

# RELIGIO PHILOSOPHICAL JOURNAL

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ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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

BY WILLIAM EMMETT COLEMAN,  
Secretary 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 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 this year it was an unmitigated success. Our first meeting, however, was a success from the start, and next year promises to be of overwhelming proportions. We were immediately preceded at Bismarck by the "Church Encampment" led by Dr. Crafts, of Chicago, and other eminent divines who daily delivered learned and eloquent lectures 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 may state that these two evangelical bodies left Lawrence without settling their indebtedness for printing due the *Lawrence Tribune* office, some \$30. to \$60 respectively. The printing bill of the Liberal 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, remarked when we paid him, that he would always say hereafter that the "Infidels" paid their debts, even if the Church brethren did not. Score one large point for the Liberals here.

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 intoxicated 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 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 Lawrence 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 excursion train, therefrom, with their band, was chartered by the Liberals of Jefferson county, headed by Mrs. Susan Reichert, 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, Topeka, Kansas City, etc.

The meeting organized on Sept. 5th, by appointment of the following officers: President, G. H. Wagoner, of Lamar, Mo.; Vice Presidents, Dr. C. E. Sanford, of Minneapolis, Kan.; Rev. Dr. W. Perkins, Cincinnati, and E. Campfield, Vermillion, Kan.; Secretaries, Wm. E. Coleman, Fort Leavenworth, Kan., and Dr. G. W. Brown, Rockford, Ill. Mr. Waiser and Dr. Sanford shared the honors in presiding over the meeting, the time being about equally divided 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 severally possess.

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 "twilight particular star"—was Prof. Denton; and particularly did he work, too. He spoke once or twice each day, and 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 he 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 universes, etc.; and gave many interesting narratives of his experiences in clairvoyance, Spiritualism, 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 proceedings 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 before 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 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 other remarks. No recommendation is necessary of Dr. Sanford to the Liberal public, as he has been a faithful worker for years; 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 B. G. Eccles; J. 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, furnishing 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 having 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 moment."

Hon. Geo. W. Julian, 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.

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 Rationalism." He also took a prominent part in the discussion and general workings of the meeting. Success attend him! Rev. O. H. Richards, Waterville, Kan., was also upon the grounds, busily engaged in looking after the interests of his paper, the *Western Liberator*. 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, 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 lecture of Rev. Geo. W. Cooke, Indianapolis, upon "The Reign of Law." It was too profoundly 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 more strictly speaking, he is a sciento-theologian of the radical free religious type, a close student of Spencer, Lubbock, Fiske, Spinoza, Tyndal, Kuenen, Baur, Strauss, Oort, Hooykoos, and all the other rationalistic scholars of the world.

Other shades of Liberalism were represented by Messrs. Waiser (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 upon that date (Sept. 6) in 1857 was formed the first organization of all shades of free-state men in Kansas, and from their went forth influences which in time led to the triumph of freedom all over the world,—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.

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 vote decided that it would be unwise policy to take separate political action. Resolutions offered by Rev. Mr. Copeland demanding the release of Dr. M. Bennett from his unjust imprisonment, and condemnatory of any political party which may sanction such arbitrary encroachments upon right and justice, were adopted, and petitions for his pardon were circulated. An excellent platform, prepared by Rev. W. E. Copeland, G. W. Brown, Gov. Robinson, Prof. Denton, O. A. Phelps, W. E. Coleman, Dr. Sanford, and President Waiser, 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 gentlemen, 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 it; 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 to Kansas the past year; and Mr. Coleman, on behalf of the Executive Committee, spoke on "Unity and Charity among Free-thinkers," and 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, Coleman, 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 faithfully 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.

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 (if that city); Mrs. Dr. C. P. Sanford; Drs. Vogt and 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 leisure time for social enjoyment, being almost literally 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

of her test mediumship from those who had had sittings with her; and found her to be, to all appearance, an honest, well-meaning woman.

A Liberal and Spiritual camp-meeting came off at Ridgeway, Osage County, Kan., about twenty miles west of Topeka, Sept. 12th, 13th and 14th. Among the speakers present were Profs. Denton and Phelps, and 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 2.

