Bruth Mears no Mash, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Seks a Hearing.

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Grand Liberal and Spiritual Camp Meeting at Bismarck Grove, Lawrence, Kansas.

BY WILLIAM EMMETTE COLEMAN, Sceretary of the Camp Meeting.

The first grand Liberal and Spiritual camp-meeting of Kansas has come and gone, and was a decided success, alike in number, influence, ability and character of its speakers and workers, and in effective work accomplished. Laboring under the disadvantage of following immediately after three or age of following immediately after three or four other large camp-meetings in the same locality, and taking place just at the time of the county fair in its vicinity, yet the attendance was all that its projectors reasonably expected, and even exceeded the anticipations of the more sanguine. An average good attendance prevailed throughout its sessions, while on Sunday the crowd was variously estimated at from 3,500 to 6,000. The first camp-meeting of the Temperance Alliance held in Bismarck grove last year was a comparative failure, while last year was a comparative failure, while this year it was an immense success. Our first meeting, however, was a success from the start, and next year promises to be of overwhelming proportions. We were im-mediately preceded at Bismarck by the "Church Encampment" led by Dr. Crafts, of Chizaga and other emission of the contract of the of Chicago, and other eminent divines who daily delivered learned and eloquent lec-tures on "Science and the Bible," "Bible Antiquities," etc.; but the attendance was quite meagre, and the encampment a failure. As indicative of the lack of success both of the Church encampment and the encampment for Promotion of Holiness, I encampment for Promotion of Holiness, I may state that these two evangelical bodies left Lawrence without settling their indebtedness for printing due the Lawrence Tribune office, some \$50 to \$60 respectively. The printing bill of the Libera Camp-meeting, due the same firm, was settled in full about the middle of the meeting; and the head of the firm, a rigid orthodox churchman. Temarked when we naid him that he emarked when we hald him, that h would always say hereafter that the "Infi-dels" paid their debts, even if the Church brethren did not. Score one large point for

The weather was excellent throughout.could not have been better; and the utmost harmony, good will and unity of feeling prevailed from first to last. Order and quiet reigned supreme at all times. Not the slightest disturbance of any kind occurred; not an angry word was heard; not an in-toxicated man seen; no drop of liquor was seen or smelt; and a gentleman declared, on the last day of the session, that he had attended many camp meetings, but this was the model one of all,—he had never seen

the Liberals here.

such a quiet, orderly gathering.

The best musical talent of Lawrence was engaged for the meeting by Gov. Robinson, and each day's session was enlivened with a number of excellent selections, sung by the sweetest singers of the city. On Sunday the Valley Falls Cornet Star Band, which accompanied the excursion from that town, favored us with four or five of their best pieces of music, in addition to the singing, etc., by the Lawrence choir. The Law-rence press said that the music of the Valley Falls Band was the best of any band that had yet visited the grove. Speaking of Valley Falls, let me say that a large ex-cursion train therefrom, with their band, was chartered by the Liberals of Jefferson county, headed by Mrs. Susan Reicheter, one of the most indefatigable of Liberal workers, and to whose exertions is due almost wholly the large excursion party from that place on Sunday. Large numbers came in on Sunday, on excursion trains, from all the surrounding towns, Leavenworth, To

peka, Kansas City, etc. The meeting organized on Sept. 5th, by appointment of the following officers: President, G. H. Walser, of Lamar, Mo.; Vice Presidents, Dr. C. P. Sanford, of Minne-apolis, Kan.; Rev. Dr. W. Perkins, Cincin-nati, and E. Campfield, Vermillion, Kan.; Secretaries, Wm. E. Coleman, Fort Leavenworth, Kan., and Dr. G. W. Brown, Rockford, Ills. Mr. Walser and Dr. Sanford shared the honors in presiding over the meeting, the time being about equally divided between the two, and both proved vided between the two; and both proved efficient presiding officers. All phases of Liberalism were represented on the platform, from conservative Unitarianism to radical materialism and atheism. All speakers of every shade of thought were cordially welcomed to the rostrum, and no favor shown to any one phase of faith over another. All were ably represented. The materialists had a worthy champion in O. A. Phelps, of Kansas City, who delivered several scholarly, philosophical lectures replete with some of the best arguments and logic of our atheistic brethren. Bro. Phelps, we learn, is doing good work as an organizer of Liberal thought in Kansas and adjoining States. He is quite young, and no doubt will yet make his mark in our midst. Of course we regret his extreme materialism; but let us all be true to the light we sever-

As was to be expected, the Spiritualists predominated in numbers both on and off the platform, there being in America, as one of the speakers (a non-Spiritualist) observed about twenty five Spiritualists to one of all other Liberalists. The orator of the meeting—the "bright particular star"—was Prof. Denton; and faithfully did he work, too. He spoke once or twice each day save the last, and held his audiences spell-bound

on every occasion. Several times the audiences grew impatient of other speakers, and called for "Denton," "Denton." He was very severe in his denunciations of Christianity and its dogmas, and made many Christian auditors wince. Most effectively, also, did he defend the Spiritual Philosophy from the attacks of Prof. Phelps and others. Being confronted by sturdy materialistic brethren, Prof. Denton's Spiritualism was prominently presented. Probably, not for a long time has be advanced so much Spiritualism per se at camp-meetings as at this. He avowed, on several days, his knowledge (not belief) of man's spirit, the spiritual universe, etc.; and gave many interesting narratives of his experiences in clairvoyance, Spiritualism, etc. His illustrated scientific lectures in the etc. His illustrated scientific lectures in the evening at Lawrence were based upon a strong anti-Christian foundation, and Old Theology got many telling blows from him during their delivery. To show the impression made by Prof. Denton, attention is invited to the following extract from the Leavenworth Times' report of the processings written by a Christian lady:

"Prof. Denton's head is the finest we have ever seen, although the polished steel of his intellect is cutting through the worn scabbard of the flesh, and it cannot be long be-

bard of the flesh, and it cannot be long be-fore he stands in the full light of that eternity which is already reflected from his weird eyes. He is one of the finest orators of the day, with a power of magnetism in glance and gesture which is simply indescribable. * * We can only give some of his boldest experiences, as his delivery is so rapid and his manners so fascinating that

rapid and his manners so fascinating that only memory can supply a report."

Among other Spiritual speakers taking part, were Dr. C. P. Sanford, who delivered an excellent address upon "Heaven and Hell, what and where are they," and also several briefer discourses, and many off-hand remarks. No recommendation is necessary of Dr. Sanford to the Liberal public, as he has been a faithful worker for years; I. Madison Allen, who, arriving the last J. Madison Allen, who, arriving the last day, had opportunity to be heard but once, an excellent lecture on "Civilization Tried in the Balance." It is to be regretted that we were debarred from hearing Bro. Allen in his inspirational discourses; David Eccles, Kansas City, editor of the Mirror of Progress, a Liberal weekly, and brother of R. G. Eccles: L. D. Seymour, Cloud County, Kan., etc. W. E. Coleman made his debut so to speak, in the Liberal lecturing field, and spoke several times; his lecture Sunday evening on Science and the Bible," receiving the most favor apparently of any of his efforts. The following from the Leavenworth Times, which is strictly true, will indicate the busy nature of his multitudinous labors:

"Our townsman, Mr. W. E. Coleman, seems to be the busiest man at Bismarck. He came over from Leavenworth, expecting to have some rest from his clerical and literary labor, but finds himself worked harder than ever. What with reporting as Secretary the entire proceedings of the meeting, eight or nine hours a day, sending telegrams, fur-nishing reporters with abstracts of proceedings, and copies of resolutions; arranging the programme for each session each day, the whole work of which falls on Mr. C., (the other members of the programme committee baving left it entirely in his charge); attendance and labor upon the Platform Committee; arranging for the State Liberal League Convention of the 9th; consultations with liberal friends from all over the State, as to methods of work and organization; besides speaking and talking every day,—what, with all this, he has not an idle

Hon. Geo, W. Julien, Indiana, who is in feeble health, read a paper on Sunday descriptive of his religious experiences while progressing from orthodoxy to conservative Unitarianism, and then from Unitarianism

to full Radicalism. Our Unitarian and Free Religious friends were well represented among the speakers. Rev. W. E. Copeland, Omaha, delivered several stirring addresses,-an excellent one upon "Ingersoll and his Critics," and a very valuable one upon "Constructive Rational ism." He also took a prominent part in the ism." He also took a prominent part in the discussion and general workings of the meeting. Success attend him! Rev. C. H. Richards, Waterville, Kan., was also upon the grounds, busily engaged in looking after the interests of his paper, the Western Liberal. C. W. Keller, Marion Centre, Kan., late Methodist preacher, favored the meeting with two able lectures, indicating extensive culture and breadth of scholarship. Mr. Keller is a mild, conservative Liberal. Mr. Keller is a mild, conservative Liberal, approximating the Unitarian or Theistic stamp. The gem of the entire meeting, so far as profound scholarship and depth of thought is concerned, was the very able lec-ture of Rev. Geo. W. Cooke, Indianapolis, upon "The Reign of Law." It was too pro-foundly philosophic and scientific for the masses to appreciate and comprehend, but to the thinkers and philosophers of the camp it was a rich treat." Mr. Cooke is the most promising young man in the Unitarian ranks. He follows strictly the "scientific" method in theology and morals, is a scientific philosopher rather than theologian, or the philosopher rather than theologian, or more strictly speaking, he is a sciento-theologian of the radical free religious type, a close student of Spencer, Lubbock, Fiske, Spinoza, Tylor, Kuenen, Baur, Strauss, Oort, Hooykoss, and all the other rationalistic scholars of the world.

Other shades of Liberalism were represented by Messrs. Walser (the President), Gov. Robinson, Dr. Perkins, (ex-Presbyterian minister), Dr. B. T. Ward, Dr. G. W.

Brown, and others. The opening speech of the camp-meeting was by G. W. Brown, the publisher of the first free-state newspaper in Kansas. Dr. Brown, in his opening remarks, called attention to the significant fact, that were that data (Sort 5) in 1935 was that upon that date (Sept. 5.) in 1855, was formed the first organization of all shades of free-state men in Kansas, and from them went forth influences which in time led to the triumph of free-dom all over the world, the abolition of allowagin America Spain —the abolition of slavery in America, Spain, Portugal, Brazil, Russia and Turkey. So this camp-meeting of all shades of Liberals ended in a movement that, will stem the tide of ecclesiastical encroachment upon the rights of freemen, and secure the abolition of religious slavery. The action here, he said, will shape the action of the Congress at Cincinnati, Sept. 13th and 14th. Rev. Mr. Gilbert, Methodist, of Topeka,

prominent in the late Church encampment, having expressed a desire to be heard in our meeting, a telegram was sent him, by vote of the camp, inviting him to speak for an hour, to be followed by Prof. Denton. He replied that he was sick and had to prepare sermons for his congregation. A second telegram was sent him renewing the invitation for another day, but no reply was received thereto.

ceived thereto.

Conferences of ten-minute speeches were held each day, commencing one hour before the regular three sessions of the day; during which many speakers from various localities were enabled to be heard. Letters were read from Parker Pillsbury and others, unavoidably absent. The question of forming a new political party, and nominating presidential candidates, was discussed for three days, and upon an almost unanimous yote decided that it would be unwise policy vote decided that it would be unwise policy to take separate political action. Resolu-tions offered by Rev. Mr. Copeland demand-ing the release of D. M. Bennett from his unjust imprisonment, and condemnatory of any political party which may sanction such arbitrary encreachments upon right and justice, were adopted, and petitions for his pardon were circulated. An excellent platform, prepared by Rev. W. F. Copeland, B. W. Brown, Gov. Robinson, Prof. Denton, O. A. Phelps, W. E. Coleman, Dr. Sanford, and President Walser, was adopted. Among its planks are supremacy and immortality of law, universality of inspiration, dignity of human nature, individual responsibility, incessant change and progression in nature, equality of woman, wise legislation against intoxicating liquors, etc., etc.

Upon Tuesday, 9th, the organization of the State Liberal League was effected. A constitution and board of officers reported by a committee of five ladies and five gentiemen, were accepted by the League. (As a member of the committee I can testify that the lady members were more active in preparation of the Constitution and selection of officers than the gentlemen.) The officers elect were as follows: President, Gov. Chas. Robinson, Lawrence; one vice-President from each county; Secretary, W. H. T. Wakefield, Lawrence; Treasurer, Mrs. Caroline R. Doster, Marion Centre; and an Executive Committee of seven headed by E Campfield, Vermillion, and W. E. Coleman, Fort Leavenworth. Gov. Robinson at first peremptorily declined the presidency in favor of Mr. Coleman, on account of lack of time to attend to its duties; but upon explanation from Messrs. Coleman and Campfield that the Executive Committee would do all the work, and the League having unanimously refused to accept his declination, he finally consented, and was escorted to the chair by a committee of ladies and

gentlemen. Rev. Mr. Copeland spoke on the objects of the Liberal League; Mr. Campfield, Chairman Executive Committee, submitted a report of the League's operations in Kansas the past year; and Mr. Coleman, on behalf of the Executive Committee, spoke on "Unity and Charity among Freethinkers," and the necessity for co-pression among all the necessity for co-operation among all forms of Liberalism for mutual self-protection, etc. The officers of the State League were empowered to arrange for a second grand camp-meeting at Bismarck next year, and a committee (Messrs. Campfield, Cole-man, and Wakefield) appointed to arrange for publication of the proceedings of the camp meeting in pamphlet form. At 9 p. m., Sept. 9th, the meeting adjourned with three cheers for Liberalism. Great credit is due the efficient Committee of Arrangements, their arduous labors incident to the assembling and successful working of the meeting. As usual, the bulk of the labor fell upon a few; these four labored long and feithfully during the five or six weeks prior to its assembling to make it a success: W. H. T. Wakefield, Dr. O. T. Angell, Gov. C. Robinson, and W. E. Coleman. Mr. Campfield also did efficient service in securing the attendance of those connected with or interested in the Liberal League.

Onite a number of mediums were on the

Quite a number of mediums were on the grounds. Among them Mrs. Jameson and Dr. Van Horn, of Kansas City, both of whom have recently suffered arrest in that city; Mrs. Dr. C. P. Sanford; Drs. Vogland Allen, Baxter Springs, Kan.; and several others; all of whom I believe did well. A public seance took place one morning before the meeting opened, which was largely attended, favorable notices of which appeared in the Lawrence press. Having no leasure time for social enjoyment, being almost lit-erally worked to death all day long, I was unable to call even upon the mediums; as I would have liked; save, on the last evening I did find time (or took time) to have a pleasant chat with Mrs. Jameson and her charming daughter, Lillie. I heard good reports

woman.

A Liberal and Spiritual camp-meeting came off at Ridgeway, Osage County, Kan, about twenty miles west of Topeka, Sept. 12th, 12th and 14th. Among the speakers present were Profs. Denton and Pholps, and De Sanfard. I was preently solicited to Dr. Sanford. I was urgently solicited to attend by the Committee, but, to my regret, business engagements precluded my going. Ft. Leavenworth, Kan.

Questions by a Skeptic Answered by a Spiritualist.

NUMBER 3.

QUESTION. - During our conversation you have spoken of no manifestations, but the rappings. Have you had any experience

otherwise? Answer.-Yes, I have had some. About twenty-five years ago I was at the house of a neighbor, where in the presence of a dozen or more individuals, I saw a heavy table tip over very gently when all present declared they did not aid it by muscular force. A common candle stand rocked back and forth, two legs alternating, striking the thoor; two persons opposite each other with one hand each on the top. Answers were given to questions by two legs striking the floor. As a proof that the two mediums did not use any force, the top of the stand slid back and forth under their hands. At my suggestion another man and myself got down and took hold of the legs of the stand and used about all the strength we were able, to hold it to the floor, but we did not succeed.

Q .- How do you account for that! What did it prove?

A.—intelligence and force were manifested. You recollect is my previous article, I found intelligence and sound. Now the apply in this case. Intelligence is not force, and force is not intelligence; but the evidence of mind or spirit possessing will is manifested in the combination.

Q -You were probably psychologized and could not hold down a pound; in fact the psychologizer made you move the stand, when you thought you were using your

force to hold it! A .- We will admit that for the sake of using the argument in your present case. How do you know you are reading a newspaper? You think you are; but I have psychologized you. In fact there is no newspaper; it is all imagination; seriously there is just as much sense in my objection as in yours.

Q.—Well, it might be electricity?

A.—Ask men who are making the sub-ject of electricity a life study, if it can think. But to resume: In Feb., 1878, I with a dozen good reliable men, invited a medium living in an adjoining county to make us a visit (a private matter). He is not a public medium, never had held a scance out of his own town before. The meeting was held in the third story of a house, twenty feet detached from any other building. A bedroom was cleared of everything for a cabinet-an arm chair and a bell was put into it. A sack was produced and examined by any one who desired. I run my hand over every seam and helped put in the string by which it was tied on when used. One of the company played the violin. The medium was handcuffed and put into the sack. A shawl was tacked across the doorway, leaving about two feet space at the top. In less than half a minute after the light was taken out of the room and the curtain dropped, hand-spatting was heard as if two or more were applauding. The alphabet was called over and the names of deceased persons, once known to those present (and some names unknown) were spelled out by the raps. The light was turned down until it was quite dark; and then, first one, then two, three, four, and at one time five luminous hands, were seen at the aperture of the door. They would rise quickly up, tremble or oscillate, and then disappear, and in a second appear again. This was repeated twenty times or more. We were directed by the alphabet spelling, to take him out of the sack and tie him in the chair. This was done and immediately on dropping the curtain, hand-spatting was heard as before. After an hour and a half, good night was announced, and light turned up, when the ropes with which he was tied were found lying on the floor in the room where we sat.

The next evening we held another scance, and as the party were nearly all skeptics— never having seen any manifestations—you will excuse me if I give the salient points with a little more detail. One of the company played the violin at frequent intervals during the evening. Two skeptics were directed to tie the medium in the arm chair, with no interference by any one as to the method. The only thing said was, "Gentlemen, tie that man; tie him until you are setiened. Then the coff to morrow and are satisfied. Don't go off to morrow and say you did not half tie him." A new fifty feet cotton clothes line was first tied around. his waist under his arm, in a hard knot behind; then one end was tied to the back chair post under the topslat with two halfhitches; it was then half-bitched around his arm and post, above the elbow; then half hitched below the dibow to the chair; then again half-hitched at the wrist to the

chair arm; then continued down to his ankles and half-hitched around his leg, the chair leg and chair round, and the end of the rope carried to the round at the back of the chair near the floor. The other part of the rope was used to tie the other arm and leg in the same manner, and lastly the ends of the rope were tied to the back round by half dozen knots. I then took some wool twine, four feet long, and commenced at the middle, carefully tied it around his wrist with a hard knot, and brought the knot under to the chair arm, tied it to that with five hard knots; then carried the ends down on to his leg and tied it to the other rope. The other wrist was served the same. Now if any exposer wishes to experiment, let him follow the above directions and report how follow the above directions and report how soon be can untie himself. The committee stepped out of the room, and I took the light and followed last, leaving the medium alone. Before I could walk across the room and set down the lamp (less than fifteen seconds), there was a profusion of handspatting followed by rappings calling for the alphabet. Names of deceased persons were spelled out and every time we got the right name. Hand spatting followed. These were very satisfactory indeed. If it was not positive proof, it was the next thing to it. Space in the paper will not permit me to go into the details. These were continued about half an hour. I then suggested that we go in and examine the medium. that we go in and examine the medium. This was objected to by raps, and my persisting appeared to disturb the conditions and the scance appeared to be at an end. Upon turning up the light, the twine with which I had tied his wrists; was in the lap of a lady sitting in the circle. The medium was found sitting in the chair on the piece of rope that was put around his body, the knot not untied. The rest of it laid on the floor behind the chair, except that it was fastened to the chair posts just as it was tied by the committee. We were then told to put him in the sack, This was carefully done, the rope left where we found it. About live minutes elapsed, music in the mean time, when there were quick rappings mean time, when there were quick rappings the ventilating window over the doorway, seven feet and six inches from the floor, measuring from that side. It sounded like a person rapping smartly with his fingers. The sack in which the medium was confined was not long enough for him to raise his hand to the top of his head when tied, as it was snugly about his neck,—consequently if he had stood up in the chair he could not have touched the window with his fingers. He could not touch it with the chair and produce the rapping for the win-

ance in a profound sleep.

