power. I was not satisfied, but conceived the plan of test-ing this question through some other medi-um ignorant of the facts. I selected for the purpose Mr. Mansfield, the well-known spirit telegraphist. In his room I addressed Wildflower in writing, asking her if she was not the mere product of the imagination of a medium (mark this expression) but a real living spirit, to give me a sign of recogni-tion through this medium, Mr. M. I scarce ly expected anything would come from this my addressing a personality which, per-haps, had never existed; but the result was beyond my expectation. Under the usual conditions—upon which I must not dwell here—Mr. Mansfield fumbled a good while with my paper (folded three or four times, and pasted together), but at last took the pencil and wrote several lines. These were written in a small hand, apparently not his own, worded in broken Indian-English, and contained twice, once in the text and then as signature, the word "Wild," to which was added a little rough sketch of what was visibly intended to represent a flower. When Mr. Mansfield handed me this queer

message, I had, indeed, no reason to doubt his sincerity, as he shook his head and said,

"He did not know at all what to make of that; perhaps I would." The purported spirit writer protested that all she had told me through that lady (mark, that in my question no mention was made of a lady) ing crooked, lying.) etc. I could, of course, not help being astonished and somewhat result of an experiment, of which I had scarcely expected anything more than a failure, and this strange occurrence went pretty far to make me believe, that in this instance at least Mr. Mansfield's hand must have been guided by some extraneous power. Nevertheless there remained some doubt in my mind, based on the possibility of some other explanation of the mysterious event (as reading my mind, clairvoyant reading of my paper, or a familiar spirit of Mansfield, dictating the answer) and I resoived to subject the Wildflower message to still some other test, if I should have a chance. This chance came to me in my exercises with the psychometrist, Mrs. W. The idea struck me, what would be her impressions while holding a so-called spirit message of Mr. M. I thought it message to Mr. M. I thought it probable, that if the Wildhower message was merely the direct or indirect outflow of his own mind, the paper it was written on, would bear the imprint, wholly or in part, of his individuality, and consequently the psychometrist would give me the de-lineation of his character—what would seem the most likely to occur, if there had been some mixed influence, the psychometrist would entirely fail in this case. With this expectation, I put the Wildflower message into the hands of Mrs. W., as usually perfectly concealed from her eyes; and as the result of this experiment was again entirely contrary to my calculations, it could not fail to make rather a deep impression on my mind, as little as it will fail to impress the reader in regard to the medial powers of three different persons, of whom each was perfectly ignorant of my operations with the two others. After holding the paper for some time in her left hand, the paychometrist did not receive and show any personal impression at all, the presumed aura or atmosphere of the mechanical writer of the paper was completely dropped and out of the way. Instead of any individual and living influence, however, the lady attested to a strong and delightful spiritual influence. She described her feeling as if the whole top of her head was opened, but not as in other cases (with the writings of strong mediums) as for receiving impressions from above, but rather conveying to her the sensation as if she was taken out of herself and lifted into some higher sphere. She went into a kind of religio-philosophical ecstasy, expressing the feeling of a sublime religious excitement, as from her unity with God harmony with the whole universe, etc. Although this emotion was not combined with the impression of any spiritual individualthe impression of any spiritual individuality, I could not help believing, that Mr. Mansfield, while writing the Wildflower message, must have been under some undenlable influence, extraneous and foreign to himself, since his own strongly marked individuality had not left the least trace on the paper he had written on.

This, my conclusion, received a most sig-nal confirmation by submitting another pur-ported spirit message, obtained some time ago from the same Mr. Mansield, to the psychometric test. This message, which pur-ported to contain the answer to some lines I had addressed to a deceased sister of mine, was, as I suppose, written in Mr. Mansfield's own hand. Its contents themselves were indeed an appropriate reply to my address and showed that the meaning, although couched in terms, as I believed, only intelligible to myself, had really been understood by the writer of the answer, although there was in this something that struck me association of ideas and of the sympathy as rather queer, viz., that I was addressed and attraction between spirits within and

in this answer, purporting to come from my sister and signed with her name, not as brother, but with the title, "Doctor."

The result of this Mansfield spirit message in the hands of the management of the management of the same in the hands.

sage, in the hands of the psychometrist, proved the very reverse of that of the Wildage. Instead of the expected character of my sister, the lady gave me a complete, and as I believe, very strikingly characteristic delineation of Mr. Mansfield himself, the one I have given above. This experiment I regarded as a very convincing evidence of the wonderfully keen and sagainous discriminating power of the psychometrist, throwing at the same time some strong lights upon the mediumship of Mr. Mansfield and its methods and exercise.

The two experiments referred to, would seem to prove, that the famous "spirit tele-graphist" at times receives and returns genuine spirit communications under the very presence and, so to say, dictation of disembodied spirits, while at other times, he, by some other means—perhaps claivoy-ance—becomes impressed with the contents of the concealed applications in his hands, giving appropriate answers from the im-pressions on his mind and in his own handwriting. I do not see what other logical deductions could be made from the two in-

stances I have related. The interesting results thus obtained from the psychometric examination of so-called written spirit messages, by Dr. Mansfield, had sharpened my appetite for this kind of experiments, and I availed myself of the occasion of repeating the same with an other message, which had recently been written in my presence by some other writing medium. This is not a professional medium, but a young married lady and a pardium, but a young married lady and a perfect novice in Spiritualism. The mediumship having been only recently discovered I had undertaken to develop her by having regular and strictly private sittings with her at a little table and with the exclusion of any third person. After some four or five seances, held in the dim light of a turned down gas-burner, the right hand of the medium, with a lead pencil in it, resting on a large sheet of paper, while her left hand and my right touched each other lightly. I had the pleasure to see her write several sentences tences in German (her native tongue) as well as a few bars of music in bold characters, seemingly the commencement of some song. The latter phenomenon did not astonish me as I knew that the medium had made music her special study. Great, however, was my astonishment, when on the 14th of last May, after I had seen her write two lines with the utmost composure and with a bold but slow hand-her eyes being closed while she wrote, but without any sign of a trance condition—I took up the paper and my eyes fell on a sentence written in Latin!" This sentence, in two lines sixteen inches long, and written in letters from one-half to an inch high, run thus:
"Sis, licet, felix ubicunque mavis

Et memor nostri, Galathea, vivas."

As may be expected, my first question was whether the young lady had ever studied Latin? but she assured me she never had, and I have not the least reason to doubt the truth of this assurance. For the moment I could not do any more than to translate to her the literal sense of her writing, and to assure her on my part that the sentence and its meaning was as foreign and mysterious to me as to herself, but that it was correct and classical Latin, and seemed to be a quotation from some Roman auther, and that I would try to find out more about it. It was, however, the next da only, when, examining the mysterious two lines again, it struck me that they were written in the Sapphic Meter and bore, if anything antique, the character of Horace This led me to take up the poems of Quint-us Horatius Flauus in the Latin original, as well as in the German translation of T. H. Voes, and with the aid of the latter, in which the single odes are inscribed, I soon found an ode inscribed: "To Galatea." It is the 27th ode of the 3rd Book and there, as the first two lines of the fourth Sapphic strophe (of four lines) stood the very identical lines written by my medium. The whole verse is not completed with those two lines, but after the word "vivas" a comma only being put forth, the rest of the strophe runs thus: "Teque nec lacous vetet toe picus

Noc vaga corni. The entire verse has been rendered by the celebrated English transcriber, Theodore Martin, thus:

"May'st thou be happy where soe'er 🦠 Thou goest and me in memory bear,

Fair Galatea! Boding joy Nor vagrant crow shall bar thy way!" It seems worth while to expressly draw the attention to the omission of the two last lines of the entire verse, as being wholly unmodern and devoid of interest for the person addressed; this little circumstance alone testifying to the elegance as well as the distinctly defined and conscious purpose of the unknown author of this astonshing manifestation. Which now, however, was the purpose and meaning of this quotation, that seemed a puzzling enigma at first sight? By pondering again and again over it, I succeeded in establishing, that the reproach of "meaningless" or "fooling," which I was at first inclined to make to this manifestation, was entirely unfounded; that on the contrary by connecting it with some concomitant facts, this classical quotation assumed the character of a highly ingenious and appropriate com-pliment to the young and handsome medi-um. In order to prove this, and at the same time to spare the reader the trouble of recurring to some of the English commentators of the odes of Horace, I must be allowed to briefly refer to the contents of this poem to Galatea. It is addressed to a lady friend of the poet, and, no doubt, a fair one who was about to set out for a sea-voyage to Greece or Asia Minor, at a time not con aldered quite propitious on account of stormy weather. The poet tells his Galatea that she need not be afraid of "evil omens" the belief in such also frequently used in poetry, was certainly not very strong with the cultivated Romans of the Augustean age—but that she ought to mind the stormy, seeson of the year, and other dangers which may possibly befail her, as an instance of which the poet reminds the daring dame of the fate of European and her may be fate.

with the aid of the mysterious laws of the association of ideas and of the sympathy

the fate of *Europa*, and her subsequent despair, the story of which fills the rest of the poem. By reading the whole ode, the truth of the curious quotation from it and its relation to my medium, became perfectly clear to me, and this is the clue I found to my great satisfaction. At the very same little table, on which this "spirit message" was written, the medium, some weeks ago had told me by way of conversation, that she wished and intended to spend a couple of months this summer at the Bermudss implying, of course, a sea-voyage of a few days; and that very evening before the Latin message was written. I had asked the lady how it stood with-her proposed trip to the Bermudae? In these facts we may ind

without the seak, the explanation of the straige exhibition of "spirit-power," I have related. If the accept this explanation which, I for the cannot belp doing, it undenbiedly testifies to the presence of an invisible but individual haman being, to which at the same time, judging from the qualitates and gracefulness of its manifestation, we could scarcely deay the qualifies. ation, we could scarcely deay the qualifies tion of high culture, exquisite taste and gallantry. It would go hard with me to make me believe that a quotation from an ode of Horace's, made, with such care, circumspection and adaptation to small personai facts and circumstances, could come through the agency of some of the "subhuman" (elementary) existences of "Theosophists." But might not conscious or unconscious action of automatical action of action action of action conscious action of our mind, namely that of the medium and myself, suggest a more scientific explanation of the phenomenon. In answer to this question allow me to state that as to the medium's ability, to furnish the Latin quotation in question, I can only repeat, that I have not the least reason to doubt her veracity in assuring me that she never had learned a word of Latin, even setting saide the total want of any possible motive on her part, to mystify me in this manner. The suspicion, however, of any "uncon-

scious mental action" of hers in this case

would seem to me, I confess, perfectly absurd. In regard to this story, I do not hestate to stick to the common sense opinion, that, nothing can ever come out of a living human brain, which has not entered it be-fore somehow or other, and that wherever we meet with inexplicable utterances of a human intellect, we have a right to pre-sume the action of some extraneous spiritual agency. This is plain logic. Besides, the very nature and character of the quotation precluded with me all resorting to so far-fetched an explanation as that of "un-conscious" cerebration. Some suspicion in this respect would, indeed, have remained in my mind, if the quotation had been that of any of the many Horatian sentences familiar to every person of classical education, and often to be met with in books, essays or articles of newspapers. Had the medium written any of the well-known common-places as: "Oct profanum vulgus, stc. Then, heu, fugaces, Posthum etc; Fortem as timeem proposally similar of the Theory tem as tinacem propositi virum, etc; Duice loquertem Lalazen, etc.; Beatus ille qui procal negotus, etc., etc.," I would still have been induced to suspect her having picked it up by some desultory reading. I am, however, satisfied that it would require a hard and very probably fruitless search after the quotation from Ode 27, B. III, in any book, essay or article, for the simple reason, that this passage does not contain any general opinion or sentiment, but is entirely personal and without meaning, unless some peculiar adaptation can be shown as I have done above. But to meet the second question, could not that Horatian passage have been, in some way or other, a reflection from my own mind upon that of the medium! To answer this I can, indeed, only appeal to the faith due to every gentleman and honest truth-seeker, for the following facts. I am ready to give a sworn affidavit, that I had not looked at any of the poems of Horace for about forty years, and that, to my best recollection, I had never read this special ode to Galatea at all. Horace has never been the object of my private studies since my college days, and this particular ode was not of the number of those poems of the celebrated Roman, which Latin pupils some fifty years ago. When on the 15th of May last, I perused the Ode ad Galateam, it appeared entirely new to sed to be selected for the resumb me. These remarks would, in my opinion at least, settle the two doubtful points, whether that Latin quotation could have been an outflow from the mind of the medium, or be referable to a reflection of my

To make, however, sure, doubly sure, I concluded to submit the classical "spiritmessage" to an examination by my pay-chometrist, as, after the experiences with two of the "Mansfield-messages," I was at least very curious, what would be the re-sult of a trial in this case? The first experiment made on June 29th, was almost a failure owing to some physical indisposi-tion of Mrs. W. She stated that she did not receive more than a very general impression from the paper in her hand. It affected her whole head, and made it feel peculiar, but did not settle on any particular organ nor convey the idea of a personality. She attested, however, and this is the first instance of this kind within my experience with her, that the paper made her see what she called "little stars," before her closed eyes. A second trial, on July 2nd, however, proved a perfect success; but a success indeed, which, gratifying as it was to all concerned, could only impress me anew and more deeply with the melancholy observa-tion, that the more we seem to penetrate into the realm of the unseen, the more we become crowded by and entangled in mysteriesi

own mind upon hers?

The effect on the psychometrist of holding the Latin message in her hand—I need not repeat the assurance, that she had not the least idea of what she was holdingdid not in this case put her into some new ecstatic condition, as the "Wildflower" writing had done,—or cause her to give the character of the writing medium as in the instance of the other Mansfield communication, purporting to come from my sister. The psychometer gave the delineation of the character of some unmistakable human individual, which, however, did not have the remotest doubt about its complete distinctness from the writing medium as well as her sitter. The impression the psychometrist received from this magical paper, was highly delightful to her; it was only with reluctance she tore herself from it, and she said, when returning the paper to me: "Whoever that was, it was a treat," and the impression of this overpowering and pleasant "magnetlam," lasted a good while afterwards. That neither myself nor the writing medium had anything to do with this impression, I have a right to regard as a fact, having previously had the experience of the effect of both our handwritings upon the psychometrist. The character she portrayed under the decided im-pression of a distinct personal being, was that of a person of a very high, almost ideal, standard in every direction, morally, intellectually, raligiously, spiritually, esthetically, socially—indeed, the picture of a human being of the highest natural endowments raised almost to perfection by culture and refinement. Towards the end of the examination, she said: "What a beautiful characters," ful character, so good, so true, so loving," and assured me that this presence made her "feel good all through." I should like to justify the pleasurable excitement of the psychometrist at this occasion by communicating in full my notes taken down during the examination. But I forbear doing this, considering that there was no known living or dead subject of this delineation. I ought, however, to mention as an addition.

al proof of the objective presence and identity of some unseen agency in this case, that the psychometrist, not being aware that she was holding a paper, which had once before been in her hand—asserted the same vision-al symptoms, which I have recorded above, in practical in the first programme. in mentioning the first unsuccessful trial.
After holding the Horace paper a few minutes, the first impression she received from it—which experience has taught me to re-gard as most always striking some salient point in the character examined—was that of "I arge Intuition," the effect of which on her brain was, as she expressed it, to stim-ulate to scintillations of light before her closed eyes, the seeing of "little stars." I may be allowed to hint at the affinity of this observation with the various luminous apobservation with the various luminous appearances, scintillas, sparks, specks of floating light, stars, to which mediumistic persons attest in dark scances, as well as with the blurred blots and more or less intense dots, which can be seen on the photographs of an undeveloped photographing-medium, as there are several in my possession from the hands of Mr. Hartmann. We may be aufficiently warranted to accept such visual sufficiently warranted to accept such visual impressions, if asserted by trustworthy persons, as more than hallucination-centres of the imponderable elements, which furnish to the spirit-will the "material" for his manifestation to the brother in the flesh, from the visions in a glass of water and the vapory ghost apparition up to visible audibie and tangible "materialization. But to revert: a last reflection upon the

whole of the singular but harmonious incidents surrounding this mediumistic Horace quotation, nobody would justly blame me for being firmly convinced, that in this case the hand of the writing medium was used as a mere mechanical tool, and used by a third invisible scanery parfactly disby a third invisible agency perfectly dis-rinct from the medium and myself; but who was this unseen visitor, who noted with a clear intention a complete control of his means and so fine and pointed an execution? In want of further light on this manifestation-which under favorable conditions may be given yet—I dare not indulge in the belief, that it was the spirit of the great Roman poet himself who manifested to me and my medium on the 14th of May last, and who afterwards gave other hints of his presence through the psychometrist, although such an assumption could scarcely be ridiculed by any one familiar with the spiritual experiences of recent date. But as the matter stands at present, I have an indubitable right to the belief, that the Horace-writing was a genuine spirit manifestation, and one attributable only to some high-class spirit, and by its perfect spontaneity and the refinement of its motives and execution far removed from the suspicion, that it could have been the performance of some sub-human essence of the class described by Col. Oleott, for the sake of "elementary" fun and mystification. I may, however, be allowed to declare on this occasion, that I do not consider the Theo-sophical Hierarchy of Spirits in Itself in any way at variance with the systematical economy and harmony of the spiritual universe, but that we ought to refrain from all extremes, unproved assertions, jumping to conclusions, and dictatorial promulgation of principles and doctrines in regard to a Science," for the future foundation of which we are just doing the first digging.

