Gruth Genrs no Mask, Yows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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PREACHING AND PRACTICE. or

The Moral Standard of the Future.

ADDRESS GIVEN IN WILLIMANTIC CONN., BY CAPT. H. H. BROWN, RESIDENT SPEAKER OF THE FIRST SPIRITUAL SOCI-

It is a thought that we cannot too often repeat, that it is only through aspiration that man grows; that the ideal has ever been man's good angel, leading him to higher, nobler life. In his ignorance he dreams of knowledge, and seeking to realize his dream, he finds. Ever in the beyond is the fruition of his hope, and striving for the crown of that hope, he grasps at least some of her raiment. Thus ever following his ideal he comes nearer to the unattainable ideal he comes nearer to the unattainable perfection.

Rearer my God to thee!" Lucy Larcom beautifully expresses this

thought when she says:

"That haunting dream of Better Forever at our side; It tints the far horizon, It sparkles on the tide; The cradle of the present Too narrow is for rest; The feet of the immortal Leap forth to seek the best."

The ideal and the real are thus eternally wedded; one is life, the other is only that "haunting dream" without which no better real life could be. "What God has thus joined together," let us not try to put asunder.

joined together," let us not try to put asunder.

Ignorance dreaming of ideal knowledge becomes intelligent; but I find another eternal union here. Intelligence is not morality. Travellers, all of us, in the mists of error, and it is not strange that theology gives us only glimpses and ofttimes distorted ones of truth, but when the theologian says "Religion does not come by reasoning," and thus discourages investigations, he gives us a hint of a scientific fact, though he is illogical when he divorces morality from religion and declares the moral man, if not a believer the most dangerous of all the enemies of the church. Theology and religion are only the two sides of the one great fact, life. In other departments we say, science and art; theory and practice; principles and their application; thinking and acting; knowing and doing! The M. D.'s talk of "The Theory and Practice of Medicine," and were D. D.'s equally wise, they would say, "The Theory and Practice of Religion;" or, in other words, theology and morality are two sides of the equation that we call religion; or, if you prefer to have religion synonymous with morality, then theology is an ideal system of life, and morality and religion is the practice of that, system. Theology and philosophy is the science of life; religion and morality is the art of life; or, we might say, the first is knowing the right; the second is the doing of the right. The first, words; the latter, deeds.

Right thinking must precede right action,

snowing the right; the second is the doing of the right. The first, words; the latter, deeds.

Right thinking must precede right action, though that thinking may have been done by our ancestors and we receive the results in our accepted authoritative standard of morals in church and state. Before a better act can be, a better thought must be, and before the better thought must come a better feeling. This feeling can only comewhen a glimpse of something higher has fallen like a pebble into the water of our spiritual life and given us the ripple—aspiration. All must have right thinking, for it is one of the requisites of our human nature, that it desires the better and hence it can preach of a better. But those who can execute their thought are rare. The best executives are oftimes poor philosophers and planners. Washington and Hamilton made only one unit: Grant to do, but a woman to plan his first successful campaign, to assist in the same way later. These gases show us that the one who preaches may be the necessary complement of the one who practices.

Christianity has not erected a natural

Ohristianity has not erected a natural

standard, for its test of morality is "Belief in its dogmas!" and not action. Hence it divorces morality from religion. The standard of Jesus, "By their fruits ye shall know them," is equally wrong as it gives no credit for motives. To judge alone from action is as great an evil, as to judge alone from words. One incident in illustration: A friend of mine, when a child, preferred the crust of the biscuit: It was for her the crust of the biscuit; it was for her the dainty morsel and so she naturally judged it to be the same to others. One evening she had a little friend to tea, and while at the table the little host broke the biscuit and gave her friend the crust, keeping herself, to her, the inferior part. The mother see-ing this, reprimanded her, and so unjust

was it that to old age she could not forget it. Never by our standard, but by their own, do we judge others wisely, and the test is Fidelity. It is unrightous to judge others by ourselves—the adage of our fathers to the contrary. They should judge of words and deeds from the proper plane of each. Each one of us is a teacher both by word and act: but remember this, that word and act; but remember this, that opinions are never tested by the conduct of their possessors.

Truth does not depend upon the character of its teachers. Did it, can you tell of any truth that would ever have become acceptant

truth that would ever have become accepted? Did the universe depend upon the acts of menit would not stand a moment. Fortunate is it for humanity that Infinite truth is never disturbed by human life. Truth is truth, though man should be full of evil. Reason, experience, alone its measure.

Would it have added aught to Natural History, had Agassiz been as pure as Jesus? Would it detract anything from the truth of his teachings, could we prove him as bad as Judas is portrayed? Were Edison a drunkard and a libertine, would his discoveries be worth any the less than they now are with him temperate and pure? Gough, Murphy, and Dr. Reynolds can tell to-day of the evils of intemperance, and exhort to a temperate life. Should they go on a drunken spree to-morrow, would it alter the drunken spree to morrow, would it alter the fact that they told touth when they declared temperance better than intemperance? Nay, it would not even prove their insincerity, but only prove a will too weak to hold to the ideal, that's all. There is just as much truth in Beecher's sermons be he guilty of the charges made against him as if he is innocharges made against him as if he is innoncent, but if guilty, while we accept and respect his opinions, the man has fallen and as a teacher by example he is a fallure. I have no sympathy with that fanaticism of Liberalism that parades before the public the sins of the clergy as an argument against the church dogmas. It is a parasite transferred to us by the theologic personalities of the past. Glendenning guilty of seduction and desertion, is no argument against the Presbyterian faith. Hayden resting under a suspicion of murder is not an argument against the Methodist doctrine of "free grace." The Liberal Leagues quarrelling over the question of the proper methods of suppressing vice, cannot in the minds of honest men be used as an argument to prove the private lives of the members are bad. Neither can the quarrel affect the principles of Liberalism. It is doubtless true that quite a proportion of the clergy fall from grace through their passions; but remembering the temptations in their path, their life that separates them from and prevents them having experience with the daily life of all classes, their ignorance of the methods of concealment, the prominence and exposure of their position, remembering all these things, I feel to honor the profession for the greater fact that so few fall when human nature is the same in us all. It is probable that were the other profession for the greater fact that so few fall when human nature is the same in us all. It is probable that were the other professions similarly tempted; exposed and tested, they would not show so clean a record. Only in one way is the use of these facts justifiable, and that way is when they are used to rebut the assertion of the bigotry of sectarianism, when it says in the language of Rev. Joseph Cook in speaking of Spiritualism, "It has been especially effective in stimulating in half educated minds and coarse natures.... libertinism in morals; ... leads its ovaries into practical mischief and often into moral ruin!"—an assertion you and I know t nocent, but if guilty, while we accept and respect his opinions, the man has fallen and

This unjust method of judgment has gone from theology into politics, and is the destruction of all sound legislation, and unless corrected will overturn our republican incorrected will overturn our republican institutions. More and more are personal matters coming to be used as arguments in political campaigns. It is fast becoming with us men, and not principles, and so mercilessly is the private life of the caudidate handled, that few good men have the courage to accept any nomination and meet the slander of the stump and partizan press, and rogues and immoral men are to-day running the political machinery. It is true that in all officials we would wish purity of morals, but unfortunately goodness is too morals, but unfortunately goodness is too often so negative as to be good for nothing. Only he who has the positive element comes to the front. Positive men become leaders. Moral men retreat and let posi-

tive men in badness, fill places they should fill. When goodness will be aggressive and positive, it will be good for something and will control political action. But remember this question comes before the nomination. The moral tone of the party determines that sometimes, but oftener, and rightly, it is the man's newer of winning success. The moral tone of the party determines that sometimes, but oftener, and rightly, it is the man's power of winning success, and success is the aim of the party. But once nominated, it is our duty as opponents to fight, not the man, but the principles he represents. He was not put forth as the moral representative of a party, but as its representative in the realm of legislative ideas, and it is only cowardice or weakness on our part to dodge the issues and strike at character. Gov. Andrews of your state represents the political opinions of those who voted for him, but it would be unfair for me to condemn the republican party for holding the religious opinions put forth in his anti-American, anti-republican, Fast-day proclamation, and still more unjust would I be to hold him as their representative mor-ally. Be pure as snow; the party is not, and were he vile as the sewer, the party would not share his vilenes

Douglas was no less the representative of a great political party because he was intemperate; Webster was no less the champlon of union because he was also intemperate, and a very bad debtor; Clay no less the whig representative because unchaste; Zack Chandler no less a representative of the republicans of Michigan because his local reputation for morality was bad. He is private and not a deep layer of privately.

cal reputation for morality was bad. He is unjust, and not a deep lover of principles, who condemns the platform of a party because bad men support it.