The rope was removed from his neck, and he was left sitting there. The curtain was dropped and your good night, and on no solicitation would they concent to give further tion would they consent to give further manifestations. The light was turned up and what was our surprise to find him just as we left him, with the exception that the rope vis now wound six times around his neck. It being removed, he awoke. The sack was found tied just as it was first put

dow sill on that side projected five inches.

Although it was quite dark, some of the circle declared positively that they saw

him up there chair and all. About ten minutes later, they rapped out, "Now, ex-amine your medium." The light was turn-ed up (understand the light was never put

out), and on raising up the curtain, the medium was found seated in the door-way with

his back towards us. The rope was wound about his legs and body and four times

around his neck. He was in a profuse per-

spiration, face very red and to all appear-

Q.—In what respect do you consider these last manifestations, as strengthening the

A.—Let us group the evidence of the last séance. Hearing (two peculiar kinds of sounds,—knocking and hand-spatting); seeing (luminous hands); force coupled with method (the untying of the ropes); intelligence coupled with memory (in the giving of names). On the other hand the intelli-gence manifesting could hear, see and understand. Here we have quite a per cent. of man's faculties for obtaining knowledge, hence we have the right to infer that the phenomena were caused by spirits. We are all spirits. You as a spirit have a natural all spirits. You as a spirit have a natural body. As a natural body you possess the senses of hearing, seeing, feeling, etc.; as a spirit you recognize certain principles, as love, truth, justice, etc. What you are is common to all humanity. Teaching may be called unfolding the mind. The mind is susceptible of infinite unfoldment. As warmth, moisture, air and sunlight open the flower, so the presentation of truths to the mind, unfolds it. As beautiful scenes in nature please the eye, so good acts and in nature please the eye, so good acts and noble deeds please the mind. i pity the ignorant mind (for it is ignorant) that can see no good in "Modern Spiritualism." To the man who understands even in a degree the philosophy of spiritual intercourse, it is joy unspeakable. It is consolation to the afflicted, rest to the weary, bread of life to the hungry soul who craves for something besides blind faith in lifeless dogmas. It is a resurrection from dead selfishness to a life of self-denial, from a hell of doubt to a heaven of knowledge.
Q.—After all I don't believe that the spir-

its of departed friends caused the phenomепа? A.—My dear sir, you could not if you wanted to. Q.-Why?

Jeens of Namareth.

BY ALEXANDER WILDER, M. D.

Conspicuous among the great names which mankind have held in reverence stands that of Jesus. For fifteen centuries and more, he has been the focus of interest to the whole Christian world. Islam, doubtless an offshoot of Semitic Christianity, associates Jesus with Moses as one of the teachers and benefactors of the human race. Even Judaism itself, regards the Nazarene with respect, and accords to him such favor as a mother-faith reluctantly

gives to its outcome. There is a period in human experience, however, when unquestioning assent may no longer be given to dogmas. The teachers of religion apprehend this and cease to inculcate them. The audience presently forget their existence; and so the entire creed of a people may be almost imperceptibly fashioned anew. The Protestant Church is at a world's distance from Luther and Calvin; the Catholic faith under Leo. XIII, is far from what it was under the first Gregory; Mohammedanism has receded from Mohammed: Judaism is becoming a thing of the past. The World-Religions have their day and cease to be. But Truth will never decay, though the dismond rot. We can do very well without the perishable, but we shall always have need of the constant and the abiding.

It has been taught that Jesus not only gave a new faith to mankind, but that he actually introduced a new dispensation of God's government in the earth. We have been told farther, that he was not only divine in character, but likewise in person—that he was the actual Deity. To worship Jesus in a Christian country is regarded as the worship of the very God. So long have these ideas been established, that those who doubt them are regarded as guilty of moral obliquity. Even science has been scouted and its revelations denounced. Luther spoke with scorn of Kopernik, and the Vatican gives the philosophers of the present day the name of pagan. It is the Pope, Cardinals and priesthood, who dare not look in a mirror when they talk so. They seem not to be aware when they seek to traduce learning that they are acknowledging it as truth—the same in all

Skepticism is a painful experience to au affectionate nature. We often by choice, even almost wilfully, adhere to what we suspect is not altogether true. We delight to learn, and we are keenly grieved if the apprehension is forced upon us that we are in error. We re pudiate and drive far away the idea, as we would repel an act of personal violence. We dread to encounter the sense of privation, the rupture of friendship, the fearful loneliness. But our demon, the angel of our peace, is inexorable. The time is sure to come to every thoughtful and conscientious person, when the practice of taking things for granted, must stop. We cannot run on forever in grooves which others have hollowed out for us. Faith is not an anodyne to soothe us into quiet and the torgetfulness of disorders, but the motive and stimulant to an unceasing activity. We learn to believe from perceiving the scintillas of truth, after an anguish in the valley and shadows of deathly distrust.

Jesus of Nazareth, as the designation has been quaintly translated, is the last personage to whom the world has granted a real apothecesis. It had proved impossible for centuries, so to aggrandize any man of Aryan birth. Siddartha had been awarded the glories of Buddhahood; but Kapila, Zarathustra, Pythagoras and Plato, all honored as divine, were never revered as being more than human. I hesitate to believe that any intelligent Christian of carlier periods imagined any other idea of Jesus, than that he was the exemplar

The entire question must be tested by impartial criticism. It cannot be permitted to torture the meaning of the Hebrew Scriptures for proof-texts. A rational exposition must be given. It is incumbent on those who assert that God is one, and that Jesus is that one, to to show us who, during the incarnation on earth in feeble infancy and circumscribed humanity, who, sat above the heavens and directed the universe. They must also show in what the legend of Jesus as the offspring of the Spirit or simulacrum of God differed from the thousand other avatars—Apollo, Bacchus and Hercules, Krisna, Rama, and Gautama, and the progeny of the African Poseidon, that abounded through Libya, Egypt, Phenicia and Greece. Where we find the fruit alike, we must judge it a product of the same tree.

The gravest reasons exist for doubting that Jesus was a historical person, and that the events and doctrines accredited to him were so recent as the Christian era. The Gospels which intimate as much have been more or less changed by editors interested in their perversion. Such narratives as the first two chapters of Matthew and the first two imputed to Luke, are clearly additions of a later date. They differ from the other parts in their style, and they are notorious for their palpable misquotations of the Hebrew prophets. Only the loose, slovenly habit of early Christian writers in making citations, can account for their blunders.

That there was a sect of Nazoreas, in the first century, is a well-known fact. The designation, however, appears to have been a very old one. The Essens, of Palestine, Idumea and Perea were often so denominated; and the term is used in the Hebrew Scriptures as equivalent to a prophet. Amos mentions the two as substantially identical; "I raised up of your sons for prophets (Nabim) and of your young men for Nazarites" (Nazirim). So far as we can learn of prophets as an order in the Holy Lard, the Bible refers their origin to Samuel. He was a Nazarite, wearing his hair unshorn from infancy, and drinking no wine. The same thing is related of his counterpart, Samson. This wearing of long hair was a significant feature of the Mithraic Institution; the long treases typifled the rays of the sun. Samas, from whom the name of Samson was derived, was the Assyrian sun god, or Mithras. We learn also that the other prophets wore "a rough garment,"—especially Elijah, the Gileadite.

The Nazarites or Nazoreans are never mentioned in the Mosaic or other Hebrew writings, as having been instituted, but only as recognized by the Israelites. It is legitimate to infer therefore, that they were in no way confined to any one race or people. All the Orient from Armenia to Egypt abounded with nabians or prophets, and seers or clairvoyants of every character. We find the patriarch Joseph twice denominated "the Nazir among his brethren."—Genesis xlix, 26; Deuteronomy xxxiii, 16. (It will be remembered that he dreamed, interpreted dreams and divined with the less of his cup. The cap of the high-priest, the crown of King Saul, and the head of hair [Jeremiak vii, 20] all were called Nazir.)
Samuel was not only a life-long Nazarite,

Samuel was not only a life-long Nazarite, but he established the prophets in a commune in Nation at Ramah. Before him they were denominated seers, the highest rank among them being the Kohens. (The designation nabia signifies a singer, the interpreter of an oracle—all oracles and prayers being in musical motes and chanted or incanted.)

Afterward, in the time of Elijah and Elijaha, other communes existed at Beth el and Jeriche. of which they were accredited as master and abbot. There seems to have been some relation of the prophets to the Essens; for Josephus (Antiq. XIII., xi. 2) mentions Juda of that sect, who had like Plato and Aristotle, his companions and friends with him as hisscholars in order to learn the Mantic art.

Cotemporary with the prophets Elijah and Elisha was another mystic, Jehonadab, the son of Rechab (Kings II., x, 15, 16, 23.) He was a worshiper of Jehovah, or Yaro, as I prefer to write the name, mitting the Masoratic vowelpoints. He established also laws for his tribe, analogous to those of the Nazarites and prophetic communes—to drink no wine, to abstain from living in cities, but to constitute a fraternity by themselves. These Rechabites are elsewhere recorded as Keni, (from the Hebrew name Cain)-a circumstance which may give a cine to the whole matter. They are recorded in the Chronicles (I., ii, 55) as "the families of the scribes," or Rabbies, the compilers or commentators upon sacred literature. There were such in Egypt, and in Baby-lonia, and they seem to have constituted a people apart. I suppose them identical with the Cahens or prophet-priests of Arabia. Jethro, the reputed father in-law of Moses, was designated as the Cahen of Midian; and he is also denominated a Kerite .- Judges i, 16. Into that tribe or order Moses would appear to have been adopted by intermarriage, and afterward initiated at Horeb. Despite the representations of the priest-family of Zadok, who established Judaism, there was a sacerdotal lineage, of veritable Cohens at Dan, claiming descent from Jonathan, a descendant of Moses—(Judges xviii, 30.) "He and his sons were priests till the day of the captivity of the land;" and in the days of Jeroboam, theirs became the national sanctuary of the

Israelites.—(Kings I., vii., 30.)

The book of Judges informs us that the Kenites emigrated to the wilderness at the south of Judes. When Elijah fled to Beersheba and went alone about a day's journey (Kings I., xviii.) he must have gone into their country; and the angel who brought him food was probably a messenger from one of their families. His subsequent journey to Horeb, "the holy ground" on "the mount of God," doubtless means an initiation. It was in a cave or subterranean temple, and the name of Yava was proclaimed. This Yava was the Semitic god Ramanu worshiped by the Assyrians as the ruler of the storm (Set or Typhon) but by the Bablyonians as the god of intellect and spiritual endowments. The Persians identified him with Ahura Mazda, the god of the unapproachable light.

If we may give much credit to the catalogue in Chronicles I., ii., 50 55, it is reasonable to suppose that the Kenites occupied the Judean cities, Jabez, Atar, Netopa, Beth-Lehem and Kirjath-jearim, or the city of Baal. David is said to have brought from this last town the Ark of Yava to the new shrine on Mount Zion. I suspect that this ark was one of the numerous coffers or receptacles which were yearly exhibited in Phœnicia. Why the king danced the orginstic choric dance around it, and regarded Yava as Inside of it, I cannot understand, except I compare it with the Adonis-worship of the period. Each spring the coffin of the slain Adon was exhibited, the image wrapped in linen and embalmed; then women mourned around the hier, and finally his resuscitation and ascension were announced. Weeping was for a night and joy came in the morning.—(Psalms xxx.) It is probable therefore that we are to regard both Samuel and David as of the Kenite brotherhood.

Samuel was recorded as the son of El-Kana and Anna-both mystic appellations; and David, though styled the son of Jesse, was also the brother of Zeruish and Abigail, the daughters of Nahash (Samuel II., xvii, 27, and Chronicles I., ii, 6.) That he was little cateemed by Jesse and his sons is manifest. He seems indeed to cast a doubt over his own legitimacy: "In sin did my mother conceive me." Samuel being a Kenite was most likely to search out David; it is also significant that Saul, being repudiated, is recorded as prophesying and going into trance at Ramah, but not as being regularly included in their fra-

Pliny has declared that the Essens had oc-cupied the country around the Dead Sea for thousands of ages—per sacculorum millia. As being the descendants of this mysterious Kenite brotherhood, the assertion may be true. All that was arcane, spiritual, scientific, mystical, in the ancient past, was inherited by them. The prophets who were esteemed in Israel were their ancestral heads. The favorite King of Israel, David, was also an associate. Even when the Northern monarchy was overthrown, and the prophetic institute had been transferred to Judea, it signalized the event by establishing a new dynasty and a new regime. I understand the words of Isaiah to Ahaz (see Isaiah vii, 9) as announcing the end of his line. He died at thirty-six and Hezekish succeeded him at twenty-five. This shows that he was only his successor, not his lineal son.

This Hezekiah was evidently from Bethlehem, as Micha declared—v, 2, misquoted in Matthew. He revolted against Assyria, changed the religion of the country, destroyed the grove-temples, and abolished serpentworship. He was the chieftain announced by Isaiah—"To us a child is born, to us s son is given, and the government shall be on his shoulders." The Jews of aftertime recognized him as the Messiah.

It shall be borne in mind that every country around Palestine was more or less celebrated for superior men. The Rephaim or Rephaites, (glants) a Hamitic or Ethiopian race, had been the early population.—Deuteronomy ii, 10, 11, 20, 23; iii, 11; Numbers xiii, 33; Joshua vi, 21, 22; Samuel II., v, 18, 22. They were either from Egypt or cognate with them. The men who embalmed Jacob (Genesis 1. 2) were called Rephaim, and they occupied southern Judea in the days of Hezekiah (Chronicles I., iv, 40, 41.) They were undoubtedly the excavators of the rock-temples in Petres, and the Cyclopean builders of Bashan. The renown of the wisdom of the Idumeans, Hagarenes and other Arab tribes is repeatedly mentioned (Jeremiah xlix, 7; Obadiah, 7; Bamoh iii, 29). From these people the Kenites were an offshoot; and despite the narratives of the Pentateuch, I must suggest

the same thing of the Israelites.

The colonists which Zeru-Babel conducted from Babylonia, can hardly have been identical with the sons of the exiles carried away by Nebuchadnezzar. The latter are numbered at 4,800 (Israe ii). They brought a revised faith and worship to Judea. Ezra was a "scribe of the law of the God of heaven," Ahura Mazda, and Nehemiah a worshipper of the same divinity. The former was a "scribe" or compiler; the latter collected the sacred Scriptures (Maccabees II., ii, 18). Ezra, it will be remembered, was descended from Hilkiah, who "found" the book of the law—though it had not been lost. I see no escape from the conclusion that the Judean colonists brought a form of the Persian teligion to their new home. It is certain that they had the sacred fire in the semple; and speedily rejected social intercourse with the other tribes of Palestine. The learned sect, the Pharisees, in their beliefs and practices, closely resembled their

namesakes, the Parsees. The Judaistic religion was the work of Esra.

At this time a great revolution in thought

was in progress all over the East. As far away as India, Kapila had propounded the Sankhya philosophy, rejecting the common worship of the day and inculcating knowledge as the means of felicity. Siddartha, a teacher and ascetic, had also propounded the Jaina doctrines in a new form. An extensive system of propagandism carried them to an indefinite distance in every direction. We find both systems in Egypt and Greece. Pythagoras broke through the exclusiveness of the priesthood, and Plato recast the wisdom of Asia, India and Egypt in a new form, for the use of those who were to succeed him.

Wisdom,—hakama, buddha, sophta—is the most ancient designation for what is now denominated philosophy. Alkinous very aptly defines it: "Wisdom is the knowledge of things divine and human; and the philosopher derives his name from it. Philosophy is a longing after wisdom, the endeavor of the mind to perceive the things that really exist."

perceive the things that really exist."

The first mention of the Essens is in the Antiquities of Josephus. He treats of them as an established people as early as the reign of Jonathan, the Maccabee, about 168 B. C. He represents their doctrines as Pythagoresn; they were Cenobites like the prophetic communes, and given to theurgic and therapeutic study. They had sacred books of their own, and acknowledged a personage whose name is nowhere given. I am of opinion that this personage was Jesus the Nazir.

There is a story extant of a teacher and magician who lived about this period, the son of Panther, a soldier, and Miriam a kadesha or sacred woman of the temple. It may be true; but as Mithraism had then permeated the West, it is possible that only an initiated person, "or soldier of Mithras" was signified. The blunders of those who ignore or do not understand arcane matters are numerous. My friend, the late General E. A. Hitchcock, in his treatise, Christ the Spirit, regarded Jesus as the personification of the Essenian philosophy, and the Gospels as secret books of that

people illustrating the matter. It is noticeable that none of the Gospels have the name of an author or compiler. This was not unusual in socient times. Tamblichus informs us (Mysteries I., i, 1,) that the Egyptian priests were wont to inscribe their books and learning by the name of Hermes, the god of Wisdom. We are licensed by this very custom to investigate the merits and reliability of the books. The Gospel according to Mark, stands or falls with that ascribed to Matthew. It is too similar in its details to have a different origin or authority. Luke is plainly fabricated from traditions, which the compiler regarded himself as at liberty to handle as he pleased. Christendom, as by common consent, in all its ecclesiastical literature, never quotes a text from this gospel, when the same matter is to be found elsewhere.

When the Gospel according to John was written, the new doctrine had taken form. Gnosticism had supplanted Ebionism. There is little in common with the other gospels. The dialect, the expressions, the tone and rhetoric are foreign to the Hebrew. The egotism imputed to Jesus, the long harangues on any and every subject, the contradictions and inaccuracies, make this treatise conspicuous. It was compiled for the purposes of religious controversy. If it was written at Ephesus, it is easier to perceive the source from which the author drew his inspiration. The Mithraic religion had its focus there. A priest-caste bore the designation of Essens. What Paul denominated "the antitheses of the falsely-called Gnosis" (Timothy I., vi, 20,) were taught there-hence "the prince of this world" and Jesus himself as "the Word made flesh" are

mentioned.

The compiler had read the Gospel according to Luke, and constructed his narrative accordingly. He compresses the characters, Mary and Martha, into one family with 'Lazarus the Ebionite," who had been borne to the bosom of Abraham in the infernal Paradise. The dead man is resuscitated at the end of four days; but the "five brethren of the rich man,"—the Jews do not repent. Simon the Pharisee (Luke vii, 36,) is confounded with "Simon the leper" of Bethany (Matthew xxvi. 6), and Mary the sister of Martha identified as 'a certain woman, a sinner," and perhaps as Mary the Magdalian. Judas Iscariot is the niggard disciple that rebukes her for her waste.

Mary the Magdalian. Judas Iscariot is the niggard disciple that rebukes her for her waste. Again, according to this writer, Jesus is arrested and executed before the Passover; whereas, the other writers assert that he had eaten the Passover with his disciples. However, the Jews did not condemn and execute criminals during the festival of unleavened bread, but waited till "after Easter." The tale of the crucifixion is, however, a myth, Irenseus states that Jesus lived to old age. The tale was a copy from the Adonian or Mithraic symbology. Mithras, the Word or Son of Mazda, God of Light, is born the 25th of December, and placed on the cross at the vernal equinox. The sun then crosses the equator, the intersection being as Plato expresses it in the form of X.

it, in the form of X.

The Gospel according to Matthew is the cardinal document of the Evangelical compositions. Its discovery and first promulgation may be ascribed to Jerom or Hieronymus, the scholar of the fourth century. At the instance of the Bishop of Rome he traversed Palestine and Syria in quest of old manuscripts. He found that several of the communes were in possession of such, but would not surrender them or even permit their contents to be known. Finally, after great difficulty, he succeeded in procuring a copy of the Logia of Matthew. It was written in a sacred language. The manuscript was probably older than the Christian era, and it treated of Jesus, or rather Jeshua. The arcane character of the book, the nature of its contents, indicate that he was the personage or hero, representing the doctrine and its influence—the model or ideal of the divine life rather than its actual living manifestation.