A SPIRIT HOME. As Described through a Medium, by "Spirit Violet.

The home I inhabit in the Celestial Sp would appear to you mortals as a large, spacious, white mansion, surrounded by porti-coes, verandas, and the like, the doorways opening upon a scene of surpassing loveliness; for there Nature wears her richest robes to beautify external life.

The interior of this habitation you would observe to be divided into various apartments, each one furnished with appropriate furniture and hangings, the whole designed to harmonize with each other, from the perfect blending of form, color and texture, which is at once pleasing to the eye and rest-ful to every sense of the beholder.

We have private apartments of our own, where, when in need of mental repose, silent study, or deep meditation, the Spirit may retire apart from all companionship, save that which breathes through every breadth of space—the presence of its God.

There are times in every life when it is best to be alone, when the Spirit requires silent, undisturbed self-communion, when outward presence is an intrusion upon the soul; and at such times as this we may retire to our own private sanctum, unquestioned and not misunderstood by others.

In my pleasant Spirit home there is a quiet nook, where I love to retire and ponder over the great problems of life constantly unfolding themselves before me, and there, surrounded by the beautiful in nature and art, natural flowers climbing over marble stat-uary, singing birds making music beneath some exquisite painting do I strive to unravel the seeming mysteries of existence, and not in vain; for to the earnest seeker for truth there comes a flood of light, illuminating the dark places and answering all

slient questioning.
But my home contains apartments where sociability reigns, for there a happy band daily congregates to amuse, instruct and bless each other; there social converse, mingling with the recital of some experience, lesson, or advice, pleasant faces and loving hearts, fill the place with that harmony and peace only to be found where Spirit meets Spirit in sympathy and appreciative kind-ness. Eight of us, all young souls, meeting together hour after hour, bringing each one his or her store of acquired knowledge, or displaying his or her ignorance upon any theme, only to have it dissipated by some new truth spoken. We are never unhappy, never restless, never idle. In earthly experience others are far younger than my-self; but in Spiritual love and life I am the youngest of them all, and it refreshes my soul to partake of what those I love have to

soul to partake of what those I love have to offer in the way of acquired knowledge. This is a sample of group home-life in the spirit-life—all together—a band of loving, earnest spirits, whose highest ambition is to become great in knowledge, that they may understand the laws of life, thereby avoiding mistakes, and to become competent to transmit a light and knowledge of life to poor, darkened, misguided souls, who toll in sorrow and pain. Guarded and protected, instructed and upheld by wisdom-spirits, who having dwelt in mortal until the physical ripened naturally for the change, passed on to enjoy the fruits of their experience, on to enjoy the fruits of their experience, and having dwelt long in the spiritual, are now competent to guide and instruct these young souls bound to theirs by the ties of soul amnity, as well as those of consanguinity, yet are we confined by no arbitrary laws that chain and restrain the higher emotions; our lives flow smoothly on, and each mo son, or some other opportunity of being of use to some one of the many spirits who walk the paths of ain or suffering.—Votos of Angels. ment of existence brings us some new les-

Woman and the Household.

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

"So, welcome we from every source The tokens of that primal Force. Older than Time itself, yet new As the young heart it reaches to, Beneath whose steady impulse, rollic The tidal wave of human sonis; Guide, comforter and inward word, Th' eternal spirit of the Lord! By inward sense and outward signs, God's presence still the heart divines,"

It is with something akin to reverence that I pen the name of Ann Lee, the founder of modern Shakerism. Her pure life, her profound religious experiences, her exalted spiritual character and original inspirations, make her career an important part of the history of the religious development of this country during the last century. Ann Lee, like many another who has been a leader of men, was of humble origin. Born in Man-chester, England, in 1737, she was first a worker in a cotton mill, and afterward a cook. With great reluctance to marriage she allowed herself to be united with a blacksmith named Stanley, and became the mother of four children, none of whom survived childhood. During this time, she had joined an association called Shaking Quakers, presided over by Jane Wardlow, whom she succeeded in 1771. This brought contumely and opposition, and she was first confined in a jail and afterward in a madhouse. Three years later she landed in New York, with her husband and a few followers, and settled in Watervleit, near Albany, where, also, she was imprisoned for a season, upon a charge of high-treason and witchcraft. She was persecuted at intervals, and the society enjoyed no prosperity till about the year 1780, four years before her death

Mother Ann, during this latter period, lived a celibate life, and enjoined the same upon her followers. She had wronged no one; had preached a temperate, orderly and holy life; and had practiced, with her little flock, the highest virtues of which humanity are capable, but the word was strangely jeal-ous of such examples. Generally, it has induced a course of riotous living, with attendant prosperity, better than a quiet rebuke of popular selfishness and greed; yet its arrogance in the end, has only benefited, the beliefs which it sought to injure, and to day the eighteen Shaker communities in this country possess property in common, val-ued at more than \$10,000,000. They have about nine thousand members, hold their property in common, and devote themselves to agriculture, the raising of medicinal herbs, and a limited class of manufactures. They make use of the song and dance in worship; believe that the millenium has come: that they commune with the spirits of the departed, and are absolutely inoffensive in life, while they have the positive virtues of industry, thrift, temperance and purity. According to our thought, they miss he highest joys in failing to secure the delightful companionship, and varied experiences and exalted happiness of the true marriage, as well as the trials and distractions of the individual home. The warmth of ininitely tender human love, which unites two halves in one, is wanting in their moon-lit life. But their hearts are attuned to selfabnegation and strict discipline. Those are their peculiar mental constitutions to celibacy and continual subjective experiences.— Their entire powers are free to be concentrated on spiritual themes, and the inner eye, more or less clear, is bent upon that world which is invisible to coarser vision. To such Mother Ann Lee was an evangel: her clairvoyant and nediumistic powers must have been varied and remarkable. Four clergymen of the Church of England, testify to her correct speaking of seventy two different languages. That she communed with glorious and advanced spirits, and that the gift has descended to her followers, we can not doubt. But, what distinctive value have

the teachings of Mother Ann?
In answer, we will take the subjoined testimony of one of our most inspired modern clairvoyants: "Woman was not seen by religious chieftains to possess more than se-condary value in the universe of "Men," until the advent of the good, the just, the inspired George Fox; after him we derive a higher typical relation of the woman-na-ture from the miraculous minded Swedenborg; then John Wesley, by the light of his inspired taients, recognized woman as a di-vinely valuable agent in the home mission work, also as a voice 'persuasive in prayer,' as the song of the morning stars; but we wait and watch and supplicate, during all these seventeen hundred years of religious concussions and progression, for such a revelation of God's character as came through Ann Lee. She demonstrated the IDEA, the impersonal principle, that Inspiration and Revelation are not confined to any country; that qualitatively and quantitatively the celestial streams set just as surely through woman's soul as through man's, fertilizing and equalizing its sexual hemispheres as they flow. She broke down the partition wall which custom had built between the woman spirit and its celestial Fountain Source.

The central Idea of Ann Lee is this: GOD IS DUAL—"HE AND SHE"—FATHER AND MOTHER! Hindoo teachers had obtained a golden glimpse of this impersonal truth. Forming and destroying principles, male and female energies and laws, were perceived by the early inhabitants. But not one person has done what Ann Lee did for this world-revolutionizing Idea. She centrifugled it in a thousand different forms of expression. It took wings in her spirit. Better than the Virgin Mary's saintly position in the ethical temple, is the simple amouncement that God is as much Woman as Man, a oneness composed of two individual equal halves, Love and Wisdom, absolute and balanced eternally."

Continuously since the troublons years of her teachings, has this great truth gathered to itself nutriment and blossomed in various ways. All reformers have recognized it. one ways. All reformers have recognized it, near and afar; others have seen its growth with indifference, ridicule or opposition. Like all new unpruned vegetation, many of its branches have been rank and unsightly; but the tree is well rooted and can stand many excrescences. Its leaves shall yet be "for the healing of the nations," and its matured fruitage shall be rich and sweet beyond compare. That the Shakers live but a partial, one sided life, we can but believe, but most of the criticisms we meet, spon their enstons, are very superficial. Charles Dudley Warner, in the last Scribner's Monthly, has an account of a visit to one of their communities, though he utterly falls to appreciate the depth and significance of their character or belief. After visiting the halls of the men and women, he goes to the school house, presided over by a young sister, and house, presided over by a young sister, and

gives a charming description of the whole scene. He tells of the faint and haunting loveliness of her face; of the spiritual materialization of hersex winning and tender; the pathetic beauty, the ineffable sweetness of young sister Mary. He met another, an etherealized tenement for a woman's soul, if soul still existed—transparent as porce-lain illumined by a fading light—"all that was gross in the body had been gradually expelled, so that death would be a scarcely perceptible change, and the woman would pass away at last, like a dissolving view." She was eighty years old, this sister Martha. The women wait upon the men at ta-ble; the serving being mostly done by girls. In this service, and in the other about the house, we saw a most tender solicitude on the part of the sisters, for the comfort of the brothers. * * The service seemed to them sweet and due. I said to sister Martha, 'You work as hard as the men; you make butter and cheese; you weave and dye, and can fruit; you scrub and clean and cook, and when you come to the table you are as tired as the men. Why don't you let them take a turn at waiting on the 'table?' I never thought of that,' replied sister Mar-tha, with a faint smile."

The Shakers are the first and only religious sect who welcome spiritual manifestations and realize their importance. In fact they held conscious communion with spirits at a period long antedating the Rochester knockings. Many of their forms of worter knockings. Many of their forms of wor-ship, as well as their sweet and harmonious lives, furnish the requisite conditions for-communion with those who have passed to higher abodes. Could their experiences be given to the public, it is likely that no more startling and satisfactory evidences of indi-vidual immortality could be narrated in the whole history of Spiritualism. But of this whole history of Spiritualism. But, of this the world is no more worthy than it is to appreciate these aspirations for goodness and harmony which here find a refuge from the follies, wickedness and temptations of ordinary existence.

A Deputation of Spiritualists Surrounded by a Praying Band, and Exhorted to Come to Jesus.

It appears from the Philadelphia Record that away up in Langborne woods, twenty miles from that city, on the Bound Brook ine, a number of the Methodist churches of Bucks county have been holding a camp-meeting for the last two weeks. A couple of miles flown the line is the grove where the Spiritralists are holding forth.

A delegation of the latter, with Rev. Samuel Watson as leader, resolved to visit the camp grounds of the former. The dele-gation was met by a number of Methodist ministers.

The object of the delegation was briefly explained: "We came to offer you our greeting," said a Spiritualist, "and to say that if you will allow some of our speakers to occupy your pulpit, we, on the other hand, will be glad to welcome some of your ministers in our rostrum."

The divines almost gasped for breath when this proposal was submitted. Elder Chaplain was the first to reply, and, in very plain terms,he expressed the opinion that the proposition was not one to be entertained. Then Pastor Sisty asked for a Spiritualist declaration of principles, and the request being complied with, he took a cursory glance at its pages. This done, he exclaimed, with indignation, "This (holding up the book) settles the question of our affiliating ment, no repentance, no new birth, no resurrection, no judgment, no hell. You allow every man think as he pleases, to act as he pleases: No, we have no place for such as

This denunciation, delivered in rising tones, and with withering scorn and emphasis, for a moment dumbfounded the delegation. Finally Dr. Watson so far recovered himself as to admit that among Spiritualist every one was free to believe anything he pleased. Then ministers and Spiritualists began a discussion on Christianity in general, and the Bible in particular, which was abruptly closed by Elder Chaplain emphatically informing the delegation that "I would as soon invite Robert Ingersoll to preach as one of you." With Ingersoll to preach as one of you." With this conge the delegation turned to depart.

Then ensued a scene which they had not anticipated. During the discussion several hundred of the camp followers had gathered around, completely encircling the delegation. "Let us pray before you depart," suggested a minister, and the crowd went down on its knees. The delegation tried to move, but there was no means of egress, and they remained standing. Then one of move, but there was no means of egress, and they remained standing. Then one of the brethren began to pray. "Bring down the Holy Ghost upon these visitors," he supplicated, and the audience responded with "Amen," "Glory to God," "Come Lord Jesus," and other ejaculations. As the speaker increased in fervor he besought the mercy of God upon those who formerly preached Jesus, but now dishonored him. This ed Jesus, but now dishonored him. This reference to two members of the delegation brought forth another chorus of "Amens." Women wept loudly, and strong men'rocked themselves to and fro in their religious enthusiasm.

"O, that we all present may enter heaven," pleaded the pastor.
"We will! we will!" shouted the Spiritu-

alists in unison. "But: O Lord," continued the exhorter. taking note of the interruption, "we know that nothing shall enter therein that defileth or maketh alive. O, but many shall seek to enter in and shall not be able."

This time the Spiritualists made no re-

When the prayer was ended the audience arose, and the delegation lost no time in moving away. Before they had gone many steps the strains of the Old Hundred hymn from a thousand voices broke on their ears, and the singing continued until they were lost to sight.

The National Citizen and Ballot Box.

The National Citizen will advocate the principle that Suffrage is the Citizen's right, and should be protected by National law, and that while States may regulate the suffrage, they should have no power to abolish

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also touch upon the woman question in allits various aspects; it purposes a general criticism of men and things.

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It will support no political party until one arises which is based upon the exact and permanent political equality of man

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cipal aims of the National Citizen will be to make thosewomen discontented who are now content,-to waken them to selfrespect, and a desire to use the talents they possess, -to educate their consciences aright -to quicken their sense of duty, to destroy morbid beliefs, and make them worthy of the life with which their Creator has endowed them.

The National Citizen is published monthly, and will be the recognized exponent of the views of the National Woman Suffrage Association. Matida Joslyn Gage is Edutor and Province to the Provi tor and Proprietor, to whom all communi-cations should be addressed at Fayetteville, N. Y. Terms one dollar a year, postage

Book Notices.

TREASURY OF THOUGHT.-AN ENCYCLO PÆDIA OF QUOTATIONS FROM ANGIENT AND MODERN AUTHORS,—By Maturin M. Bailou, 580 pages, Houghton, Osgood & Co., publishers.

The editor and compiler of this volume is a well-known Boston author, and has taken, as he says, "apothegms and vivid sayings bearing the impress of mind and thought, illustrating in concise and signifi-cant manner a great truth, a marked phase of philosophy or a peculiar aspect of life, with happy expression of familiar things," and given them due record and classification. Thus we have the choice parts of twenty years extended and varied readings the gems of many centuries, from the best thinkers, Pagan and Christian, fairly given. Such a collection of fine and strong inspira-tions and utterances is valuable indeed. Some thirteen hundred authors and thinkers are quoted, from the weighty word of a line or two, some saying not to be forgot-ten, to a half-page or less. Each topic has its own illustrative selections. Ability, Adversity, Action, Art, Beauty, Bible, Books, Bravery, Character, Charity, Conscience, Death, Duty, Envy, Fools, Freedom, Genius, God. Heroism, Internace, Immortality, Justice, Law, Love, Marriage, Manners, Research, Bellein, Singapity, Sai Manners, Reason, Religion, Sincerity, Science, Solitude, Soul, Superstition, Thought, Woman and Zeal, are a few of the many subjects of these choice sayings, filling the large and fine pages of a book richly worth

· A few extracts only can be given, tempting one to want more. "Children are the to-morrow of society."-Whately. "Character gives splendor to youth, and awe to wrinkled skin and gray hairs."—Emerson.
"I have often thought of death, and I find it the least of all evils."—Jeremy Taylor.
"When the stiffened body goes down to the tomb, sad, silent, remorseless, I feel there is no death for the man. That clod is not my brother. I feel my immortality. I look through the grave into heaven."—Theodore Parker. "In religion, as in friendship, they who profess most are least sincere."-Sheridan.

ELSIE VENNER—A ROMANCE OF DESTIEVE By Oliver Wendell Holmes; Two Volumes in One. Houghton, Osgood & Co., publishers.

Dr. Holmes is a physician of eminent skill. yet has said some strong words on the empirical folly of so-called medical science. His poems are exquisite, tender, apt to events and occasions, and of rare wit when in that yein. His wit and humor sparkle in his books and light up his wise and grave thought with a healthful joyousness. has not read the Autocrat of the Breakfast-Table? Elsie Venner is the charming yet pitiful story of a young girl born of ge parents in a pleasant New England town, and his descriptions of village life are admirable. Holmes and Mrs. Stowe know the customs and inner-life of that Puritan New England, which yet lives in the memory of elderly natives, and describe it as none others can; giving its quaint humor, its glory and depth of true life, its grim bigotry and delightful old ways.

delightful old ways.