Let Mayor Kalloch, of California, be all his attempted assassin called him; be Kearney all the press loves to brand him, it will not prove the principles of the workingmen erroneous, nor settle the Chinese question. Butler of Massachusetts has received, more than any other man in American politics, slanders from press, platform and pulpit, but suppose all "they say" is true, does it alter his relation to truth when he criticises official acts, or speaks upon finance or labor? This tendency to personalities creeping now into first-class journals, and occasionally into first-class magazines, is a disgrace to our political life, and a dark and damning blot upon our civilization. Let us as liberal exact a higher standard, and work and vote for principles and bring arguments and not personalities, and let reason instead of prej-

udice be our arbiter.

Supposing we had tried the soldier's of '61 and '64, not by patriotism, but by the standard of an ideal morality, would we have builded soldier's monuments? Hooker and Thomas, Ellsworth and Dalgreen are remembered only as patriots. By the standard of loyalty do we judge them, and he would be regarded as preaching treason who would if he could, unfold to our gaze any ignoble action; and this is right. Dying with curse or prayer on his libs, sober udice be our arbiter. ing with curse or prayer on his lips, sober or drunk, honest or dishonest, the man is forgotten in the patriot, and over his dust we have built these monuments of memory in our hearts, and these of stone upon our hillsides. "And cursed be he that moves

them!"

Freedom for the slave would have been as grand a truth, had pure Garrison been impure, honest Parker been dishonest, and chaste Lucy Stone been a harlot, and Quaker Abby Kelly been an advocate of war. "The truth" and not their lives goes "marching on." Anti-slavery reformers had lovely private lives. Unfortunately for what truth the social reformers have, their private character has too often been indefensible; for somehow there is thrown upon us from this cry of "Preach and Practice" the feeling of responsibility of association. If I associate in the caucus with the liquor seller, I am accused of sustaining him, but this is unjust; the temperance question is not before us. I will enter the spiritual meeting and meet on the level there all who come, but I will not meet all of these on a level in politics or in a meeting of social rethem!"

level in politics or in a meeting of social re-reform. "Birds of a feather flock togethreform. "Birds of a feather flock together," only when the interest of the feather they have in common, requires it, and a public opinion must learn this and only hold us responsible where it is right that we

be responsible.

But I would not condemn that demand made by the common conscience for good moral character in all representatives. That demand will slowly bring the supply, and is the only way the supply can come; but I do unhesitatingly condemn that unsparing habit of testing a person's political and religious opinions, by their actions. The man is thus to be measured, not his views. Do you see the distinction? We may accept

is thus to be measured, not his views. Do you see the distinction? We may accept one and reject the other; may condemn the evil and not the man; receive the preaching and not the practice.

Do not, I beg of you, as liberals condemn preaching as better than practice; all preaching must of necessity be better, otherwise no growth. We must all preach the ideal, all live the real, but preaching will help us to make the ideal the real. Says Lowell: "Longing molds in clay what life carves in the marble real." Take the preaching for what it is worth as preaching: the

only pity you as the doubly guilty, and hypocrisy the greater guilt. But hypocrisy is only the homage vice pays to virtue; de-ceit and falsehood the counterfeits only of valuable truth, and they who use them thus tell the value of the genuine; so ever the hypocrite and liar preach honestly to us.

Which is the better, preaching or practice? I answer by asking, which is the better, science or art: theory or practice: steam or the engine; the body or the spirit; action or reaction; wisdom or goodness? One is useless without the other; wise men and good men are both necessary; we would have good wise men and wise good men, if we could. Wise men if not moral make moral men in coming generations; and good men if not wise, make men wise in the future, for the wise live in words and the good in deeds; these both preach continually and the inherited wisdom and goodness of to day thus came to us. But in their day the lives of good men oft rivet error upon the people. If the teachers of old creeds had been immoral in their lives, measured by the standard of their day, their creeds would not have been so easily accepted. To day the priest emphasizes the holy life of Jesus and because his life was good, the hearers accept the teachings supposed to be his. The preacher is a good man, loved for his humanity and for this the inhumanity of his dogmas is accepted. Thus a good man, if not wise, may work much evil. The wise man, if immoral, will find his life imitated in others, and thus he also becomes dangerous. From both these also becomes dangerous. From both these extremes we learn that two factors enter into the formation of a true standard of morality, namely: That which tests good-

dom—judgment.

When these two are in harmony and in equipoise there is justice. But when conscience is brought to judge of knowledge or judgment begins to measure goodness, then injustice commences, and this is the injustice under which society is to-day suffering. It is the error of Christianity when it favored the accentance of its tenets as its it favored the acceptance of its tenets as its standard of life, thus making the judgment of the past the jailor of the conscience of to-day. Let each rule its own realm, and judgment, the positive, be king of wisdom, but conscience, the negative, "the still small voice," must ever be lord over the realm of goodness. So intimately will these blend in perfect lives that only by the most subtile chemistry can they be separated. But what standard will these two, coequal potentates erect

Theology has a miraculously given standard with a "Thus saith the Lord," appealing neither to man's judgment nor to his conscience, but makes both for him. Science and philosophy, however, test this standard and ask "Why?" and for much of it find no answer. "Thus saith the Lord!"

must thus be attested by natural law, before liberalism can accept it as its code.

The legal standard is far behind public conscience. By a flaw in the indictment, a quibble of the lawyer, a defect or a lack in the statute, guilt escapes. There is no law to touch him and so he daily measures falsely, spreads, innuendess, and escaping the ly, spreads innuendoes and escaping the clutches of the law, lives legally moral. But sometime law will show the high tide of conscience rather than as now its ebb, and the standard of daily life will be that of the courts.

There is a social standard, but it can be none of ours, and it is part of our work as liberals to elevate and purify that standard. It has to day two codes, one for man and one for woman, and by thus bringing sex into morals is cursing both man and woman. Profanity, tobacco filth, corner loafing, street political slander, and bar-room stories are right for man, but let woman attempt the same and har character is gone for a same and a same a are right for man, but let woman attempt the same and her character is gone forever. Man may dress as he chooses, but woman is immoral if she does not conform to the fashion. If her dress is too short to take up the filth of the street, she is viewed with suspicion, but who judges of a man's character by the length of his pantaloons? A Methodist reverend in the Connecticut River Valley in Massachusetts, lately preached a sermon in which he condemned the present style of ladies wearing the Derby hat, and cautioned the young men against marrying a woman who wore one as she marrying a woman who wore one as she would not make a good wife; but where is the woman so base that she would support Mrs. Livermore if she should bid her sex beware of gentlemen who wore silk hats or the Ulster overcoat? In confidence, in her ing and not the practice.

Do not, I beg of you, as liberals condemn preaching as better than practice; all preaching must of necessity be better, otherwise no growth. We must all preach the ideal, all live the real, but preaching will help us to make the ideal the real. Says Lowell: "Longing molds in clay what life carves in the marble real." Take the preaching for what it is worth as preaching; the practice for what it is worth as preaching; the practice for what it is worth as practice, and be content as Theodore Parker was when he said, "I am content to serve by warning where I cannot guide by example." There is no dishonor, but honor rather where preaching far exceeds practice. Preaching may be golden, but life is ever iron. The guilt lies in hypocrisy. Preaching one thing and making no effort to live it, is bad enough; but the unpardonable sin

the purifying fires of her suffering for her gift of a life immortal, comfort, cheer, sustain and protect the victim; leave him to conscience and to nature.