This is essentially the key to the whole mystery. It we seek for Jesus at Nazareth of Galilee, we shall not find a foot-print; but as a Nazarite, set apart as a sacred personage, the emanation of God and the evolution of man, we have found him.

Jesus represents the arcane religions of the East. We have followed his origin back to Moses and the prophets. His baptism was placed at the Jordan, because at Jericho had been a convent of the prophets, and beyond were the homes of the Essens. He was forty days tempted or under probation of Satan, and was with wild beasts; and angels ministered to him. This was essentially mystic, if not also Mithraic. The neophyte was exposed to fearful trials. The bull, the lion, the vulture, the ostrich, the raven, the griffin, the eagle and the hawk, were symbolical forms to denote degrees of initiation. Angels,—the Amshaspands and Izeds, are emphatically ministers of Mithraism. The Essens were, especially, adorers of the sun and of the angels. That they and the early disciples were the same has been suggested by Dr. Quincy in our own time, as well as by Eusebius. The fraternal relation, the community of goods, and other practices were similar. To be sure, Paul taught and acted differently. But at Jerusalem James the Just, and others had little regard for the gospel of Paul; he invoked on them his

anathema (Galations i, 8, 9), and they in turn regarded his preaching as a New Departure. It may be asked why Jenus, if he was not the Messiah, was denominated Christ. I apprehend that this was a misnomer. Tactius designated him as Chrest. This was a characteristic epithet among the Greeks. The Spartans and Arcadians made use of it to indicate a peculiar dignity and sacredness. "Make none of the Messenians chrestof," writes an Arkadian to Sparts. The term is also engraved on many of the busts and statuettes brought from Cyprus by Gen. Di Cesnola. It is also employed in the first Epistle of Peter: "The Lord is chrestos." It may be that the word Christos means the same thing; but it is more likely that the redactors changed the word. Such things were common, all the way from Papies to Eusebius.

The miracles imputed to Jesus have a remarkable likeness to those of Elijah and Elisha. Each healed the sick, cleaned lepers, and raised the dead. I do not believe that either of them ever did a superhuman action. We have all witnessed disease set affoat on the wind, and communicated by a touch, or even by an act of faith. A sick person is a living magazine of pestilence. The converse, however, is still more true. Health radiates in every direction, and is a hundred-fold more contagious than any disease. The miracles of Jesus consist in rebuking fever, restoring a cataleptic to life, healing persons by a touch a word, or at a distance, even when he had not seen them, and restoring a woman having a cancerous hemorrhage, to health unwittingly by virtue going out from him. The ide back of all this is that those who are like hit may do the same things. The faculty exist but with most persons it is latent and dorman There have been, there will always be, pro-phets and illuminates for the age in which

they live.

If I was to add a suggestion further, it would be the word of the angel to forbear seeking the living among the dead. The real enlightenment of mankind never comes from teachers; but only from the interior fountains of illumination. We have no call or occasion to go to this or that man as a leader. Individuals may stand out conspicuously, to indicate the next advance to be made. But when each has thus performed his service, his glory is outshone by the refulgent light which he has induced others to seek and obtain.

We require no display of spiritual pyrotechnics. It is enough to know that there is truth and that we have the intellect to perceive it; that there is right and we have the will to obey it. Neither a human god nor a divine man can enlighten us further than this. There is freedom and impulse for us to attain the highest degree of illumination of which we are capable. The girdle of Puck goes round the earth, but the human aspiration soars beyond the path of the lightning. In every noble idea, every worthy desire, we find our mediator. The more silent the work the more certain that life is performing it. In this is our eternity; there is nothing beyond.

Note.—Ptochos, was the Greek designation of the Ebionites of Judea. In the New Testament; it has been translated poor; in Luke, xvi. 20, 22, beggar.

Lake Pleasant Camp Meeting.

BY S. B. NICHOLS.

[Concluded from last week.]

Saturday, Aug. 30th, opened beautifully bright and clear, and the incoming trains brought a great many excursionists; one train over the New London road brought thirteen car loads. Some of the campers are breaking up. A large proportion will leave on Monday, and the Lake Pleasant Camp Meeting of this year, will be of the past, but the friendships formed and the warm grasp of the hand, will linger long in

the memories of us all.

At 10 o'clock A. M., at the grand stand, a conference meeting was held under the chairmanship of the writer. The subject was, "A step forward—can we take it?" The idea conveyed was that Spiritualists had heretofore been iconoclastic, and that in the future most of us were looking forward to the time when we would be unitizers and builders. Mrs. Abby Burnham, of Boston, Mrs. Fannie Davis Smith, of Brandon, Vt., Prof. Wm. Denton, Dr. H. B. Storer, E. V. Wilson, and Mrs. H. Morse, of New Boston, Mass., were the speakers. The speeches were short, fifteen to twenty minutes in length, and many persons have said that it was one of the best conferences held during the camp. In the afternoon, Prof. Wm. Denton gave one of his stirring scientific discourses on "What the Scriptures of the Earth reveal." The following short synopsis is from the Boston Herald:

"The speaker said the doctrine has long been taught that we are the offspring of an infinite parent, who cannot have left his children destitute of a revelation of his will. This I hold to be true. We are first the children of the earth, which is our mother; we are the offspring of our parents who begat us, but, in a higher and deeper sense, we are the children of the infinite and eternal Spirit, that has not east us forth as the clouds drop the hail, but has furnished every one orop the hall, but has turnished every one of us with a record of his will. A part of this revelation is written in our physical and mental constitution. Every man who has a stomach, if he will carefully observe its conditions, will learn what should be taken into it, and what should be rejected, and thus be assisted in obtaining a sound holy the foundation of manhood. Another body, the foundation of manhood. Another part of this revelation is in the heavens, and its golden letters blaze nightly, and we may look and read. Not less is it written in the earth. Here is a book or volume, twenty miles of whose thickness is laid open for our inspection; a book as broad as the planet written by millions of years. Many wrote at the bottom of the ocean, some on the mountain top, by the shore of the lake, or in its depths, in the swamps and the heart of the trackless forests. It is written within and without, and contains the record of our planet, from the time when it rushed comet-like through space, leaving behind it a flery track, till it proudly bore on its verdant bosom intelligent man. This is a vol-ume about whose authorship there can be no dispute, that cannot be interpolated, that is written in a language that never becomes dead, a volume that the fire cannot burn, dead, a volume that the fire cannot burn, the waters drown, the mice nibble or the world destroy; it costs no money to buy, and its pages are open to every child of man, What the universal spirit has thus written it is of great importance for us to read. What are its great lessons, what truths that it reveals to the inquiring soul? First we learn, beyond all question, that life has not always been here. Previous to the advent of geology many philosophers thought that life had probably existed upon the globe from all eternity. Those who thought otherwise could give no satisfactory evidence of the correctness of their opinion, and, upon this question, we were left to a choice on this question, we were left to a choice of hypotheses, neither of which had much to recommend it to our reason, but when men began to read the scriptures of the

earth, they learned that there were miles of rock representing millions of years, during which no life existed on the globe, and millwhich no life existed on the globe, and millions more when no animal higher in the scale of existence than a fish had any being upon our planet, and that, even after the advent of fishes, many millions of years must have passed before even the rudest man made his appearance. The Scriptures of the earth have forever settled the question of the comparatively recent introduction of man, since we learn that man's introduction upon the planet, though recent, geologically speaking, is, notwithstanding, separated from our own age by an immense separated from our own age by an immense period of time. It shows us rude people in Switzerland, living in houses built appon platforms over the water, feeding upon the fish that they netted from the lake, the wild houses that recemed the mountain forests beasts that roamed the mountain forests, and the fruits that spontaneously grew on the trees; whose weapons were sharp stones broken and hammered into shape by other stones. It reveals to us still ruder people living in the caves of France and Belgium hunting wild horses and elks, and doing battle with fierce and gigantic bears, hyenas, lions and tigers at a time which one of the most cautious geologists estimates to be separated from us by a hundred thousand years. What a revelation is this, and how it settles unnumbered questions about which we have been wrangling for thousands of years. We have not then lapsed from any divine original. We have lost our first estate, it is true, as the old Calvinists said, but our first estate was only a briar patch, and a damp cave not better than a log-pen, and we have obtained in the place of it a beautiful park and learned that there are better things in store for us. There are heights of manhood unattainable as yet by the race, but that we shall reach as the earth has done its grand geologic periods. Man has been on the march for probably a million years, and, when we look back and see how ar he has come, we have faith to believe that he will yet reach the goal. Refore the advent of geology it was extremely difficult to tell whether progression or retrogression is the law operating upon our planet, and most persons were of the opinion that, on the whole, we were going backward and down, and that the earth itself was only a grand ruin, and but a few years would see its final destruction. The scriptures of the earth teach us a very different lesson from this. Prof. Denton then went back to the time when 'the flery planet, the hell prime-val,' went rushing through frigid space, and illustrated the changes that had taken place in the different geological periods, tracing the first indications of life on the planet to the present type of man. In referring to the Bible, the speaker said geology has shown us that what we believed to be God's book. is, after all, only man's book, and a book written by men much more ignorant than ourselves, that religion, like other subjects, is free for the investigation of the human mind. Geology has broken down the bar-riers which man's ignorance had erected, above which was supposed to be an aveng-ing Jehovah, and behind it tormenting devils, and revealed to us a beautiful land, everywhere the prospect inviting our approach and our research.

Sunday, Aug. 31st.—The incoming trains brought many additions to the crowds, and fully six thousand thoughtful men and women listened to the very able address of Prof. Wm. Denton on the "Philosophy of Death;" a very brief and imperfect synopsis

Death did not commence with man. Animals, reptiles and fishes existed millions of years before man came, and passed away to make room for other and higher species. If death had stopped with the first man, we would now have a race of low bred savages, where now exist refined and civilized men. Stop death now, and rum and tobacco would curse the world forever and ever, and old orthodoxy would find holes and corners from which to spring its trap of superstitions biggery on the unwary.

Ties the greatest of all blessings, and is made terrible only by the teachings of superstitious orthodoxy. I believe we shall live in a brighter sphere, surrounded by departed friends. At our death, none but ourselves see the bright spirits flitting around our bed, waiting to bear us to a land immortal. The fear of death is half the capital with which orthodoxy frightens its victims into superstitious beliefs. Death is not the grim skeleton fancy pictures it, but a radiant maiden in whose hands are flowers of immortality, and with this she crowns us as we go out to the land of the immortals. True, we sin, and the sins leave scars upon our spirit, and even a God cannot grase them. We are the eternal heirs of the great eternities, and if you have made a failure in the past, mark the spot. Try again and again. We have a whole eternity in which to grow and become happier, wiser and better,

The speaker continued for an hour, and the large audience listened in breathless attention as the words dropped from his lips. In the afternoon, J. Frank Baxter gave an address on "The Progress and Triumphs of Spiritualism," which was very able and was heard by a very large audience; after which he gave his well-known and convincing tests. This ended the public exercises of the Lake Pleasant Camp Meeting. I am informed that the character of the people and the teachings from the rostrum, was of a higher order than the year before. The number of tents and cottages for 1878 were 241; for the season of 1879, 423, showing a large increase in numbers of permanent campers. Fully three thousand people were in camp, and the daily attendance was fully five thousand, and on the last two Sundays, at least ten thousand people were on the grounds.

Modern Theology may fail to stand its ground, but the truths taught and exemplified by Jesus never. They were founded on an absolute fact; and to-day, in Modern Spiritualism, many see a renewal of the revelation which demonstrated beyond the possibility of doubt the relationship which the present life bears to that of the future, showing that nothing is lost in the passage through death, and that the limitations which belong to earthly existence are not extended to the future order of things. They see in the present upheaval of thought a sign that the last cycle of revelation is waning to its close, and that a renewal thereof is being given to a race which needs a fuller and clearer knowledge of God and immertality. Doubtless, the fogs and mists of deceit and error do hang around the truth. But what of that? Has it not always been so? Has God ever saved man the trouble of gaining truth by experience? The facts of the Gospel and the teaching of Jesus Himself have been obscured and lost sight of in the dogmas and traditions of men. If we go to the fountain-bead, we find there truths which will serve for all time, and which contain the elements of a progressive and ever-developing faith.—Psychological Review.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

The next class at Wellesley College for young women numbers about one hundred. During the past year three thousand volumes have been added to its valuable library, and gifts amounting to \$155,000.

Vassar still ranks high as a college, and by Christmas will possess the most complete laboratory for chemistry and natural philosophy of any educational institution in the country. It is the gift of the sons of

Boston has a charity kindergarten, which exhibits the quickness with which children from the streets and gutters, change under the influence of their gentle teachers. Durthe influence of their gentle teachers. During the first few days they tear about like wild beasts, and display all the selfish and animal vices. In a very short time, order takes the place of chaos. The ear and eye and hand are pleased and employed; beautiful sights, pleasant words, lovely musically harmonizing induspees have southed and harmonizing influences have soothed savagism, and awakened unknown delights. In a month the little waifs become orderly, docile and affectionate,

At the late meeting of the Social Science Association, at Saratoga, Prof. A. P. Pea-body, of Harvard University, read a remark-able paper upon the "Voting of Women in School Elections," in which he took the ground that they had much more natural right then men to yote upon school matters right than men to vote upon school matters. His points were strong and clear. We have room only for an extract. He said, "Women should vote and hold office in school matters, because they in general, far surpass men in educational ability, tact, experience, knowledge and wisdom. Every mother, worthy of the name, is an educator. Men bear a comparatively small part in the training of their own children. The child's first lessons are at his mother's knee. She understands child-nature, and is conversant with the avenues to the child's mind and

When our public schools came into being, they were not meant for girls; the education of women being regarded as of little consequence. The schools were then necessarily under the charge of men. Now that women are men's peers and more, as to culture, and receive their culture chiefly at the public charge, there remains no reason why they should not render to the public the reciprocal service of control, care and government in the educational system of which they have become favored beneficiaries."

A pen picture of domestic life in the Appenines—the village of La Serra—by one who lived for many years in Italy, runs thus: Their houses are only one remove from cave life; furniture scant and rude, chimneys none, the smoke escaping by a hole in the tiled roof; goats, sheep and poultry liv-ing under the same shelter. The chief diet is a flat cake of chestnut flour, resembling dirty sole leather, cooked between hot stones. Only the uniform out of door life and pure air, enables them to defy sanitary rules.— Mothers have large families, ten or twelve children being a common complement, so the weaklings perish and only the fittest sur-vive. As there are no doctors within reach, and so no drugs, the mothers manage to get up and go to work when their infants are two or three days old. Little babes are lock-ed up in houses in beds and left to entertain themselves while their parents pass the day in the fields: those able to toddle about, to in the fields: those able to toddle about, to chestnut cake to exercise their milk teeth on, until night. At three years, they begin to do their share of work, toddling after their mothers with loads of straw or faggots twice as big as themselves upon their heads. Life for women here is very hard: dirt, privation, toil, ignorance. One whom I met carrying a weight of over twenty pounds upon her head for a long distance over a steep road, said, in raply to my expressions of astonishment, 'We women do not count for much here,' and this, indeed, is the truth.'

And yet, in the midst of this fearful condition of existence, temperance, industry and rough virtue lives, shaming many a bet-ter class in that fair country. A small per-centage, more indolent and thriftless, become beggars upon the great highways or emigrate to America, and eke out life in the slums of our large cities.

In France, the question of divorce is one of the great issues of the day. There is an organized agitation in its favor, which has found expression in a bill introduced before the Assembly by M. Naquet, allowing it for certain specified reasons. The Roman Catholic religion, it is well known, permits no divorce within its jurisdiction, no matter how repulsive or cruel its chains, death ouly gives complete freedom. The great Na-poleon alone boldly confronted the church, won the enmity of the pope, and legalized divorce, in order that he might leave Josephine and remarry with the hope of issue for his throne. But excuses of all kinds were great, a reaction tollowed, and divorce fell with the Corsican. Since that period, marriage has become more and more a business transaction, especially in cities. The bride must bring a dower to her husband, over only a portion of which she holds control in any contingency. As head of the family, the man has the greater share. Woman enters this business transaction heavily fettered: we cannot wonder that she sometimes seeks surreptitious forgetfulness of her chains. In the provinces, her parents usually endeavor not to bind their daughter to one who is repulsive to her, but she is brought up with a rooted respect for worldly position, and has no opportunity to let the heart elect its own companion. If the husband be profligate, and she be compelled to seek a separation, the court seldom gives her control of only a slight pittance of what she brought blm.

Such laws can have but one effect upon the ethics of a community, and so marital infidelity among the French has become a by-word the world over. . The influence of this state of things in the centre of the clyilized world, has been most deplorable. Its delightfully polished literature is a vehicle for conveying the most sensuous and detestable suggestions to which all the arts of the stage have given their most alluring form and coloring. Friendship between men and women is an unknown word; a pure, whole-some and refining attachment is beyond belief. The plots of French novels and dramss turn upon the most degrading situations; of the dishes offered to the sated public, social sins furnish both the flouring and the substance. Only a healthy, saving love of truth and virtue, which really does possess the major part of our people, can overcome the seductive flood of beautiful vice which is inundating our country. Each drop of this unctions fluid will make

"The little, pitted speck in garnered fruit, That, rotting inward, slowly molders all." But a reaction is taking place in that most interesting country. Dumas the younger, the natural son of a most unnatural father, uttered his first protest in the popular play of Camille, and the word has been taken up by those hostile to marriage, with the sneering cynicism of their class. They would destroy, not reconstruct. However, law and nature will be too strong for them. The feminine, spiritual, eternal and constructive principles, will, we believe, in time, build up a cleaner, healthier, and more-divinely ordered civilization, to shed a true glory upon the ingenious, science-loving and intelligent Gallic nation. gent Gallic nation.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE,

NO. IV. The reader will remember that the object of our last article was to throw some light upon that ill-understood subject, "Haunted Houses," and "Haunted Places." The facts which we shall presently relate will illustrate the same obscure topic. But, it may be supposed by some, that our subject, even when thoroughly understood, can be of lit-tie or no practical importance to us, and that, therefore, it is not worth the time and labor which may be spent upon it. To such persons we would say that, admitting the fact of there being a communication established between the people of the two worlds. that fact is of comparatively little consequence to us unless we know the nature of the people in the Spirit-world and also the the people in the Spirit-world and also the nature of their ordinary, every-day relations to the people in this world. Now, it is just this most important of all subjects that our facts are intended ultimately to illustrate:

I think the reader will have no difficulty in perceiving that, if we understand what it is that relates some people of the other world to certain persons houses places

world to certain persons, houses, places, things, etc., in this world, we then not only understand the nature of "haunted houses" and "haunted places," but we have also got a glimpse into the character of some of the modes of existence in spirit-life, some of the controlling impulses of that life, what it is that relates some spirits, at least, to this material side of life, how they spend their time from day to day, to what extent they influence us for good or for evil, and to what extent they make us happy or miserable.

What do spirits do? What is their occupation? How do they spend their time?

such questions are anxiously put to Spiritualists, and they put them to each other daily. If a spirit gets control of a medium, and for a day, a month, or a year, is constantly urging the medium to kill a certain person, we know very well what that spirit is doing, and has been doing for that day, that month, or that year; and we can very that month, or that year; and we can very easily infer what has been that spirit's oc-cupation, not only day by day, but day and night, week in and week out, year in and year out, from the time of its entrance into spirit-life up to date. If a slobbering idiot (whose interesting case we shall probably relate at some future time) dies in the Watertown poor-house, and twenty years afterwards is found asleep or unconscious there, in the por-house still, we know what he has been doing for twenty years of his spirit-life. If a person who has been dead for eight years, still manifests himself, as we have related, as an embodiment of revengeful feelings towards a person in the form ne imaginea, nag wronged nim. keep them out of mischief, are looked out of | if daily for eight years that object of his their homes, and given the freedom of the vengeance suffered the effects of those restreets, with a crust of bread, or some tough vengeful feelings, we know what that spirit has been doing for at least eight years of his existence as a spirit, and we know whether he was related to his victim for good or for evil.