QUESTION.—During our conversation you have spoken of no manifestations, but of 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 floor; 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 in my previous article, I found intelligence and sound. Now the same method of reasoning then used, will apply in this case. Intelligence is not force, and force is not intelligence; but the evidence of mind or spirit possessing will manifest 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 subject of electricity a life study, if I 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 seance 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-spitting was heard as if two or more were spitting. 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-spitting 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 seance, 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 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 top-slat with two half-hitches; it was then half-hitched around his arm and post, above the elbow; then half-hitched below the elbow 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 door. 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 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 exposé wishes to experiment, let him follow the above directions and report how soon he 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 hand-spitting, followed by rappings calling for the alphabet. Names of deceased persons were spelled out and every time we got the right name. Hand spitting 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. This was objected to by raps, and my persisting appeared to disturb the conditions and the seance 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 cloth 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 five minutes elapsed, music in the mean time, when there was quick rapping in 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 window 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, examine your medium." The light was turned up (understand the light was never put out) and on raising up the curtain, the medium was found seated in the doorway 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 perspiration, face very red and to all appearance in a profound sleep.

The rope was removed from his neck, and he was left sitting there. The curtain was dropped and we took our seats. They then rapped out good night, and on no solicitation 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 was now wound six times around his neck. It being removed, he awoke. The sack was found tied just as it was first put on.

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

A.—Let us group the evidence of the last seance. Hearing (two peculiar kinds of sounds,—knocking and hand-spitting); 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 intelligence 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 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 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 hall of doubt, to a heaven of knowledge.

Q.—After all I don't believe that the spirits of departed friends caused the phenomena?

A.—My dear sir, you could not if you wanted to.

Q.—Why?

Continued on Eighth Page.

Jesus of Nazareth.

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.

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 their existence; and so the entire creed of a people may be almost imperceptibly fashioned anew.

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.

Skepticism is a painful experience to an 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.

Jesus of Nazareth, as the designation has been quaintly translated, is the last personage to whom the world has granted a real apotheosis. It had proved impossible for centuries, so to aggrandize any man of Aryan birth.

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 show us who, during the incarnation on earth in feeble infancy and circumscribed humanity, who, sat above the heavens and directed the universe.

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.

That there was a sect of Nazarenes 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.

The Nazarenes or Nazoreans are never mentioned in the Mosiac 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.

Afterward, in the time of Elijah and Elisha, other communes existed at Beth el and Jericho, 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 Joda of that sect, who had like Plato and Aristotle, his companions and friends with him as his scholars in order to learn the Mantic art.

Contemporary 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 Yasa, as I prefer to write the name, omitting the Masoretic vowel-points. He established also laws for his tribe, analogous to those of the Nazarenes and prophetic communes—to drink no wine, to abstain from living in cities, but to constitute a fraternity by themselves.

The book of Judges informs us that the Kenites emigrated to the wilderness at the south of Judea. 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 Ramannu worshipped by the Assyrians as the ruler of the storm (Set or Typhon) but by the Babylonians as the god of intellect and spiritual endowments.

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 Phenicia. Why the king danced the orgiastic choric dance around it, and regarded Yava as inside of it, I cannot understand, except I compare it with the Adon-worship of the period.

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 Zeruah and Abigail, the daughters of Nahash (Samuel II., xvii., 27, and Chronicles I., ii., 6). That he was little esteemed 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 fraternity.

Pliny has declared that the Essens had occupied the country around the Dead Sea for thousands of ages—per seculorum 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 signalled 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 Hezekiah 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 serpent-worship. He was the chiefest announced by Isaiah—"To us a child is born, to us a son is given, and the government shall be on his shoulders." The Jews of aftertimes 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 Rephates, (giants) a Hamitic or Ethiopian race, had been the early population.—Deuteronomy ii., 10, 11, 20, 28; iii., 11; Numbers xiii., 28; Joshua vi., 21, 23; Samuel II., v., 18, 22. They were either from Egypt or cognate with them. The men who embalmed Jacob (Genesis I., 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 Petra, and the Cyclopean builders of Bashan. The renown of the wisdom of the Idumeans, Hagarenes and other Arab tribes is repeatedly mentioned (Jeremiah xli., 7; Obadiah 7; Bamah iii., 20). 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 oxicles carried away by Nebuchadnezzar. The latter are numbered at 4,800 (Jeremiah liii., 30); the others at 43,880 (Ezra 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 worshiper 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 religion to their new home. It is certain that they had the sacred fire in the temple; 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 Ezra.