Only science can erect our standard and she must find it in natural law, and read it in effects from causes.

Nature thunders everywhere that her greatest been is life. For this she worked millions of years upon chaos, an low and

millions of years upon chaos; on low and lower organisms she worked millions more; upon men she has expended other millions still, and "more and longer life" is her cry. Then the end and aim of morality must be life. That which makes it more valuable, that which increases its length and useful-ness, must be moral. That which lessens its length, power and use, whatever its name, must be immoral. To take any other view is to indict nature, condemn life and send all things back to chaos. It is to declare evolution an evil, growth a curse and progress a sin. If the "purpose of nature" is to declare for us the true aim of our efforts, it will be to work in harmony with her for the development of latent or spiritual powers through material organisms; this is done by and through life, and the longer the life and the more perfect its expression, the truer are we to Mother Nature, and to God, the Father spirit. Then the first part of the standard of morals of the future will be that which lengthers human life is of the standard of morals of the future will be—that which lengthens human life, is moral; that which tends to shorten it, is immoral! So important do I regard this test that I might for myself be content to let this be the whole of the "law and the prophets;" but lest it may not be explicit enough I will add a supplementary clause. The object of life, the purpose nature has in life, is unfoldment of powers latent in the "energy" that materialism finds working through matter, or as I prefer to denominate it—the development of the latent powers of spirit. When you are in harmony with nature or doing right by the result, if you are happy, you know that you

sult, if you are happy, you know that you you know that you have been doing wrong. Life and happiness must then be the aim of morality; that which increases these, is right; that which lessens them must be wrong. Emphasizing this I might leave the rest unsaid, but in explanation of this proposition we will add something more defin-

The result of all right action being happiness, as surely as effects follow causes, just so surely does happiness follow him who works in harmony with nature. All that right doing implies is harmony with our environments. We never need to be in doubt as to our actions, for if at peace within, if we are happy, we have done right; are we ill at ease, unhappy, the act was wrong -commandments and creeds of men to the contrary. Nature then intends us to be happy and opens the way for us by right doing. This, then, follows as a natural con-clusion: That is right which increases the sum total of human happiness, and whatever decreases that sum is wrong.

Now let me put the whole proposition in a way you may the more readily remember

That is moral which tends to lengthen life and to increase the sum total of human

happiness!
This is the whole ethical code of the future and by it I am willing to leave all questions in religions, politics, business, socialogy and ethics to be tested. If capital is now used to lengthen human life and increase human happiness, then your investment is moral; but the disease bred in your manufactories, the poverty fostered in the manufactories, the poverty fostered in the homes of the ill-paid and the crime festering there, tell me that to-day capital is immoral and that this wrong needs to be right ed. Does labor in its strikes, in its Trade-Unious, in its political efforts tend to increase peace, love, harmony and good-will, then to the extent it does not, be it more or less, labor is immoral and needs purifying.

less, labor is immoral and needs purifying.
Test your political movements by this code! If concentration of capital in banks, railway and joint-stock corporations will increase the sum total of human happiness, then vote for them. If human life is shortened by the influx of the Chinese, then bid

Test society by it. Does the reign of fashion lengthen human life? Ask the pale consumptives? Does it increase hu-man happiness? Ask the wearled devotees? Will plurality of wives make more happiness? Then up with the banner of polygamy, but if it breeds sorrow and discord we

will work for monogamy.

Test your own habits of life. Are you, your families and your friends happier for your whisky and tobacco? If so, their use is moral and we will encourage their use; but if we can prove as we think we can that they tend to the destruction of both life and happiness, we will declare the use, sale, manufacture and cultivation to be imsale, manufacture and cultivation to be immoral and by every effort consistent with personal liberty to be discouraged. If your churches tend to lengthen life, they are moral; but if they by confining within doors those who on their only day of rest should be in woods and fields, then they are immoral and should be things of the past. If they are illy ventilated, then they are immoral; purify them with pure air. If the sunlight is excluded you are shutting out the life element and consequently they are immoral and the sun must come to removate them.

them.

If your "iron creeds" make men and women happier when preached, we also will preach them, but if they bow heads in

Sideros and its People as Independently Described by Many Psychometers.

BY PROP. WM. DENTON. ICONTINUED.1

A BROWN "ARABIJKE" RACE.

"Now I am in a long valley. Men are driving deer-like animals with packs on them. They are going to a town near a hill. The men are taller than those I saw before. They are a brown skinned people and more angular in shape. They have a wild, fierce look about them. They all carry a spear, a long knife and a whip. The animals are more patient than I had supposed. They do not carry much. They keep a great many of those wolf-dogs. There are no women here. The men laugh and talk a great deal, but I do not like their language; it is very guttur-

"The city is not very large." [He called it a town at first, probably owing to the fact that he was at a considerable distance and it looked small; but as the party approaches it and he with them, it appears of a larger size.] "It is on a sloping plain, where there are a great many springs. The houses are not round as a rule. There seems to be no order about them. The people are poor. It seems like the ruins of a city fixed up. Some of the walls are 30 or 40 feet high with ornaments on them. I can see where high buildings have been torn down. There are a great many of those dark-skinned people around here. They have knocked beautiful statues to pieces. I think they must have taken the city. It is in sight of that lake, but I must have come up in time. The city is not more than a mile square. It was occupied by a yellowish and more civilized people whom the brown people conquered. In one direction there are a great many of the yellow people and in another a great many of the brown."

A subsequent examination of the same specimen revealed the condition of the city before it was taken, and while in the possession of a yellow and more civilized

people. "I get into that city that I was in before, but it must be before the savages took it. There is an animal here, like a dog, about as large as a spaniel. It has a good deal of white hair on its head and down its neck like a mane. I see one sometimes of a reddish color. There are many fine statues here; some are naked and perfect. They are in circular parks. (The vision comes in fits; sometimes there is a blank.) I see no beard on the yellow race; the statues have none. They are made of a white rock softer than marble. Statues are made of artificial rock; they are the most beautiful, though the others are the most valuable. The houses are about two stories high, square, with the corners rounded off. The streets are curved. There is a park where the streets cross.

"When the people wish to make a fire, they take two pieces of iron to which wires are connected, dip them in come liquid, rub them together and they become hot. They have fire places much like ours, used principally for cooking. The rooms are paved with stone.

"This town is quite a centre for trade with barbarous tribes. There is not much cold weather, the seasons are long. I think it is the same world I have been on be-The dresses of the men frequently leave the knees fore. The dresses of the women are longer."

· CIVILIZATION OF A VELLOW RACE.

The next examination of the same specimen represents the came city and people at a more advanced period:

"Less places with high walls all around and large gates at regular intervals. There are a great many stat-The gates are high and beautifully ornamented. I see buildings with very fine pillars and portices. I think the buildings are lecture-rooms and armorles. The people have a vague idea of a supreme being, I think, but say very little about him. Men in very dark and some in rather light vestures read from. rolls of paper to the people. There are vast quantities of grain stored in these places as well as arms."

In a world where winter reigned for several years in succession, these stores of grain would be an absolute necessity to a large population.

"The priests or officers give out the grain in times of scarcity, and in battle they are the leaders. The people love the beautiful and seem progressive. I think they select their priests or officers for life; but sometimes disgrace and remove them.

"I see no marriage ceremony, except that the parties make a feast and have a general good time. The act of living together is marriage. They make slaves of the dark. Arab-looking people, but there are not many of them. The slaves are well-treated, and upon contributing a certain amount of grain to the public storehouse, they are freed. I see them carrying the grain up. They are allowed a few hours every day to themselves.