Near the broad grassy street of the village, and the fine ample old house of the family, was The Mountain, with its overhanging rocks, its dark forests, and its mystery of caverns haunted by rattlesnakes. One of these reptiles crept to the entry-way of the house and bit the fair young mother a few weeks before Elsie was born. Powerful remedies saved her life for a time, but there was a subtle infusion of that reptile there was a subtle infusion of that reptile life into her child's very being. Elsie grew up beautiful and accomplished, attractive yet repulsive. Her features would light up with a rare beauty, and her eyes grow soft and tender, but, all at once, the head would seem to flatten and the eyes to flash strange fire, so that a stranger to her past would feel as though a serpent had possessed her. The story has its lesson of psychological law and hereditary descent, full of strange fascination as well as instruction.

Old Doctor Kittridge, "his man" Abel Stébbins, Col. Sprowle and Matildy, Mr. Bernard, the schoolmaster, the minister, the queer old colored people, and this lovely but fated girl, make the characters of this lesson in the shape of a romance.

MANUAL FOR TEACHERS. (No. 2) The Cultivation of the memory. Philadelphia: Eldridge & Brothers, 17 North Seventh street. Frice, 50

This is No. 2 of a series of five manuals originally published in England, having been prepared at the request of the Litera-ture Committee of the National Educational Society, by men distinguished at their several universities, and possessed of large experience as teachers. They have been carefully revised and adapted to the wants of American teachers, and it is hoped will prove a valuable addition to the literature of the art and science of teaching. This volume contains suggestions in regard to the cultivation of memory, that cannot fail to be of value to teachers.

FREE RELIGIOUS ASSOCIATION. Proceedings at the 12th Annual Meeting of the Free Religious Association, held in Boston May 20th and 30th, 1879. Boston: Published by the Free Religious Association, No. 221 Washington street. 1879.

This pamphlet contains a report of officers and able addresses by Prof. Felix Adler, Francis E. Abbott, Frederick A. Hinckley and others.

Magazines for August, Not Before Mentioned.

The Herald of Health, (M. L. Holbrook, M. D., New York City.) This number contains numerous and interesting articles under the following heads: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

The Shaker Manifesto, (Official Monthly,) G. A. Lomas, Editor. Published by the United Secieties, Shakers, N. Y.

The Medical Tribune, a Monthly Journal, devoted to Medicine, Surgery and the Col-lateral Sciences. Edited by Alexander Wil-der, M. D., F. A. S. and Robert A. Gunn, M. D., New York City.

The Young Scientist. A practical journal for amateurs, (office: 14 Dey street, N. York City.) It contains interesting and useful articles and will be found quite instructing.

The Art Amateur. (Montague Marks, No-571 Broadway, New York City.) A month-ly journal devoted to the cultivation of art in the household.

The American Eclectic Journal, devoted to medical science and reform, edited by Wm. Nicely, M. D. and B. K. Maithy, M. D. has come to hand, and contains various articles—one especially in reference to Yellow Fever—that cannot fail to be of interest to all. It is published at Cincinnati, O. Terms \$2 per annum.

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Baldwin's Musical Review. (D. H. Baldwin & Co., Cincinnati, Ohio.) Each number contains choice music and several pages of good reading matter. Price per year, \$1.50; single number, 15 cents.

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CHICAGO, ILL., AUGUST 28, 1879.

"The Message Department.

For some years our cotemporary, the Bunner of Light, has had what it calls its "Message Department." Every week nearly a full page of the paper has been given up to so-called spirit messages, formerly got through the mediumship of the late Mrs. Conant, and latterly through Mrs. Rudd and Mrs. Danskin. At a scance the medium passes into a trance, and makes an "invocation," which is generally commonplace enough, though sometimes earnest and striking. Then comes a series of "Questions and Answers," in which the supposed spirit replies oracularly to the interrogatories that are put. At the third step the medium begins her personations of real or imaginary spirita:-"My name is Charles Norcross: I went away when I was fourteen years old, etc." "My name is Lewis B. Powers; I am thirty-eight years old, or was. I left Massachusetts for the South in 1870, etc." "I am Julia D. Childs, of New York City, but I died in Brooklyn, close by Classen Avenue, etc." "I wish you would say that Maurice D. Sheldon, of Trenton, N. J., called here, and placed his name upon your books, etc."

But we need not proceed farther. The messages are taken down in short-hand by a reporter. At least nine-tenths of the names are utterly obscure, and it is impossible to say of them whether they really represent a spiritual fact, or whether they are mere inventions of the moment. That they may possibly be the latter, is obvious; since a clever, though unscrupulous improvisatrice could rattle off fifty such messages at a sitting without having any ground for them but her own memory or imagination.

But occasionally striking verifications of messages are sent in. There are persons who recognize as characteristic and true, messages of Jacob Jones, or of Priscilla Whitcomb, and who write to express their satisfaction. It would be a liberal admission to say that perhaps five per cent. of the messages have their genuineness corroborated in this way; and in granting this we are willing to rule out the hypothesis of imposture and tion of all.

What, then, shall we say of the remaining ninety-five messages, which have called forth no response? Simply that there is not a tittle of evidence that they are what they assume to be, "spirit messages." They possess not the slightest interest except for those over-credulous readers who take it for granted that the medium is neither self-deceived nor untruthful.

Now, that genuine messages from deceased human beings, spiritually alive, with their individuality unimpaired, have been communicated, medially or independently. we fully believe. The proofs of this, both phenomenal and subjective, have been allsufficient. But we have seen that the medium cannot always distinguish between a spirit impression and a fantasy sprung from her own thoughts; and so, when weary or unimpressible, she may snatch at the first thoughts that come, and give forth what is really her own fantastic, though unconscious, invention. We think that every student of large experience in Spiritualism will frankly admit this. How many vivid premonitions, manifesting clairvoyance, have been unheeded! And why? Merely because the subject did not distinguish them from common impressions got through the imagination. And so the reverse may be true. Fictions of the moment may be invested by the medium with a false value, and this with no deliberate intent to deceive.

That the "Message Department" may have been productive of some small amount of good, in awakening a curiosity in regard to spiritual matters among the indifferent or illiterate, is highly probable; but we believe the amount of mischief it has produced in disaffecting earnest thinkers, persons sincere and cultivated, morally strong, influential and clear-sighted, more than outweighs the somewhat questionable good. The obvious thought of a critical, truthseeking mind, in reading these messages, is "Am I expected to take all this stuff as from spirits, simply because a so-called medium, of whose character I know nothing, credits them to certain names, of which also I know nothing?"

The difficulty is not to be got rid of by mere affirmations as to the reliability of the medium, or the proved genuineness of some of the communications. The matter of the messages may be on a level with the ability of the supposed, but unknown, communicants; but nothing in the way of evidence is offered to the mind insearch of the demonstrably true. Only the credulous can accept them without question; and surely it should be our effort to restrain the overeredulous rather than the enter for their

Here we are mot with an outery, rather individual than multitudinous, of a some-

what paradoxical and poculiar character. Its niterance, translated into the vernacular, is, "Oh, you would make Spiritualism respectable, would you? You want to ciothe it in the decent garb of science, do you? You would not have it rough, heedless and democratic, caring not for all the done and professors, ewallowing what it pleases, not too nicely criticising what is offered. and indignantly scouting the idea of fraudproof conditions for phenomena!"

Such is the language with which our endeavors have been met, to present a class of phenomens of which it can be said, "These have been placed, by absolute demonstration, beyond dispute." The outery recommends the opposite policy of what, in slang phrase, is known as "going it blind." As if carelessness and indifference, rather than care and zeal, would conduct us more surely to the truth! Coupled, as this outcry is, with the postulate that there are no bad or frivolous spirits,-that in throwing off this corporeal husk we throw off all that could affect our characters injuriously,-it will hardly claim respect either for the morality or the policy of its advice. In all ages of the world wherever pneumatology has been intelligently studied, the fact that spirits, emancipated from this world, are of different grades of good and evil, has been recognized as proved in the actual phenomena.

The outcry stigmatizes as "pseudo-Spiritualists" those who would commend the phenomena to the attention of thoughtful, truth-seeking minds;—to the investigation of all liberals in science whose studies have been comprehensive enough to impress them with the truth of Arago's remark, that "the man who; outside of mathematics, pronounces the word impossible, lacks prudence." This disposition to win the support of earnest, competent witnesses is ridiculed as an attempt to make Spiritualism "respectable" with a view to sharing in the respectability. We cannot but regard this as very shallow talk. The best service we can render to truth, is to commend it to minds qualified to make the best use of it.

In spite of warnings from the most experienced students of Spiritualism, the tendency has been to accept with too ready a credulity the declarations of spirits or their medial representatives. One reason of this has been that the spiritual press has not been so bold and outspoken on the subject of questionable phenomena as it ought to have been. It has itself been too much under the control of some medial authority, professing to give mandates or advice direct from the Spirit-world. Had there been more of that "skeptical criticism," with which we have been charged. the outlook at this time might have been clearer and fairer to the rationalistic investigator. But perhaps the time for a new mode of dealing with the subject has been d by higher than mundane influen ces. Perhaps the uncorroborated messages have served their purpose and had their day; and a higher and purer and more comprehensive philosophy than has yet been dreamed of-at once physical and psychical, natural and spiritual, in its scope—is to be inaugurated. If to show that Spiritualism is true, is to show an anxiety to make it "respectable," then we are quite willing to rest under the imputation.

There is one way by which the reasonsble objections of critical minds to the promiscuous and unverified "spirit messages," to which we have referred, might be met,a way so obvious and simple that we wonder it was not long since adopted. Before publishing a message purporting to come from a deceased human being, let some one write to friends or towns-people of the selfstyled spirit, and ascertain if they recognize his communication as genuine. Generally some clew is given in the message by which this could be done. It would be an important step towards a satisfactory sifting of the false from the true. We submit the suggestion to our co-workers of the Banner as well worthy of their attention. Surely a spirit, sincerely desirous of making his existence known to his friends, could not object to so simple a method of showing his sincerity and good faith.

Our Neighbor in Low Comedy.

The attempts of the Alliance "to put an antic disposition on," are not happy. When it tries to be playful it is only clumsy and a trifle coarse. The following venture shows that low comedy is not in its line:

Hast low comedy is not in its line:

Respects for August tells a funny stery of an old lady out in Colorade where hed-bugs are prevalent, whose little grand-daughter was in the habit of reading the lible to her. "Why, grandmother," said the child, "here is a grammatical error in the lible!" "Kill it and go on," was the response.

The story is applicable to the Rantolo Philosophical error and a rather muddy expression in the Alliance, "Kill them and go on friend" they do not prove Spiritualism a religion nor do they show how psychography can be the unconscious action of the mind upon the muscles, in one case ded a spiritual manifestation in another;

Psychography as conversity understood.

Psychography, as generally understood. has nothing to do with mortal "muscles." The pleasantry which the Alliance indulges

in is based on a misapprehension. We have defined the word several times for its especial benefit, but it fails to attend. Perhaps the hot weather is in fault. Its show of a retort is pointless, since it turns upon an utter misconception of what is meant by psychography.

Mr. R. Palmer Thomas, of London, England is on a brief wish to America, and bears letters of introduction from our estimable American medians, Mrs. Hollis-Billing. He ment a solv selys in Chicago, and intends to devote mount his time in the investigation of American Spiritualization. We bespeak for our young friend the coursely of our readm wherever he may go.

The Credulity of Incredulity.

Nicolaus Wagner is Professor of Zoology, and an honorary member of the imperial university at St. Petersburg. The announcement, a few years since, that he had givenin his adhesion to Spiritualism, caused great excitement in the so-called scientific circles of Europe, and he was furiously denounced as an apostate from science. Recently he has contributed to Mr. Aksakof's excellent magazine, Psychische Studien, a very interesting account of spiritual phenomens, including materialization and the apport of flowers, occurring in the family of Mr. E. of St. Petersburg, a respectable chemist and engineer. Three ladies of high social character and strong religious convictions took part in the sittings: Sophia, the wife of Mr. E.; her sister, A. M.; and her friend, A. L. Of these the two first were gifted with medial aptitudes. A fourth lady, who was present, was Miss Catherine L., who, though an atheist, was one of the greatest friends of Sophia.

At the very first seance the following sentence was spelled out from the knocks: "I suffer because thou believest not." "To whom does that refer?" "To Catherine L." "Who then art thou?" "I am thy friend Olga N."

This dearly loved friend, also an atheist, had died about a year ago before. The information given and the reference to the particulars of an event known only to Catherine, satisfied the latter of the existence of her beloved friend as a spirit in a spiritual world. This faith soon became a firm conviction with all. Following this scance came physical manifestations of remarkable power, and strong in proof of the identity of the communicating spirits. A nosegay of white rose and myrtle, with a lock of Olga's hair, was mysteriously placed in Catherine's hand as she sat in church. The spirit of Olga, on one occasion, while the four friends were assembled, and the unprofessional medium was in sight of all, appeared in a materialized form, went to Catherine, embraced, and kissed her, touched her face with its hand, and rising in the air disappeared. At the next seance, which was in darkness, the phenomenon was repeated, and Catherine was covered with a veil, which was left behind upon her.

After this phenomenon the sittings of the circle almost ceased. The sitters thought it would be a sin to continue them after all the proofs they had got of another world and a higher power.

Wishing to get some proof personally of the objectivity of the phenomena, Professor Wagner had a sitting, when a hand came out from under the cloth of the table, remained visibly above it some minutes, and, gently moving, touched those who inclined themselves towards it. . .

Catherine died, and some of the experiments of Professor Zöllner were repeated in Wagner's presence. Imp got of Catherine's hand and foot on a locked slate. Copies of these impressions are published in Psychische Studien. We are indebted for the translation of Wagner's article, to the London Spiritualist. In introducing his narrative Professor Wagner remarks truly and aptly: "If blind faith is the motive power of religious fanaticism. so also is the direction of the contrary movement determined by a force quite as illogical—blind skepticism. In the one and the other the cause is the same—feeling, passionately excited, and resisting every cool, matter-of-fact, objective consideration. There is no better proof of this than the attacks of the savans upon those of their colleagues who had the inexcusable temerity to satisfy themselves of the reality of mediumistic phenomena, and to publish their experiences to the world. Until their fall into Spiritualism the work and opinions of these men were recognized as entirely logical, accurate, and satisfying the conditions of scientific inquiry. But scarcely have these same scientists carried their researches into the region of mediumistic phenomena than they are forthwith encountered by the feeling of antipathy; and that even before the phenomena have been adjudicated upon by sound reason."

In the conduct of these savans towards Zöllner, Butlerof, and Crookes, we have the most complete evidence of the justice of the above observations. Satisfied through the force and reality of facts of the entire gennine objectivity of the mediumistic phenomena. Zöllner manfully published an account of his investigations. But, as in other cases, the facts were forthwith subjected to suspicion, and set down to clever conjuring; and "the name of the cautious and accurate investigator went to swell the sad list of scientists who had been deceived by so-called "charlatans!"

Spiritualism moves notwithstanding, and there is a future of triumph in store for it.

The Results of a Lady's Prayer.

A dispatch from Manchester, Ohio, to the Cincinnati Enquirer, sets forth the following, from which each one can draw his own.

We have one of the most extraordinary cases here. Whether it be a miracle or not, we will have it for the reader to decide. The person is Mrs. Clay Cooley, a most estimable and devoted wife and Christian woman. She has been afflicted with spinal, disease for ten years, mable to turn herself in her bed, and could not stand slone without her braces. On the night of the lith she prayed all night, and next morning has said to her husband: 'I am cared! I amound 'I am so hangry.' Mr. Cooley said: "I will get up and 'I am so hangry." Mr. Cooley said: "I will get up and get breakfast; you have not rested any; lay down and I will heis; your breakfast." After the meal was ready, he came in and amounced it. Her she said: "I will get up med go to it." Her husband get her hences for her, but she said: "I don't want them, I can walk, "and at once rose up, when she turned deathly sisk. His hid back and offered up a fervent purper that she might get up and walk. After the purper she raised up, get opt of but and drawed her, she taking them the could now wilk at well as large. After breakfasts she said, "I state he will as large. After breakfasts she said, "I state he my neighbour she ready as the property and out she want walked and heavy. After breakfasts she said, "I state he my neighbour she can be seen and walk at the property and out she want walked and housing into their houses. She is still walking the still, and to all stopped she she as well as suppose. conclusions:-

Questionable Reports from the Spirit-World.