It is time that we were a little practical, and that we looked at that part of the other world which is actually revealed to us, doing away with all fancy work and imaginative descriptions of what the Spirit-world is believed to be, or ought to be; and when more is shown us, let us look at that also and study its nature and its bearings. It may do very well for the preacher to say of his departed one, that he has gone to heaven, and of that departed one, that he has gone to hell; and it may sound very fine for the Spiritualist to say that they have both gone to the Summer-land; but the truth may be that, of those two liberated spirits, no matter how intellectual they may have been, one has gone straight to a grog-shop and the other to a brothel. The

following is a case in point: For obvious reasons, I shall give the gen-tleman of whom I speak a fictitious name and call him Mr. Wright. In the course of my travels as a lecturer in the New England States, I, on one occasion, arrived late in the afternoon, at the residence of Mr. Wright, with whose family it had been arranged that I should stop. I knew nothing whatever of Mr. Wright, or of his family, having never seen or heard of either him or her. I took tea with the family, and having exchanged a few unimportant words, retired to my room and went to bed at an early hour. Almost as soon as I had put out my light, I heard footsteps in my room, and felt something touch me repeat edly. Soon I realized myself as being in rapport with some one who caused me to experience an intense mental excitement bordering on insanity or delirium tremens. It seemed to me that I was a boss carpenter in my own workshop, surrounded by many workmen and a great variety of tools; that I was terrified lest the police might come and arrest me for being intoxicated; and that I scolded my men and swore at them for making noises that might attract the police to my whereabouts. This continued until about one o'clock, when I was released and allowed sleep the rest of the night. In the morning, I related my experience of the night to Mr. Wright; and when I had finished the rehearsal, the same person who had affected meso strangely and so violently during the night, again took possession of me, and made me talk to Mr. Wright in substance as follows: "It was I, Charley, (calling him by his real given name), who urged you to violate your temperance pledge, and who, on one occasion, almost forced you into that old liquor saloon which we had so often frequented together. From the time of my leaving the body, I had not seen you until the day on which you passed that old saloon, which had been my constant abiding place; and, the mo-ment I then saw you, I could not resist the desire to make you go in and drink. But. Charife, whatever you do, don't drink. In all probability, I shall again and again do my best to make you drink; but, if you yield, it will be worse for both of us; while, if you resist, it will help me out of my condition." Mr. Wright, who knew but little or nothing of Spiritualism, was much surprised. He recognized the spirit as a boss

carpenter, who had been an old associate of

his in the days of his dissipation. They had spent days and nights together in the liquor saloon referred to, until Mr. Wright became a temperate man, when his associate con-tinued his dissipation, and finally died of delirium tremens.

delirium tremens.

We have here the case of a spirit who reports himself as still hanging around the drinking saloon which he used to frequent when he was in the body, and as urging Mr. Wright to enter the saloon, and trying to make him drink. In the confirmation of the spirit's report, Mr. Wright stated that, since he became a temperate man, he had never, either accidentally or intentionally, gone near that saloon, until, on one occasion, business led him past it, without knowing business led him past it, without knowing it; and as he passed it, without realizing where he was, and without thinking of any particular person, he found himself turning to the door seemingly without any volition of his own, but as if he was mechanically turned by some foreign power. He looked up, and, much to his surprise, saw that he was about to enter the old familiar saloon. He passed on without entering; but for several days his desire for liquor was continu-ous, flerce, and almost overpowering, so that ous, fierce, and almost overpowering, so that he became unfit for business and took to his bed. After several days of successful resistance of the impulse to drink, the feeling left him. But from that time until I visited him and how much longer I know not, similar spells of an almost irresistible desire for liquor, lasting three or four days, came over him every two or three weeks, although he had had no such spells previous to the time of of his passing that saloon. to the time of of his passing that saloon.

Book Notice.

MYTHS AND MYTH MAKERS.—THE UNSEEN WORLD.—By John Fiske.—Houghton, Osgood & Co., Boston, Publishers.

These two books, of 350 pages each, are full of thought and fact of wide and varied scholarly research, of broad and generous sentiment, and free and fearless yet reverent inquiry into wide realms of religious

and philosophical and scientific ideas. A few years ago two volumes on "Cosmic Philosophy," by "John Fiske, Assistant Li-brarian, and former lecturer on Philosophy brarian, and former lecturer on Philosophy at Harvard University." took the world by surprise. A young man, only thirty-five, capable of such elequence and depth of thought, such clear power of expression, such capacity to treat on great and high topics in a masterly way was a remarkable person, and all that he has since written promises more and better still. He accepts, or postulates a "Supreme Power" book of all phenomena, and so parts company with Atheists and Materialists. He holds the religious sense as primarily based on noble aspirations toward divine ideas and attainments, and puts religion among the permaments, and puts religion among the permanent powers, while dogmatic theology is held as unstable and uncertain. An evolutionist he accepts the interior and Divine Power as the spiritual source of outward evolution, in nature and in man.

In Myths and Myth-Makers, through chapters on Folk-Lore, Descent of Fire, Were-Wolves and Swan-Maidens, Barbarie Myths and The Primeval Ghost-world, we find quaint and curious narrations, joined with thoughtful discussion of the growth of ideas from the childhood of man to our

age of science and religion. He narrates his own failure to find water with a hazel wand; on a single trial, and then says: "There are some persons who never can make such things work; who somehow always encounter 'unfavorable conditions.' * * Their ill-success is accribed to their lack of faith; but, in most cases, it might be more truly referred to the strength of their faith, faith in the constancy of nature, and in the adequacy of ordinary human experience, as interpreted by science."
He then speaks flippantly of "the kind of self-deception which enables * * tables to tip and hazel twigs to twist."

For so learned, and usually so careful a student, the failure or success of a single experiment, is too scanty ground on which to endorse or condemn water finding with twig or anything else. Has science given infallible interpretation to human experience, "ordinary," or extraordinary? Not long ago we saw a published certificate, signed by thirteen farmers near Detroit, that their neighbor Cyrus Fuller, a man of wellknown and excellent character and intelligence, had, by a twig held in his hand, found water on their farms on the first trial, which flows to this day. They testify to the facts, giving no reason, but Mr. Fuller considers his peculiar power to be the result of some law of nature and of his own temperament. He has found water in some fifty cases. As to tables tipping by "self-deception," that is shallow in the face of the experiments of Zöllner, Wallace, Hare and thousands of competent persons. Such poor flippancy, touching matters on which no knowledge or research is shown, is in singular contrast to the careful treatment of other topics, and is far from creditable. He has much to learn on psychological laws and the inner life of things.

"The Unseen World" fills but some sixty pages of the volume to which it gives a name, and following it we find essays on The To-morrow of Death, The Jesus of History, A Word on Miracles, Draper on Science and Religion, Nathan the Wise, The Bengal Famine of 1770, etc.,—all rich in thought and showing wide and varied scholarship.

The first article opens as follows:

"What are you, where did you come from, whither are you bound!—the question which from Homer's day has been put to the wayfarer in strange lands—is the all-absorbing question which man is ever asking of the universe of which he is so tiny yet so wonderful a part:"and some inquiry and partial answer, not from Bible or theological authority, but from philosophic and religious thought, is attempted. He reaches to an Immortal Life in psychical conditions transferred to an unseen world, to which there is no transfer of physical or known material conditions. In a brief paragraph he repudiates spirit manifestations, and seems to reach no clear conception of the great fact revealed by psycho physiological research, that man has a dual body, and that his in-terior and invisible body is unfouched by death, so that he must live, personally and individually, beyond the grave. This gifted and thoughtful writer, failing in this knowledge of the spiritual body, has no key to what an intelligent Spiritualist would consider a rational psychology. Yet his essay is of rare value and interest.

Believing in the Divine attributes, working for the good of all, he says: "There seems to be little that is even intellectually satisfying in the awful picture which science shows us of giant worlds concentrating out of nebulous vapor, developing with prodig-ous waste of energy into theatres for all that is grand and sacred in spiritual endeavor, dashing and exploding again into dead vapor balls, only to renew the same tollful process without end—a senseless bubble-play of Titan forces, with life, love, and aspiration brought forth only to be extinguished. The human mind, however scientific, its training must often recoil from the conclusion that this is all; and there are moments when one passionately feels that this cannot be all.

"On warm June mornings, in green country lanes, with sweet pine-odors wafted in the breeze which sighs through the branches, and cloud shadows flitting over far off mountains, while little birds sing their lovesongs, and golden-haired children weave garlands of wild roses; or when, in the sol-emn twilight, we listen to wondrous musical harmonies that stir the heart like voices from an unseen world; at such times one feels that the profoundest answer that science can give to our questionings is but a superficial answer after all. At these mo-ments, when the world seems fullest of beauty, one feels most strongly that it is but the harbinger of something else,-that the ceaseless play of phenomena is no mere sport of Titans, but an orderly scene, with its reason for existing, its

'One divine far-off event

To which the whole creation moves." This is an eloquent intuitive suggestion of immortality.

Magazines for October just Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Irene the Missionary; Ah, Dawn, Delay; The Venus of Milo; Giacomo Meyerbeer; Sleep; The House of McVicker; Foreign Trade no Cure for Hard Times; Haroun al Raschid; Life at a Little Court; Sincere Demagogy; On Lynn Terrace; Burns and Scotch Song before Him; Albert Gallatin; Socialism in Germany; Withered Roses; A Day at Windsor; The Contributor's Ciub; Recent Literature.

The Psychological Review. (Edward W. Allen, 11 Ave Maria Lane, E. C. London, Eng. land.) Contents: Mesmerism; Popular Er rors and Objections to Spiritualism Explained and Answered; The Jewish Kabbalah; Spiritualism a new Basis of Belief; Memorable Relations—Ghosts in Tyrol; Notes and Gleanings; Sonnets—To a Sister of Mercy.

Revue Spirite Journal D' Etudes Psycholo-giques. (Rue Neuve des Petits Champs, 5 Au Premier, Paris France.) This number contains articles from able thinkers and

La Chaine Magnetique. (Rue du Four-Saint-Germain, 15, Paris, France.) A maga-zine devoted to the subject of magnetism.

New Music Received.

Elements of Harmony, by Stephen A. Emery. Litolit's Musical World, a monthly magazine. La Favorite, by Henry Strauss. How it Came About, song, by J. H. Wilson, Year after Year, a love song, by Earnest Leslie. Arthur P. Schmidt, publisher, Boston, Mass.

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CHICAGO, ILL., SEPTEMBER 27, 1879.

Help Thou My Unbelief.

In the following typical letter the misgivings of many minds yet upon the threshold of Spiritualism, are well expressed:-

hold of Spiritualism, are well expressed:

Syracuse. Aug. 21, 1879: Dear Sir.—I am not a disbeliever. I wish I was. I have studied it some for many,
years; have visited Mirs. Andrews, Dr. Slade, and other
approved mediums, and have witnessed many inexplicable developments; but after all, there are so many
things claimed by Spiritualists as established truths,
that look to me like absurdities and inconsistencies,
that I am still at eea. It is said that the spirits are desirous that honest inquirers should be convinced. If
they are not, then why all this commotion?

The materialization business seems to me very puerile and full of chirdish absurdity. We hear the materialized spirits talk louely, hear them breathe like the
grossest morrals, cut off locks of hair that appear like
common hair, and pieces of their garments which locks
like ordinary cloth in all respects. The materialized
bodies seem as solid, as ponderous and as gross as common mortals: But they de-materialize upon short notice,
while the fragments of hair and cloth which have been
cropped off, are preserved intact and seem in all respects
like the ordinary articles. Then the materialized flowers which are always like our indigenous flora and never
of a mysterious er unknown type, will not vanish and
disappear, but remain with us and wilt and fade like the
commoncet flowers. There seems to be nathoroughly
well-authenticated instances to the contrary, so far as I
know.

Nearly all the most wonderful things are done in the

know.

Nearly all the most wonderful things are done in the dark or under conditions which require a liberal mixture of fatth or credulity for their acceptance. While individual experiences may be ever so glorious and convincing to the individual, how can they be taken as demonstrations to the rest of mankind? Why is it, that with all the myridge of componnings trides wheetally demonstrations to the rest of mankind? Why is it, that with all the myriads of common-place trifles repeatedly enacted, ad infulium, by the various mediums from California to Australia, and from Maine to the torrid zone, we have never found out through any mediumship, the fate of Charley Ross? Perhans I am too ekentical. But, oh! I am saily afraid that all these wonderful phenomena and mysterious doings must be referred to some other agency than that of disembodied spirits. Now, dear sir, I read your able and caudid Journal, with creat interest from week, to wook, and find much with great interest from week to week, and find much in it exceedingly beautiful and sensible, yet to my un-derstanding these difficulties are still unsolved. And I suspect that very many honest and yearning hearts be-ides my own are in cimilar doubt and auxiety upon the subject, which to us is the greatest of all subjects. With great respect, D. A. H.

Our correspondent says he has witnessed many inexplicable developments, but he greatly fears that "all these wonderful phenomena and mysterious doings must be referred to some other agency than that of disembodied spirits." If he will think of the matter for a moment, he will realize thus much, we think: In a phenomenon like that of the independent movement of objects, or like independent writing, an intelligent force, external to the human body, is distinctly manifested. It accurately meets the definition which mankind generally have given to the word spirit, or its equivalents in various languages. We may theorize on the questions, Whence does this force | monious and beautiful, and far different issue? Does it come from the medium? from the coarse, material manifestations Does it come from other persons present? Is it manifestation by an elementary or low order of spirits? Is it what it claims to be, the work of an emancipated human spirit? All these interrogatories may be fairly raised: but that the force in question is the manifestation of the activity of a spirit of some sort, cannot be reasonably denied.

Having got thus far in our meditations. a little more reflection and experience may lead us to a decision as to which of the four theories respecting the origin of the supersensual phenomena is most likely to be true. We may soon satisfy ourselves that these phenomena are not dependent on the persons present and apart from the medium. The notion that they are the work of "elementaries" is superfluous, since there are human beings leaving this world every day, quite elementary enough to be capable of all that may seem trivial or low. That the spirit of the medium can work outside of his physical body, and independently of his normal consciousness, moving articles of furniture, writing on closed slates held by other persons, playing on guitars carried to the ceiling, exhibiting materialized hands, arms, busts, entire figures, human to all appearance, is not a theory to be scouted without proper consideration. We do not dismiss it as untenable; but we say this: If such a theory can be true, it renders possible and probable the fact that a spirit, yet tied to the flesh, and manifesting all this outside power, will be able, on the disselfution of the mortal body, to take to itself another, more subtle and controllable organism than the one it used in its temporary materializations while in its mortal state. Thus if the one theory be true, the other is likely to be true also. If the medium's earth-bound spirit can produce the phenomena, then the same spirit, freed by death, may produce them, under conditions. with equal if not superior facility.

We have thus arrived at a ground where the persistent assertion of the manifesting force that it is a spirit, which once tenanted the body of a mortal man, is entitled to some consideration. It may not be true; and yet it may be true. No rules except those which the observer can lay down for himself, can qualify him to decide upon this question of identity. Possibly some spiritual intuitions of his own can alone solve the problem. We think there is an accumulation of facts, which, even if we had not tested the phenomenon for ourselves, would justify us in holding that deceased human beings have re-appeared, and proved their identity both by physical and mental demonstrations.

Our correspondent is of opinion that there are no "thoroughly well-authenticated instances" of the production of flowers, cloth. etc., that disappear, thus showing that they may be of supermundane growth or texture. ing its management.

If he will refer to Epes Sargent's "Planchette," pages 76, 77, 78, he will find abundant testimony as to the formation of spirit flowers, cloth, etc., and their disintegration in the light. The phenomena were witnessed by Mr. Livermore and Dr. Gray, both well known to Mr. Sargent, who got from their own lips the correboration of their written testimony. Mr. Livermore testifies to the production of a sprig of roses, about He writes: "We took them in our fingers. By raps we were told to 'notice and see them dissolve.' * * * In less than one minute the flowers melted as though made of war, their substance seeming to spread as they disappeared. By raps, See them come again. A faint line immediately shot across the cylinder, grew into a stem, and, in about the same time required for its dissolution, the stem, with bud and roses, had grown into created perfection. This was several times repeated, and was truly wonderful." Dr. Gray writes (1867): "I also witnessed the production of lights, odors, and sounds; and also the formation of flowers, cloth-textures, etc., and their disintegration and dispersion."

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Our correspondent wishes to know, why it is, if there are spirits, the fate of Charley Ross has not yet been disclosed to mortals. In other words, if some things can be done, why ean't others? If spirits can move a piano, why can't they move a house or a church? The answer to such questions is not far off. If this universe is a cosmos, then there is divine order in it; and spirits, being finite and limited beings, are restricted in their capacities. Spirits may have the power of learning a good deal, and yet not have the power of communicating it; just as a somnambulist may know a good deal, of which, in his state of normal consciousness he is wholly ignorant. The consciousness of a spirit, while in our mortal sphere, may be very different from that he has while occupying his own place in the spiritworld.

There are well-proved cases where murders or thefts have been accurately traced by spiritual or clairvoyant power. But these are not numerous. If evil doers could be always tracked in this way, man would hardly be a free agent, and there would be no-merit in his abstinence from criminal acts. That the freedom of man must not be impaired by the activity of spirits, is perhaps a law by which they are limited in their operations, and often checked or baffled in their clairvoyance.

The objections to materialization may apply only to special instances. The phenomena vary greatly. Those witnessed by Mr. Livermore and Dr. Gray, where Miss Kate Fox, now Mrs. Jencken, was the medium. were of a refined, ethereal character, hardescribed by our correspondent. It needs a wide and varied experience before one can treat with justice and sagacity this great subject of materialization. To some it may seem like a gross materialism when Christ told doubting Thomas to reach forth his hand and feel of his wounds; but Christ knew with what sort of a skeptic he was dealing. To our correspondent the test might have seemed "very puerile and full of childish absurdity." Different tests may be suited to different minds; and what may strike one person disagreeably may be the crowning conviction of immortality for another. We think it probable that a little more study, reflection and experience will satisfy our correspondent that the spiritual theory is the only truly rational one for the phenomena he has witnessed.

The Significance of our Facts.

It is said that from a single bone, Cuvier (who, by the way, was a good Spiritualist) could describe the entire osteology of the animal to which it belonged. So from one thoroughly demonstrated phenomenon in Spiritualism-independent writing, for example-the whole system of pneumatology may be inferred. Such a manifestation, realized by a mind in such a state of recipiency as Newton's was when he saw the apple drop, reveals a generalization compared with which the fact of gravitation is a mere trifle. But it is not every mind that can be kindled into activity by a suggestive fact. And so we see thousands in whom the great facts of Spiritualism bear no fruit; rouse to no enthusiasm; fill with no adequate sense of the immense worth of an immortal soul, and the ineffable possibilities involved in its destinies here and hereafter.

It is but a swinish heedlessness that does not recognize the inestimable value of the pearls which Spiritualism offers us in its transcendent facts. Having become possessed of the great truth, we ought to strive to give others the benefit of it; to use the press liberally to transmit the joyful tidings, to answer the unjust and ignorant aspersions that are so freely uttered by the secular journals, and to keep alive the interest of the multitudes who have been initiated into a knowledge of the phenomena. To this end a spiritual press, laboring earnestly and sincerely for the truth, ought to be so sustained that it can command the best talent for the advocacy of a cause so precious. Every earnest Spiritualist ought to constitute himself a committee of one for increasing the circulation of such a paper. Its mistakes, if made in the sincere search for the truth, ought to be forgiven: and its shortcomings ought to be borne with till the support it receives is such as to justify heavier expenditures for improv-

It is very evident to one exercising, as we are obliged to do, close observation on the subject, that Spiritualism is advancing as it has never before done; that it is stirring the minds of thinking and candid men to their depths; that it is rousing the anger of the hostile and unreasoning to an extent which makes them tremble while they rail. The spectacle we have had, during the last three years, of a whole troop of leading physsix inches in length, containing two half- icists and philosophers in Germany and blown white roses, and a bud with leaves. | Russia joining the ranks of the Spiritualists, frankly admitting the supersensual character of the phenomena, and fearlessly proclaiming to the world the truth on the subject, has naturally struck amazement to the hearts of our revilers of the last thirty years. The eagerness with which they are selzing upon the shallow objections of Professor Wundt, to extort from them what comfort they can, shows the seriousness of their alarm. The hated thing will not down, for all their exorcisms and execrations, Can it after all he true? Such is the question which our fees are putting to themselves at heart, even while they affect the tone of derision and unconcern.