"The best houses have rugs on the floor and fine, checkered stones. The people are fond of pictures and ornament the walls of their rooms very finely. They recline on lounges without backs. Their lamps have a flame with a bluish tinge.

"They eat flesh and make bread of a grain that looks like white oats. They use milk and a drink like dark lemonade, but made of a different fruit. There is a kind of plum here as large as a hen's egg, red or brown. It is like a hard peach, yellow inside, sweet and very pleasant. Sometimes several persons or families take turns in cooking for each and all eat in one room.

"I do not see any very poor; all have enough to eat and wear. The city gives employment to all that want it. There are guns here with springs that throw stones to a great distance with force. This is a colony from a large country about 200 miles off.

"In one of the courts there is a wall covered with paper that is written on. I think it is a sort of news stand. In one direction there is a large farming country. There ere some fine roads made of rock, and very smooth. Animals like oxen that I saw before, pull heavy loads on them. There are Arab-like men running on them and carrying letters very rapidly. When the people are in danger they throw up rocket-like flashes to great heights by electricity. About 50 miles off there is a large city on a river, to which ships come.

"There is not much iron around here, but there is cop per, which the people mine and sell. Copper is used in the electrical machines a great deal. The people here live by mining copper. They smelt it and run it into bars. It is in one mountain near the city. There are battles here sometimes about the men they elect for rulers and priests."

The mental and moral development of Sideros seems to have advanced in a very similar way to that of our own planet, with some singular differences. They appear to have been far in advance of us in the use of electricity, owing perhaps to the scarcity of fuel. They had better roads and the women appear to have dressed much more sensibly than women generally do here. The absence of extreme poverty and yet the existence of slavery are anomaious features.

"In refei uce to marriage I think that after a certain age, if the couple could obtain the consent of an officer or priest they were at liberty to marry. Some men have | ing to pieces on the lamp.

more than one wife; it does not appear to be forbidden, but it is not sanctioned by the best people. The children go where I saw the large hall and are taught by persons who make that a business. The boys have a military training by men, but women are the principal teachers. The rich ride in carriages, to which the deer-like animals are attached.

"Many battles take place between these people and the Arab-like tribes, but the fairer people are generally the conquerors. When the city was taken the people fought from street to street. The women and children went out to the other city. Some of the women remained and fought with the men.

"Some of the wealthy people have very pretty houses, with gardens, flowers and statuettes. Their houses are octagonal and finely ornamented at each corner. There is a river near here and a very fine arched bridge across it. The bridge is made of a sort of granite with brown spots in it, and it is about 100 yards long. It looks like a bridge I saw once before with a meteoric specimen.

"There are some square houses, but they are nearly as uncommon as round and eight sided houses are with us. There are high buildings that are round and taper up like a cone to over a hundred feet. They are used as watchtowers and men often look at the stars from them. The farmers lived in very good houses, generally made of stone; but not often round; generally eight-sided, but sometimes square. They had good plows made of iron, but rather small, because the animals that drew them were not as strong as ours.

"The people came back with help and drove the Arab like people out without fighting. They drove them a long way off and built the city up again; other cities gave them provisions and help. They were not afraid of work and rebuilt with great spirit. The Arab-like men were better fighters, but the yellow men were more numerous and had the best weapons. They often beat by their superior intelligence and strategy.

"They made wine, but could not be called a drinking people. It was a disgrace to drink to excess. The better classes drank very little. The more intelligent people saw the harm of it and tried to stop its use among the inferior people, and did to a considerable extent. Children were supported by the state if the parents did not

support them. "There are large herds of animals here, like goats, but larger and somewhat deer-like. The farmers raise them for their hair and flesh. There are ducks or water-fowl of a grayish blue. Women are out of doors here a great deal and engage in many kinds of business. They dress much like men, have no shawl or blanket over them, but a cloak that is hooked.

"The people take long walks together in the evenings, which are very long. They often go on a mountain when one will sing and talk and then another. I think they are fond of open-air meetings. Their hair seems coarse compared with ours and it is very black and straight. Generally both sexes wear long hair, but I often see both with short hair. There are pools where both sexes bathe together, but they enter from different sides. If persons refuse to be seen naked, they think its is because of some disease or deformity.

"The men are not very hairy, either on the body or face. The women are less so than the men, and have finer hair some of the hair is brown and some yellow. I see some persons with pink eyes and brown hair, but there

The yellow race that he describes resembles the Mongolian race of our own planet in many respects-in color, absence of hair on the face, blackness and coarseness of hair and deficiency in fighting ability. In other respects, however, they seem to have differed from them quite nes and ornaments inside; it seems to be a sort of garden. | widely. The existence of individuals with brown and vellow hair shows amalgamation with some other race. The pink eyed persons were probably albinos.

"They use electricity to make copies of things and use what look like copying inks. I see little oval papers with characters on them, that I think must be newspapers. The paper is glossy and of a yellow hue. The ink is generally of a dark brown color, but some is red. I think they have two ways of getting copies of things, one by ink and another by electricity. They make several copies at once. The letters on a paper are cut through a plate; this is put on a pile of black papers soaked in some liquid, and electricity prints at once on the whole. I see one place where a large paper is pasted on a wall for every body to read.

"There seem to be very few customs among these people that are binding. Evening just before sun-down is the time for courting and pleasure. The days are so long that people work for several hours before light, until half the morning is through. After a few hours rest they work again till an hour or two before sunset, when the pleasure time begins. People gather in gardens to hear others talk. They sleep about one-third of the time. The night is long, but they go to bed late and get up early and sleep in the middle of the day from one to two

"There are carriages that run on the common roads by working a handle up and down, like a handcar on the railroad; but one man propels a carriage with several peoole in it. They have others that run by the use of a powerful spring; but the people like the carriages drawn by the deer-like animals the best. Some persons are trying to get up an electrical carriage.

"The women wear cloth caps or hoods made of hair and linen. The men have cloth wrapped around the head and that hangs behind. It looks a little like a turban, but covers the head like a cap.

"I see many pumps here like ours, and there are many artesian wells, especially in the lower part of the city. There is a spring in the mountain that flows from a tunnel/the water is used for irrigating the gardens. There are many beautitul birds of various colors in the city gardens: Grown people and old people romp and play and are full of life, and children are very active. In a mountain, about a mile from the city, there are quarries of white rock, and near them sandstone quarries; in another direction there are quarries of the brown speckled gran.

"Blocks of iron are supported on strong, wide wheels and hauled on smooth roads to the city. Large ones are moved by rollers from point to point, and strong engines moved by spring power pull them along. In one place there is a water-power, and blocks of stone are pulled by a chain. They get them to the city after awhile." ITo be Continued.7

It is a fact known to the philosophical instrumentmakers, that if a metal wire be drawn through a glass tube, a few hours afterward the tube will burst into fragments. This will not happen if a piece of soft wood is employed. In these times, when glass lamp. chimneys are in such wide use, it is of no little import. ance that this fact should be made known. Thousands of persons who have been in the habit of using wires. table forks, and a variety of metallic articles in the washing of these chimneys, will, in the above stated fact, find the reason of their chimneys so often snap-

PANTHEISM.

The Pantheistic Idea Explained—Reply to William Fishbough.

BY FRANKLIN SMITH.

A most interesting essay is that of Bro. Fishbough appearing in the RELIGIO-PHILOSOPHICAL JOURN , on Pantheism, Atheism and Theism, as are al those coming from so profound a scholar and thorough inquirer into the history of the development of hu-man ideas in relation to cosmogany and theology, and the great themes connected therewith, which are of such absorbing and momentous importance to the welfare of mankind. But it seems to me that Bro. F. is too much swayed by his theological prepossessions in his inquiries, to form impartial conclusions upon the ideas which he so strenuously opposes. The objections which he brings against any conceivable pantheistic idea of the universe apply with equal force against any satisfactory logical theistic theory.