We find the following passage in Dr. J. R. Buchanan's "Divine Love as the Law of Life,"—A discourse delivered June 22nd, 1879, at Republican Hall, New York:

"We learn from the Spirit-world that Dr. Webster and Dr. Parkman whom he murdered, were speedily reconciled—that Abraham Lincoln and Wilkes Booth are to-day no longer in discord, but that the Insane murderer is reclaimed, and looks with veneration to the good President whom he robbed of life."

Recently at one of Mrs. Boothby's seances in Boston, a spirit claiming to be Dr. Webster, and using the independent voice, came and very emphatically pronounced Dr. Parkman a "d-d scoundrel." How are we to reconcile this with the counter-information given us by Dr. Buchanan? When will those who would be teachers of Spiritualism learn that the assumption of the veracity of such reports from the Spirit-world, is simply the adoption of what, if by some remote possibility it may be a truth, may more probably be a lie? Critical minds that want the truth, pure and unadulterated, are naturally disaffected and repelled by such credulities; and before they have had time and opportunity to look into the subject of Spiritualism for themselves, they set it down as a vulgar fanaticism because of the confident way in which such wholly unverifiable assertions are put. We have no sufficient proof that any one of the deceased persons named by Dr. Buchanan, has ever demonstrated his identity to any responsible witness. It is highly probable that the murderer and the murdered are often reconciled, as they advance in moral and mental culture, in an ampler life; but in order to accept this as a fact, the world must have evidence such as we do not yet possess.

Dr. Buchanan tells us he is "interested in diffusing and enforcing the ethical principles which science presents." Surely this is a most laudable purpose; and it is one in which he will always find us a zealous coworker. But he must not expect us to accept as science what has no claim whatever to the name of science, even though it come from some dogmatic spirit. We shall not hesitate to "give out the command of Canute to the waves," whenever the Doctor transcends science so far as to present the questionable babble of some unauthenticated spirit as solid ground for a lesson or illustration in religion.

We offer phenomena worthy the instant and profound attention of the leading physicists of the age. Let us not give to these men that excuse for inattention and antagonism which they find in such utterances as those we have quoted from Dr. Buchanan's religious addresses. Let us confine ourseives to phenomena, mental and physical, and to the reasonable and legitimate inferences therefrom, carefully distinguishing the purely speculative from those that experience has fairly confirmed. This is the only way in which we can reach earnest sincere, and really scientific minds whose good fortune has not yet introduced them independently to our facts. In these facts there is so much that is marvelous, so much that seems to contravene material laws. that we have in them an immeasurable field for exploration and study without taking in the ambiguous and obscure as a part of the conquered realm.

A Remarkable Case.

Dow Clute, a farmer residing at Mauston, Wis., relates a most remarkable incident, illustrating the power of spirits to return and communicate with their friends on earth. It appears that Charles Snell, an intimate acquaintance of his, had enlisted in the 10th Wisconsin Regiment, and was killed in a battle at Vickaburg, by the bursting of a shell. The very day he passed to spirit life, he visited his brother, who was not a Spiritualist, (a near neighbor to Mr. Clute), and told him that his material body had been destroyed at Vicksburg, by the bursting of a shell, his lower jaw being horribly mutilated, and that he had come to him to convince him of the immortality of the soul, and that the confirmation of his death as given by him, would be published In a Milwaukee paper within three days and that he would in a short time receive a letter giving further particulars. He then disappeared. The surviving brother at once called upon Mr. Clute and told him of the remarkable interview he had, saying, "If the statements prove true, you will be a witness of what I claim to have seen." Future events confirmed, in every particular, the statements of the spirit of the deceased brother, furnishing one of the best authenticated cases on record, that the spirit does survive the body.

Spiritist and Spiritualist.

It was to distinguish his own school from the French philosophical school, which had long borne the name of Spiritualist, that Allan Karded coined and introduced the name Spiritist for himself and his followers in France. Some of our antagonists, especially among the Swedenborgians, seem to think that by calling us Spiritiets they are giving us a name of disparagement. Dr. Beard calls us Spiritists: and so does the New Jerusalem Messenger. If it comforts you, gentlemen, it does not harm us. If we are Spiritists that is, believers in spirits.-we are also Spiritualists, that is, believers in a philosophy and morality based on the great facts of immortality and a divine law, operating throughout the uniyears. As we can now count those of our faith by millions, we have no fear that you can fix upon us a name which we may not shooms to adopt.

"Nothing In It."

We not unfrequently hear of men of culture and philosophical training, like our brother of the Alliance, who, being questioned on the subject of Spiritualism, will reply,-"O, yes, we have examined it thoroughly-know all that there is to be known about it—and can assert very confidently. There is nothing in it?"

We have heard that Mr. Harris, the much esteemed St. Louis philosopher, is one of these sagacious investigators, who have, to their own satisfaction, exhausted all there is in Spiritualism and found it sterile or delusive, so that when inconvenient questions are put to them, they can reply: "We have gone through it thoroughly; there is nothing in it."

If you ask them to explain a phenomenon like independent writing, the only way in which they can evade the point is by replying,--"O, well, there are many things in nature quite as queer and inexplicable."

This reply can hardly be accepted by a truly earnest and philosophical mind as satisfactory. The queer and inexplicable things in nature are regarded as worthy the closest study of our physicists. They do not look upon it as time mis-spent to devote years to the study of the habits of a single insect. But here is a phenomenon contradicting, as it would seem, the laws which the physicist has regarded as invariable—introducing an unknown order of causes or forces-and a leading philosopher tells us, There is nothing in it.

There may be nothing in it that he can explain; but would it not be more modest and candid to put his reply in this form rather than to give out the impression that there is nothing in it that he cannot explain? One simple, well-known, daily manifested phenomenon contradicts point blank his presumptuous assertion. He cannot explain how intelligent writing can be produced without visible manual or artificial means. He cannot explain how blank paper lying in a locked drawer can be written on without human agency.

The pretensions of those philosophers who affect to dismiss our phenomena as unimportant, are therefore the offspring either of gross ignorance or unprincipled charlatanry. Either they do not know that the phenomenon of pneumatography is now an established and common fact, or, knowing it, they would divest it of its obviously wonderful, significant, and transcendent character; and this they can do only by imposing on the minds of those who ignorantly accept their assurances. In either case they are sham philosophers; and we leave them to choose which horn of the dilemma they please.

Recorder Finney of Kansas City, Mo., Decides that a Test Medium is not a Fortune Teller.

It appears from the Kansas City Times, that Mrs. Jamison, a test medium of Kansas City, had been arrested, under the charge of carrying on the business of a fortune teller, without having paid a license as the city demanded. Col. J. W. Wofford defended her at the trial, and showed to the satisfaction of the Court that his client was a "test-medium," and that such differed from fortune-telling in as much as it constituted her religion, she being a Spiritualist. The Colonel read from different authorities in regard to religious persecution in past ages, and brought various sciences to bear in behalf of his client. Several witnesses were examined on both sides, and the Judge, after three days deliberation, decided as

follows: In regard to the case of the city against Mrs. Jamison, I find, after careful deliberation, that the defendant is not guilty as charged in the indictment, as I have failed to see wherein a test-medium is a fortune-teller, mediumship being a part of her religion. I am not disposed to interfere with any person's religion. I therefore find for defendant.

The verdict was a just one, and will be regarded by Spiritualists as the harbinger of a brighter day for mediums throughout the country.

"The Wish is Father to the Thought."

One of the materializations very popular in some circles, is the statement that "the circulation of the JOURNAL is largely falling off." We have no doubt these "harmonious" people long to have their story true. but alss for their hopes! we are again obliged to expose an untruthful materialization. The circulation of this paper is fully as large as when the present editor took charge of its columns, and the list is far more valuable now, in that it has been relieved of a large number of poor-paying and non-paying names, which have been replaced by good prepaying subscribers. We are publishing five hundred more papers this month than last. No spiritual paper ever exerted the influence among intelligent, thinking Spiritualists and the better class of investigators, that the Journal now does. It has the esteem and respect of a large number who are yet in the evangelical fold, as well as of the higher grades of Materialists and Liberalists; in fact, just such people as will prove desirable accessions to the ranks of Spiritualism, are lookto the JOURNAL with interest and hope. If those of our old subscribers who are yet receiving the paper on credit, will pay up promptly and renew under our new rates. we shall be glad.

We want to be able to say at an early date that there is not a delinquent subscriber on our list. Friends, you whom we have long and patiently supplied with the paper, trusting to your honesty, now is your time to show that such confidence was not mis.

placed.

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To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give TWELVE DOLLAR'S worth, and to the sender of the third largest number, FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our club rates. Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

Post-office Address.—No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located.

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

E. V. Wilson is well established at Lake Pleasant, and report says is giving good tests in his peculiar and laconic style.

Dr. C. P. Sanford has been lecturing at Milan, Missouri. His wife, a good test medium, accompanies him in his travels.

Mrs. Simpson, who has been sojourning in Minnesota for the past few weeks, will return to Chicago this week.

Giles B. Stebbins will be at Sunapee Lake, (N. H.) Camp Meeting, Aug. 23rd to 26th; at Nashville, Mich., Aug. 29th to 31st. Rev. Bressee, of Clarinda, Iowa, having

attacked Spiritualism, Mr. John A. Snodgrass proposes to secure an able lecturer to meet him in debate.

Mrs. F.O. Hyzer, of Baltimore, spoke at Everett Hall. Brooklyn on Sunday the 10th. to good houses, and was warmly welcomed by her old friends to whom she has ministered so acceptably in times past.,

A. J. Davis is visiting friends in Boston and vicinity. He will open the course before the Free Lecture Association in New Haven, Conn., on the first Sunday in September, afternoon and evening.

Mrs. J. W. Stansbury, of New York City, is at Lake Pleasant Camp Meeting, Montague, Mass., where she may be addressed until Sept. 1st. All correspondence will receive due attention.

THE LAWS OF THE STATE OF ILLINOIS. enacted by the Thirty-First General Assembly, have just reached the Journal office through the courtesy of the Hon. Geo. H. Harlow, Secretary of State.

Mr. and Mrs. John R. Robinson have returned from their New England trip. Mrs. Robinson has recuperated her strength and medial power which had become depleted by a year of arduous labor, and is now prepared to receive her friends and patients at her residence, No. 1030 Wabash Avenue.

M. C. Vandercook will attend the Michigan State Meeting at Nashville, and sing his songs. Mr. V. wishes it understood that he will attend no meetings when a definite engagement is not made. When an engagement is made, he will not fail in filling it.

The San Francisco Chronicle gives a flattering account of the mediumship of Mrs. E. W. Lembett, who resides in that city. Her phase of mediumship is independent slate writing. She is also clairvoyant and clairaudient. By placing her hand on a music box, she can cause it to stop playing.

Dr. E. W. Stevens passed through our city on Friday last, on his way to Watseka, 11i. He has appointments to speak at Rolling Prairie, August 28d and 24th; at Beividere, the 29th, 80th and 81st; Detroit, Mich., September 2nd. He will be at Ypnianti, Mich., from the 3rd to the 18th of September. He then goes to Kansas. Parties desiring his services at intermediate points on his line of travel between here and Kaness, should address him at once at Janesville, Wis.

Descon Cole, of Brooklyn, at the request of some Spiritualist friends, sends us a copy of his letter of withdrawal from the Baptist church, which we shall publish soon.

Frank Ripley is now ready to make Fall and Winter engagements to lecture and give tests. He says that his tests are all given in the light, under strict test conditions. Address him at Jefferson, Ohio, Box 194.

Photographs.—Among the responses to our request for photographs of mediums and speakers, we have received fine cabinet size pictures of our esteemed correspondents, Lyman C. Howe and H. L. Eads, also, of Mr. Howe's amiable wife. Several have been sent without a clue to who they repre-

BELVIDERE SEMINARY.—The readers of the Journal will please bear in mind that this institution is strictly unsectarian, and is open to healthy, orderly youths of both sexes. Its terms for board and tuition have been reduced one-half since the hard times began, and are now so low as to be within the means of almost every one. Its next term begins September 15th. For circulars, address Belle Bush, Belvidere, N. J.

Maj. Young, of Marion, Iowa, was in town last week, and reports that he finds increasing interest in Spiritualism wherever he goes. Bro. Young grows enthusiastic over the JOURNAL, and says he could easily get three thousand subscribers in Iowa, this winter, if he could leave his business and devote his time to it. He has our thanks for a good list of new yearly subscribers. A few hundred such active workers, would soon give us the largest list of any paper in the country.

The Breathing Organs.

Just published, a new treatise on Catarrhal, Bronchial, and Tuberculous Affections of the Air Passage and Lungs." "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," &c., &c., by Robert Hunter, M. D.

This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthms, and consumption. It shows by indisputable facts:

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the affected parts by inhalation.

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Ausiness Actices.

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Notice is hereby given to those wishing to avail themselves of the privileges extended under the Mediums Medical Association, established under the Act entitled, "An Act to Authorize the Formstion of Associations for Intellectual, Scientific, Esthetic, Spiritual, Religious or Liberal, Cuiture or Inquiry, at Lansing, Mich. Approved May 20, 1879." The Committee of Sensors elected and qualified according to said law, will hold their first Annual Session at Lansing, Mich., commencing Nov. 3rd, 1879, for the purpose of examining applicants for certificates to practice within the State of Michigan. Those wishing certificates from the Board had best be on hand at the commencement of the Session, as a thorough system mencement of the Session, as a thorough system of instruction will be carried out prior to issuing certificates: Assessment for instruction, examina-tion and certificate, \$5.00, \$10.00 and \$15.00, owing-to grade. S. A. Thomas, M. D., President; Mrs. L. E. Bailey, Secretary.

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Russed to Spirit-Life.

Passed to spirit-life at Wonewoo, Wis., July 18th, 1879, Elvira L., wife of William Lemon, aged 57 years, \$ mos.

and 10 days. The deceased was sick but a few hours. She called upon the Doctor for medicine, who gave her a dose to take in his house, and some to take home. Arriving home she took another dose, and was suddenly made speechless, passing over to angel-life inside of twenty hours from the time size called upon the Doctor. She was a firm believer in Spiritualism. The husband and three children left bekind, do not mourn as those without home.

out lone.

The funeral was largely attended at the Spiritual Hall, where the writer, trader control, explained the philosophy of life and death, to the sympathizing friends.

J. L. Pozzar.

Wonswoo, Wit., Aug. 13, 78.

Passed to spirit-life, July 28th, at 7:30 P. M., Mrs. Wm. Martin, of Birmingham, Oak Co, Mich., in her 73rd year, after an illness of nearly four years.

She was a long and patient sufferer. Her greatest anniety during those years of suffering, was to join her host of friends on the other shore, whom she had perfect confidence were waiting and watching her advent. She being one of the first injection is in Michigan, widely known and universally loved. She leaves a husband and family of seven children, to mourn the loss of her counsel, advice and social intercourse, but they feel that their loss is her gain and that it is "well with mother" now.

now.

The funeral services were conducted by Mrs. Pearsall of Disco, Mich. E. B. MARTIN.

Freetbinkers National Convention. The U. S. State Freethinkers Association hold their Third Annual Convention at Chatanqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as here-tofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are aiready perfected for about haif E. R. fare from nearly every city in the United States. A tent that will scat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance.

H. L. Garra. See'y.

Euclid Annual Grove Meeting.

On Sunday, Aug. 24th, the Spiritualists of Euclid and vicinity, will hold their regular Annual Meeting in Forter's Grove, at which the Rev. Sam'l Watson, of Memphis, Tenn., and Parker Pillsbury, the Veteran Reformer, will address the friends on the issue of the day. The Childrens Lyceum of Cleveland, will also participate in the Exercises, and hold a regular Lyceum Session. Good speaking, good music, and a good time-generally. Bring your baskets well filled.

Committee. Gro. F. LEWIS, DEACON PORTER.

Notice.

The Spiritualists of Soloman Valley will hold a seven days' Camp Meeting at Pleasant Valley, eight miles northoast of Minneapolis, and fourteen miles, southeast of Delphos, Ottowa County, Kansas, commencing Ang 23, 1879. Good speakers are expected.

Any Liberal person wishing to see the most desirable place for a location, will do well to visit our county at this time.

J. N. Blanchard, Delphos, July 31.

The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberals and Spiritualists will take place August 28, 29, 30 and 31, at Alliance, Ohio The Convention will be held in College Chapel and large College Hall.

The following speakers are expected to be present and take an active part in the meeting: Hudson Tuttle, Mrs. Emma Tuttle, Dr. J. M. Peebles, Dr. Samuel Watson, Prof. J. R. Buchanan, Mrs. Cora L. V. Richmond, O. P. Kellogg, A. J. Fishback, A. B. Brafford, A. B. French and others. The Independent Christian Church, the largest Liberal and Spiritualist Society in the State, extende a hearty welcome to all friends of the cause. Every possible arrangement will be made to make comfortable all delegates, and visitors to the Convention. As many visitors as possible will be accommodations can be had, by early applying at the Spiritual Healing Institute, for one dollar per day. The Institutel adjoins the College grounds, where the Convention will be held. Still cheaper arrangements can be made for hoard and lodging by addressing the Chairman of the Committee of Arrangements, S. Bigelow All the mediums in the State are specially invited to attend. We are already able to announce that many of the finest test mediume in the country will be present. The singing will be conducted by the Independent Church choir, one of the finest choirs in Eastern Ohio. Those who wish entertainment in the Institute should address, at once, R. C. Flower. Those wishing other arrangements should address, S. Bigelow, Chairman of Committee on Arrangements. Arrangements.