What Spiritualism wants now is a high and thoroughly scientific spirit of investigation and discussion in its organs, and a generous support of those organs from all men who would promote the truth. At present there is not in America—we may say in the world-a spiritual journal that does more than pay its necessary expenses -those expenses being kept within the narrowest possible limits. Ought such a state of things to exist now that Spiritualism is assuming the attitude it is, before the scholarship and philosophy of the civilized world? Surely it is time for Spiritualists to make an effort to strengthen with the sinews of war their leading exponents in journalism, and to present their cause worthily to all earnest minds.

Professor Wundt's Charges of Falsehood Against Mr. Slade.

In his attempt to discuss "Spiritualism as a Scientific Question," it is evident that Professor Wundt has trusted to his own "true inwardness" for his facts and constructions, and not at all to the accepted facts and theories which a faithful study of the subject has forced upon Spiritualists themselves. In nothing is this laxity more conspicuously displayed than in those assumptions of his own gross ignorance, by authority of which he brings a charge of untruthfulness against Mr. Slade.

After confessing that he is not "in a condition to express a conjecture as to how" the Stade "experiments were performed," and after claiming that it is justifiable if he does not "go into hypotheses as to how the phenomena produced by Mr. Slade were brought about"-(conclusions which he contradicts thirty six lines farther on by declaring that what he saw with Mr. Slave was not **"a**dove the powers of a good juggler") he proceeds to remark: "What was surprising to me in the matter, however, and what will also surprise you, is that Mr. Slade also refused to give any information of this kind. He is a medium, he is an experimenter (!!!). and he must therefore know under what conditions the phenomena have their origin. He asserts that he knows nothing of them, but that his relation is a perfectly passive one. The latter, however, is plainly untrue, since the phenomena generally appear only in the seances held by him, and also, as a rule, in the order in which he wishes to produce them."

Mark the wholly gratuitous, arbitrary, and unwarrantable character of the assumption under which this man, claiming to be a moral philosopher, brings a charge of lying against a fellow-being! Mr. Slade refuses to give information on the ground that he knows nothing of the phenomens, and that his relation is a perfectly passive one. This declaration the Professor has the meanness, audacity, and folly to pronounce "plainly untrue;" whereas to every man acquainted with Spiritualism, it must be plainly true; if, as the hypothesis requires Mr. Slade has any medial power whatever such as the testimony of some five or six eminent German physicists credits him

with having. And what are Herr Wundt's reasons for pronouncing Mr. Slade's assertion of passivity untrue? The reasons are, that "the phenomena generally appear only in the seances held by him, and also, as a rule, in the order

in which he wishes to produce them." Now both these reasons are merely false and capricious assumptions on the part of Professor Wundt. It is not true that "the phenomena generally appear only in the seances" held by Mr. Slade. At this very moment there are some hundred or more mediums in America and Europe, through whom the same phenomena, often with more satisfactory conditions, appear. The phenomena are going on all about us. Professor Wundt bases his slanderous charge on a mere ignorant surmise of his own, which cannot stand the test of actual facts. Let us look at his second reason for imputing deception, as to his medial condition, to Mr. Slade. The phenomena, we are told by Herr Wundt, generally appear, as a rule. "in the order in which he (Slade) wishes to produce them." Mr. Slade is an "experimenter," and must, "therefore, know under what conditions the phenomena have their origin."

Not one particle of authority, except what comes from his own ignorance and his wish to discredit Mr. Slade, has Philosopher Wundt for these most false and foolish assumptions. They are in direct contradiction to all the facts and postulates of Spiritualsm. How does he know that the phenom.

ena appear in the order in which Mr. Slade wishes to produce them? The theory is that Mr. Slade, like all pewerful mediums for supersensual phenomena, is under influence; that he is controlled; that, so far from being an "experimenter," he is used as a means for the production of certain manifestations wholly beyond human skill. Such is the theory which all intelligent investi gators adopt. And this theory is coolly set aside by Herr Wundt, who betrays at every step his ignorance of the whole subject, in order that he may impute falsehood and imposture to Mr. Slade.

In other words, he resorts to a begging of the question, by assuming that his own easy theory of deception in regard to the phenomena is true, and that the theory of all intelligent investigators, who have practically studied the subject, for the last thirty years, is false. For a philosopher to base personal charges of fraud and dishonor upon assumptions so utterly fanciful, flimsy, and untrue, in the face of known facts, exhibits a moral laxity which may well excite surprise if not indignation.

What Shall an Editor Do?

"Well, I don't like the way he looks at that question;" "I like it ever so much;" "I think he don't use that man well;" "He gives him just what he deserves;" "I shall stop that paper when my time is up; I've had enough of it;" " I will take that paper as long as I live."

If an editor, especially of a journal devoted to any reform, could fly invisible over the land, or be endowed with a clairaudient sense, he would hear thousands of comments about like these.

True indeed was the old copy, set in boy's writing books by teachers in days gone by "Many men of many minds."

What is an editor to do? Manifestly he can't suit everybody, and to try would make him the most pitiful, and about the most worthless morally and mentally, of all mortals, shifting and turning like the varying and uncertain winds, and of no possible weight or use. -

To be of any use or benefit, and especially to give help and impetus to a reform or to any advancing thought, an editor must have earnest convictions and clear opinious and must express them frankly and decidedly. He must be himself. At the same time he must live and learn and be open to reasonable changes and progress. Just as men and women stand for themselves, honestly, decidedly and reasonably, just in that proportion are they of some value and moment in this world. Just as they shuffle and bend to suit others, just in that proportion, too, they become weak and worthless, failing to command respect or to carry

A good story is told of a witty Trishman, to whom some one apologized for some shabby official act of the Bishop, by saying: "He did it as a Bishop, not as a man." The ready response and question came: "And sure, when the devil gets the Bishop, where will the man be?" You can no more separate the editor from the man than the Irishman could the Bishop, and he is bound to be manly and independent or nothing; to be wise and fair at the same time so far as he

The RELIGIO-PHILOSOPHICAL JOURNAL stands for Spiritualism—its facts, its philosophy, its natural religion, and not for its opposite, Materialism. 'It must uphold the one and make fair argument against the other, respecting all honest opinion. It stands for sincerity, both in spirits in the body on earth or in the spiritual body beyond the vail, and so must stand by and defend honest mediumship and honest and fair investigation. It stands for clean living, health of soul and body, and so advocates healthy diet, temperance in all things, with self-control and obedience to all the laws of life, physical, mental and spiritual. It stands for human rights-social and inalienable, and advocates the equality of woman in those rights, so that in marriage or out, her person is her own, her property her own, the ballot hers, as it is man's, and thus the blessings that come with justice and mutual reverence will be hers and ours together.

It stands for honest men and women holding insincerity to be like a dry-rot everywhere, and especially in any reform. Aiming to avoid all needless personality, it has no sympathy with the puerile talk about peace, when there can be no peace because harmony can only come with honesty and charity. "First pure, then peaceable," is good gospel, and it is a duty to call a knave a knave, just as you call a hoe a hoe, whether he be in our ranks, or our profess. ed ally, or not. Indeed, those "who steal the livery of the court of heaven to serve the devil in," are most dangerous and need most searching exposure. When necessary we shall make such exposures "in the future as in the past' faithfully, yet refuctant ly, and as an inevitable duty.

The true spiritual idea is to outgrow and rise above the wrong rather than spend too much strength in fighting it, but, to know what and who is wrong we sometimes must be personal, and justice is close akin to charity.

We hope to go on, and gain in moral courage, fearlessness and earnest devotedness, and in charity and wisdom as well, We feel profoundly grateful and thankful for the kind words of many good and true men and women, and for their frank and friendly criticisms, and, to one and all, we must say, that an editor must be a voice, and not a thousand contradictory echoes. We shall remember the good words, "B thy.

self," and aim-to grow in grace and wisdom. That is our best service to our readers.

Christ's Method of Proof Consistent with the Spiritual Method.

The Rev. Mr. Caverno objects to modern Spiritualism, that "its method of proof of existence beyond death is merely intellectual and this is its weakness and its failure." Referring to the resurrection of Christ, he says: "If you call for strict scientific proof you find a carelessness, an almost utter ignoring, of that method of proof both by Christ and his apostles."

We dissent altogether from this assumption. If the absence of scientific proof marks the account of the resurrection, it equally marks the account of all the other miracles recorded in the New Testament. We must take the word of the narrator for them; no such proof as would be demanded in a modern court of justice is offered. The times were not ripe for any such proof.

The attempt to show, then, that Christ and his apostles were careless or indifferent in regard to a scientific belief in the resurrection, fails utterly. Christ, if we may believe the record, gave the only scientific proof it was in his power to give; he reappeared to his disciples in what seemed to them the same hody in which he had manifested himself to them during his earth-life. Paul expressed himself in regard to the importance of the resurrection in the strongest terms that could have been applied to that event: "If Christ be not raised, your faith is

Mr. Caverno tells us that we find Christ at Emmaus, not at all anxious to press recognition of his personality on the two disciples; and that when they come to the point, where, in the breaking of bread, intellectual proof begins to open upon them, he vanishes. Well, and what construction dees Mr. Caverno put upon that amazing phenomenon of the vanishing of palpable human body? To him it is a proof of Christ's indifference to the scientific recognition of his resurrection; to Spiritualists it is a proof that Christ took the direct and obvious way of proving intellectually and scientifically the preterhuman power with which, as a spirit, he was invested.

If a spirit appears to us in a recognizable form, it is esteemed an additional proof of his spiritual character if he can cause that form to vanish. This is just what Christ did. When he said to "the eleven gathered together," "A spirit has not flesh and bones as you see me have," surely all that he meant was, that he was appearing to them, not in his spirit form, but in a form extemporized for the occasion. To illustrate this still further, he took "a piece of a broiled fish, and of an honey comb, and did eat before them." Was not this (supposing the record to be true) as much of an intellectual proof. scientific proof, as any phenomenon in Spiritualism? Who can deny it? It is directly at variance with Mr. Caverno's fanciful theory.

But he wanted to show that Christ's 'method of proof" of spirit existence was a higher, more refined proof, than any given by Spiritualism; whereas it is a proof of the direct counterpart of a common phenomenon in modern materializations. "This question of the resurrection of Jesus," Mr. Caverno tells us, "is no intellectual inquisition upon a handful of facts in an old record—it is a question of judgment of the moral being," etc.

And what is this "handful of facts in an old record," which Mr. Caverno would dismiss so cavalierly? The "handful" includes the stupendous fact of the re-appearance of a person from the dead; the cardinal fact of the New Testament!

The phenomenon of the eating of broiled fish and an honey-comb by a materialized spirit, would seem to be addressed to the senses of the observer; if verified it becomes a fact of science, and the intellect must judge of it as of any other phenomenon. But the resurrection and the incidents connected with it, according to Mr. Caverno. are not square, objective facts for the intellect, but are for "the judgment of the moral being!"

Truly we cannot see it in this light. Our moral judgment we reserve for moral questions. A gastronomic fact, like that referred to above, or a fact like the reappearance of Christ after his crucifixionis not one wherein the moral judgment is authoritative, but one which has its force from the accuracy of the senses of the witnesses. In other words it is a fact for the critical and scientific judgment, and not at all for the moral and emotional faculty.

"Inspirational Poetry."

A feminine correspondent sends us some nine stanzas of most dreary doggerel, and informs us that it is inspirational poetry and that she is a medium. Now it is not enough for our purpose that a poem is "inspirational;" it must show at the same time that the writer knows something of grammar and can keep out of the depths of pathos and absurdity. An inspirational poem to meet our requirements, must show where the inspiration comes in. The quantity of stuff from supposed mediums, claiming to be inspirational, is getting to be rather tiresome. Because a poem is extemporaneons, it does not establish a claim on our attention. Even Mr. Colville and Mrs. Richmond, who ought to know better, become bores when they undertake to reel off their impromptu, extemporaneous verses. It is not difficult to give out such a quality of verse without hesitation for an hour or more. But some persons seem to think it

is a great feat because it is extemporaneous. So long as the verse is bad and illiterate, it is not a great feat to improvise it.

The fault is often with the audiences. They ask for the improvisation, and it is given. The old saying that "easy writing may be deuced hard reading," applies here. More than nine-tenths of the inspirational poetry it has been our lot to have inflicted on us, has been-not to speak it profanelyinfernal trash. Let our mediums hereafter, if the gods have made them poetical, prepare their verses carefully at home, and leave it to the hearer to judge how far it is inspirational. Leave off the label, and trust to the intrinsic worth of the thing itself.

Moral Objections to Spiritualism.

There are some men who seem to think that they have given a good and sufficient reason for shutting their eyes to the proof of Spiritualism, by asking, "Supposing it true, what's the use of it? The moral effects are bad-why encourage it?" etc., etc. Even Professor Wundt, in a letter written to show that Spiritualism has no claims to the recognition of science, departs from all scientific methods, and endeavors to enlist antagonism by the defamatory assertion that. even df true. Spiritualism ought to be dismissed from scientific consideration because its whole tendency is immoral.

It is not necessary for us here to discuss the question whether Spiritualism, being a cosmical fact, is moral or immoral. We should as soon think of questioning the morality of the interstellar other, or of the principle of gravitation. Spiritualism, if a fact, is just as much God's fact as human nature itself. And for a philosopher like Wundt to depart from the question of fact, and attempt to enlist a moral prejudice in opposition, as a help to his scientific argument, shows a weakness in his own moral character, by no means creditable. "Truth before all things" should be the motto of the honest philosopher and man of science.

And yet Wundt's unauthorized and impertinent objection is a very common one. We often hear it from men who ought to know better; who ought to have more thought and common sense than to suggest an imputation so utterly irrelevant, unscientific, and unfair. "What is the use of Spiritualism?" What is the use of the human race? The latter question is just as much to the point as the former. If falsehood and depravity are manifested by spirits, so they are by the whole human family. If incitements to evil come from the Spiritworld, so they do from this. The only question for science to settle is, "Do these claimed phenomena occur?" and Professor Wundt, in failing to place-this as the scientific limit to his argument, shows that he is a false guide on the subject which he affects to treat from the scientific point of

If our phenomena are destined to change the notions of scientific men as to the constitution of matter, or as to a seeming infraction of laws which prove to be subject to a superior spiritual law, then our opponents must accommodate their notions to the facts, and not think to get rid of the latter by crying out that they interrupt the sequences of nature. If these apparent interruptions of order are permitted now by the great Orderer, let us summon the faith that will enable us to see in them a dispensation nothing less than divine. No matter how low, how distasteful, or how apparently immoral they may seem to our finite and unprepared minds, let us be sure they mean something for our good which it is our business to find out, however difficult the problem may at first seem. It is the absence of a wise faith in God and nature to which are attributable these despairing cries from Wundt, Youmans and the rest, of a violation of natural law, or of a loosening of all moral restrictions. There is a moral order in the spiritual realm as well as in this; and all evil carries, in the individual's own will and affections, its own punishment and its own ultimate remedy. Order and law prevail in all that may seem chaotic to Professor Wundt's distorted view of the spiritual world; and his fears that all is going to the bad, if Spiritualism is allowed to prevail, are wholly chimerical, gratuitous, and presumptuous.

"Cni Bono?"

The Rev. Mr. Caverno says: "To the question. Cut bono morally, it is but a hollow answer that Spiritualism returns." To call upon us to define what's the good of it in regard to any fact of nature, is equivalent to asking us to apologize for one of the ordinances of Infinite Wisdom. We shall be guilty of no such folly. If Spiritualism is true, as we know it to be, then it is as much a part of the moral order of the universe as human nature itself. We have no plea, no anology to make for it. To say it returns a "hollow answer" to the inquiry Cui bono? is simply to make human deafness or ignorance a ground for discrediting divine omniscience. No man can confidently say that the answer which Spiritualism returns is "hollow," until he knows more about it than any mortal man yet knows. Reduced to their last analysis these charges of immorality brought against the spiritual system are merely the result of a presumptuous and an unworthy skepticism; a mistrust that all is not right in God's cosmos; that he allows things to go on which are contrary to a great scheme of ethical order such as certain clerical and professional critics would approve. We do not share these alarms. We believe that the Cut borgo will be made apparent when our mole's

vision shall be exchanged for something higher and clearer. We believe that Spiritualism is as much within the divine control as any other cosmical phenomenon; and that being divinely permitted it comes to us charged with divine instruction, which if we fail to accept, through inattention or stupidity, the less is our own.

Almost an Exposure.

In a letter to our Boston contemporary, Miss Agnes L. Slade relates an incident which shows how careful an investigator ought to be in charging fraud on a welltested medium. At some town in California, Dr. Slade had been invited to a private house to give a scance. The dinner was hurried over in order to have the table for use during the sitting. The children were banished from the room, and the scance went on splendidly; the writing was indeed so won? derful that the sitters thought there must be machinery concealed. They accordingly examined the table, and much to their satisfaction, found, as an evidence of their immense cleverness, a piece of chewing gum sticking under the leaf. What more conclusive proof of fraud could be desired? It was all-sufficient. No excuses or explanations could be listened to. The trickster should be exposed, and his jugglery denounced in the newspapers. The whole thing should be shown up. Dr. Slade leaned back in his chair, and coolly eyed his accusers, waiting for the exhaustion of their wrath. He had foiled the malice of Lankester and Donkin and was not wholly unmanned on this occasion. The excitement was at its height when there was a loud knocking at the door. One of the little boys, who had been turned out, wanted to re-enter the room to get something. "What do you want, Tommy?" asked the mother, opening the door. "I want my chewinggum," replied the child, making a rush towards the table, and seizing the piece of gum which had been found under the leaf. the "exposers" and "denouncers" looked at one another in blank astonishment. We have known of many "exposures" that had about as much foundation as this.

We are informed by Capt, J. H. Young, that Ansel L. Edwards, a prominent Spiritualist of New Orleans, passed to spirit life on the 15th.

Orson Brooks informs us that Mrs. Miller, a materializing medium, formerly of Memphis, Tenn., is now in Denver, Col. - He says that "she is beyond any possibility or shadow of fraud."

Kindergarten Messenger and New Education, is the name of a paper devoted, as its title indicates, to kindergarten culture and educational hygiene in home and school. Its subscription price is \$1 per year. Address Hailmann & Doerflinger, 461 Market Square Milwaukee, Wis.

Messrs. Atkin & Abrahams have been appointed to take charge of the news stand at Republican Hall, New York city, where they will constantly keep on hand the RE-LIGIO-PHILOSOPHICAL JOURNAL: also at their other stands S. W. corner 31st street and 6th avenue, and at Grand Hotel, Broadway and 31st streets.

Lessons of deep import to every spiritualist can be drawn from the thrilling account of Mrs. Boggs, which appears on the sixth page. It needs no lengthy editorial exposition; and we hope its perusal may warn others, both of the necessity of never stooping to deception in any case, and of never endeavoring to perpetrate a fraud on any pretext whatever.

The price of each of the two beautiful steel engravings, "Celestial Visitants" and "Transition," has been reduced to the remarkable low price of seventy-five cents. Each one is really worth four times that sum. Illustrating certain phases of the spiritual philosophy, in a manner that cannot fail to attract attention, they should be in the homes of all Spiritualists.

"DR." SCHLESSINGER again. This confidence operator and villain is once more being aired at Los Angeles, Cal. He is one of the moving spirits of a concern known as the "Societas Fraternia," which is said to have been conceived in the fertile brain of a prominent lecturer. Schlessinger is a dangerous man in any community, and should be confined in some reformatory institution for the remainder of his life: he is incorri-

W. H. Simpson of Lawrence, Kan., telegraphed to the Times of this city, from the Bismarck (Kansas) camp meeting, giving a report of the same, stating that Prof. Denton's speech there "disgusted decent people," etc. Gov. Charles Robinson, M. Summerfield and John Hutchings, three prominent liberals, pronounce his statements as unqualifiedly false. Mr. Simpson is undoubtedly a bigoted orthodox, or he would never have made such statements. Prof. Denton's lectures are always well received.