After some preliminary criticisms of his critics, Bro. F. attempts to show up the absurdity of the pantheis tic idea that God is all things, by citing the quarrels and crimes which mankind indulge in, and the injuries which they, as parts of the all, inflict upon each other, as God battling with God, God stealing from God and as God indignant with God. But in all this he has misconceived what the pantheistic idea really is, and views it entirely from the old theological standpoint. If the idea that God, as the all of things, is an individual personal being, in the same sense that man is supposed to be, and acts upon the universe in an analogous manner, then the absurdity which Bro. F. applies to pantheism would be appropriate; but instead, he has simply exposed the absurdity of his theological idea of a personal God, by first appending it on to the pantheistic theories, where it does not belong. Just to the extent that God is the cause of the universe, just to that extent are all acts his acts, and just to that extent is he, in the most real sense, the all of things; and just to the extent that he is not the cause of things, does he become a personal and separate being and loses the chief characteristic that the theological idea ascribes to him, only sustaining the same re-lation to the rest of mankind that a monarch or king sustains to his subjects. And it is upon this latter idea that all governmental and social tyranny has been

That God is the absolute cause of things, but that acts are performed of which he is not the cause, are two contradictory propositions, the reconciliation of which is utterly inconceivable. And yet, all systems of theism that are not pantheistic, hold these absolutely contradictory notions. Hence when the attempt is made to refute the pantheistic idea, they labor under the greatest confusion of thought, and misconceive and misrepresent it by imparting into it the idea of

an individual personal God. But let us see what the pantheistic idea really is and then we shall be more able to decide as to what its claims are to being a true theory of the universe. Its first proposition is that the universe is a unity in the strictest sense; that there is no division of the substance which constitutes it, into one part which is in-herently alive and another part which is inherently dead, but that all things are simply the same substance under different conditions; that these states or conditions are the result of its modifications; that all the forces by which the universe is actuated are the inherent properties of its substance, and all qualities, properties and principles are evolved from and developed by this substance, when subjected to the condi-tions which its inherent forces necessitate. As all the modifications of substance are changes in its space relations, all its qualities and properties are due to its forms and motions, and these constitute the all of things, or the absolute and only possible expression of its forces. And sentiance and consciousness, with all their attributes, are the inherent properties of this essential substance in its more refined, perfect and subtile modifications: that it has the capacity to undergo infinite modifications, and consequently to progress infinitely and occupy every plane and position in the eternal scale and hence to assume every property and quality which its successive modifications involve. virtue of these incressnt modifications, which constitute its every attribute including sentience, through its centripetal and centrifugal, positive and negative or male and female forces, a constant interchange of substance is taking place between every form and thing in being, hence, every portion of the universal substance is destined to develop every quality and attribute possessed by any other portion. Insamuch as this universal homogeneous substance of all things is intrinsically alive, every individual formation or atom of it, is a self-existent meter, subject to the actions and reactions, of every other atom and portion with which it is conneced. That man, while being a por-

ples and forces that actuate the whole, and consequently his career will be commensurate with his infinite and universal relationship. This is a brief statement of a few of the ideas in volved in the pantheistic theory of the universe, and it will be seen from them, that the antagonisms among mankind are the result, not primarily of the will of personality, but of the necessary and inevitable conditions and modifications of those portions of the universal substance through which they have been gestat ed and that these conditions are not necessarily unmitigated evils, but simply the minor discords in the great musical processes of universal formation, essential to the perfectly balanced mathematical harmony

tion of this universal substance, is also a result of all

the forces; principles, conditions and phenomena that have conducted to his development, stretching back to

infinity, and hence may be regarded as an epitome of

of the whole, and as possessing inherently the princi-

of the whole. But what the advocates of the theological idea rely upon as a scientific basis for their faith in a separate personal God, in opposition to the pantheistic idea, is, that matter is dead, and hence, the dynamic energy manifested in nature, must be ascribed to a spiritual personality separate from matter, who represents this moving energy. Aside from the fact that such a theory makes God the absolute cause of all action, which Bro. Fishbough attempts to explode by showing its absurdity, there are scientific proofs of its fallacy. There is no possible explanation of the phenomena of the universe without conceiving matter as possessed of the power to react with an equal force when acted upon. Without matter possessed this power inherently, it would be so much dead rubbish, entirely useless, in everybody's way and a stumbling-block both for gods and men. Action in any substance could result in nothing beyond mere change of position, with-out reaction, and no substance could fulfil but one half the definition of substance, without it possessed both the power to act, and the ability to react when acted All force implies a counterforce, and no force can exist alone. The universe cannot be divided up into two such separate entities, in the sense that one of these substances shall be inherently dynamic, and the other intrinsically static, with no power in itself to react when acted upon. As motion alone is simply change of position, and not a thing in itself, the passive principle is as necessary to the substantial exist ence which Bro. F. terms God, as it would be to mat ter. Hence the only logical conclusion we can arrive at is that all substance is both dynamic and static that is, it contains within itself, the power to act, the capacity to be acted upon and the ability to react, by which the universal operations of nature are per-

One other argument which Bro. F. adduces in refutation of pantheism, is that progression cannot be accounted for and explained, as an inherent principle in the substance of things, which necessitates their progress, without the intervention of a personal God, and challenges the advocates of inherent progress in the following manner:

"What I demand of my opponents, then, is this: That they show me in all this universe and in all the cycles of time, one solitary instance in which any individual being or thing, from molecule to world, from amobse to man, or from man to archangel, has progressed to a higher stage of existence without the aid of something distinct from itself, outside of itself and

beyond itself, bringing to it the moving and impregnating potencies of that higher stage of existence. Who ever supposed that progress could operate under any different conditions from those prescribed in this challenge? All the phenomens of nature are the movements of substance in space, and no movements are possible but into a lesser or larger space, hence the existence of matter, as the result of the condensation of refined and expended essences, is an inevitable present of the first condensation of the ble necessity of the first named movement; and being intrinsically elastic, its subsequent expansion, when relieved of the mechanical pressure which condensed it, is also an inevitable necessity. Again, its movements in space must be general by the laws of space (i. e., geometrical and mechanical laws), and as its vibrary movements also necessitate time, it must be subject to rythmic laws (f. c., the laws of music or harmony). These laws of space and time necessitate progression. Is it not the plainest thing in the world, that if the universe is a unity, as pantheism asserts, that no progress could take place in anything without the action and conspiration of other portions; that all progress is the result of interchanges between different portions and different conditions of its essential substance; that these different conditions constitute the male and female counterforce, which, by their mutual male and female counterforce, which, by their mutual counteraction create all processes, and procreation and re-creation are respectively their universal results. All the phenomena of nature are in a process of impregnation, gestation and parturition. Every atom or form in existence, from globes to globules, is an ovum, constantly gestating the elements centripetaled within it by the procreative force, and as constantly parturiating its gestated and ripened essences as nutriment to other forms, in virtue of its centrifugal or female force, which combined forces ever operate in accordance with the timal and spacial conditions under which they are necessitated to act. This interchange of the male and female forces, in alternate and reciproof the male and female forces, in alternate and reciprocal action and reaction, between the sun and planetary worlds, between the planets with each other and between all forms and atoms within and upon their surfaces, constitute all astronomical, meterological, electric, chemical and physiological phenomena throughout the universe. They are all a process of condensation, of essential substance, from expanded conditions, by the centripetal or male force, and its subsequent gesta-tion and centrifugation by the female force, whose alternate actions find their perfect illustration and correspondence in the science of music, and by their perfect balance and the mathematical exactness of their

reciprocal action, preserve the harmony which is apparent in all formation and development. When man comes to perceive that he is the result, not of any personality who has created him, but of those sublime and mathematically perfect principles, which are the innate properties of the one universal substance of nature and which by their perfect and harmonious action, have developed him through a process of gestation from primordial conditions, he will arise in the dignity of his nature and declare his freedom from the superstitions which have enthralled the human race during all the childish years of its existence and own allegiance alone to these glorious and sublime principles which have developed him up to a true perception of the universe. He will then direct his reverence and veneration, not to any one personali-ty at the expense of all other personalities, or to any particular portion of the universal substance, to the exclusion of all other portions, for the substance of things is just as sacred in itself when it exists in the form of the clods beneath our feet, as when it shines in the elements of the sun or gleams and emanates from the most highly developed being in the universe, for all these clods are the condensations of refined essenc es that have come down through suns and worlds from empyrean heights and depths beyond the power of our imagination to conceive, and they are the necessary ovum conditions through which and out from which all the glories of the universe are born. Then, in whathever part of the universe we find ourselves, we may pall off our shoes from off our feet, for the ground whereon we walk is holy ground.