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. Siddhartha, 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, sophia—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."

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 166 B.C. He represents their doctrines as Pythagorean; 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 Egyptian 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 ancient times. Iamblichus 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 antitypes 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 permit. 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.

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. Irenaeus 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.

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 Jesusus. The arcane character of the book, the nature of its contents, indicates 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. If 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 Ineds, 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 (Galatians i., 8, 9), and they in turn regarded his preaching as a New Departure.

It may be asked why Jesus, if he was not the Messiah, was denominated Christ. I apprehend that this was a misnomer. Tacitus designated him as Christ. 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 arrestot," writes an Arkadian to Sparta. The term is also engraven on many of the busts and statues brought from Cyprus by Gen. Di Cesnola. It is also employed in the first Epistle of Peter: "The Lord is Christos." 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 Papias to Eusebius.

The miracles imputed to Jesus have a remarkable likeness to those of Elijah and Elisha. Each healed the sick, cleansed lepers, and raised the dead. I do not believe that either of them ever did a superhuman action. We have all witnessed disease set afloat 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 idea back of all this is that those who are like him may do the same things. The faculty exists, but with most persons it is latent and dormant. There have been, there will always be, prophets 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 girle 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 beget us, but in a higher and deeper sense, we are the children of the infinite and eternal Spirit, that has not cast us forth as the clouds drop the hail, but has furnished 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 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 fiery trail, till it proudly bore on its verdant bosom intelligent man. This is a volume 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, 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 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 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 period of time. It shows us rude people in Switzerland, living in houses built upon platforms over the water, feeding upon the fish that they netted from the lake, the wild 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 elk, 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, hopped 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 hog-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 far he has come, we have faith to believe that he will yet reach the goal. Before 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 fiery planet, the hell primeval," 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 barriers which man's ignorance had erected, above which was supposed to be an avenging 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 is all we can give. The speaker said: "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 superstitious bigotry on the unwary.

"Death comes to help mankind to advance. It is 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 fitting around our bed, waiting to bear us to a land immortal. The fear of death is half the capital with which orthodox 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 erase 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, through trials."

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 immortality. "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-head, we find there truths which will serve for all time, and which contain the elements of a progressive and ever-developing faith.—Psychological Review.

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 the founder.

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. 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 music 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. Peabody, of Harvard University, read a remarkable paper upon the "Voting of Women in School Elections," in which he took the ground that they had much more natural 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 heart.

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 Apennines—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 living 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 survive. 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 locked 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 keep them out of mischief, are locked out of their homes, and given the freedom of the streets, with a crust of bread, or some tough 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 fagots twice as big as themselves upon their heads. Life for women here is very hard; dirt, privation, toll, 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 reply 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 better class in that fair country. A small percentage, 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 only gives complete freedom. The great Napoleon alone boldly confronted the church, won the enemy 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 followed, 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 dowry to her husband, and 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 him.

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 civilized 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, wholesome and refining attachment is beyond belief. The plots of French novels and dramas 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 unctuous fluid will make

"The little, puffed, speck in garnered fruit, That, rotting inward, slowly moulders 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.

My Association with the People of the Other World.

BY MRS. ANANDA-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 little 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 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, 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 mores 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 their influence is 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 easily infer what has been that spirit's occupation, 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 Water-town poor-house, and twenty years afterwards is found asleep or unconscious there, in the poor-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 who, he imagined, had wronged him, and if daily for eight years that object of his vengeance suffered the effects of those revengeful 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 ones, 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 gentleman 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 repeatedly. 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 to 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 me so 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 moment I then saw you, I could not resist the desire to make you go in, and drink. But, Charley, 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 continued his dissipation, and finally died of 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 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 continuous, 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 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 Librarian, and former lecturer on Philosophy at Harvard University, took the world by surprise. A young man, only thirty-five, capable of such eloquence 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 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, Barbic Myth 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 ascribed 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 a 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 well-known 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 shown in the face of the experiments of Zoller, 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 Tomorrow 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 interior and invisible body is untouched by death, so that he must live, personally and individually, beyond the grave. This gifted and thoughtful writer, falling 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 prodigious 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 toilful 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 most 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 love-songs, and golden-haired children weave garlands of wild roses; or when, in the solemn 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 moments, 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 Remagogy; On Lynn Terrace; Burns and Scotch Song before Him; Albert Gallatin; Socialism in Germany; Withered Roses; A Day at Windsor; The Contributor's Club; Recent Literature.