Prof. J. Madison Allen is still buslly at work in Kansas. He reports an increasing activity in the field of spiritual progress in all that section. He attended the recent ten days' camp meeting at Pleasant Valley; also the liberal and spiritual camp meeting at Lawrence: at the latter he gave the closing address. He is now lecturing at Tonganoxie, and other points in the vicinity of Lawrence. He hopes to be able soon to meet engagements in Nebraska, Iowa, Wisconsin. and eastward points, for the remaining fall months and winter, and requests all who desire his services to write at once, with particulars, so that he may lay out his route to the best advantage. Address, Lawrence, Kansas.

The Exposition this year far surpasses those of preceding years in almost every feature. It is certainly a rare treat to witness there the grand display of industry that greets the vision on every hand.

E. V. Wilson, the seer, is himself again and is in the field ready for work, with health improved; if not well, so well that he rejoices in his restoration. He will be at the Vermont State Spiritualist quarterly meeting at Danby, Vt., where he will remain over the 26th, 27th and 28th. He will have his book and photo for sale. He wilktake subscribers for the Religio-Philosophi-CAL JOURNAL. He is engaged for October in New York City, and is ready to receive. calls to lecture in any part of the country.

"Narrative of Sojourner Trath, a bondswoman of Olden Time, emancipated by the New York Legislature in the early part of the present century; with a history of her labors and correspondence drawn from her Book of Life.

The above is the title of a book that can not fall to interest every reflective mind. Sojourner Truth, a colored woman, now 104 years of age, is a historical character, and in many respects a most remarkable personage. She has traveled and lectured in twenty-one different States and she claims among her personal friends some of the leading reformers and statesmen of the country. The price of her book, flexible cover, 75 cents; paver, 50 cents. For sale at this office.

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J. B. Chuven, of Warner, Minn., says: Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are deing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another

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Illinois Social Science Association.

The Annual Meeting will be held at Clark Street M. E. Church, sonth-east cor. Clark and Washington Sts., Chicago, Ill., October 2nd and 3rd, 1872. All persons interested in any or all of the great problems affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordislly invited to attend. Interesting papers will be presented upon the different phases of work represented in the six departments of "Philanthropy," "Education," "Sanitary Science," Domestic Economy, Government and Art, and theroughly disensed All charitable and philanthropic associations, and all organizations working in the interest of temperance or priron reform are cordially interest of temperance or prison reform are cordially in-

vited to send delegates. Elizabeth Bounton Harbert, Pres. S. A. Richards, Secretary. Room 32, 143 La Salle St., Chicago, Ill.

The Northern Wisconsin Spiritual Conference

Conference
Will hold a three days meeting in Spiritual Hall, Omro.
Sept 26, 27 and 28, 1872. Speakers—Dr. Jas. M. Peebles, Wm. M. Lockwood, and it is hoped W. F. Jamieson. We wish to see all the Liberalists of Wisconsin, at this meeting. Remember this is a three days meeting and will be called to order at sharp 10 o'clock, Briday A. M. So, friends, i lease be in season. Dr. A. B. Severance, the oldest and best phychometrist, will be in attendance to give readings. We hope to secure the services of a first-class test medium. Social dance Briday evening. Music by Severance & Williams' band, who will also furnish music through the meeting. Officers for the ensuing year will be elected. The friends of Omro will entertain free to the best of their ability.

WM. Lockwood, Predicent.

Dr. J. C. Philales, Secretary.
Omro, September 3th, 1879.

The L. L. Congress and Free Thinkers' Convention-R. R. Rates and Hotel Rates.

The Atlantic and Great Western Railroad will sell lickets to either of the above Conventions at hair rates. Excursion tickets to the Free Thinker's Convention at Chantauqua Lake Station, can be procured at most of the ficket offices of the Eastern and Middle States. Hotel accommodations can be procured at Cincinnati for from \$1 to \$4.50 per day. At Chantauqua Lake Convention for from 50c. to \$2 per day.

H. L. Garam, Secretary.

Postponement.

The Quarterly Meeting of the Spiritualists and Liberals of Rocklord and vicinity, is postnoned from the 13th and 14th to the 27th and 28th of September. This is done in order to enable the Rey. J. H. Burnham to attend the meeting of the Liberal League at Clucionati.

Aew Advertisements.

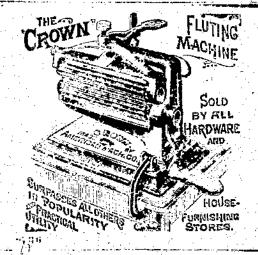
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Paices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Spiritualism.

[Prom the Cincinnati Sunday Enquirer, July 5.]

When for me the slient oar, Parta the silent river. And I stand upon the shore Of the strange forever, Shall I miss the loved and known? Shall I vainly seek mine own?

Can the honds that make us here Know ourselves immortal, Drop away, like foliage sear, A life's inner portal? What is hollest below Must forever live and grow.

He who plants within our hearts All this deep affection, Giving, when the form departs, Fadeless recollection, Will but clasp the unbroken chain Closer when we meet again.

Therefore, dread I not to go O'er the silent river: Death, thy hastening oar I know! Bear me, thou life-giver, Through the waters to the shore Where my own have gone before.

Too Honest to Pray.

Pablished by Request.]

[A skeptical friend of mine, in a moment of mental depression, being urged to embrace Christianity and give himself over to prayer, replied: "Impossible! I am too honest to pray!"—Anon.] Too honest too kneel before the altar or throne And look for a harvest where nothing is sown. Too honest to call himself vile and abject, When nature says, "Thou art God-stand up erect!" Too honest too close his eyes, making day night, Since error is darkness, and truth alone light. Too honest to ask for a heavenly cure For ills humanity loves to endure. Too honest to ask for a crust or a cup, While rain cometh down and grain cometh up. Too honest to pray that eternal decrees Be changed as a creature of moments may please Too honest to call for a balm from above. While the earth is budding and blooming with

Too honest to dream of a life of pure bliss While workers and helpers are needed in this. Too honest and brave, in the battle of life, To falter while thousands are breasting the strife Too honest to think of an armor of prayer, While bravest of bosoms go naked and bare. Too honest to reach for a crown e'en in thought While brows that are noblest, of laureis have panght.

Too honest to rob mother-earth of a tear While human hearts bend o'er the pall and the bier. Too honest to long for a realm of the blest, While hope is alive in humanity's breast. Too honest to cry for a savior to save.

While brothers go down neath the tide and the

wave. Too honest to cringe 'neath the lash of the priest; Too human to tremble like fear stricken beast! Then give your brave answer whenever you can— For more faith in God meaneth less faith in man.

Grove Meeting.

We have just held our Seventh (I believe) Aunual Grove Meeting in this place, originally cot up for the accommodation of the Spiritualists of Paulding and Defiance counties, being near the line between the two. On Sunday we had a very large gathering, including many from other countles in Ohio and Indiana, and they had, I think, a good time. Hudeon Tuttle and his amiable wife were present, and we were very agreeably enter-tained by their neguliar phases of mediumship. tained by their peculiar phases of mediumship. Mr. M. K. Wilson of Auhuro, Indians, formerly a resident among us, presided at our meeting and page some addresses. He has been determined and resident among us, presided at our meeting and gave some addresses. He has been deeply engaged in investigating the origin of the Bible, and the advance and progress of religious ideas. Mr. Fred. Donekin, a young man who has been raised and so far developed among us, also took part. The first discourse he over delivered in public was at our schoolhouse at the suggestion and appoint ment of his epirit control. At that time he had never read a spiritual paper or spiritual book, but he gave us an excellent spiritual discourse. And then, too, he spoke in the trance state and was en-tirely unconscious, but he now speaks entirely by impression, and has full knowledge of all he says. He bids fair to become one of our best speakers. We were also addressed by Mr. Weeks, formerly a preacher of the United Brethren Church, and who some twenty years ago traveled in our circuit and preachet in our neighborhood. He is now as radical against the churches as they are against

Sunday evening a seauce was held at the house of my son Albert, at which there were three de-veloped mediums: a Mr. Wolfe and his son of our county, and Mr. Donekin. They were under Indian control and the two young men conversed with each other in a language of which we knew noth ing. They seemed to be extremely happy. After a while the influence changed, and John Pierpont announced himself through Mr. Douekiu, and proposed as a test that questions should be asked, and he would answer in poetic verse. The question was asked,"Were spirits present at the Grove Meeting, and were they interested in the exercis-os?" A lengthy answer was given in the most beautiful poetry, in which he prophesied great progress in the cause of Spiritualism. He represented that there were hosts of spirits present at the grove, who took great interest in the performances; other questions were asked and in like manner answered. He was asked if he could not say something in regard to Mrs. Tuttle, and he represented that she was an instrument in their hands, and was accomplishing a great amount of good; that she stood high as to purity of character. All was given in poetic verse. The seance was extremely interesting and instructive. The cause is evidently gaining among us, and medi-

ums are being developed. The readers will, I hope, overlook the imperfec-tions they will discover in the ecribblings of an old man in the eighty-ninth year of his age, who is standing on the verge of the stream, only waiting for the call of the boatman to come on board and cross to the other side, where he confidently expects to meet many friends who have long beer

waiting for such a meeting.
THOMAS WENTWORTH. Carryall Township, Pauld- ing Co., Ohio, Aug. 28, 1879.

Spiritualism Examined.

Dr. J. K. Bailey, late of Michigan, delivered a course of five lectures in Hayzlett's Hall, this city, on the above subject, commencing on last Thursday and closing on Sunday evening. These lec-tures were excellent. He certainly demonstrated by the logic of events and laws of nature and by philosophic and acientific principles, the immor-tality of man, explained mesmerism, mind power and the laws upon which, what are called spiritual phenomena depend.

He maintained that spirit is substance and that

in the last analysis, matter and spirit are one; that the law of spirit communion is clearly deducible from the relation of nature's facts and the laws of mind: that when one mind is in perfect tension or accord with another mind, there being a magnetic connection established thereby, im-pressions of mind are transferable from one to the other, hence enabling such to read thoughts thus

impressed. This law he claims applies to disembodied as well as to embodied spirits.

On the last evening, Biblical and Modern Spiritualism were compared. This we consider a man applies a convenion of the contraction of th terly effort and further, that the entire course orecarry enors and nurner, that the entire course pre-sented logical reasoning, lucid illustrations and an able philosophic handling of scientific data, farrely, if immortality and intercommunication can be thus established in the mind of man, no berm can legitimately result therefrom.-Mount

Testimony of Two Enruces and Reputable Spiritualists Which Throws Some Further Light on the Marvely of the "Torre Haute Moces."

To the Editor of the Religio Philosophical Journal: Of Mrs. Stewart we know nothing but rumor; of Mr. Pence, Mr. Hook and their séance room as it was some years since, we know a great deal more, no doubt, then would be agreeable to them to have told. My wife was led to play medium under the influence of Pence, Hook and Co., she being then but a mere child. I detected the fraud, gave an expose scance in their own hall, when she came forward and confessed before the whole sudience; but certain ones endeavored to make it appear that she was a medium and they tried every way to drive me from the city, even threatening my life; but there is too long a story connected with this affair—I have not time to write it out this evening. I would just say that my wife is now a firm Spiritualist and fully inderses your course with regard to frauds. Go on; give fraud no quarter.

A. Boggs.

SECOND COMMUNICATION FROM MR BOGGS, WITH A STATEMENT FROM HIS WIFE.

Kokomo, Ind., Sept. 7th, 1879.

To the Editor of the Religio-Philosophical Journal: I send you a history of our experience with the Pence Materializing Company of Terre Haute, my wife's part being told by herself, after all these years have passed, and she having no other feeling but that of repentance for the role she acted, and the desire that she may be the means of properties others from being country in the same preventing others from being caught in the same enare. Her name before marriage was Flora Poindexter.

STATEMENT OF MRS. PLORA BOGGS. "Ten years ago at the early age of fourteen years myself and mother arrived in Terre Haute, on the first day of June, on the four o'clock train. We had just four dollars and twenty cents in our possession. We started in search of a room, and about dusk we were successful in finding one, for which we paid three dollars. We went supperless to bed. The next morning after paying 25 cents drayage to get our household effects from the depot, we made a light breakfast, consisting of much and butter, and then I left my mother in tears to fix up our humble home, while I went in search of employment. All day long I walked the streets, soliciting work, but no one wanted to hire a stranger; besides I was so small and looked so weakly, people thought I could not do much. Finding that I could not get employment in a private family I went the next day to the woolen factory. Here I found work at good wages, and got acquainted with two girls about my own age. They were Spiritualists, and several little inci-dents that occurred in our sport, caused them to declare me a medium, and as such they insisted on introducing me to Dr. Pence. After much in-tronty I consented, and that same evening I was persuaded to sit in the circle for development. Being possessed of a large amount of mischief, I pretended to sleep, and while doing so, the doctor informed the company that I was a remarkable medium; that I was then entranced, stating what I probably would do and say presently. I acted on his suggestion, and "played medium" to his great delight, thinking that I would tell him that I had done say in sports but when I shack off war. I had done so in sport; but when I shook off my apparent sleep, he grasped my hand and congratu-lated me so earnestly, and told me so seriouly about my duty to the invisibles, that I could not find courage to tell him of the deceptions I had practiced. The next day he called to see my mother while I was away at work, and talked to her about her wonderful child, and persuaded her to use her influence to get me to give up to the control, felling her that I would be a great medi-um; that there were untold thousands of dollars in it, and that the name of Flora Poindexter would become a household word. That evening he called on me and said that his wife wanted a girl; that the work in the factory was too hard for that I looked so thin and pale I needed medical attention—"so just come and make your home with wages in the factory; that I would not have much to do and could stay with my mother at night. I went, and fell into the trap set for me. At his house there was a medium by the name of Grandville. He commenced holding developing circles at the reception room of Pence's Half (or the noted scance room); to these scances those interested insisted that I must go. At first I refused, but was soon overruled, and mother and I went. They placed me between the medium and another man of strong magnetic powers. The medium soon became entranced. Laying his hands upon my head he beseached me in trembling tones to give up to the host of angels that hovered around me; not to strive against my fate; to be a good girl and attend the circles regularly, that they might develop me as fast as possible. After the seance the Spiritualists gathered around

me and praised me loud and long; the result was, I did what I have ever since regretted, yielded and become their "medium," From that time I was the acciety's idol. I had no wish ungratified. I was called the little medium and praised on every hand. The Davenport brothers came to Terre Haute, and gave a scance in Dowling's Hall. I attended and liked their phase of mediumship much better than the one I had been assuming, so I resolved to become a physical medium, and the next night held a scance in our well darkened kitchen. Present: Dr. Pence, T. A. Madison, I. Temple, an investigator from Indianapolis, a neighbor (lady), mother and myself. I succeeded in tying and untying myself, ringing bells, making raps and other phenomena, perfectly delighting my audience; they were in raptures. I must have a cabinet. I gave scances, both public and private, for many months, and all that time I had no confident, no one came to me and said, "You are doing wrong,—you must quit this." The Orthodox blamed and accused me, but so vindictively that I could only defend myself, and the Spiritualists, instead of trying to atimulate me and. The Davenport brothers came to Terre Spiritualists, instead of trying to stimulate me above the plane of deceit, humbly bowed their heads to whatever I offered with a "thus saith the spirits." When I, through the influence of Mr. Boggs, consented to an expose, the men scolded and entreated, the women cried over me and told me how much the society loved me, and insisted that I do nothing of the kind. Dr. Pence and James Hook offered me money and a new sew. ing machine to keep still. They said if I could not continue the splendid medium they knew me to be, to just slowly withdraw from the public; that it would injure the cause to say that I did it all my-self; but regardless of all their efforts I went on the rostrum before a crowded house and confessed my faults. Dr. Pence had me come with an iron ring on my wrist, that he claimed to the people could not pass over my hand without crushing the bones of the same, but instead of doing their bidding, I slipped the ring over my hand before the eyes of the assembled hundreds. Not satisfied with doing all in their, power to keep me with eyes of the assembled hundreds. Not satisfied with doing all in their power to keep me with them as their medium—notwithstanding I declared I did it all myself—when they failed they resorted to petty persecution; said I was erazy and was under the psychological influence of Mr. Boggs; told him not to marry me; that any woman that would deceive as I had, would deceive a husband. They caused to be published in one of the city papers an article saying that I was marthe city papers an article saying that I was mar-ried for a season to be deserted and become an out ried for a season to be deserted and become an out cast on society. I am a firm believer in spirit communion, and although I wronged myself in practicing the deception I did, in a way that I can never get over, I feel that the leaders of Spiritual-ism in Terre Haute are somewhat to blame, and that men who will sid by word or deed in a plan of deception, as they have done, are not worth the confidence of the spiritual public.

confidence of the spiritual public.
"I now feel that freedom of a clear conscience that I know by experience Mrs. Stewart longs for in all her private moments, and my heart goes out in pity to her, for I know how difficult it is to leave the wrong and choose the right under the to leave the wrong and choose the right under the influences at Pence Hail. To ex-Mayor Gookerly, Mr. Lockwood, Mr. Smith, Mr. Boleig and family, my heart goes out in grateful thanks. All of them were not Spiritualists, but instead of pointing the finger of scorn at me, they gave me every assistance in their power to rise out of my degradation. They will have their reward. Floats Boogs.

Brother Brodg in winning a woman to the path.

Brother Bundy, in winning a woman to the path of truth, I won the best wife in the world.

Kokomo, Ind., Sept. 14th, 1879.

Camp Meeting.

The following is a brief report of the ten days' camp meeting, held at Sharp's Grove, Pleasant Valley, Ottawa Co., Kansas; commencing Friday, Aug. 29, and closing Sunday Aug. 31, 1879 :

This was the second annual camp meeting of the Spiritualists of Central and Northern Kansas; the first being held at Salem, Jewel Co. The at-tendance, especially on the two Sundays, was very large, considering the spareness of population of the surrounding country, as compared with older settled sections. It was estimated that twelve hundred persons were present on the last day. The meeting has developed a deep interest on the subject of Spiritualism, as a movement both theoretical and practical, in many minds that have heretofore been indifferent or opposed. A very wide range of topics was considered, embracing not only the theological, hiblical, aggressive and iconoclastic phases of the great work which the higher life has undertaken to accomplish, with the aid and co-operation of mortals, but also the more constructive, organic, peaceful principles and methods relating to the individual reform and societary progress. The best of order prevalled throughout the meeting—a powerful apritual influence pervading the camp.

General programme of exercises: At 6 a. M., each day, a developing circle; 8 a. M., circle for various phenomena, spirit messages, etc.; 2 p. M., general conference and lectures; 8 P. M., lectures

Addresses were given by the following lectur-Addresses were given by the following fecturers: Dr. J. Dunton, late state lecturer of Iowa, (present address Algona, Ioa.); ex-Rev. P. A. Field, of White Mound, Salem, P. O., Jewell Co., Kansas; Prof. D. Seymour (phrenologist, etc.), of Clay Center, Kan.; Sara S., and J. Madison Allen, of Mass., (recently from the South.)

Bro. Dunton is well known in the West. His lectures are earnest, philosophical and practical. Bro. Field has only within the past two years become an avowed Spiritualist, having preached as a Methodist for twenty-five years previously. He came to White Mound, under appointment of the M. E. church, but after attending for a while the circle which is regularly held at that place, he became convinced of the reality of spirit return, was developed as a trance medium, and in consequence found himself in due time, outside of the church fold-expelled on the ground of "heresy." Scymour gave one or two discourses in the normal state to good acceptance; his last was very excellent. Mrs. Allen spoke under the spirit influence of her son, Earnest, who plead most earnestly and touchingly for a better system of life—one in which the little ones should be bleased with pure, spiritual and harmonious surroundings and be privileged to live on the earth, strong healthy and happy.

J. Madison Allen gave two Sunday discourses, (Aug. 24 and 31), in the conscious trance condition and also delivered addresses in the normal state on the following subjects: "Civilization as it is and as it should be;" "Figs or Pigs—Fruit or Brute—Shall we eat Flesh?" "Oress Reform, from the subjects that normal translations are the subjects of the subject of the subjects of the subject of the sub the spiritual stand-point." He also took some little part in the circles, etc.