Dedham, Mass.

Death.

Death comes to man as a spiritual necessity. It is an angel of love and mercy, and not the enemy of mankind. When all other friends fail to bring relief, death enters, and the pain-racked body ceases its threes and moanings, the eyes grow bright with spiritual luster, and the word "adieu" is breathed from lips soon to moulder into dust again. Then why picture death as an enemy of the race? Why speak of death with bated breath and blanched cheek? Why send poisoned darts into the hearts of the afflicted? Should we not rather give the true interpretations of death and its necessity? What would become of the world if there were,no death? What would be the condition among men, if they could not die? What a sight the world would present, of men and women growing old, sighing for a change, but with no hopes of relief. And it should be remembered that 'tis not only man that dies—every living object passes through this same change. Suppose, by an infinite decree, death in animal life became an impossibility, how long before there would not be room for a human being upon this world of yours? Can you conceive a picture with more deformities than this? How long before the vaulted heavens would be filled with the echoes of your appeals of a change to come, and relieve you of these disgusting sights? Viewed in this light, which is the light of reason, can you say death is an enemy! Rather call it the best friend man has or can ever know.

The separation of friends is always attended with grief. We love to see the faces of our friends. We love the grasp of their hands, and we love to listen to their voices, which are musical to us; but when it is known that death is but a voyage to a better land, and that all will meet again, joy should take the place of grief, and instead of closing your doors and windows, and putting on garments which make the heart, sick, you should open wide the doors and windows of your mansions, and invite the angels to come in and make your homes their abiding places.—T. Starr King, in the Olive Branch.

Co-operation.

In the town of Guise, in France, a capitalist, M. Godn, has shown in a remarkable manner how much can be accomplished by co-operative labor. The Familis. tere, as it is called, consists of a community or four hundred and seventeen families, numbering about twelve hundred people, the majority of whom are en-gaged in manufacturing, while the others keep the stores or tend to the necessary details of the Familistere. Those who are employed are paid wages, as they would be in other places, the great point of difference being that the profits of labor in the factories and sales in the stores are each year divided among all who are members of the association; that is, those who contribute capital are paid a percentage upon that, while tribute capital are paid a percentage upon that, while the remainder, or a large part of it, is divided in one form or another among those who, in entering, contribute nothing but labor. By degrees the association is acquiring all the capital it needs for its work, so that even that which M. Godin advanced will soon be paid back, and those who do the work will have all the profits. The scheme has been wonderfully successful profits. The scheme has been wonderfully successful, and might be profitably studied by American capitalists who have more money than they can possibly use upon themselves and their families.—The Boston Sunday Herald.

In the drama the highest thought in every age has found expression. While throne and altar forged and fastened chains, the poor slaves heard upon the stage the actor curse the injustice of the world, and wept with joy to see, even in a play, the captive free. In all the other walks of life, rogues, hypocrites and cowards oft succeed, but on the stage applause greets only those who represent the great, the loving, brave and true, or give to public scorn the very heart of vice.-

Woman and the Mousehold.

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

O sky above and world below! What is the secret of your speech? Oh, why beyond your glorious show, Does soul with restless yearnings reach?

What is the Life that life cor ceals? The inner force? the primal fire? The potency that makes and feels, And baffles most as we aspire?

The mystic pageant comes and goes; The old is new; the sad is gay; The Everlasting Order flows While hearts grow still and suns decay!

Amid the Infinite I grope;
I faint with reaching for a shore,
But hear the angels. Faith and Hope—
"To Love, shall life be, more and more, IH. N. Powers.

Prof. F. A. P. Barnard, President of Columbia College, New York City, and editor, with Prof. Guyot, of Johnson's Encyclope dia, has in his last report of the college, used arguments to show that such institutions should be open for young women as well as young men. In his report last year he touched upon the same subject. We must believe that this versatile and accomplished scholar has weighed well his words. Cautious, conservative and accustomed all his life to conservative and accustomed all his life to trim his sails so as to catch the wind of popular fayor, no better presage of coming opportunities for women can be found than his agitation upon this question. Pres. Barnard is not the man to champion an unsuccessful cause, but he is one to discern, from his vantage ground, the signs of the times, and skillfully become a leader in that which in the nature of things can have no rein the nature of things can have no re-trograde. He is sincere, too, in his con-victions, which are shared by a number of his colleagues, and probably a short time

will see that rich and finely equipped college swarming with troops of atudious girls. Prof. Newberry, the eminent geologist, and head of the School of Mines, in Columbia, has for several years welcomed women to his lectures, whenever satisfied they were diligent students and not smatterers on the subject. They had the entre to a corner near him, sheltered from the observation of the rollicking young men who made up his class, and who were often ignorant of the presence of the unseen sharers of his instruction.

Nor will it unsettle the whole social fabric, to have all institutions of learning echoing to woman's tread. Art and music will always have a great per cent. of votaries; yet the larger portion will then, as now, follow domestic pursuits, armed only with ordinary instruction. Yet who can doubt that, in a few years, even this routine of comin a few years, even this routine of common school instruction will be changed, so that a pupil at a district school will find herself, on leaving, better equipped than a college graduate now is, for practical life? She will be taught Hygiene by seeing proper ventilation, heating, and the use of water and food. She will learn Chemistry as it is connected with cooking, and every other department of daily life. The duties of housekeeping, while simplified, will be illumined by the application of the laws governing natural forces, through illustrations erning natural forces, through illustrations which can be made easy and beautiful. The burning of wood or coal in the kitchen range, the mixing of bread, the preparation and preservation of things connected with daily ecessities, will be carefully and practically explained. This will include the nature of gases and elements, their affinities and antipathies, and their influences upon body and soul. They will be treated not as automatic and dead materials, like chips and blocks, but as instinct and throbbing with life. The world will be seen as a grand repository of vital forces, which it is the business of every individual to understand so far as he is able.

Education, then, will be something more than the memorizing of technical terms; more than botanizing and geologizing things desirable to know, but which are taught so that they are made to have no connection with our daily lives. It will be the beginning of an understanding of ourselves and our re lation to the wondrous world about us and beyond us, a world invisible and intangible, but more real than that which we can see and touch, since it is the world of principles and the home of causes. Before this is accomplished, a more refined era will be gradually ushered in. Teachers themselves will be more than intellectual, they will be spiritually inclined. While teaching by scientific methods, they will be bound by no precedents or supernaturalism. The wings of the soul, intuition and reason, must be unclipped and free to soar into the regions of truth, which like the air about us, affords an exhaustless reservoir to the breathings of the soul. This interior philosophic but natural method of instruction demands of teachers a preparation which few have yet attained. It demands purity of purpose and of life, in order that the windows through which the spirit sees may not be darkered, a consecration for the work amounting to almost religious veneration, and great natural aptitude for teaching.