The Psychological Review, (Edward W. Allen, 11 Ave Maria Lane, E. C. London, England.) Contents: Mesmerism; Popular Errors 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 Spirituelle D'Etudes Psychologiques, (Rue Neuve des Petits Champs, 5 Au Premier, Paris France.) This number contains articles from able thinkers and writers.

La Chaîne Magnétique, (Boulevard des Capucines, 15, Paris, France.) A magazine devoted to the subject of magnetism.

New Music Received.

Elements of Harmony, by Stephen A. Emery. Little'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 Ernest Leslie. Arthur P. Schmidt, publisher, Boston, Mass.

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LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts. 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:

SYRACUSE, AUG. 24, 1879. Dear Sir,—I am not a disbeliever in Spiritualism, neither can I call myself a full believer. I wish I was. I have studied it some for many years; have visited Mrs. 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 facts, that look to me like absurdities and inconsistencies, that I am still at sea.

Nearly all the most wonderful things are done in the dark or under conditions which require a liberal mixture of faith 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 myriads of common-place trifes repeatedly enacted, at the tables, 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 Charles Ross? Perhaps I am too skeptical.

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.

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.

We have thus arrived at a ground where the persistent assertion of the manifesting force that it is a spirit, which once tented 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.

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 corroboration of their written testimony. Mr. Livermore testifies to the production of a sprig of roses, about six inches in length, containing two half-blown white roses, and a bud with leaves. 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 wax, 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."

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 can'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 spirit-world.

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, harmonious and beautiful, and far different from the coarse, material manifestations described 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 receptivity 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 all the support it receives in such as to justify heavier expenditures for improving its management.

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 physicists and philosophers in Germany and 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 seizing 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 drop for all their execrations and excommunications. Can it after all be true? Such is the question which our foes 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 of a science, 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 conjectures as to how" the Slade "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. Slade was not "above 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. That 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 phenomena, 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 Professor Wundt for these most false and foolish assumptions. They are in direct contradiction to all the facts and postulates of Spiritualism. 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 powerful 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 investigators adopt. Add 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 in, 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 opinions 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 any weight.

A good story is told of a witty Irishman, 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 can.

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 veil, 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 professed 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 reluctantly, 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, "Blessed

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, as 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 re-appeared to his disciples in what seemed to them the same body 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 vain."

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 does 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, a 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 re-appearance of Christ after his crucifixion—is 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 extemporaneous, it does not establish a claim on our attention. Even Mr. Colville and Mrs. Richmond, who ought to know better, become bored 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



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Spiritualism.

[From the Cincinnati Sunday Enquirer, July 6.]

When for me the silent air, Parts the silent river, And I stand upon the shore...

Too Honest to Pray.

[Published 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 to 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!"

Grove Meeting.

We have just held our Seventh (I believe) Annual Grove Meeting in this place, originally got up for the accommodation of the Spiritualists of Paulding and DeWitt counties, being near the line between the two.

Spiritualism Examined.

Dr. J. K. Bailey, late of Michigan, delivered a course of five lectures in Haystack's Hall, this Thursday and Friday evening. These lectures were excellent. He certainly demonstrated by the logic of events and laws of nature and by philosophic and scientific principles, the immortality of man, explained mesmerism, mind power, and the laws upon which, what are called spiritual phenomena depend.

Testimony of Two Earnest and Reputable Spiritualists Which Throws Some Further Light on the Marvels of the "Terre Haute Mecca."

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, than would be agreeable to them to have told.

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

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

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 preventing others from being caught in the same snare. Her name before marriage was Flora Poindexter.