Besides the regular speakers above mentioned, there was many others present who gave excel-lent addresses and contributed greatly to the interest and variety of the meeting, among whom-should be mentioned, J. N. Blanchard, Dr. Ballou, John A. Dixon, C. L. Lewis, Mr. Oiney, Esq., Rev. Kiggins, a presiding elder of the M. E. church, and Rev Eaton, Universalist of Minneapolis, and Rev. Bishop, Universalist, of Delphos.

Among the mediums present were, Mrs. Sayles, Mrs. Lewis, Mrs. Knowles (Artist), Mr. and Mrs. Skinner, Mrs. Brown, Mr. Ruggles, Mrs. Warner, Mr. and Mrs. Edward Sharp, Miss Mirtie Riley, Mr. Edwin Babcock, (trance and personating), and others whose pages are forentian. others whose names are forgotten

Of the healers we mention Mr. Walker, who among other cures, restored a lany who had been unable to walk and had suffered great pain for a week or more, and who came upon the ground supported by two persons. She was made able to walk back and forth before the audience, with perfeet case and without pain. This cure caused some sensation and a good deal of softening among the non-believers.

Among those who contributed to the harmony of the meeting by vocal and instrumental music were, James Sharpe, Mrs. Brown (frequently under spirit control), Mrs. Hughes, Miss Torry, J. Madison Allen, (songs mostly original).
Some excellent poems were read by Mrs. Dr. Howes, Mr. Ruggles, Mr. Olney, P. A. Field and I. Madison Allen

Madison Allen.

The use of tobacco was criticised and deplored by many, and the general subject of self-indulgence and edif-control brought prominently before the people. The effects of a bad habit indulged in here, upon the spirit itself, even after leaving the body, were discussed, and were illustrated by a spirit who manifested thro' Bro. Field, and who begged and plead for tobacco-if it were no more even than to smell some tobacco user's breath!

It was voted that the third annual camp meeting be held at Delphos, during the "light of the moon" in Aug., 1880, the exact time to be determined by the committee. A committee of arrangements was appointed consisting of five gentlemen

J. Madison Allen, | Committee on C. L. Lewis, | Report.

"Some Theology."

Under this heading Peck's Sun says that a re Under this heading Feck's San says that a re-ined and cultured young lady, daughter of Judge Harris, of Morris, Ill., has lately become insane through Spiritualism; and thereupon it pitches in and gives Spiritualism and Spiritualists a half column of sarcastic, half humorous abuse and misrepresentation, concluding with the not very astonishing statement: "We never attended but one spiritual séance."
In the next column it has the following edi-

"The lows insane asylum contains two hundred and three inmates who became insane through drink. There is nothing funny about that."

Now, Bro. Peck, why in the name of consistency did you not pitch into whisky and its vend-

You are doubtless aware of the fact that the old and persistently reiterated charge against Spiritu-alism, of "filling incane asykums," etc., was more than a year 250 effectually exploded by the care-fully collated statistics furnished by the superintendents of six or eight of the largest asylums in the country, which proved that but a very small percentage (some 31-2 we believe) of their inmates became derauged through Spiritualism, while King Alcohol and orthodox theology were shown to be chief inciting causes of instairty.

And your attempt to ridicule spiritualists is in itself supremely ridiculous in view of the facts that Spiritualism numbers among its open and svowed advocates and believers men and women fully the equal in respect of mental, moral and selentific culture, and social position, those of any other class; and among them are many of world-wide reputation as scientists, philosophers, poets and humanitarians. It has a distinctive literature embracing many thousand volumes, and in the United States alone sustains a half dozen or more newspaper exponents which in point of literary ability and effectiveness in the advocacy of every good work in the field of moral and social reform and second to none of either the secular or religi ous press. It has in the lecture field hundreds of men and women whose names are sufficient to se-cure large audiences of the most intelligent classes of every community. Spiritualists, regarded as religious sect, though for the most part unorganized, without the external show of magunorganized, without the external show of mag-nificent churches, and existing in this country only some thirty-two years, far outnumbering any other in the United States. They may be found in every town, village and city—and for that matter there is no civilized country upon the globe where they are wholly unknown. As a class they do not thrust their belief or opinions into every body's face nor seek to proselyte the world, but when questioned will generally be found ready to give a reason for the faith that is in them.

These are simple facts, Bro. Peck, of which a candid investigation of the subject will convince you, and perhaps induce you to accord to Spirit-uslism the common respect which you do to other "isms" and "ologies."—Fox Lake (Wis.) Representa-

The flaming sword of ignorance and persecution must be removed from the gates of the spirit-

What an Old Subscriber Likes and What He Distikes.

I like the way the Journal has dealt with Woodhulliam, and hope that every true Spiritualist will ever remember that it was the Journal that almost single handed fought the flend to its death. Licentiousness has many times attempted to invade respectable society and the family circle in the name of religion, with varying degrees of suc-cess, as history informs us; but Spiritualism is now free from its corrupting influences.

I like the way the Journal is dealing with men who trade in bogus Spiritualism, and am much surprised that there are any persons found objecting to its course in this matter. The world has a right to judge of the moral tendency of a cause by the character of the men who represent it; therefore we must declare that Spiritualism shall be represented only by men of good moral character and not by frauds and tricksters.

Every cause should stand on its own merits, therefore I prefer my Spiritualism unalloyed with what some choose to call the general reforms of the day. There appears to be many frothy speakers and writers who have scarcely practical sense enough to enable them to provide a comfortable subsistence for themselves, but who faunch out holdly upon the discussion of criminal laws, prison discipline, marriage laws, Comstock laws, etc. Their sympathies are invariably on the side of the criminal, without one word in favor of the honest, industrious, law-abiding laborer who bears the entire burdens of society and who saves it from chaos or destruction. I prefer to leave such questions where they are, in the hands of men who have had large experience in making, practicing and ex-ecuting laws. They are not all corrupt men, and will undoubtedly lead us out of the criminal wild-

erness in due time.

I am sorry to observe that a large portion of the Spiritualists are in favor of organizing spiritual societies. Have such persons observed the progress of Spiritualism during the last thirty years in spite of all organizations? and have they failed to see that our greatest troubles came from organizations which attempted to control the matter. and that we certainly would have made still great er progress if no attempt had been made at organ-ization. It is useless to claim that we will do better next time. All history shows that organizations are combinations of a number of persons against the balance of the world; and the more sacred its name or claims, the more power it wields over the human heart, and consequently the greater is the corrupt uses which it is made to serve. History furnishes no exception to these facts.

The JODRNAL could never have accomplished the good which it has done if it had been hamper-ed by an organization of Spiritualists. Unorganized the fittest will survive and the best books, papers and lecturers will be patronized. Writers on spiritual subjects are noweriticising each other very sharply. I like to see it. It will make each look well to his points and endeavor to be accurate, which is very necessary in the development of

a new science or philosophy.

I will only mention one thing more which I like, and that is the present liberal tone of the Journal towards primitive Christianity. Although I recognize a sharp and well defined conflict be-tween Spiritualism and creeds and dogmas, and all organized forms of priest craft, yet'I see no necessity for a conflict between primitive Christianity in its unorganized form, and modern Spiritualsm. In fact, I consider them identical in principle. The great incdium, Jesus, never organized churches, but went about teaching spiritual truths and healing the sick without money or price. Peoria, Ill. JAMES MONNO JAMES MONROE.

Letter from Capt. H. H. Brown.

To the Editor of the Religio Philosophical Journal:

Yesterday was the closing day of the Mass Convention at this place. It is ten miles from the railway and yet a large audience filling the spacious hall, was in attendance the whole of the last two days. It is very encouraging to see such interest manifested in the cause; and let me tell you how the friends manage their conventions here; it may help Spiritualists elsewhere. First, arrangements are made with the railroad companies for free return theck for all who come by their routes. These are sent to the Secretary of a Convention, and he fills them out and furnishes them to those who have a right to them. Stage routes carry for one half fare. Then the hotels all have large dance halls and the keepers have learned that our people are the best to entertain and they put down their rates one-half and entertain speakers

The people contribute for all the other ex-The people contribute for all the other expenses. This is an easy way, and one I recommend to our friends everywhere. In Vermont it is, however, easier to get a crowd than in our Western States, save Michigan, which in this respect is the Vermont of the West. There are so many speakers in these states that the cause is kept alive. I mentioned in my notice of the Plymouth Convention a number. Others I had never met before tion a number. Others I had never met before were here; among them one well-known to older Spiritualists, Austin Simons, now passing most of his time on his farm in Woodstock. Mr. S. is a solid man intellectually, and his lectures are good food for the student, and so spiced with quaint ideas and beautiful figures, as to be palatable food

to those who only wish to be amused.

Mrs. Abby W. Tanner of Montpelier, gave three addresses, and we were very glad to meet her, for she has an excellent reputation in the State. Be-hind the medium is a true woman. She speaks in an unconscious trance and we pronounced her discourse the most practical and common sense lecture we ever heard from the unconscious state. She stands on earth and teaches in beautiful language,—homely truths that make us better. She has been confined to her home by cares till of late, and is now to take the field more prominent-She is contemplating a western trip and we bespeak for her a warm reception,

Mrs. S. A. Wiley of Rockingham, was also with us. She is one of the oldest and hardest workers in New England. From far and near she is sent for on funeral occasions, and is peculiarly adapted

for such occurrences.

These, with others I have not met yet, make some twelve home speakers, kept busly employ-ed in this little State. Not another State can show so many for the same territory, except it be Mas-sachusetts, and her speakers are not all employed

There is a steady growth of Spiritualism. The excitement of early days is not attendant upon it, but it is now respected, and from an extended tour of months in the State I have not yet heard one sucer or one derogotary remark against it. It has outlived here its days of slander. Would that it had everywhere. Felchville, Vt., Sept. 8, 1879.

Mediumship, etc.

To the Editor of the Religio-Philosophical Journal: I have tried to get subscribers here, as at other places, but there appear to be some who do not like your course towards mediums, especially fraudulent ones, and they think no good thing can come out of your Nazareth. I do not believe that any true, honest medium has been permanently injured by anything ever published in the Journ-AL. I confess sometimes to a wish that you did not mow your swath quite so wide, but there is so much truth I must acknowledge it. I desire its full and free expression, on all that relates to mediums and their work. It seems to me that no honest mediums need shrink from a full and free examination of their work, and especially those relating to materializations, as well as all phases of physical demonstrations of spirit power

I do not depend on the physical phases for my belief in this grand philosophy of life past, pres-ent and to come; if I did, I should confess my-self the variest skeptic alive. I do not believe that I have ever seen anything except the manifesta-tions through Henry Allen and Mrs. French of this city, under test conditions in my own house, and that of Mr. Austin's, also of this city, that I could possibly have taken without a doubt that they might have been fraudulently performed. In every other instance, while I must acknowledge the mediums above auspicion, except in three in-stances, there would have been no proof to me that the phenomens might not have been fraudulently performed. In saying this I do no honest medium an injury My experiences in the phen-omenal part of spirit power derived through acances given to the public, have been limited, therefore I must be just to all so far as honesty and in-tegrity go, to make up the medium part of the work. My work has been of that character that I

cannot doubt the source of its power, and while no one may have been powerfully impressed. I have been convinced of the fact, that a higher intelligence than mine, is capable of working through me what I, as an individual, without that influence, could never have ferformed. The strong and increasing clairaudiant force of my influences, is leading my feet into a new field of work; something that interferes with no other gift, but which from present indications, I shall be enabled to work out something I had not dreamed of until lately.

lately.

Let all points of truth be discussed. We are passing through the crucible, and the "refiner's fire" has not yet risen to white heat, and we have not received all of the truth. Her miners must dive deeper and lay open the treasures of the vast realm of the mental and the spiritual, as well as the material universe. God and his angels bless those whose truth and justice to all, will give them that manile of charity that shall forgive and save the erring.

CORNELIA GARDNER.

The Spirit Form of a Murdered Woman Seen Nightly.

[From the Dallas Herald and Commercial.]

The human race from the beginning down to the present time has been given more or less to superstition, and especially has this been the case with the African, who seems to be thorough by imbued with the idea that ghosts go forth night secking whom they may scare out of the

According to the colored people, we have a house situated in the very heart of the city, where hob-goblings are seen in all their terrible phases. The house in question is the little frame shanty on house in question is the little frame shanty on Griffith street, where a few weeks ago Elias Conway, colored, in a fit of jeatonsy, cut his wife's throat from ear to ear. A number of colored men, exemplarly churchmen, in good standing, aver most solemnly that at the hour of 11 at night, corresponding with the hour of the day at which time the terrible tragedy was enacted, that they have seen it acted over again by spirits, just as it was really done. The jeatous husband approaches the yard fence of the shanty while the spirit of his the yard fence of the shanty while the spirit of his wife sits in the window of his house looking pleadingly at him. He beckons her to come out, when she draws back as if in terror. He enters: there is a scuffle, and then the wife rushes around the building with her throat cut and the blood spirting out in a stream. The spirit rushes to the gate and falls dead, when the ghost of the murderer—who is, by the way, in the county jail still in the flesh and in good health—runs down the street and all of a sudden disappears, when there is a grating sound heard. It is said that Freeman, the colored man, who was the cause of all the jealousy, is visited every night by the spirit of the murdered woman, and when implored by him to speak it points silently to its severed throat and vanishes. The colored folks no longer traverse this portion of Griffith street at night, but go out of their way to shun it. The owner of the house can not rent it at all, so firm is the belief that it is haunted.

Notes and Extracts.

Jesus was a man like other men.

The "Gates Ajar" was sung in spirit life for ges ere it was given to mankind.

It is said that there are two great classes of persons in all communities, the magnetic and the

Faul's injunction that women should be listeners and not directors in religious matters, proves how little he comprehended woman's mission.

Take from the Bible its Spiritualism, take from the Bible every instance of spiritual mani-festation and what would the remainder amount

It is said that while the followers of Jesus slept,

angels came and ministered unto him; and it is recorded of him as saying that should be sak it, legions of angels would come to his rescue. the stream of time, it is our duty to rid ourselves of their influences, and in their stead cultivate a

love of the pure, the true and the ennobling. If there be a future life, what more natural than that the traveler to that shore should pro-serve his identity and maintain all the mental and spiritual characteristics that defined his life in this

earthly sphere. All that the world knows of Jesus is gathered from the historical records of the past. There is no proof that he ever wrote a sentence in the Bible or Testament, though he claimed an existence prior to the birth of Abraham,

Miss Emma Lollard, of Waco, Texas, a handsome young girl who took strychnine instead of quinine, and who got over the first effects, has since died. Her last words, referring to her deceased father, were: "Oh! brother, I can see father. I am going."

Could the vail be raised what seems now as empty space, would be seen to be a broad field, teeming with human life so closely resembling the now visible world of materiality, that the first thought to present itself would be, is this the end and ultimate of all our lives?

A writer, quoted with approval and indorsement by Prof. Max Mueller, says: "The statement that there are nations and tribes which possess no religion, rests either on inaccurate observations or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher seings, and travelers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call religion, in its most general sense, an universal phenomenon of human-

Rolligion, as it has been in the past and is at present, with few exceptions, fails to meet the wants of humanity. While there is a fair exterior, the soul life is not fed; its spirit is not kept alive, and women, many times, instead of being ministering angels, seek rather the glittering vanities of an exterior life. Like butterflies, they prefer the supplies of feelbackle life returns the supplies of feelbackle life. the sunshine of fashlonable life rather than the shade of an actual existence. But while this is true, in a great degree, there are a few who are willing to become instruments of a higher power, and with Spartan firmness, meet the enemies of progress upon an open field, and casting at the feet of titled doctors of divinity the gauntlet of equality, challenge them to mental combat.

Dr. M. B. Weaver.—No man in the country will be more missed than Dr. Weaver. His rene faith, smounting to knowledge, shone up before him through all his sufferings, and he saw the angels ready to guide him homeward. His exit was peaceful and even joyous. He was cheerful to the last. He talked calmly of the change, and encouraged his weeping wife with bright vis-ions of the future and the certainty of their reunion. His fast hours illustrated the value of Spiritualism to light the way and cheer the heart where theology offers only the "king of terrors." fear his equal will not soon be found among us. -Luman C. Houe.

The Spiritual Notes of London, says: It is some relief to one's overstrained faculties of wonder and faith to find that one is not ferced to secept this very staggering hypothesis after all. The same writer gives a case in which the phenomenon produced did not depend on the presence of this mysterious chalk stone that can write through linen. A clean state was handed to the medium in full A clean state was handed to the medium in full light. He held it by one corner, standing up unlight. He held it by one corner, standing up under the chandeler, and the writer held it by the other corner. "He simply made flourishes as if drawing with his foresinger several inches ever the upper surface of the state, and then told me to reverse it. I did so, and there on the under surface was a drawing of a flower, cleverly executed, face was a drawing of a flower, cleverly executed, face was a drawing of a flower, cleverly executed. face was a drawing of a flower, cleverly executed, four inches by six in sixe." It was executed under extremely satisfactory conditions. The light was full; there was no waiting, no over-strained attention, no singing or music of any kind, and the observers conversed freely throughout the experiment. Lastly, the witnesses were seven in number, and all are agreed as to the undoubted genularized of the undoubted genularized. increase of the phenomenon as observed by them.

Here is ground sufficient to warrant us in ascepting the record, and, if we do so, we must offer some other theory than that which did duty on the previous instance, for here was no contact with the slate at all. What was it?

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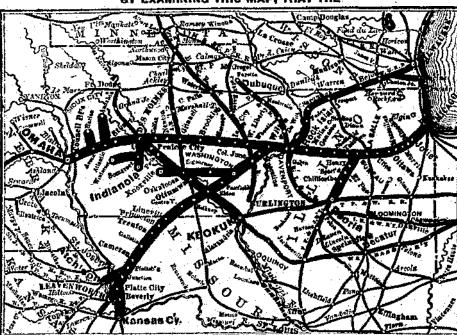
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Constance from Piret Page -Because your mind won't let you. Your soledom controls your woll. That is why you are not a free agent. You cannot believe until your mind is estimatened to a truth, and when so enlightened, you can't help yourself. You cannot dury what you know. All genuine belief is by inference, and inference is paramount to knowledge.

On Have you was met with freede and

Q.—Have you ever met with frauds and humbugs in your investigations?

A.—Yes. I could give you a longer account of failures than I could of success, which taught me the necessity of taking a great deal of profession at heavy discount. The philosophy of spirit intercourse cannot be learned in a day or a year; it is a life study. I take no stock where there are no test conditions, hence I endorse the course pursued by the BELIGIO-PHILOSOPHICAL JOURNAL as being the shortest road to a proper understanding of the subject. Q.—Are you in favor of organization to

forward the movement? A.—Not at present. Mankind are yet too selfish. There is too little harmony. We must live it before we preach it. The only true way to proselyte, is that your conduct corresponds with your knowledge, and not your belief. Faith with works, by inference is knowledge. Faith without works is of no consequence. A. S. Avery. Morris, N. Y.

> Letters From the Tropies. NUMBER FOUR.

To the Editor of the Religio-Philosophical Journal.

The sun-races, as we may be pardoned for naming the brown or black natives of the naming the brown or black natives of the tropics, are by no means devoid of a certain spirituality. That fine inheritance is in fact common to all. The brute savage, companion to the brute beast, possesses it in some small degree, and it is that holy leaven which renders his elevation possible. It is that which marks the dividing line hot ween which renders his elevation possible. It is that which marks the dividing line between the inferior and superior creations; and in proportion to its due activity depends the development of individual or race. Its earlier manifestations, although inseparably united with superstitions of various binds still furnish evidence of its saving kinds, still furnish evidence of its saving and refining power. It doubtless forms the basis of that natural religion about which so much has been said and written, as well as of that universal belief, independent of all human creeds, in a future state of exist-

In fact this spiritual element of human nature, in its various stages of growth, forms the basic support of the multitude of creeds, dogmas and theories which have had their countless votaries in the past, and in the present claim a wide allegiance. Reason and probability have little to do with it, so little indeed that it is virtually independent of their restraint. It seems rather the child of poetry and mystery, the unlicensed and spontaneous offspring of those occult elements and agencies which underlie the wondrous fabric of our being, and which no deepest research of philoso-

and, which no despest research of puncso-phy has yet fathomed.