A most important step in this direction has been taken in the establishing, by the Harmonial Association of a Professor of Psychological Medicine in the United States Medical College of the City of New York. It is the first chair of the kind in this country and probably in the world. In the Medical Tribune, which is edited by two professors of this college, is found an extract from the address in which this chair was first proposed by the President of the Harmonial Association. In it is said: "Even our best magnetic physicians do not com-prehend the nature and laws of the immortal essences with which they co-operate, instinctively, in overcoming many nervous and mental inharmonies. And yet the fact remains that notwithstanding their intellectual darkness upon these important psy-chological questions, these same unscientific chological questions, these same unscientific 'magnetizers' and 'quacks' and 'spirit physicians' are very far more successful than most educated diplomatized physicians of the day. It is my profound impression and sincere desire that this society should take practical measures to establish a chair in some liberal institution of Psychology and Magnetic Therapeutics, so that the principles of human interior life may be taught as a part of true medical education; and so that whatever is really known and demonthat whatever is really known and demonstrable in spiritual magnetic treatment of disease, may be practically incorporated in the science of medicine."

Prof. Wilder will fill the chair during the next year, in the above mentioned college, which is open to women as well as men.

The fall sessions of schools and colleges will open with a greater number of students than for some years, now that the country is recovering from its embarrassed condi-tion, and we may expect the opponents of co-education to find little favor. During last

year, at Boston University, out of 500 students, 113 were young women. Smith, Vassar and Wellesley colleges, intended solely for the latter, hold their own, and each has distinctive features of excellence. At Vassar, Prof. Maria Mitchell nightly holds audience with the strength of the statement of their statement. dience with the stars and learns their secrets. It is not a rich college, as no income has been added since the endowments of Matthew Vassar. Useful as all these schools are, giving a good insight into sciences which were closed before to us, we can not point to one first class school which is carried on in harmony with nature's methods of development, in which all departments of mind and body are cultivated in unison.

BOOK REVIEWS.

WHO KILLED MARY STANNARD! Two New Witnesses. Clairvoyance and Psychometry De-monstrated. By William Denton, Publisher, Wellesley, Mass. For sale at this office; price

Prof. William Denton has just issued a pamphlet of thirty-six pages, entitled, "Who Killed Mary Stannard? Two New Witnesses. Clairvoyance and Psychometry Demonstrated." The pamphlet first recites the circumstances which tend to indicate that Mary E. Stannard, of Rockland, Conn., was first dosed with arsenic and then stabbed and killed by the "Rev." Herbert H. Hayden, a Methodist minister, with whom she had sustained illicit relations, and by whom she was erroneously supposed to be pregnant. The facts are familiar to the public, and, though the jury disagreed and certain members of the orthodox clergy and laity, of great prominence, have since backed the Rev. Hayden at public lectures, which he has attempted to give on "circumstantial evidence," the almost unanimous belief throughout the country is that the clergyman killed the girl. Her dead body was found September 3d, 1878, and the trial of Hayden continued from October 7th to the middle of January, then resulting without a verdict. During a part of this period Prof. Denton was lecturing on geology in New Haven, and his nephew, the "sensitive," to whom he afterwards submitted Miss Stannard's hair, was with him, but neither was sufficiently interested in the case to attend the trial. Prof. Denton, however, suggested to a friend that if he could get anything that belonged to Mary Stan-nard at the time the murder was committed, he thought he could discover the mur-derer. On March 19th, at Wellesley, Mass., Prof. Denton received the lock of Mary Stannard's hair and gave it to his nephew as a "sensitive." He does not think the sensitive could have had any idea of the connection of the hair with Mary Stannard or the murder when he began to state his impressions. He then gives the nephew's statement, which is substantially that it is the hair of a young woman murdered by a religious scapegrace, who is sordid, mean, intrepid, afraid of public opinion, a "gentleman in some respects" and a villain in others, who has "given it all to Jesus" and

really thinks he is forgiven.

A person writing such narratives for the public should always try to supply by extra care the means of forming an opinion which he has and the public have not. The turn-ing point in this case, as a test of psychometric power, is whether the sensitive could have "guessed" with tolerable certainty that the hair belonged to Mary Stannard. Prof. Denton probably has sufficient reasons for thinking, or means of knowing that he could not. But as he cannot impart these to the public, he should have supplied the lack by guarantees against this contingency if he designed the experiment for public use. He knows how often samples of woman's hair are presented to this "sensitive for his impression. If almost daily, then the identification of this hair with Mary Stannard would be remarkable and satisfactory.

If not once in six months, especially if the conversation in the family for months had run upon Miss Stannard's case, or if the nephew perchance had taken the letter containing the hair from the Post Office, in an envelope marked New Haven or Rockland or the like, then the test would have been worth nothing to the public, however satisfactory it might still have been to Prof. Denton. Of these details he tells us nothing. A necessary condition to complete the test, if samples of hair are not almost daily being submitted to this sensitive for examination, would be to submit samples of the hair of six different women at once, and then let his application to the case of Mary Stannard include the selection of her hair

THE YELLOWSTONE VALLEY. WHAT IT IS, where it is, and how to get to it. A hand-book for tourists and settlers. Illustrated. By Thomson P. McElrath. St. Paul; The Pioneer Press, Co. 1880. For sale by the St. Paul Book and Stationery Co., St. Paul, Minn. Price 50 cents.

from among the others.

It appears from the introduction that the author visited the Yellowstone Valley in the early summer of 1879, as correspondent for the New York Times. The visit, which was to have occupied three months, was indefinitely prolonged, partly through curiosity to witness the sudden transition from barbarism to civilization of a vast refrom barbarism to civilization of a vast region whose soil is yet indented with the foot tracks of the primeval savage, but principally through the agreeable circumstance of prospective recovery, in the pure and healthful atmosphere of Montana, from a distressing bronchial affection which for many months had compelled a total relinquishment of business. In recognition of the constant recurrence of requests from the East for information regarding the Yel-lowstone Valley, this Hand-book has been prepared. The book will prove a valuable acquisition to those who wish to visit that

section of our country.

It embraces the following wide range of subjects: Montana; The Yellowstone Valley in History; Settlement of the Yellowstone Valley; Stock Raising in the Yellowstone Valley; Homes in the Yellowstone Valley; Summer Resorts in the Yellowstone Valley; The Railroads in the Yellowstone Valley; Useful Information for Settlers.

Growing Sorghum in Kansas.

One of the most important features of the Second Quarterly Report of the State Board of Agriculture is the article of Growing Sorghum Cane in Kansas, which occupies over thirty pages of the volume. The paper opens with a statistical table showing the acreage by counties of 1880 compared with 1879, which is followed by the experience and recommendations of over 100 growers in various counties of the State. The value and importance of the crop will be a surprise to most readers. Prof. Popenoe, the entomologist of the Board, makes a very interesting report on the Web Worm, its habits and its transformations, which will greatly interest counties where farmers have suffered from the ravages of this pest. The report also contains meteorological data for the three months ending Vune 30th, and

the usual full and varied information upon the staple crops, condition of farm animals, etc. The papers upon the Summer and Fall Treatment of Orchards and Vineyards, oc-

cupying over twenty pages, are particularly timely and of a practical character. Late information is also presented regarding location and price of the public lands, a list of the district and county fairs, and an extract from the Railroad Assessors' Report, showing the number of miles of railroad, and value in each county, etc., etc.

and value in each county, etc., etc.

The statistical information given in the tables from the assessors' returns for 1880, of population, crops, fruit trees, farm-building erection, etc., will be found interesting to all readers. to all readers.

The Report may be had by addressing the Secretary, J. K. Hudson, Topeka, Kansas.

Part Tenth of the Second Volume of Mrs. Martha J. Lamb's "History of the City of New York,"

Covers a period of some six years—from 1798 to 1804—and embraces a series of graphic and thrilling pen-pictures of the varied and exciting events which marked the be-

ginning of this century. It opens with a love romance in real life: and after introducing the reader to numerous New York personages of political and social consequence, and to several princes and noblemen from Europe who were visiting in New York, it describes the election manœuvres and party heats of the times, the alarms about threatened war with France, newspaper habits and impertinences, the bloodless and the bloody duels (which were so frequent that this number of the History might almost be called a chapter of duels), the ravages of the yellow fever in New York, the struggle of Aaron Burr to become President of the United States, jealousies of the Clintons and Livingstons, the importance of the New York vote in 1809, the Presidential tie of 1801, the multiplication of churches, schools and societies in New York, Columbia College, the Federal defeat in the city, the Mayors and their duties, the Livingstons in power, and closes with the struggle of Aaron Burr for the Governorship of New York, and his vindictive enmi ty towards Hamilton because of failure; which culminated in the fatal duel at Weehawken.