STATEMENT OF MRS. FLORA 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 pockets. 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 mush and butter, and then I left my mother in tears to fix up our humble home, while I went in search of employment. All my long I was in the streets, but being unable to get me to give up to 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 incidents 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 inquiry 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" for his eyes, but thinking that I would tell him that I had done so in sport; but when I shook off my apparent sleep, he grasped my hand and congratulated me so earnestly, and told me so seriously 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. Telling her that I would be a great medium; 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 me; that I looked so thin and pale I needed medical attention—"so just come and make your home with me," he would pay me four dollars per week, my 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 Hall (or the noted séance room); to these séances 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 beseeched 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 séances the Spiritualists gathered around me and praised me loud and long; the result, as I did what I have ever since regretted, yielded and became their "medium." From that time I was the society'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 séance in Dowling's Hall. I attended, and liked their phase of mediumship so much better than the one I had been pursuing, so I resolved to become a physical medium. The next night held a séance 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 séances both public and private, for many months, and all that time I had no confidence, 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 stimulate me above the plane of deceit, humbly bowed their heads to whatever I did, and I was the "medium." When I thought the influence of Mr. Boggs, consented to an exposé; 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 sewing machine to keep still. They said if I would continue the splendid medium they knew me to be, to just slowly withdraw from the public. That I would injure the cause to say that I did it myself; 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 audience. 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 presentation; said I was crazy 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 married for a season to be deserted and become an outcast 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 Spiritualism in Terre Haute are somewhat to blame, and that men who will aid by word or deed in a plan of deception, as they have done, are not worth the consideration of the spiritual public.

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. 23, 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, Jewell Co. The attendance, as far as the records show, was very large, considering the sparseness 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, biblical, 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 societal progress. The best of order prevailed throughout the meeting—a powerful spiritual influence pervading the camp.

General programme of exercises: At 8 A. M., each day, a developing circle; 9 A. M., circle for general phenomena; 10 A. M., circle for general conference and lectures; 3 P. M., lectures.

Addresses were given by the following lecturers: Dr. J. Dunton, State Lecturer of Iowa, (present address, Salem, Ia.); ex-Rev. P. A. Field, of White Mound, Salem, P. O., Jewell Co., Kansas; Prof. D. Seymour (phonetic), 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" in the fall of 1877, in 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-trance, 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." Bro. Seymour gave one or two discourses in the normal state, to good acceptance; his last was very interesting. Allen looked under the spirit influence of her son, Earnest, who pleaded most earnestly and touchingly for a better system of life—one in which the little ones should be blessed 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 consecrated 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 Figs—Fruit or Figs;" "The Flesh and the Spirit;" "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 excellent 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. Olney, Esq., Rev. Kiggins, a presiding elder of the M. E. church, and Rev. Eston, Universalist of Delphos. Mrs. A. Long, Mrs. Knowles (Artist), Mr. and Mrs. Skinner, Mrs. Brown, Mr. Ruggles, Mr. Warner, Mr. and Mrs. Edward Sharp, Miss Mirtle Riley, Mr. Edwin Babcock, (trance and personating), and others whose names are forgotten.

Of the healers we mention Mr. Walker, who among other cures, restored a lady who had been unable to walk and had suffered great pain for a week or more, and who came upon the ground solely to be cured of her ailment. She was able to walk back and forth before the audience, with perfect ease 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. J. Howe, Mr. Ruggles, Mr. Olney, P. A. Field and J. Madison Allen. The use of tobacco was criticised and deplored by many, and the general subject of self-indulgence and self-control brought prominently before the people. The effects of a bad habit induced in a here, upon the spirit itself, even after leaving the body were discussed, and illustrated by the spirit who manifested thro' Bro. Field, and who begged and pleaded for tobacco, "I 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 and four ladies.

J. MADISON ALLEN, Committee on C. L. LEWIS, Report.

"Some Theology."

Under this heading Peck's Sun says that a refined and cultured young lady, daughter of Judge Harris, of Morris, Ill., has lately become insane through Spiritualism; and heretupon pitched in the Boston Herald, 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 editorial item: "The Iowa 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 vendors?

You are doubtless aware of the fact that the old and persistently reiterated charge against Spiritualism, of "filling insane asylums," etc., was more than a year ago effectually exploded by the careful 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 3-1/2 we believe) of their inmates became deranged through Spiritualism, while King Alcohol and orthodox theology were shown to be chief inclining causes of insanity.

And your attempt to ridicule spiritualists is in itself supremely ridiculous in view of the facts that Spiritualism numbers among its open and avowed advocates and believers men and women fully the equal in respect of mental, moral and scientific 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 enterprises 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 religious press. It has in the lecture field hundreds of men and women whose names are sufficient to secure 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 magnificent 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 are justly proud of their belief or opinions in every body's face, not that they wish to be noticed 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 Spiritualism the common respect which you do to other "isms" and "ologies."—Fox Lake (Wis.) Representative.