R. C. FLOWERS, ENOS HILLIS, A. W. COATES, W. S. PETTIT, ENOS HILLIS. Committee.

Basket Meeting of Spiritualists.

There will be a Basket Meeting at Rasmville, Monroe Co., Michigan, Aug. 24, at the residence of John Nagge. A general invitation is extended Liberalist and Spirit-

Union Reform Convention.

A Union Reform Convention will be held at Prince-ton Centre, Mass., August 29, 30 and 31. Many of the heat speakers in all of the reforms will be present. Princeton is one of the liveliest reforts in New Rugland and the best of accommodations can be had at hotels, beafding houses and farm houses in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The canse is yours and needs your earnest co-operation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address, Convention, Princeton, Mass.

Semi-Annual Meeting of Liberalists and Spiritualsts of Michigan.

and Spiritualsts of Michigan State Association of Spiritualists and Liberalists will take place Angust 28th, 29th, 29th and State, at Nashville, Barry county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemnel Smith's beautiful grove, one-half mile from the depot, which will be arranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H Burnham, Esginaw City, Mich.; T. H. Stewart, Kendaliville, Ind; Giles B. Stebbins, Detroit, Mich.; S B McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs. M. R. French, Greenville, Mich.; J. P Whiting, Milford, Mich.; Charles A. Andrus Flushing, Mich.; Mrs. Mary-C. Gale, Byron. Mich.; Mrs. Sarah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. R. Garter, Philadelphia, Pa.; J. H. Harter, Auburn, N. Y; M. Babcock, St. Johns, Mich. Fine music will enliven the occasion by Mrs. Olie Child, Greenville, Mich.; Prof. P. O. Hudson, Detroit, Mich.; M. C. Vandercook, Allegan, Mich.

Allegan, Mich.

In addition to the above named markers all the mediums in the State are invited to appresent, as a free tent will be provided, and during fitermissions from speaking and business, scances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott Market and Allegan and State of the first class hotel accommodations at Wolcott Market and Allegan and State of the first class hotel accommodations at Wolcott Market and Allegan and State of the first class hotel accommodations at Wolcott Market and Allegan and State of the first class hotel accommodation and the first class had the first class had Innee one dollar per day. At Union Hotel at a rate of

\$6.00 per week.

COMMITTED OF ARHANGEMENTS.—Mr. Lemuel Smith Nashville; Mrs. C. W. Fatnam, Nashville; Mr. and Mrs. Vm. Teighnet, Nashville; Mr. and Mrs. Joseph Saulabury, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. Ware, Nashville; Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Blade, the world-renowned medium, will be secured it possible. **\$6**.00 per week.

secured if possible. A. B. SPINNEY, President. Miss J. R. Land, Secretary.

Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatauqua Co., N. Y., communes Aug. 14. ending 31, 1879. This charming resort is situated on the Dunkirk & Alleghany Valley R. R. ten miles south from Dunkirk, N. Y., and eighty miles north from Titusville, Pa. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot.

Reduced rates are provided on the D. & A. V. R. R. by getting return tickets Lilly Dale is on an island in Cassadaga Lake, ose mile north from Cassadaga Station. Boats are constantly on the Lake, furnishing opportunity for cheap and delightful recreation. Markham's quadrille band is engaged for Saturdays and Sundays. Reliable test mediums and others, are expected for investigation and shenomens.

Passenvers on the Philadelphia & Eric R. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. E. L. Watson, Titusville, Pa.; Judge McCormic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville Tythems, Horsellsville, N. Y.; Miss. Amelia Colby, St. Louis, Mo.; Hon. O. H. P., Kinney, editor Waverly Advents, Waverly, N. Y.; Miss. Jenny Rhinds, of Mich., symbolic reader; and Lyman C. Howe, Fredonis, N. Y. Here is an array of tatent that promises diversity enough to meet every class and all demands.

The managers are especially fortunate in securing the services of Geo. W. Taylor to act, as preciding officer. His name is a guaranty of peace, order, harmony and success.

Grove Meeting.

There will be a Grove Meeting and Basket Picnic, at Porter's Grove, head of Geneva Lake, Bunday, August 20th. Dr. D. P. Kayner will discourse to the friends after the arrival of the Steamer Newberry from Geneva Lake. Let all who can, come and bring their friends and baskets with them.

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismarck Grove in this place, to begin September 5th and last one week It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kanass hold their State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Eupreme Court and five leading editors besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already scenred several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

Lawrence, Kansas, July 2d, 1879.

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Communications to be addressed to the Manager, Mr. Thomas Biyton, care of the Publisher, E, W. Allen, 13, Ave Maria Lane, London, E. C. England,

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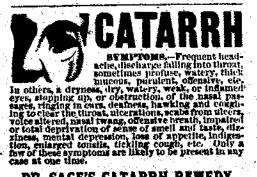
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Extracts from the Dhammapada, or Path of Virtue, By Buddha.

TERRITIED BY JAKES KINNERSLEY LEWIS, OF LOX-DON, BUGLAND.

THEPREAMCH.

Who to intexicating drink realgns. (In soul is shaken as by angry winds)
In this world even diggeth up his root,
(And like the withered tree, he lacketh fruit.)

There is no fire that burns like passion's fisme No shark like hatred, which the soul doth maim, No enare like folly, progress doth impede, No torrent rolls so derce as that of greed!

Who through another's pain his pleasure seeks, (Upon himself a direful vengeance wreaks); In hatred's labyrinth he will be bound, Without an extricating path around!

The sage who injures not another soul, And of his body ever keeps control, To the unchangeable abode will go, Which never echoes to the voice of woe!

THE AWAKEMED. Good works to follow and all slu to shun, The teaching is of the awakened one! To purify the mind, and not to blame, Be subject to the law, and not to main,-

To eat in moderation, and alone, In eleap seclusion's benefits to own, To reach the highest thoughts beneath the sun, The teaching is of the awakened one!

Lust is not satisfied when uncontrolled,--Not even by a coplous shower of gold!

He who mid worldly strife a refuge seeks, Should join the church, and list as Buddha speaks. He who perceives with understanding clear Four fundamental truths, and those revere;— That human life is off assalled by pain, That to the wise its origin is plain,

That its desiruction is by searching found— The eight-fold holy way by which it is bound; If the initiated then he heed, He finds the refuge, and from pain is freed!

The greatest of all earthly gifts is health; Contentedness the highest earthly wealth; The most congenial relative is trust, The highest bliss Nirvana of the just!

A Californian's Opinion of Peck.

· In the last number of the Jouanal, Mr. Skinner speaks of the mediumship of one W. F. Peck, "entertaining" the citizens of Clinton, Iowa. That fellow was at one time a resident of the city of Oakland, Cal., and was believed by be a meritorious medium; but when Baldwin, the mountebank, was in San Francisco, some three years since, this man Peck threw off the cloak of hypocrisy and publicly denounced Spiritualism, not only in the rostrum, but in a scurrilous circular, in which he vehemently denied his mediumship, and proclaimed his own dishonor by saying that he had been deceiving the people for some years, practicing deception for the purpose of becoming an "expert exposer;" that Spiritualism was a humbug, and that all mediums were frauds, etc. He then started out as an "exposer," but did not succeed in obtaining an audience, and in less than a month he starved out and came back to Oakland, and swallowed his lies, and was destrous of being taken into the fold again. When he left on his "exposing" raid he took with him his affinity, and left his family (wife and two or three children) perfectly destiupon such fellows! Such impostors, liars and wreckers of our holy cause, should be compelled to hunt their bread by the severest daily labor with their hands. Our cause needs winnowing from all such chaff, and I heartly commend the Journal for its manly efforts to relieve the cause of such dead weights. Pass him round. H. B. HALL.

A Halo of Light Around a Dying Man's Head.

San Francisco, Cal., Aug. 1st, 1879.

A citizen of Rockford, Ill., with his family, stopped with his father in law, in my immediate vicinity, to rest and recruit his declining health; but circumstances conspired to cause a dissolu-tion of soul and body on the first instant. The noble wife, who for months had been his faithful watcher, instead of awooning or making violent demonstrations of grief as the vital apark fied, burst forth in ecstatic laughter, calling upon her mother to behold the beautiful bright light encircling his head, and which shed upon her a bap-tism of joy inexpressible. Her description of it was that of a brilliant circle emanating, apparently, from his head, which ascended a short distance above him, and culminated in sparks or "stars," to use her own expression. Her mother also had s partial view of the same, but not so clear as the daughter had.

Now the query arises, did that woman behold. with the clairvoyant eye, the outlines of her hus-band's according spirit, or was it a rich halo of light manufactured by the power of attending spirits, to cheer her up in that most trying mo-ment? M.J. Bues.

A Curious Incident.

A lady in Tennesce retired for the night, but could not sleep much. She expected her husband, who was a German composer, to come up the river that night. Suddenly, in the dark space, she saw a wonderfully bright light—so bright as to almost dezele her. Instantly it seemed to assume something like a body below the light. This was a sort of vapor, with all the colors of the rainbow, and waving like a shadow in a river. It came toward her till it shone right into her face. As it approached, she kept saying to herself, "It is an angel; surely it is an angel." Then she saw it move, but it seemed to be alone no longer. Something kept saying, "Put out your hand and you will touch me;" but she was so overcome that she could not, or did not, do it. The next morning she learned that very hour her beloved husband was drowned. The steamer on which he had taken passage was burned. All these years she says that she has chorished the sweet thought that he came to her once; she has al ways regretted that she did not put out her hand

Letter From Germany.

To the Editor of the Religio-Philosophical Journal: Many thanks for the promptness in sending me sample copies of the Journal. I have distributed them among my friends, who seemed very much pleased with them. I would, with pleasure, send you reports of the doings and progress of Spiritu-alism in our country, if you would deem them

worthy of translation. Student Looser delivered a lecture on the subject of "Animal Magnetism," before the Academic Philosophical Society, July 1st and 8th. Both were largely attended. In the fall number of the News Blatt will ap-

pear a carefully written article on the subject of "True Spiritualism," with a portrait of A. J. Davie, the seer. The Nesses Blatt is published at Leipzig, and is said to have a circulation of about ninety-eight thousand. It might be of interest to note that I have had seventy-five thousand cir-culars printed, of which sixty thousand were wanted by the mewadealers.

The Germon proce, at present is at a stand-point in regard to Spirithalism, but it is hoped that it will throw light upon the subject in the near future. WILHRLM SHORKS, Leipzig, Germany.

Lake Pleasant Camp-Meeting,

[From our own correspondent]. A bright cool, beautiful Sunday; three thousand people in attendance! The Fitchburg band open the morning services with a sacred concert that was superb. Mr. W. J. Colville, of Boston, discussed the question, whether "Spiritualism is destined to become the universal religion of the terms." We in howith looking warms are not

designed. It becomes the universal religion of the future." He is a boyiek looking young man of about twenty years of age, blue eyes, a sweet and genial countenance; the expression of spirituality upon his face, is very marked; as pure and high-minded a young man as we have seen for a long time. He is very fluent in language, and makes his sentences bright with frequent mictures from his fertile fancy. pictures from his fertile fancy. His discourse ran along the line of the spiritual needs of the world, and how the new faith was to meet them "There was that within every man's

spirit which can never be voiced by himself. Spiritualism comes to the soul and satisfies its needs. If there had been no other life man would never have dreamed of it; all religious are but the cryatallizations of the best thoughts of the world upon that other life. Out of Judalam and Christianity will come the fair temple, where no creed but a good life will be the entrance key. All past thought on religion, however complete, is not sufficient for the present. We need new truth; mere intellectual assent will not reform mation. We need to realise the individual presence of those gone before. The great truths from the spirit spheres come down, filtered through minds prepared for their reception here, and a new Christ is born in every soul when a new truth is planted there. We must always be fed by the breath of life, which is love. Science and religion are distinct parts of one whole. Science is the external form, and religion the soul of things. Spiritualism reveals the inner portion, which bears the same relation to the conscience that science does to reason. You will be an angel when the selfishness is rooted out, and then you

will be happlest doing good to others."

These are a few of the beautiful thoughts that dropped from his eloquent lips. The discourse was listened to with much interest, as well as the improvination which followed. Mr. Colville's voice was clear and distinct, and heard by nearly all of the large audience. He intends to remain in America, and has located at No. 8 Davis street. His Sundays are fully engaged for a year to come, but he can lecture during week days when desired anywhere within three hundred miles of

In the afternoon Mrs Richmond, of Chicago, gave the address, she taking the place of Miss Lizzie Doten, who was unable to come. Mrs. Richmond's lecture was a marvelous display of chaste eloquence, broad and lofty range of spiritual thought. A few points in her discourse are given below:

"To your tents, oh. Israel; not vanquished by a deadly fee, but bearing the first refined fruit of the kingdom of the spirit. You are one with nature here; one with the spirit of nature. You are to consider on this beautiful day what spiritual truth shall do for you. Thirty years ago these hillsides would not have been dotted by the multitudes, from white tents and pavilions. Spiritu-alism came like an angel in the night, struggling to lighten the abodes of men, and was driven out She went from land to land, waited and begged for admittance; waited outside the citadel of learning; but science said, 'It is impossible,' and would not let her enter; walted at the temple of God, but the priests forbade; waited outside your dwellings, and you feared her, and called her ghostly; waited outside your hearts, and you could not open them. Now knowledge has taken the keys and opened the treasures of life through angelic ministrations. Greater than an army of many banners are the tents of peace; greater than the roar of artillery is the silent voice of your presence here. Death is swallowed up in victory. This is the tent of knowledge, and here is the pavilion of God.

"In thirty years has come a system of ethics which unites the metaphysician and the philan-thropist, linking together Plato and Aristotle with the German actools of thought, uniting all in a system of ethics which is the spirit of nature, removing Deity from the hands of the priest and of the living God. Not Jehovah, not Osirls, not the ancient of days, but the living God to-day is in the shrine of every human heart. Spiritualism had to be iconoclastic; it must tear down and break up the soil. A creative power does not slay alone. Spiritualism has sprung up within the fallen forms of creeds; the clothing of the child is too small for the man, and hence new garments must be made. Materialism is no barrier to real spiritual growth. There can be no humanity where there is not spirit. Materialists fight a phantom. The time was when men-mis-took persons for principles. Every God was in the human form. This was in the infancy of the race. Now a larger growth makes men under-stand principles. Men often think they are stillfighting error when they are fighting themselves. Truth is not harbored in any breast alone. All own a little. The whole truth is infinite. Men own s little. The whole truth is tunning. Men never create principles. If they discover them, so much the better. Truth waits for you to come to her. She is the majesty, the law, the supreme, the power of the universe. If you are lowly, she will come over to aid you, but her fortresses are on the glorious heights. Take the Truth down to

you, but do not say you possess her utterly. She shines upon all according to their needs. "Spiritualism is inclusive; receives all; unites the Catholic and Protestant religious; it includes every human heart and life. It has a message for all. When death comes the spirits say they are not dead. There is strength, courage and life, When science declares spirit has no existence, this inward voice, this peopled space, says there is life and immortality, and out of the seeming void voices appear giving evidence of future ex-istence. When nature was deaf and God afar off istence. When nature was deaf and God afar off, there came through the spaces a voice that said, "We are the messengers of spirit life; we do not live in eternal misery." Though the gold of this world you do not possess, you have faith, hope and knowledge. These are greater than riches. How dear this testimony. I once feared the darksome valley, but now it is a pathway of light. Now I see the kingdom of light is near. To those who complain, who are despairing, I say there is alight for all. For every spirit there is a growth to something higher. Poets, philosophers and seers light for all. For every spirit there is a growth to something higher. Poets, philosophers and seers are great because they are self-forgetful. How grand the mission when, forgetting his own personal aims, he sours into the realm of harmony. Poets fill the world with the majesty of song. The truth makes the lowest spirit feel, "I shall one day become as great as the highest." Sublime are those who fulfil every duty, remembering life all the while. We should overcome everything inharmonious within and without. There are an the water. We should overcome everything inharmonious within and without. There are more Bibles than one. The leaves, the trees, the song of birds, the voices of children, the gathering of this multitude, these are the voices of God. Interpret them right, and you receive the truth. There is no scaled book except those scaled by ignorance. Little children are the saving angels of mercy to many hearts. Many a woman in her loneliness and lonely cares has the comfort of

spirite. "There is no hidden mysteries, all can have the knowledge and grow into the sunlight. I am glad that you have no church, no creed, no shrine. You might crystallize. All temples are yours. You can continue your march up the mountain heights to hear the voice of God calling you to the harvest. The higher message that now comes to us is the nature of spiritual life. We are here living in a primary school. We shall have an eternity in which to express ourselves. There is no desire of the spirit that you will find frustrated, if it be a spiritual desire. There are sugels in the human epinions desire. There are sugges in the numer form here, who are clothed with light, and will lead you upward. There is no archangel but what one day your souls shall equal. There is no God dreamed of by man whose perfections are not mir-rored in your souls and yet to be realized by you."