It is not my design, however, to write upon the Origin of the Unknown, or to dis-cuss theories which abler pens, after many ages, still leave enshrouded in the clouds of doubt. But in continuation of former sketches, permit me to remark upon a few of the vagaries of the people by whom we

One of these is the borrowed custom of "waking" the dead. Upon the ninth night after the departed has left this troublesome great hereafter, the room and bed having been left undisturbed meanwhile, a party of friends assemble in the apartment and sing hymns the entirenight. In this manner it is believed the spirit of the deceased is consoled and given a final and friendly "send off" into the ghostly unknown. During the nine intervening days and nights, it is believed that the "duppy," as a spirit is called, goes in and out, backward and forward, as in life. Food and drink are left for its use and the furniture kept in order. But after the "wake" is over, all is ended. The effects may then be removed and the room re-occupied. Many a night have we heard this not unpleasant singing, kept up at concert pitch with commendable energy, until dawn, and wondered if indeed the foreign traveler had derived any consolation therefrom, or had been

cheered forward upon the unseen way. The belief in spirit return and communion is, I think, very general. In their crude way these people hold fast to a faith in personal existence beyond the grave, quite independent, I should say, of orthodox teaching and control. Nor in many cases, do they seem to dread, as might be supposed, the approach of those whom they are pleased to consider ghostly visitors from another world. This very day a case in point has come under my observation. Living in one of our houses, built about twenty-five years ago by a Mr. Kearney, who soon after died here, and subsequently used for a time for a hotel, there is a woman, of East-Indian origin, who is housekeeper for two gentlemen and occupies a room across a hall-way from theirs. She is middle-aged and intelligent, although entirely uneducated. She says she has seen spirits from childhood and that when very young, would divide her food with them. At present she avers that almost nightly, the spirit of a respectable looking white man, who she suggested might be the above mentioned builder and first owner of the house, visits her, that she hears his footsteps plainly in the passage approaching her door, and that she has repeatedly seen him in her room. Twice, while in bed, the shadow threw itself down beside her, but when she moved, it vanished. She says she is not at all afraid of it, having always believed that the dead return and that they will do the living no harm. That the woman is quite honest in what she relates, I have no doubt; and I also have reason to believe that similar phenomena are common, although they are not made public, nor are some of the "media" so apparently free from superstitious fear as the person above mentioned. In some cases, the antics reported, would seem to be of a diabolical order, or at least to proceed from the reputed inhabitants of iakka-land.

Whether these alleged manifestations are of spirit origin or not, they at least indicate a belief, more or less defined and positive, in a life hereafter, be the conditions of that life what they may. The myths and fables of Christianity have perhaps to some extent strengthened and modified this natural Spiritualism, and there is hope that as the spread of knowledge makes all men free from fear and superstition, the happy time will come, even in benighted Spanish America, where the priests of Home are yet supreme, and the spirit of indolence almost universal, when whatever reality there may be in these things will become matters of cetabliabed fact. At present it must be admitted that there is very little reasoning done, either a priori or a postulori, very little seeking after intellectual of piritual eleva-

tion. Darkness reigns. The services in the churches, with their tawdry tinsel saints and cruel cruelfixions, their burning candles and smoking incense, their sing-song Latin prayers and frequent genufications, differ little, for the better, from the old pagan rites and incantations; while the sign of the cross, often made, and the charms, blessed of heaven (by the priest), worn next the person by nearly all Catholics, to ward off danger and afford protection against various ills. and afford protection against various ills, are nothing less than relics of gross credulity and ignorance. These practices are kinddred to the fearful and revolting mummeries of obi and witchcraft, in the same soil in the same soil of the same with which they flourish. But they are simply rudimentary. It is consoling to believe that it is only a question of time, when, under the guidance of the blessed schoolmaster, in one shape or another, these things will gradually pass away and our sunburned friends slowly emerge from the shadow-land of ignorance and the thrall of spiritual Colon (Aspinwall), Aug. 26th, 1879.

AM I A SPIRITUALIST?

BY DR. C. GRIMES.

But even more earnest than ever, did I ask myself the question, "Am I a Spiritualist," when I read the address of Dr. Fishbough before the First Society of Spiritualists in Brooklyn. Then when I remembered that this address came from a "Father in Israel," some influence (whether good or

Israel," some influence (whether good or evil, God knows) suggested: "If this comes from a father in Spiritualism, there must be some degenerate sons.

But, brother and father, let us reason together. If your ideas of what we try to express by the word God, are necessary to be called a Spiritualist, then there is a very large class, myself included, that are of "those without," but if you can show me my error, and help me to cast it out, so far you are my savior, and the one above all you are my savior, and the one above all others fought to be looking for. This I promise to the extent of my ability, and further that I will not approach the feast I am invited to in a mulish mood.

The first sentiment I wish to inquire into is found in this paragraph: "Some people will sturdily proclaim their belief in the existence of a God, but when driven to definition, will tell us that their term God means the laws of nature, self-instituted and self executing, eternal and invariable. Whosoever denies that there is an intelligent law-giver, superior to the law, certainly denies that which all men, in all ages, have considered essential to the notion of a God: and hence whatever he may choose to call himself, he is truly and logically an atheist, in every allowable sense of the term." The italics are mine. Here we find God outside of the law, the universe, the all, making them. My statement of the case is, some persons will sturdily proclaim their belief in a God, but when driven to defini-tion, will tell us that their term God means a personal being, that is, having separate and volitional acts, involving the impossibility that any two should take place at the same time, outside of the universe, as well as of its minute parts; from the monad, the animalcule, the blade of grass, and insect, to man, and the 85,000,000 of planets; working upon them as a carpenter works upon a house, outside of natural law; his own actions, and superior to his actions; besides listening to and answering the prayers of his very numerous family; as arbitrary and capricious as any good Jew, Mahometan, or Christian, smiling and frowning, loving and chastening, sorrowing and repenting, creating and destroying, angering and ki ing. as often as circumstances demanded.

Now, Bro. Fishbough, whoever denies that God is the life, the soul of the universe; that the intelligence and law thereof, is his intelligence and his actions that he cannot rise above, because he cannot rise above himself; that he is the present action in the law and life of every separate individual life, that constitutes the all, the universe,-certainly denies that which the great majority (not all as you say) in all ages of the world, have considered essential to the nature of a God; hence whatever he may choose to call himself, he is truly and logically an atheist in every allowable acceptation of the term, as well as intidel to all he disagrees with; simply because he disbelieves in a God that can and does exist, and believes in one that cannot and does

The definition you have "driven" me to, is of the one and only true God, who is an individual entity, so far as the all, the universe is an individual entity, the outlines of whose body you can see day or night, at all times and I know him just as you know all things; as a rock whose objective out-lines you see and feel, but whose inner, invisible life, motions -attractions, repulsions and polarities—you can only know of just as you know of any invisible force, as of electricity, magnetism, etc. That the law of being in its millions of forms, is his intelligence, attributes, actions and character, and just so far as you learn and know the law of being, you know God, and can know just as much of him as you have a will to work for, and a capacity to receive.

The definition you are "driven" to, is of being that is subjective, that you never did, or can see or know; an ideal myth that can have no existence as a fact, hence, "Whatever you may choose to call yourself, you are an athlest in every allowable acceptation of the term," for believing in a God that cannot and does not. exist, and refusing to believe in one, the evidence of which you can have through the medium of the senses. at any time or place. If the definition you have "driven" me to, entitles me to the name, "Pantheist," I accept it and find con-solation in the fact, that it is the bed-rock of all theism, and has been held by the most brilliant minds of all ages and races, since the race has had a history. Now for the proofs: 1st. To me the most correct conceptions

of spirituality and Spiritualism, is that of the opposite of materiality and materialism, the existence of, and the laws of life, beyond the range of the material, phenomenal and perishable; a phenomenal and unreal uni-verse resting on one that is spiritual, invisible and real; a universe composed of living forces, which constitute one, a unit; that all diversified forms of life and being, are different grades of manifestations of one force, acting and re-acting upon each other; that God is the sun of all life, the universe a bundle of intelligence, thoughts, force and that each form has just as much force, and that each form has just as much of God in it, individualized out of the sum total, as is at any particular time, manifested ed through it; that if he does exist outside of one form of life, an atom, an inseqt, and by personal volitions creates or supervises, hat he then must for a number so immense that the spontaniety of human reason rejects it as the climax of all absurdities.

2nd. That the germ from which all Godideas have been evolved, was and is to-day, the divinity in nature. This we recognize in the first, the Fetish, as the life and power evident in the raging elements, which they

sought to appease. The Phalic recognized the same in the invisible and creative principles of generation; the serient symbols, in the invisible spiritual and entrancing power of the serpent; the Sabeans and Egyptians who solved the grand problems of invisible life and being, and of the attributes of flod in studying the mayanests. of invisible life and being, and of the attributes of God, in studying the movements of stars and constellations. Do we read from the Vedam of the Brahmins, "The Gauges that flows—it is God; the ocean that roars—it is God; the wind that blows—it is him; the cloud that thunders, the lightning that flashes—it is him; as from all eternity the universe existed in the spirit of Brahma, so to day, all that exists in his image. When Brahma passed from inaction to action, he came not to create nature, which existed from all time in his immortal thoughts." The thought of Brahma was thoughts." The thought of Brahma was nature; nature in its entirety, is but God in his objectivity. Pagan Gods were the personification of natural forces with the Brahmins, the trinity of the Gods was but the personification of natural forces—the positive, negative and intermediate.

Very truthfully Max Muller says, "that religious have been a matter of growth, of evolution." Buddhism was the offspring of Brahmanism, Essenianism of Buddhism, and Essenianism, with a small proportion of the original precepts and wise sayings of Jesus, became Christianity at Antioch. Thomas Paine gave us a great and compre-hensive truth when he said that, "Christianity grew out of the tail end of heathen mythology." There is scarcely a chapter in the Bible of the Christians, but what contains the visible ear-marks of Pagan religions, to one acquainted with Oriental re-ligious beliefs. In the command to build the tabernacle in the wilderness, with its implements and appurtenances, that was typical of all parts of the visible, and some of the invisible universe, we have, "And now look that thou make them after the pattern showed thee in the Mount,"—Ex. 25: 4 and 26: 30. The Holy of Holies, the darkest conceivable condition, is but a typical of the fact that nature's or God's secrets lay concealed in oceans of darkness to us, where no ray of light has ever penetrated, yet where ages of toil may mine them. Even the robes of high priests, consisting of stars upon a ground work of blue, was an emblem of the royal arch above us: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head—(Rom. 1: 20). Pagan fables, allegories and pantomimic tragedies, mean nothing less than an attempt to learn and pantomimic tragedies, mean nothing less than an attempt to learn and attempt to learn a and understand the nature and attributes

of God, from his real actions. Paul tells us in Gal. 4, "That the affair of Abraham, having a son by a bond woman, and one by a free woman, was all an allegory." It follows as a matter of course, that if the wives and sons were allegories, the father, Abraham, was an allegory. When Melchizedek (another allegorical character), met Abraham coming back from the slaughter of the kings, he blest him, yet he, Abraham, "Was in the loins of his father when Melchizedek met him," neither born nor begotten. It is easy to show that Melchizedek, Abraham, Isaac and Jacob, Rebecca, Sarah and Rachael, were but astronomi-cal figments, besides dozens of other important facts and figures that the Jews obtained when in captivity of the Pagans at Alexandria. The twelve patriarchs, twelve sons of Jacob, twelve tribes of Israel, and twelve disciples of Jesus, were but another edition of the twelve signs of the redical edition of the twelve signs of the zodiac, tides being thus p twelve houses of God, twelve months and the twelve Gods of the heathen myths. "There are many Jacob when he biessed his twelve sons, gave each one the character of one of the signs of the zodiac.

The attributes of the sun god, who was born each year at midnight of the 25th of December, and called the Lamb of God, that taketh away the the sins of the world (frosts of winter) from the Virgin of the Zodiac, who had been the Virgin Mary for the Pagan as well as Christian, were given to Jesus to exalt him to the God-head, while the innocent man never dreamed of the thing. The early Christian Father, Justin Martyr, said: "We I ave made our Jesus to be born on the same day that the sun receives his birth in the stables of Augeas' (thick stars).

Abert the Great is credited with saying:
"We know that the sign of the celestial virgin, did come to the horizon at the moment when we have fixed the birth of our Lord Jesus Christ. All the mysteries of his divine incarnation, all the secrets of his marvalous life from his concention to his marvelous life, from his conception to his ascension, are to be found in the constellations, and are figured in the stars. That is, body, soul and attributes—material cut, and make-up—a Pagan after the strict

In many places God is described by the characteristics of the sun, "That rideth upon the heavens by his name, Jah." (Jehovah-God)-Ps. 68: 4. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency, on the sky" (Deut. 83: 26). "Clouds and darkness are around about him" (Ps. 97: 2). "Then spake Joshua unto the Lord. saying, 'Sun, stand thou still upon Gideon.' According to some of the best linguists, there has never been a word used for the expression of the idea of God but what its

true root was in the sun. Pagan scholarship has ranked higher than Christian, and the time will come that the discovery of the spiritual idea at the bottom of Pagan fables and allegories, will add new lustre and create larger interest in the Old and New Testament Scriptures of the Christian.

The definition you have "driven" me to, has been accepted by the most scrutinizing thought of all ages of the world; from the star-viewers of Persia and the philosophers of India; from the sages of Athens, to the scientist and philosophers of Germany, down to the seer of Poughkepsie, accepting this

"That our keen perceptions may rise high or low, The divine in Nature, is all we know." St. Joseph, Michigan.

An Indicator.

If we were a Spiritualist, we should want to be a subscriber to the RELIGIO-PHILO-SOPHICAL JOURNAL of Chicago. Even without being one, we do not hesitate to say that we regard it as exceedingly interesting and ably conducted. Its original contributions, while they are inclined to take much higher flights than we can follow, and range amid spheres and spirits and eternities, retain as general rule a closer contact with terrestrial things than the average Spiritualist is wont to. Its editorials are vigorous and independent, and its selections from exchanges equal to the best we meet. Although astren-nous defender of Spiritualism, it claims to subject the "phenomena" to the tests of science, and to rid the movement of the various species of imposture with which it has been somewhat associated. Its price has been recently reduced.—The Index, BosThe Theory of Tides.

[From the Indian Mirror.]

SIR,-No scientific man will deny that science is not yet perfect, and that it requires the labors of many scientific geniuses, of many ages to come, to make it perfect. Many of the scientific theories which are thought, of the scientific theories which are thought, at the present moment, to be perfectly true and reasonable, may prove to be false and erroneous after a time. We have been taught from our early days that the pleanomenon of tides is caused by the joint attractions of the sun and moon on the rigid body of the earth and the waters surrounding it. I thought this explanation of the phenomenon of tides perfectly reasonable, true, and indisputable, till I came upon the following lines, only the other day, in one of the works of Mr. A. J. Davis, the leader of the sober, scientific, and reasonable section of the spiritualistic fraternity of America:—

"The theories that have been presented to the world concerning the phenomenon of tides have generally been very incorrect. It has been supposed by a conspicuous astron-omer that tides were produced, by the law of attraction, by the setion of the moon upon the earth. This cannot be true; for attraction is not an established principle, esattraction is not an established principle, especially beyond the atmosphere of any body or substance. To show plainly the impos-sibility of this being the cause of tides, I will present some of the chief considerations which have an important bearing

upon the subject. "If the moon has any attractive influence upon the earth (more than what consists in the natural relation existing between the two bodies) why, when the moon is in conjunction with the sun, does not the water become more elevated on the side of the earth next to these bodies, as might naturally be expected if such attraction existed? Also, substances upon that side of the earth would not weigh near so much as when the moon was otherwise situated. Also, when the moon is on the opposite side Also, when the moon is on the opposite side of the earth, and the earth sustains a position between it and the sun, why is not the elevation of the water equal at all portions of the earth? For, if the meon and sun exert an equal influence, the result should be equal heights of water all over the earth." (Principles of Nature and her Divine Revelations, vol. I. p.p. 244-45).

The objections raised by Mr. Davis against the normar theory of tides appear to me to

the popular theory of tides appear to me to go very much to disprove it, and betray its fallacious character. But Mr. Davis has not stopped at merely showing the impossibility of the truth of the popular theory of tides, but has also advanced a theory of his own, describing it in two short paragraphs,

which I quote below:-"It is a well-ascertained truth in astronomy, and in the principles of mechanics, that a body rotating, like the earth, on its axis has the greatest tendency to throw off substances in the direction in which it revolves. As the earth revolves from west to east, and, at the present time, once in twenty-four hours, it must, of necessity, produce two elevations of water, specially as the water surrounds the whole globe. Every twelve hours, the water would be elevated at the extreme east and extreme west, or, in other words, at given antipodes of the earth. The elevation of water once in twelve hours is a result of the centrifugal tendency that the globe creates in one-half of its period of rotation-corresponding. tides being thus produced on the opposite-

"There are many things operating incidentally upon the water which produce varia tions in the periods and elevations of the tides, in different places, upon each portion of the earth. A correct knowledge of the law of fluids will at once demonstrate the cause of the whole phenomenon. And it is by understanding the natural tendency of fluids, and that of all other substances, when subjected to a centrifugal force, that the present explanation of the phenomenon will become established beyond the possi-

bility of refutation." (Ibid pp. 245 46).

Mr. Davis' objections to the popular theory of the phenomenon of tides, and his own theory about it, deserve the most serious consideration of every student and lover of science. Yours, etc.

Jogindra NATH Boze.

Calcutta, February 28rd, 1879.

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

Bishop A. Beals will speak at Whittier. Ill., the last Sunday of this month. Wm. Leighton, a prominent Spiritualist

of Keokuk, Iowa, passed to spirit life Aug. W. S. Bernard, 71 Horatio street, New York city, keeps the Religio-Philosophi-

CAL JOURNAL constantly on hand. JESUS OF NAZARETH.—The scholarly article on our second page by Dr. Wilder, is provocative of much thought and very likely some discussion.

We have received a report of the Nashville (Mich.) Convention, but other reports having come to hand first, they crowd the former out this week. It will appear in our next issue.

The Newry Reporter, of England, says that the lectures of the American medium Mr. Fletcher, are attracting "the attention of all the great literary and scientific men of London."

A. J. Davis has had a pleasant vacation visiting among his friends. He is now at his home in Orange, New Jersey, and our readers may expect further contributions from his pen.

A. A. Wheelock, one of our ablest trance lecturers, has been holding forth at N. Haven. Conn. He will be present at the Schroon Lake camp-meeting. He will speak in Stafford, Conn., the Sundays of October.

Mr. Slosser, of Kansas, gave us a call on his way home last week. He related some tests he received at Mott's, last spring, which were very interesting and valuable. He has no doubt of the genuineness of the spirit forms he saw there, and the conditions as he relates them seem to justify his onlyion. Mr. E. Herah, formerly proprietor of the Invalid's Home, Jamestown, N. Y., is now in this city. Mr. Hersh is said to be a remarkable healer, and he shows cer ificates. that entitle him to confidence. He is seeking a business partner. Those desiring such an arrangement, may address him in care of this office.

JOSHUA WHITCOMB.—Fid you ever see Denman Thompson personate the real, genuine Vermont yankee I If not, then don't fail to see his Joshua Phitoemb. The play is having an immense run at McVicker's theatre. Visitors to the city should procure their seats in advases, as "standing room" only" is now nightly placarded at the door. We are glad to see our rest hearted brother, McVicker, making money. No man is more deserving of it.

"THE INDEPENDENT AGE."--This highly esteemed exchange comes to us this week with a stirring salutatory from its new editor, Mr. S. Bigelow. His leader has a manly, honest ring, and we have every reason to believe that under his able control, the paper will rapidly recover its lost prestige and acquire large additional influence. Mr. Bigelow is a gentleman of experience, a frank and candid writer; we shall look with interest for his paper each week.

DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of these named below as to ability, integrity or development but any information in our possession will be chestfullycommunicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreclate its value.

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