The flaming sword of ignorance and persecution must be removed from the gates of the spiritual garden.

What an Old Subscriber Likes and What He Dislikes.

I like the way the JOURNAL has dealt with Woodhull and how she has treated every true Spiritualist will ever remember that it was the JOURNAL that almost single handed fought the fiend 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 success, 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 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 launch out boldly upon the discussion of criminal laws, prison discipline, marriage laws, Comstock laws, etc. Their sympathies are invariably on the side of the criminal, without regard to 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 executing laws. They are not all corrupt men, and will undoubtedly lead us out of the criminal wilderness 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 greater progress if no attempt had been made at organization. It is useless to claim that we will do better without an organization, and shows the 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 JOURNAL could never have accomplished the good which it has done if it had been hampered by an organization of Spiritualists. Unorganized the JOURNAL will survive, and the best books, papers and lecturers will be patronized. Writers on spiritual subjects are now criticizing 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 liberality of the JOURNAL towards primitive Christianity. Although I recognize a sharp and well defined conflict between 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 Spiritualism. In fact, I consider them identical in principle. The great medium, Jesus, never organized churches, but went about teaching spiritual truths and healing the sick without money or price. Peoria, Ill. 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 by the railroad companies for free return check 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 free.

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 mention a number of other things had not mentioned 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 was very glad to meet her, for she has an excellent reputation in the State. Behind 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 makes us better. She has been confined for some time by care of ill of late, and is now taking a field-trip 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 busily employed in this little State. Not another State can show so many for the same territory, except it be Massachusetts, and her speakers are not all employed at home.

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 range of points of view I have not yet heard one sneer or one derogatory remark against it. It has outlived here its days of slander. Would that it had everywhere. Feilchville, 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 JOURNAL. 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, present and to come; if I did, I should confess myself the veriest sceptic alive. I do not believe that I have ever seen anything except the manifestations through Henry Allen and Mrs. French of this city, under test conditions in my own house, that Mr. A. were not 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 suspicion, except in three instances, there would have been no proof to me that the phenomena might not have been fraudulently performed. In saying this I do no honest medium an injury. My experiences in the phenomena part of spirit power derived through séances given to the public, have been limited, therefore I must be just to all so far as honesty and integrity 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 performed. The strong and increasing fraudulent force of my influences, is leading my feet into a new field of work; something that interferes with my other gifts, but which from present indications, I shall be enabled to work out something I had not dreamed of until 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 past realm of the material 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 mantle 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 thoroughly imbued with the idea that ghosts go forth night seeking whom they may scare out of the wits.

According to the colored people, we have a house situated in the very heart of the city, where hobgoblins are seen in all their terrible phases. The house in question is the little frame-shanty on Griffith street, where a few weeks ago Elias Con-way, colored, in a fit of jealousy, cut his wife's throat from ear to ear. A number of colored men, exemplarily 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 jealous husband approaches 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 spouting 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 fetters of a heavy chain—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 folk no longer traverse this portion of Griffith street at night, but go about 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 ages ere it was given to mankind.

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

Paul'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 manifestation and what would the remainder amount to.

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 he ask it, legions of angels would come to his rescue.

If there are errors which have followed us down 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 preserve 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 Lillard, 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 veil be raised what seem now as empty space, would have been 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 Müller, 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 beings, and travelers who asserted their existence have since afterwards been refuted by facts. It is legitimate, therefore, to call religion in its most general sense, an universal phenomenon of humanity."

Beligion, 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 extent, 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 sunshine of fashionable 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 misused than Dr. Weaver. His serene faith, amounting 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 of the change, and encouraged his weeping wife with bright glimpses of the future and the certainty of their reunion. His last hours illustrated the value of Spiritualism to light the way and cheer the heart where his theology offers only the "king of terrors." I fear his equal will not soon be found among us.—Lyman C. Howe.

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 forced to accept 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 slate was handed to the medium in full light. He held it by one corner, standing up under the chandelier, and the writer held it by the other corner. He simply made flourishes as if drawing with his forefinger several inches over the upper surface of the slate, and then told me to reverse it. I did so, and there on the under surface was 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.

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