The evening was enjoyed by the campers in listening to a secred concert by the band, and a Conference Meeting conducted by Giles S. Stebbens of Detroit. There are now about 300 tents and estingue, and the meeting is still growing.

Montague, Mass., Aug. 10th, 1879.

Prombition Gentlith writes: I heartily endorse the nurses put here taken in editing the Journals. Year little here, with heater Pickbought heater, I think the best of all. Pure and underlied, Spiritualism without any animalism—that is what we need.

Nochaminy Camp Meeting.

To the Editor of the Mulium-Pullosopulgal Jounual: Notwithstanding the incressent heat that is now upon us, the excitement at Neshaminy Grove Camp Meeting is unabated. Sunday, Aug. Sed, thermometer was up to "96," yet thousands were on the ground eager to listen to the lecturers of the day. It is true that this great heat preying upon the people's strength, made them move about in search of cool and shady places; but when 16 o'clock, a.w., had arrived and the vanerwhen 16 o'clock, A.M., had arrived and the value able Dr. Watson mounted the rostrum to address them, the trials of the heat were forgotten in the thrilling discourse that absorbed the attention of all. We never could think, in consequence of his are, that Dr. Watson was equal to the grand discourse he gave us on this occasion. He spoke for over an hour, loud, clear and concise. He said that Spiritualism to him was the grandeat event of his life, the potent force that illuminated all the ages of the world, the vital power of the church to day Spiritualism has come to man by the will of the great Creator, and in his judgment we are of the great Creator, and in his judgment we are in the heginning of a most momentous revolution. Spiritualism has come as the true messenger to man, so that future generations will look upon this age as the iconolastic age. He firmly believed that a new era is dawning upon us. He considered that the God of the universe was slandered by the teachings of the past, and one of the greatest wonders to him now is, that he was so long engaged in it. He said: "Why, Brother Taylor (a former Methodist elergyman), how is it that we could so long stand beneath the awest that we could so long stand beneath the sweet Tree of Spiritualism, without tasting its divine fruits." He then announced the following propositions, upon which he based his leading remarks:—Who are you? What are you? Whither are you going? In this, the Dr. acquitted himself in a most masterly manner, and our prayer is that he may long live to champion such noble truths to the world. When the discourse was ended, the choir, with the audience, sang coronation. When dinner was announced just then a cry came from the lake, "A man overboard." Some ran in that direction, while others thought more of strengthening the inner man; with this class the writer affinitized. class the writer affinitized.

The hour of 8 o'clock P.M. had now arrived, the large bell rang the people together, and the band played the "Last Rose of Summer." The President announced as speakers for the afternoon, A. A. Wheelock, of Utica, N. Y., and Cephae B. Lynn, of Sturges, Mich. Brother Wheelock said, that in the army they had sharpshooters and skirmishers who go in advance of the heavy artillery, so the few words he had to say would be as introduc-tory to the athletic champion that was to follow. He briefly touched upon the unsurpassed beauties of the harmonial philosophy, when compared with the cringing dogmas of by-gone ages, with-drew the curtain that laid bare a hungering world, and showed that Spiritualism had come to supply this great need of the multitudes. In his brief address, Brother Wheelock gave evidence

sufficient to rank him with first class lecturers. Cephas B. Lynn now arose to give the main address for the afternoon. He said that his brother Wheelock had spoken of him as the heavy artil-lery which was to follow; holding up his crutch, he asked the people whether that looked like the heavy artitlery? This turned the scales on Wheelock, and the joke was appreciated. He said that he had heard that some of the preachers in the neighborhood had warned their congregations against coming to the camp meeting, saying, that the Spiritualists are anti-Christ. He would take 'Anti-Christ" for his subject, and see what could be made of it. Planting his crutch, and wiping the sweat from off his brow, he, for three quarters of an hour, gave utterance to a strain of eloquent logic, that would do honor to an Emerson or a Channing. Careful of the comfort of his audience, he thought it wise to close his remarks, when from all directions came the words, "Go on," and for a half hour longer, he had to deliver to an intelligent people all the facts underlying Anti-Christ. We have often heard Brother Lynn, but

never to such a great advantage.

C. Fannie Allyn was announced as the speaker for the evening. As the people have great home attachments when night comes on in all rural districts, many leave the camp ground at the close of the afternoon exercises, so that the atmosphere and a more compact audience, as an offset to the disturbing solar heat, and a strug-

gling pedestrianism. There is abundant evidence that this campmeeting is doing a great good, for we hear it spoken of on all sides. Many who knew nothing of Spiritualism, and others, who thought but meanly of it, are set right. The efficient lecturers that the Society was enabled to procure, are doing their work well, and the seed aswn by them will take root and yield them fruit in heaven's im-

mortal bowers. Philadelphia Aug. 7th. JOHN A. HOOVER.

Communication from E. F. Johnson.

To the Editor of the Religio-Philosophical Journal: * * * I wish I could sid you in sending the Journal to all who seek for truth for the love of truth; but too many of your white winged messengers fall as "pearls before awine," who cannot sense this gloriously fine religio phi-losophy, till they are "born again." They are only materialists comprehending but the shadows and shows of life? Too many of this class are styled "Spiritualists."

The JOURNAL is the only real reliable spiritual publication which comes under my notice; others exercise too little discrimination in spreading a exercise too little discrimination in spreading a feast that will conduce to the vigorous, happy growth of the partakers. The organ published in Philadelphia is gotten up, we think, by the "Josuits" as a burlesque on Spirituatism, Spiritualists and mediums, and the wonder is among true Spiritualists that any are so green as to take the play for the reality, when no one but an awkward, conceited Jonathan could act a part so clumsily transparent. But we can see that these uneducatransparent. But we can see that these uneducatransparent. But we can see that these uncured to children of the wilderness are thus being educated as they while be in no other way. They "mated after flosh," and quails (gulls) came up out of the dark see (see) to guil them till it run out of their nostrils (Bible truth), and even they will become disgusted and look beyond the dead sea (see) for the pure fountain of everlasting life.

We are more than pleased with the JOURNAL. It is just such a savior as the times demand. Its advent is not premature, and though crucified, it shall not be "dead and buried," for the young child receives its vital strengh, sympathy and support from the grandest sources of intellect and love.

We admire the straightforward, uncompromising course of "our young editor," who is never tempted or provoked into replying to his vile fals. iders, but says, "The space of the Journal is too valuable to pay them any attention." How different the course of his enemy, who has grown old at the bar of lies, where anything is done to make out a case. The lawyer will twist about, in and side out space and crown wach in and side out, spew and spout venom, week in and week out, to make white appear black and black

We must also approve of the advice you have always given regarding the manner of treating doubtful or unreliable mediums;—that is, to treat them with charity and tenderness; that they should be educated, encouraged and helped to be true mediums, never tempting them to do wrong true mediums, never tempting them to do wrong by demanding of them more than they can honestly and freely give, but to put them under such fraud-proof conditions as to save them from themselves and all evil; that if they advertise and sell they must furnish the genuine article advertised and paid for, or nothing.

The reduction in the price of the Journal is also what the times demand, and we hope by this generous arrangement you will suffer no loss, and that the paper will reach and be read by thousands more new subscribers. All who desire

thousands more new subscribers. All who desire to see the spread of truth, should work unselfish-ly to spread the Journar before all eyes seeking to know the way of life.

R. F. JOHNSON. Tloga, Pa.

The Aryans, of India, like many early races believed in one supreme, and infinite God of nabelieved in one supreme and immite God of na-ture, whom they called Vargus, and in a subordi-mate group of deities, also device, as the sun and mean, the winds, the clouds, fire and sampest, the blue sky and the rate, all of which they wor-shiped. Their conquerors introduced the religion of Brahma, the God of Frayer—more spiritual in its nature than the primitive nature worship. The Medical Law of Kansas.

I beg leave to inclose you's copy of our Medical Law passed by the last Legislature, and approve February 27th, 1879, and in force since June 1st 1879. Primarily all class legislation is unjust and tyramical, because it is the privilege of any man to worship his God in his own way, that is to select his own 'soul savior,"—the organic law of the land guarantees us all this right. I confess my ignorance, if the law allows us the same rejultary." privilege to select our own "property savior;" or, in other words, the right to place any person before any court to place our cause in any law-

suit we may be engaged in, but let that be as it may, we ought to have the right so to do.

But when it comes to the privilege of selecting our "body-savior," or medical adviser when we are rich, we meet with a flerce opposition, chiefly from the dominant or regular School of Medicine, the Allopathiats. The spiritual public are well aware of the attempts at class legislation which have been made chiefly in favor of the Regular School in nearly all the states of the Union. A careful reading of the Medical Law of Kansas will show a few points, as follows, in which it is more liberal than similar faws in other States: Every person practicing medicine or surgery

in this State shall have the qualifications require by this set. "Every such person shall present his diploms to one of the Boards of Examiners herein named,

together with affidavit mentioned in section four of this act. "The Kansas Medical Society, the Eclectic Medical Society of the State of Kanass, and the Homopathic State Medical Society—all three organized and incorporated under the Laws of Kanass—shall each appoint a Board of Examiners consisting of seven members, and these three Boards are to be the censors.

"All examinations of persons not graduates, shall be made directly by the Board, said the certificates given by the Boards shall authorize the persons to practice medicine and surgery in the State of Kansas.

"The County Clerk shall keep a register of certificates Candidates for examination shall pay a fee of five dollars in advance.

"Examinations may be in whole or in part in writing, and shall be of an elementary and practical character, but sufficiently strict to test the cal character, but sufficiently strict to test the qualifications of the candidate as a practitioner.

"Any person shall be regarded as practicing medicine, within the meaning of this act, who shall profess publicly to be a physician, and engage in the practice of medicine, or who shall habitually prescribe for the sick, or who shall append to his name the letters "M.D." But nothing hearing contained shall be construed to prohibit pend to his name the letters "M.D." But nothing herein contained shall be construed to prohibit gratuitous services."

The remaining five sections provide for the penalties of not complying with the law, or pre-senting fraudulently obtained diplomas, etc.

COMMENTS.

Healers who only operate with their hands and do not give any medicines whatever, are exempt under this act. It only deals with those who give medicines or prescribe for the sick. Is it not well that the person who gives medicines or prescribes them, should be qualified to do so? Is not this common sense? Let me illustrate:—A candidate presented himself before the Eclectic Board under this act at our county seat, a few weeks ago. Dr R., a physically large man, was present at the in-terview. Chief examiner to candidate Dr. M:— Doctor, do you ever give Podophyllin to relieve constinution? If so, what is a dose?

Dr. M.—I give Podophyllin, and from five to

seven grains are one dose, according to the age and constitution of the patient.

Chief Ex.—Now, here is Dr. R., were he your patient, how large a dose would you adminster?

Dr. M.—I should give him six grains. Dr. R.—No you don't by a d—d sight. It is hardly necessary to remark that this candidate did not get his certificate. In all common sense, should not anyone prescribing such an agent as Podophyllin, know what experience has

demonstrated as the largest dose for an adult! Section seven stipulates: "Nothing herein contained shall be construed to prohibit gratuitous services." This does not prevent any one from practicing, and although never making a charge,

sents can be received. I passed the examination before the Homo pathic Board successfully. The questions asked were of such a nature that any one practicing medicine ought to be able to answer them, because they were elementary. I was permitted to waive such branches as I do not practice, as for

instance surgery.

In theory and practice, the examination was very strict, minute and searching, but I was well posted, both by experience and study, and found no difficulty in responding to the questions. There was some questions asked in Chemistry that I could not answer, and so I frankly stated and a course of appropriate reading was kindly suggested to me. I left my examiner with the kindest feeling and was glad that I went before the Board, because it showed me the branches in which I excelled, also those in which I was deficient.

In conclusion, I wish to say to some of my brother and sister mediums who feel aggrieved under this law, study and read, fit yourselves for controls with brains, who want brains to control and don't stand on the platform of bigotry like Pat.

F. Vogl.

Mediumship.

To the Editor of the Religio-Philosophical Journal: I am to-day in receipt of a late copy of the JOURNAL. I have read it with interest and pleasure. Owing to my absence from home the greater portion of the year, I do not have the oppor tunity of reading it regularly. I note particularly in the present copy, "Our Present Position." It contains timely words for thinking men and women, and suggests thoughts of wide import to the cause among all carnest workers for spiritual

I am of the opinion that since you have been editor-in-chief of the Joveman, its position in relation to mediums and the phenomena obtained through them, has developed a more careful and scrutinizing spirit on the part of all investigators, resulting in incalculable benefit not only to the honest mediums but to sincere inquirers; to the mediums in that they are rendered more careful in the development of their powers, and more prudent in their associations, that the highest and honest mention are the highest and prudent in their associations, that the highest and largest results may be obtained: and to the investigator, in that, whatever comes from the Spirit world, however plausible and free from probabilities of error or deception, is hedged about with the most careful and discriminating scrutiny. Results obtained under such conditions, are invaluant. They cannot be disproved. They are living

able. They cannot be disproved. They are living energizing facts—forces destructive to error.

Spiritism is in its infancy, and the necessity for honest, pure mediums, and earnest, careful and fearless investigators, is none the less important in this department of nature, than in other branches of science alresdy far advanced in development, where, in their infancy and present state, the most patient and prudent seekers have been, and still are, found. In the department of Spiritism, there is possibly a greater burden and more perplexing duty on the seeker after facts than in any other line of discovery.

than in any other line of discovery.

The wide field to be surveyed, the peculiarly subtile forces to be handled, the powerful agencies operating in the mental world, the mighty prejudices of educational training through which the race has passed, all combine to be wilder the student, however intelligent, capable, scalous or honest. It is a work of vast responsibility. To meetic demands promptly, and in order to obtain the most satisfactory results, it seems to me to be incumbent upon all inquirers and mediums that the one should specialize their work, and the other their powers. Let the inquirer study one class of phenomena cautiously and permittative, and let phenomena cautiously and permittently, and let medium and controls select such a phase of the phenomena that offers the largest and purest rephenomena that offers the largest and purest results. Pursue that one phase against all obstacles, develops that gift alone, restraining all disposition to change. Bring to bear all the intensity of the spiritual forces with one end in view, namely: The restination of the highest expression of power in that department. Under such a system many highly endowed mediums, with indifferent manifestations now, might finally become powerful agencies for realisable, trustworthy and pure communications, or a superior order of physical manifestations. It occurs to me that this is the natural method of overcoming many of the obstacles in mediumship, and it will be of great service in producing the highest order of truthful genuine

intercourse and phenomens. Such results, it they can be obtained, open up possibilities in the future for Spiritiem that are too manifest for me to dwell

The development of spirit communion, the study of the subfile spiritual forces in all of matures expressions, will then soon become the all absorbing, all-pervading influence upon the race. Con-fined to no sect, because belonging to all sects, it cannot become sectarian, nor can it be appropriated exclusively by any nationality, because belonging alike to all people. Co-extensive with the life force of humanity, its benificent influences will permeate every part of it, and we may yet realize the oft told prophecy of "Peace on earth C. H. STOCKBLL. and good will among men."

N. B. McKinney writes: At a meeting of Spiritualists and Liberalists of Van Buren and adjoining counties, Mich., held at Keeler Centre, Aug. 10th, the following persons were chosen as officers for the ensuing year: Lewis Burdick, of Texas, President; Mr. Dennis, of Breedsville, Vice President; Mrs. Lottle Warner, of Paw Paw, Secretary; Mrs. Sheffer, of South Haven, Treasurer, The meeting was quite largely attended, and the utmost good feeling seemed to prevail. Sunday morning a portion of the time was devoted to a sort of conference meeting, after which a Mr. Straub, of Dowagiac, Mich., spoke for an hour. The afternoon was taken up by a Dr. I. D. Seely, of Buchanan. The music by Mrs. Olic Child, of Kalamazoo, seemed to me to be the best part of the meeting, as in each song that she rendered there was a most excellent sermon.

Notes and Extracts.

Religion, to be of value, should be practi-

It is as fatel as it is cowardly to blink at tacts because they are not to our taste,—J. Tyndall.

Swedenborg teaches us that "greatness is to be predicated of love," of true love for others. All things, whether belonging to the material, vegetable, animal or human species, start low down in the scale of human life.

Does any man of average intelligence think that all the wants of the world would be supplied, and no real provision made for the mind and

All religions teach to a certain extent the communion of saints, but only they have demonstrated the truth of the claim who know it to be a

There is but little difference between men to day and men a thousand years ago. They still hunger. They are reaching out after evidence of

Universalism, so far as it went, was the first real sensible religious theory the world ever had. But the ultimate could not be reached through Universalism. Every storm cloud is a link in the chain of de-

velopment, every aspiration that leads your minds away from material things to contemplate things spiritual, becomes a link in the chain of experi-Does faith offer any evidence? Does belief

give any lasting assurance? Can any man say, upon his faith or belief, he knows that beyond ie boundaries of earth-life there is a home for The problem of life is to the Spiritualist a matter of interest—something they delight to inquire into, not on account of its relationship to

the material, but because it is a continuous, neverending mystery. There are many mysteries connected with the unfoldment of mankind, but one of the great-est mysteries is, why Christianity, its teachers and accepters, should denounce Spiritualism in

all of its phases, and the objective in particular. All effects are realities. They spring forth from causes, and while we may not be able to see the cause, we know there is a power at work within, evolving forms and realities which become the

living witnesses of an over-shadowing principle or life force. The tendency of all religious teaching in the past, has been to build up little sectarian heavens, each one claiming theirs to be the most beautiful, and built after the most modern designs of spiritual architecture; but it is well to consider at

times that an unchanging God does not, nor can he, countenance those sectarian efforts. The design of the spiritual philosophy is to unite the whole world upon a broad platform, to weld every link in the chain of unfoldment, and make of the universe a heaven, where none shall say "Know the Lord," for all shall be of one family,

and God the spiritual father of us all. Capt. Brown related at the Vermont Spirit. ual Association, a very interesting experience of his in Brooklyn, N. Y., of a little girl in that city, whose spirit, before death, described to him in private minutely those different floral emblems which would be displayed at her funeral, and which description was fulfilled to the letter.

Selfhood is to be encouraged, not crushed. The word "self" appears in new associations. For self-distrust, self-abnegation, self-depreciation, we have self-reliance, self-respect, self culture, self-development. The languishing sentiment of love gives way to the rigorous principles of justice. The call for submission is answered by the demand for satisfaction. Service is rendered in the spirit of liberty, not in the spirit of thraldom.—
O. B. Frothinghom.

There is a necessity for objective spiritual manifestations to counteract the influence of materialism—the same to-day as in the days of Abraham, Issae and Jacob—the same to day as when Moses and Elias appeared upon the mountain; the same to day as when John the Revelator was upon the Isle of Patmos, when he would have worshiped the spirit of one of the prophets, but he forbade him not, telling him to worship God, not him, because he was only a spirit.

A Cigar in Place of a Wedding Blug. When a lady and gentleman among the Dayaks are to be married, they are made to sit on two are to be married, they are made to sit on two bars of iron, that they may enjoy blessings as lasting and health as strong. The leaf of a certaint plant and a cigar are then handed to the bride and groom, and two fowls are waved over their heads. After this blessings are called down on the comple, and their heads are knocked together three or four times. Instead of giving his bride a ring, the groom puts his cigar and sirileaf into her mouth, while she does the same by him. By this act she acknowledges him as her bushand. The caremony is ended by willing the husband. The ceremony is ended by killing the fowls, and catching their blood in two cups. From its looks the priest forstells their future happiness or misery.

Survival of Superstitions Beliefs .-

Here are a few illustrations of the persistence of superstitious beliefs. They are taken from a paper in "All the Year Round," entitled "Some Popular Cures." Many, Il not all, of these beliefs doubtless survive, even on this side of the Atlantic. A cure for whooping-cough, in use not only in England, but in North Germany, consists in putting into the mouth of the whooping child a newly-caught fish, and then leiting it go again. The cough is communicated to the fish. Another cure for the same malady consists in passing the child nine times under and over a donkey. To charm away warts an elder-shoot is to be rubbed over them; then as many notches are cut on the twig as there are warts. The twig is buried, and as it rots away the warts disappear. There are persons still living who have been stroked by a hanged man's hand for the sake of dispelling tumors. In Devoushire there is a superstition that if a person suffering from any disease throw a handkerchief in the coffin of a suicide, the disease will be cured as the handkerchief rots away, in other localities the fore-foot of a hare, worn constantly in the pocket, is considered a potent charm against rheumatics. A like practice is found in this country, a horse-chestnut taking the place of the hare's foot. In some places the anti-rheumatic talleman is a potent. Bread baked on "Good Friday" is supposed to possess wenderful curative virtues. Such bread, it seems, never grows meality. It is often heat for years, some times as many as twanty. It is need, affectual when taken grated in brandy. Nor is it only for man's affectual that Good Friday bread is meeticine; it is also considered good for some of the complaints of animals; for instance, it surves "the socure" in culves. Popular Steams Meating. "The survey "the socure" in culves. Popular Steams Meating.

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Deductions, Explanations, and Theories.

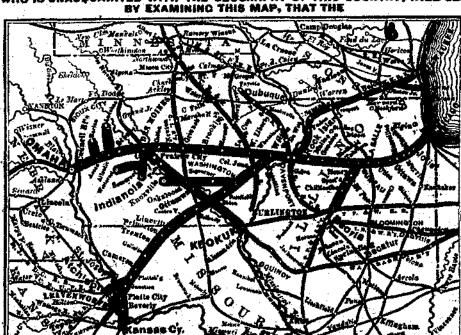
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Mary Lurancy Vennum,

BY E. W. STEVENS. With comments by Joseph Rodes Buchanan, M. D., Pro femor of Physiology, Anthropology, and Physiologist Institute of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

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R BLIGIO-PHILOSOPHICAL PURLIMENTE HOUSE, CRICAG

Continued from First Pate will be no future. Heaven is with the pres-ent. Give me heaven to-day, and here, and I will take all the hell there is in the hereafter. The first step towards getting out of superstition is to learn to be liberal. He advocated organization for self-protection, but no creed.

Pet ideas are superstition. The pet idea of Christianity is salvation. The pet idea of Spiritualism is tuture happiness. The idea of materialism is extinction. If they had no pet weas there would be no conflict. To get out of them let us seek for the living present. If a man can prove to me that there is a hereafter, I will accept it. I challenge proof that there is a future, or that there is a natural religion within the human **soul**.

Saturday evening S. C. Coffenbury was announced to address the audience on the subject of "The Immortality of the Soul," but a storm prevented any exercises at the stand. Sunday morning the exercises were opened at nine o'clock with music and short addresses by Ira Smith. Mr. Goodsell, Mr. Woodruff and others. Dr. Spinney, of Detroit, then addressed the audience, premising that he was a Spiritualist because the ing that he was a Spiritualist because the tiny rap has intelligence like friendly identity, and he illustrated by many examples. He described the human brain and nervous system, and showed that all the complex phenomens of somnambulism, clairvoyance, mind-reading, and the reading of sealed letters, etc., were done through a machine—a substance—under law, and in accordance with law. Mind acts in the same manner and by the same instruments. He described the different phases of mediumship, explaining on physiological grounds the phenomena of these conditions, and giving physiclogical and philosophical reasons why these demonstrations might be genuine. In con-clusion, he said that mediumship might be perfect or imperfect, according to the physical and mental or mind condition of the medium. All communications are in keeping with conditions, and the power of mediums to attract spirits that can work through those conditions. Mediumship may produce simply a reflex or unconscious condition of the medium's mind. The communications may come from the medium's mind, from psychological reading of the minds of parties in the circle, or they may come from, and be the direct thought of, spirits gone on before. Developed mediums are under the influence of their own bands. and they have learned to act, feel, and think in harmony with them.

While mediumship is beautiful, and has lifted thousands out of selfishness and lust, it is dangerous without reason to guide. Superstition has been the curse of all ages, and the greatest danger to Spiritualism lies in trusting to spirits what belongs to us to do for ourselves; hence, when we use mediumship for business and selfish purposes, we are sure to attract selfish spirits, who will cloud us with a superstition as the darkness of night. This kind of mediumship has attracted impostors and charlatans, to the detriment of the great truths of progress. If Spiritualism is a religion, let it fall; if it is of no benefit, wipe it out; but if it is a great, glorious, beneficent, and scientific truth, acknowledge it, and be thankful that it is so. He closed with an earnest appeal to Spiritualists to progress by becoming more pure, and rising to the full stature

of grand men and noble women. Sunday afternoon an immense audience came in over the different railroads, until it was estimated that seven thousand people were on the ground. At two o'clock the exercises were opened with a song, after which J. H. Burnham discussed "The Mis-

takes of Jesus."

Mrs. Doctor Severance, of Milwaukee, said we had, in this camp-meeting, heard a great deal about the mistakes of Moses and the mistakes of Jesus, but very little about our own mistakes. Bad as their mistakes might have been, it concerns us more to know something of our own errors. She traced the progress of the various religions from the time of Christ, giving the principal features of each stage of progress and the persecutions accompanying each step down to this day, when we find a community numbering thousands in the United States, who claim to have outgrown all creeds, and demand the right to think individually for themselves.

We have heard all sorts of opinions from this rostrum, no two alike, but that fact simply proves that we recognize here liberty of speech and conscience. She reminded Liberalists and Spiritualists of the fact that they were falling largely into the same in-tolerance and bigotry which they condemned in the religionists.

Mrs. Severance's address was followed by a few remarks by S. B. McCracken, who said that there had been much said about the mistakes of Moses and the mistakes of Jesus, and now he wished to say something about the mistakes of McCracken, and said as this was the first camp-meeting he had as this was the first camp-meeting he had ever had the management of, and the first one he ever attended, he presumed he had made a great many mistakes, but one he was sure he had made and should he ever have the management of another, he would correct it, and that was that he did not open the gates free to all who might have stayed away, because they did not feel able to pay ten cents admission fee. Sunday evening the exercises were opened with a song by Prof. Wood, followed by Mrs. Childs. Mrs. L. E. Bailey then recited a very beautiful little poem, after which Mrs. Augusta Whiting Anthony was introduced, and offered congratulations for the large and successful meeting now about to close. She indulged in a retrospective view of the public labors of herself and her brother, now deceased, and took for her text the assertion of Iræneus, "Capricious and effervescent are the character of man's opinions of eternity, but stable are the laws of God. Like himself, ever the same, yesterday, to-day, and for-ever." It is right that human opinion should be capricious and effervescent, for without it there could be no human progress. We cannot conceive of a time when truth, or a fact in the concrete, will not always be a fact. The records of the past do nothing towards proving the facts of the present. We may go back to prove that that which exist to-day, existed then, but it is of no value to prove the present. That which is present, renders credible that which was in the past, but the reverse is not true. We as individuals have always held some pe-culiar views,—peculiar to ourselves. This is natural, as no two organisms are alike; and if you examine persons closely, you will find that not one of them holds precisely the opinions to-day he held ten months ago. They must change, else there would be no progress, and without progress, we die. Not one of us has passed a week without some momentous change coming to us,—sometimes lamentable in its effects; but when our eyes are opened we shall see that they were for good. Let us, in view of this fact, be sustained in the present and future. of these changes disturb any of our pet the

ories, let us surrender them eheerfully. Let us not fear that truth will suffer from any change in our opinions, for the temple of truth is eternal and will exist forwers. She closed with a poem, an apostrophe of life. A song was then sung by Mrs. Child, after which a resolution was offered and also adopted, tendering the thanks of the audience to President S. C. Coffenbury for the ability and impartiality with which he had presided over the meetings. Mr. Coffenbury responded, thanking the friends in return responded, thanking the friends in return for their generous appreciation. Resolutions of thanks were also tendered to S. B. Mc-Cracken for his untiring labors in conducting the camp-meeting so successfully and for the decorum throughout—to the people of Lansing for their hospitality—and to the press, the Lansing Republican, the RE-LIGIO-PHILOSOPHICAL JOURNAL, and the Banner of Light, for their full and impartial report of the proceedings of this meeting. The exercises closed with "Sweet Home" by the audience. A short informal meeting was held on the ground on Monday A. M., but nothing of interest took place. A general hand shaking and good-bye to friends closed the first Spiritual and Liberal camp-meeting ever held in the State.

Spiritualism the Purest Existing Form of Christianity.

BY REV. S. L. TYRRELL.

Had Christ written a confession of faith, on a table of stone, in a language under-stood by all men, and by miraculous phenomena kept its authority unquestioned from age to age, it would doubtless have saved the Christian world the untold amount of bloodshed and bitter controversy it has suffered from sectarian wars. But His mys-terious method of spreading his religion in the world, was widely different from the plan ordinary human judgment would have dictated in a matter of such grave concern as the future destiny of a world. If Christ wrote anything, no authentic copy has reached us, and his biographers, writing many years after his death, have recorded only such brief extracts of his discourses as love and reverence for their teacher had impressed on their memories. At the close of Christ's short ministry in Judea all the library of his divinity students, was comprised in a few extempore sermons written on the loving hearts of his disciples, and all that was then visible of organized Christianity was to be seen in a little group of eleven simple, honest-hearted men, clustered in grief around their master at Betheny, receiving from his lips his parting exhorta-tion to teach the gospel to all nations. From the simple, almost self-evident precepts of Christ, and a few historical statements, called the gospel, has been constructed during the last eighteen centuries the vast unwieldly mass of contradictory, tangled theology that overspreads christendom to-day under the vague name of Christianity. In order to prove true the apparently reckless statement we make that Spiritualism is the purest form of Christianity, we must make a brief comparison of what claims to be Christianity, and of what is called Spiritualism, with some standard of Christian faith which is the most generally conceded to be true. What then is Christianity? and what is Spiritualism? We must have clear, definite answers to these two questions before we can make a comarison conclusive of of any value. First then what is Christianity! This question at first thought seems easy. Webster de-fines it to be the belief of Christians. This definition would be clear and satisfactory if we could answer that far more difficult question, who are the Christians, whose belief Webster says is Christianity; which sect of the eight or nine hundred shall we take as our authority? Which creed shall we call true?

At this point, at the very outset of his inquiry, the honest truth seeker stands dismayed at the magnitude of his task, and sees at a glance that no ordinary human life affords sufficient time to examine the rival claims of the endless conflicting systems. From the first schisms of the apostles to the latest phases of modern rational ism, ecclesiastical history seems like a vast panorama, an endless procession of heresies a long weary chronicle of the birth, growth and death of Christian creeds and dogmas. In the wide margin between Mahometanism and Mormonism, two prominent and extreme wings of corrupted Christianity, what a mass of bewildering, conflicting theology is daily presented to the mind of christendom as the Christian religion. Abstemin one Shakerism: Oneida Communism, polygomens. Mormonism, and many shades of amous Mormonism, and many shades of deism and virtual atheism and numberless other "isms" are embraced in some theory of so-called Christianity. Life being too short, and human strength and patience inadequate to labor through the mountains of controversial literature, to find the original Christian faith, the inquirer is forced to take some one of the creeds on authority, with unreasoning trust, to remain in hopeless doubt, sink into utter infidelity, or make an independent search for truth in the simple honest records of the first Gospels. The leading theologians of the age are rapidly adopting the short method of in-dependent investigation, stepping even over much of the intermediate Judaism of Paul: and hence we now almost invariably find men of the highest culture and deepest re-search, with the shortest and most simple religious creeds, and every sincere inquirer who can summon courage to cast off sec-tarian burdens, will find the promise of the Master true. They will indeed find "rest to their souls in accepting Christianity in its simple primitive form."

It is impossible for the theological stud-ent not to be profoundly astonished when at first he contrasts the elaborate "Systematic Theology" he has studied, with the fragmentary system of morals interspersed through the sermons of Jesus, which on all hands are the acknowledged standard of belief. Laying aside that part of Christ's theology which was transferred from the lewish faith, and his great moral maxims which are the common property of human intuition and embraced in all the great religions of the world, we find very little in the creed of Christ, that can be called strictly original. The great moral significance of his advent in the world seems to center in the divine example of his self-sacrificing life and death and well attested resurrec life and death and well attested resurrection, which gave sanction and practical
impulse to the most spiritual ideas of the
Jewish religion. The books of the New
Testament not being written until many
years after his death, none of the numerous
complicated questions about their authenticity and inspiration, which figure so largely in Christian creeds, could have formed a
part of "the gospel" which the world was
required to believe. The sacrificial system
of Moses having been superseded by his of Moses having been superseded by his radical reform, no dogma of an infallible Old Testament canon could have formed

inste (as we must by candid criticism) from the original gospals all the numerous ortho-dox heresies about the delty of Christ, vicarious atonement, total deprayity, and many others, we find but a very few simple ideas that were thought essential to membership in the Church when Jesus in per-

son was its head, Peter was sufficiently orthodox in Christ's church to have the promise of holding "the keys of the kingdom," but he could not then have been trusting in the blood of Christ for salvation, for he repudiated with scorn the idea that his king should suffer death. Christ taught the doctrines of one God, the universal immortality of man and future retribution for sin according to character. From the Gospels we incidentally learn his opinions on other subjects, such as the ministry of angels, spirit obsession and control; but the three great overshadowing ideas of his religion were, God, immortality, and retribution for evil doing. These three simple thoughts were the life and substance of the faith he gave the world. This, then, is Christianity in its earliest and purest form.

Next, what is Spiritualism? Christians loudly and justly complain that Ingersoll and their other infidel and liberal opponents charge them with holding the obsolete, absurd opinions which their ancestors, believed centuries ago. Spiritualists have equal cause to charge the same criminal unfairness on their Christian adversaries who persistently continue to parade the crude individual notions of some fanatical dreamer as the creed of the Spiritualists; and to hold up the life of some immoral person in their ranks as a fair commentary on the tendency of the philosophy. If the orthodox church is permitted to repudiate the claims of fanatical, polygamous sects, to be the representatives of their religion, they should generously accord to Spiritual ists the same right to designate who shall be the exponents of their faith. Passing by. then, the immense diversity of opinions among Spiritualists on some phases of their science, it is safe to affirm that the three great cardinal tenets of early uncorrupted Christianity (God, immortality and retribu-tion), are held to-day by the mass of Spiritualists with a firmer grasp of faith, than by any other religious body in Christendom. Had we space, it would be easy to show that the great mass of refined theology that encumbers the catechisms, is mainly an excrescence that has grown upon the original faith in its long passage through the dark ages of the church, and the most rigid historical examination will fully confirm our seemingly rash assertion that the Spiritual istic body as a whole, has less heresy in its ranks, and diverges less from true Chris-tianity than any other existing sect.

Science and spiritual literature have within the last twenty-five years, so profoundly affected religious thought that the revisions of the Bible and creeds that are now going on leave little difference between the enlightened modern church and really intelligent Spiritualists. The gratifying success already achieved would seem to indicate that the most direct road for Spiritualists to success and usefulness, is to cultivate a friendly alliance with existing church organizations; spread their best literature freely, in full confidence that truth in the end will win. The proposition in a late number of the JOURNAL to furnish the clergy good papers free, would prove a grand and successful missionary enterprise. bibe their theology from the ministers, and to gain their co-operation, opens a very inviting field of labor. One man is revolutionizing the old creeds of all Scotland through the young clergy. Spiritualists sadly feel and confess their

present weakness, resulting from their iso-lated, unorganized condition. The churches feel that they are dying from the paralyzing effects of latent unbelief. Their waning faith needs a fresh impulse from the professed "knowledge" of spiritual science. Union and co-operation would seem to be a mutual necessity. Why should more sects be multiplied? Why build more halls when there are already church accommodations. there are already church accommodations for all christendom? The orthodox ma-chinery of Sunday Schools and other benevolent societies are well organized for effective work; then why not let mutual recrimination cease? Why not stop the childish farce of charging the "mistakes of Moses" and the sins of Joshua's army to Christ and the Modern Church, and the mistakes of Woodhull and Oneidaism to Spiritualism, and join hands in one grand effort to enlighten and uplift humanity. Truth need not fear contact and compari-

Prof. Buchanan and the Religion of Jesus Christ.

son with error.

To the Editor of the Religio-Philosophical Journal:

Having read your comments upon the pretensions of Prof. Buchanan, to a knowledge of the "wishes of Jesus Christ, not possessed by "the rest of mankind," I beg leave to add a few words on the same sub-ject. While the learned Professor insists upon the "religion of Jesus Christ" as an absolutely perfect religion—"the religion of God"—he repudiates as unreliable the only records we have (which anybody regards as authentic) purporting to give any account of the life and teachings of Jesus, on earth. On this last point I have no dissent

earth. On this last point I have no dissent to express. In his Republican Hall address of May 25th, he says:

"So far as the religion of Jesus Christ has any authority, power or beauty, that power and beauty belong to Jesus Christ personally, and cannot be transferred to any traditions or to any documents written by his friends or strangers or their decided. by his friends or strangers, or their descendants, which cannot be considered even as strictly reliable testimony."

If the obscurity of the language above quoted leaves any ground to doubt whether the learned Professor meant to assert that the "traditions" and "documents" of the new Testament, relating to Josus, "Cannot be considered as strictly reliable testimony," his subsequent address delivered in the same Hall on the 22nd of June, and published in the Banner of Light of the 9th inst, removes that ground, for, in the last mentioned address, he asserts "that the religion of Jesus Christ is the religion of God, as embodied in the great prophetic teacher and exemplar, Jesus, the most di-vine of the angels, and that the religion of the New Testament is substantially the same religion, being an imperfect record of the religion of Jesus, made in a barbarous

In his article published in your paper of the 9th inst, he is still more explicit. In that he says:

"In cultivating intercourse with the Spirit-world as an adjunct to science, for the development of religious truth, and exaltation of our religious sentiments, we become entirely independent of those Biblical writ-Old Testament canon could have formed ings which have so long ruled and misled any part of his teaching. When we elimmankind, the evil tendencies of which

have been so well illustrated in the recent emmy of Prof. Denton and by many other able writers."

Now, inasmuch as independently of the traditions " and " documents" of the New Testament, we have not a single sentence purporting to be contemporaneous history of the sayings and doings of Jesus, in his earth life, whence are we to obtain a reliable knowledge of the "religion of Jesus Christ?" Manifestly, there can be but one other source of such knowledge, and that is direct communications from "the living Christ in heaven." This source of know-ledge Prof. B. plainly intimates is access-ible to himself; for in his first-mentioned address, referring to his new church, he

"I speak of Jesus Christ as a present liverish whom, and in ing friend, in sympathy with whom, and in accordance with whose wishes, I am proceeding in the establishment of this church for the renovation and restoration of his

Now suppose I should resolve to adopt "the religion of Jesus Christ" as the rule of my life, where shall I look for a "reliable" exposition of that religion! Not to the "traditions" and "documents" of the New Testament, for they "cannot be considered even as strictly reliable testimony" being but "an imperfect record of the religion Jesus made in a barbarous age." Surely, not to any other of "those Biblical writings which (Prof. B. says) have so long ruled and misled manking, the evil tendencies of which have been so well illustrated in the recent essay of Prof. Denton and by many other able writers." Clearly, then, I must seek knowledge from some one who is in direct communication with "the living Christ in heaven," and who receives oracular instructions immediately from him. And as Prof. B. is the only person I know of who is favored with such facilities. I must apply to him for a reliable exposition of that religion in which I desire to make the rule of my life and conduct. But then the learned Professor tell us, in his firstmentioned address, that "Jesus Christ in person is a higher authority than any hear-say or tradition about himself." And would any information I could obtain from Prof. B. as to communications received by him from the source mentioned, be anything more than hearsay?
The learned Professor also says, "that ever

since his ascension, he (Jesus Christ) has been a presence and an inspiration to his sincere followers," etc. He would probably interpret this to mean, that the man who always acts according to the honest dictates of his conscience and judgment, is inspired by "the living Christ in heaven" so to act, even though he has no facilities for direct communication with that exalted being. If so, then he must rely, after all, upon his own judgment and conscience to determine what is an inspiration.

I admit that the religion of Jesus, as given to us in the New Testament, abounds in good and beautiful precepts and sentiments. But it is not free from defects and blemishes, as Prof. B. tacitly admits. If the New Testament does not give us a correct and reliable exposition of the "religion of Jesus Christ," and Prof. B. has any other facilities for ascertaining what that religion really was intended to teach, he ought not to expect less favored persons, who have only their own judgment and conscience to rely upon, to accept his dictum as authority in the premises. It is only

In conclusion I desire to express my admiration of the lofty, pure and benign moral and religious sentiments which pervade several of the addresses and essays of Prof. B. which I have lately read. I admire them, however, because they challenge the approval of my judgment and conscience—the only guides that have been vouchsafed to me, to enable me to distinguish between right and wrong, good and evil. Washington, Aug. 10, 1879. J. J. C.

Lake Pleasant Camp Meeting.

I write from my tent among the trees. All about me the women are busy getting breakfasts, the men "doing chores,"—bringing water, getting provisions for the day from wagons, etc. I have just had a good breakfast at the dining hall, where over a hundred were eating. Over three hundred tents and cottages are here,—a city in the forest. Here we have the lake, the hills and pines, the level meadow westward, and the mountains in the distance. At Onset Bay I was by the seaside, with the lovely view down the bay, and the sweet breath of the ocean air. I like both, and the change from the sea to the hills is pleasant. Many visit both camps.

Probably you have some report of last Sunday's meetings here, and I will only say that the large audiences were interested and held closely attentive by the addresses of Mr. Colville and Mrs. Richmond.

In the evenings of Sunday and each following night, spirited conferences have been held in the hall over the dining room, with from 200 to 300 in attendance.

with from 200 to 300 in attendance. A variety of topics have been touched on, and the efforts to enforce Sabbath observances and Bible reading in schools, to avoid just and equal taxation of churches, and to make the State a means of abridging liberty of conscience and speech, contrary to the genius and spirit, and to the very letter, indeed, of our National Constitution, have been earnestly discussed. One resolution. among several passed, gives the gist of the matter.

"Resolved,—That while we, Spiritualists and liberal thinkers, respect and if need be will defend, the religious liberty of every sect, we demand for ourselves an equal respect and freedom."

A section of the Hoosac Tunnel Railroad route from Troy to Boston, the forty miles from North Adams to Greenfield, is under direct control of the State, and Gov. Talbothad been petitioned by some orthodox Sundar Rabools in this roylen to stand the Sundar Rabools in this roylen the Sundar Rabools in this row day Schools in this region to stop the running of Sunday excursion trains over that section, and had done so, under an old law, manifestly to block the progress of this heretical camp meeting, but he did not stop the freight trains, as the road could hardly stand that. On Sunday morning John Adams, General Superintendent of the road, Adams, General Superintendent of the road, sent orders all along its route that "no freight trains must pass Lake Pleasant that day, as it would disturb a religious meeting held there." That man is a wit and a genius, and knows a hypocrite!

Yesterday afternoon, George A. Fuller, of New Hampshire, spoke from the stand to a genius and the stand to be a genius of the Rising Faith."

to's good audience on "the Rising Faith,"— treating Spiritualism as the coming religion in a clear and earnest manner. He is an unassuming young man of time integrity and good ability, who has done good work in his State, and is content to let that work

be his praise.

R. V. Wilson is here in his large tent, holding conferences and circles, and seems to be renewing his strength for a pistform talk next Sunday. Many other mediums

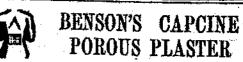
are here, of varied gifts, and their seances add to the interest and value of the camp, as a necessary and important part of the

education here.

Mrs. K. R. Stiles, of Worcester, an accomplished and earnest woman, has interested me much by her fine spirit-sight and descriptions of the unseen people. The fine music of the Fitchburgh band, giving their morning entertainment, comes to me as I close. Yours, truly, G. B. STEBBINS.

The King and Kingdom of Hell," the sub. ject of a lecture of Mrs. Emma Hardinge-Britten, has been published in book form.

Woman's Words is the name of a very interesting monthly published in Philadelphia. It is printed on fine tinted paper, and is a compend of nearly everything that concerns women.



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Is the finest hotel in the State, and is first class in every respect. Improved passenger clavator, and all modern conveniences. Translent rates \$2.00 and \$2.50 per day; and by the week \$10.50 to \$17.50. The U.S. Signal Service gives Grand Haven a record of from 10 to 15 degrees lower during the summer than any other Western Resort. Good fishing from May to October; plenty of minnows, tackle, erc. Good bosting and plenty of amusements. Surf bathing in Lake Michigan. Suedon's Celebrated Magnetic himeral Springs opposite the Cutter House,

Sufferers from May Fever will here find sure relief. and we believe entire immunity from that dread disease. For corroboration of this statement we refer by permission to the editor of this paper.

D. CUTLER, Owner and Prop'r. JOE H. SPIEES. Am't Manager. T. F. PICKEING,

RAIL ROADS.—TIME TABLE:

CHICAGO AND NORTHWESTERN. Ticket Office—62 Clark street, Sherman House, and at depots, COUNCIL BLUFFS AND ONAHA LINE. Depot corner Wells and Kinsle streets.

	
Leave.	Arrive.
10:30 a m* Pacific Express	*8:40 p m
10:30 a m* Sloux City and Yankton Express	*8:40 p m
9:15 p mt Omaha and Night Express	47:00 a m
9:15 p m Sloux City and Yankton Express	
file Will a sufficient management of a Ciliator	1 40.47 m vm
9:15 p m Dubuque Express, via Clinton	
2.4% n mil Chailing Dengan	168.33 - 55
Pulman Hotel Cars are run through, between	Chicago and
Omahs, on the train leaving Chicago at 10:30 a, r	n. No other
road runs these celebrated cars west of Chicago.	
FRESPORT LINE.	
7:30 a m Maywood Passenger	*7:45 a m
7:30 a m" Maywood Passenger	7:15 a m
9:15 a m* Freeport, Rockford & Dubuque	*8:10 p m
10:15 p m Freeport, Rockford & Dubuque	*6:90 a m
12:90 m Kimhnrat Passenger	*1:45 p m
4:00 p m Rockford and Fox River	10:45 a m
4:00 p m* Lake Geneva Express	*10:45 a m
5:15 p m* St. Charles and kigin Passenger	*8:45 * 10:
5:30 p m. Lombard Pastenger	5:45 a m
A124 %	47:00 pm
6:15 p m. Junction Passenger	8:15 a m
nin k vir it arreserve annonen et	

NOTE.—On the Galena Division a Sunday passenger train will leave Eigin at 7:50 s. m., arriving in Chicago at 10:15 s. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUREE DIVISION.

Depot corner Canal and Kinzle streets.	
8:00 a ma Miwankee Fast Mail	*4:00 p m
S:30 a m Milwaukee Special (Sundays)	_4:00 pm.
10:10 a m milwauree Express	7:45 P III
5:00 p m Milwaukee Express	10:20 a m
1:00 p int Winnetka Passenger (daily)	‡3:40 p m
9:10 p m; Milwaukee Night Express (daily)	15:45 a m
HILWAUKER DIV'N LEAVES WELLS ST	
11:30 a m* Lake Forest Passenger	2:30 pm
4:10 p mª Kenosha Passenger	*9:00 s m
5:00 p m Winnetka Passenger	*7:15 p m
5:90 p m Wankegan Passenger	*8:25 nm
6:15 p m Lake Forest Passenger,	*7:55 a m
11:00 p m Highland Park Passenger	*10:00 a m
WISCONSIN DIVISION.	- 1
Depot corner Canal and Kinzie atrects.	
9:30 a m*iGreen Bay Express	76:30 pm

9:00 p m+ LaCrome Express
0:00 a m= Winona and New Ulm
9:00 p m+ Winona and New Ulm
9:00 p m+ Green Bay and Marquette Express. *Except Sunday. †Except Saturday, †Daily. §Except Monday.

CHICAGO, BOCK ISLAND AND PACIFIC.

Leave.	Arrive.
7:50 a m Davenport Express	7:05 D m
10-80 s. to 10maha Rentear	8:40 b m
10:31 a m Leavenworth and Atchingon Express	12:40 n m
10:30 a m Leavenworth and Atchinson Express 5:30 p m Pern Accommodation	10:20 a m
10:00 p in Might Express	(4: 20 A III
BLUR ISLAND ACCOMMODATIO	ON.
	1 6:40 a m
6:55 a m Accommodation	
8:40 a m Accommodation	210 am
12:20 p m [Accommodation	1:00 pm
5:15 p m Accommodation	4:00 b m
7:10 p m [Accommodation	6:30 b m
11:30 p m *Accommodation	
1:15 p m Accommodation	+i0:05 a m
Tim h militoremmenninentariariariariariaria	**1310****
"Saturdays and Thursdays only.	
†Sundays only.	

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO

Leave. 12:30 p m²	Kansas Strand Denver Fest Expess.	ATTIVE
	Kanses City and Deaver Past Express, yis Jacksonville, Di., and Louisians.	1.6
	l : 110	*## Pn
\$:00 # M.	Springfield, 8t, Louis and Southern Ex-	
	pross, via Main Line	·竹楼 D I
3:40 a m.	Mobile and New Orleans Express	THE PE
新斯里斯 。	Peoria, Burlington and Reckuk Fast	· · · · · · · · · · · · · · · · ·
***	A PROPERTY OF THE PROPERTY OF	*6:00 p x
san dans	Springfield St. Louis and Texas Past	# All
à.65 4	Express, via Main Line	7:00 4 2
N. D. D. I	Peoria, Kaokosk and Burlington	7:00 a m
	Chicago and Padmonh R. B. Express	1:15 P E
rana bas.	Streeter, Wescas, Lacon and Wanting-	
	John and Dwight Accommodation	*海 > 3