The chief interest of this number of Mrs. Lamb's admirable work centres about the conflict between Burr and Hamilton, which Darley has illustrated on the opening page in his best manner, having seized the mo-ment when the two political chieftains are standing, as placed by their seconds, twelve paces apart, awaiting the signal to fire.

Among other illustrations is the Grange, Hamilton's country seat on Washington Heights, the Ludlow Mansion on State st., the Bridge at Canal street in 1800, and the portraits of Lieutenant Governor Stephen Van Rensselaer, of Mayor Richard Varrick, and of Theodosia Burr.

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Magazines for August Not Before Mentioned.

The Normal Teacher. (J. E. Sherrill, Danville, Indiana.) Contents: Mathematical Geography; Electric Experiments; Talks on Elocution; Correspondence; Notes and Queries; Grammar Department; Editorial Notes; Examination Department; College

Department; Publisher's Department. The publisher invites the attention of his readers this month to the new title page, which was gotten up at considerable cost. The Normal Teacher has a wide circulation and is increasing in favor each month.

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

The Medical Tribune. (Alex. Wilder, M D., F. A. S., and Robert A. Gunn, M. D., New York.) Contents [for July]: Hide Poison a Factor of Hideous Diseases; Chicago and the West; Meetings of Associations; Continence—Its Relation to Nervous Affections: Vivisection and its uses in Therapeutics and Hygiene; Spirit of the Press; On Tonga; Latest Publications.

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Theosophy.

We have received from London a little volume of 138 pages, entitled, "Theosophy and the Higher Life, or Spiritual Dynamics and the Divine and Miraculous Man. By Geo. Wyld, M. D., President of the British Theosophical Society." To Spiritualists the book is chiefly interesting because of the clearness and fairness of that part relating to Spiritualism, of which the author seems to have been long a student. He was introduced to the marvels of mesmerism;and-clauveyance as far back as the year 1840. "The clairvoyante in those days," he remarks, "never spoke of being controlled by individuals or bands of foreign spirits but professed to utter the revelations of her inner and secret spiritual nature and vision." Most of the early mesmerizers, however, who succeeded Puysegur, tell of ecstatic visions by their clairvoyants, in which they professed to converse with spirits. While Dr. Wyld would apply those views to an explanation of the mysteries of trancespeaking, he at the same time asserts his belief that "a large proportion of all instructive, and grand and noble thoughts, comes to our soul or spirit through its unconscious mmunion with angelic intelligence, or through the spirits of those who live in spirit and in truth."

Many of the phenomena in Spiritualism he sets down to the unconscious action of the medium's own spirit; and there is much that he has to say on this subject which is worthy attention. He thought first that the direct writing through Slade was produced by the medium's own partially entranced spirit. On maturer reflection, however, he modified his theory so far as to say in a note: "I have come much more round to the theory that most of the mediumistic phe. nomena of the above kind are produced by

foreign spirits." . But Dr. Wild is of opinion that man is equally a spiritual being whether his body be alive or dead, and that the spirits of certain human beings may leave the body in sleep or during entrancement, or during mere "absence of mind," when the double may become visible; while other human beings exist who can, by practice of will-force, project their souls or spirits externally to the body, and operate on matter at a distance by what is called magical power. He

"I have been often asked, if those phenomena are produced by our own spirits how is it that we are ignorant of the fact." I reply, Man is only half known to himself. The man awake has no knowledge of the man salesp, nor the man salesp of the man awake. The sommambule has no knowledge of the normal man, nor the normal man of the somnambule. The chrysalis has no knowledge of the butterfly any remembrance of the chrysalis."

Part awake has no control to the chrysalis."

But ought not one to be a butterfly, Doctor, before being sure of this last assumption? And when you say that "the somnambule has no knowledge of the normal man," you say what the experience of many mesmerisers contradicts. It must have been a very imperfect state of somnambulism when the subject was not fully acquainted with his normal self, spiritually and physically. Townshend's somnambule, Alexis, seemed to understand both the moral and physical anatomy of himself, normally considered. He would criticise the peculiarities and deplore the atheistic errors of the normal Alexis, the folly of which he clearly recognized when somnambulic. Most somnambules speak of their waking selves set to music, and is now accessible in any in the third person. We knew one who would always insist on a strict distinction between her somnambulic and her normal self; and such expressions as, "I think so and so, but she thinks so and so," were common with her.

Still, though we have questioned the form of some of Dr. Wyld's arguments, we think, he is entirely right in the remark that, "Man is only half known to himself." The ignorance which nearly all the philosophers of the last five centuries seem to have been in as respects the psychic mysteries of our nature, revealed by somnambulism and Spiritualism, indicates the high importance of such studies as our author here presents in their result.

With regard to the "Theosophy" of the volume we confess we are not sufficiently

advanced in knowledge to admit or deny it. Our conclusions in respect to the spiritual and immortal nature of man are based upon highly suggestive facts daily demonstrable. We have no such facts on which to base a certainty as to the "magical power" attainable by a non-medical person through the practice of certain habits and the employment of certain charms or formulas. When Dr. Wyld says, however, that "a pure, unselfish, and self-denying life is the foundation of all true spiritual knowledge and power," we cardially assent to the remark. The spiritual knowledge of a deprayed, dishonest man may be worse for him than no spiritual knowledge at all.

The Theosophical Society, we are told, teaches that "man is a triune being of body, soul and spirit, and that it is his duty to bring his food under the subjection of the body; the body under subjection to the will or soul, and the soul under the subjection of the spirit, and the spirit under subjection to the will of God;" and we are further informed that Theosophists "attempt to solve the mystery of matter, and to show how matter is subservient to spirit."

The valuable part of Dr. Wyld's interesting little volume is, we think, that relating to Spiritualism. It is evident that his theosophy has not shaken his faith in regard to the interpretation of those phenomena concerning which nearly all :Spiritualists are in accord. The following extract will indicate how fully convinced he is of the great fact of the power of the spirits to present materialized simulacra of the hu-

man body, or parts of it: man body, or parts of it:

"Of matter itself spiritual phenomena go to prove that, per ce, it has no existence, matter being only form assumed by spirit. Granting, for convenience, ultimate atoms, spirit takes these and builds them into any form it may desire or imagine... The idealist, exercising his hands, can with clay or marble mould or chisel the divinest forms. The spiritual man can create or materialize those forms by the mere force of his spiritual nature. The whole universe is only the materialized thoughts of the Divine mind."

We commond "Theosophy" to our readers

We commend "Theosophy" to our readers as a highly interesting work, including in a convenient form all that is probably known to justify this supplementary faith, which Madame Blavatsky and Col. Olcott seem to have been commissioned to engraft on Spiritualism pure and simple. As soon as they can give us facts as accessible and demonstrable as those justifying our simple hypothesis of an intercommunicating world of spirits, we shall gladly avail ourselves of the new light. But thus far, though we have sought it, we have not found it. "Theosophy" will be put upon the list of books for sale at our office, and :we hope it will attract the attention it deserves -both for its literary and scientific merits. The author is a well-known physician, and we are glad to learn that his extensive practice has not been materially lessened by his prominence as a Spiritualist and a Theosophist.

Dr. Tanner.

Dr. Tanner while on the way to New York to perform his forty-days' fast, stated as we are advised, to a medical friend in this city, that he would be aided in his fast by the spirits. This general statement admits of several interpretations, and it is to be hoped that Dr. Tanner will take an early occasion after completing his fast, to explain, in the interests of Spiritualism as well as of science, exactly the method of the spirit aid he has received. If the spirits materialized food within his reach or in his mouth, he would no more be fasting, in fact, than the prophet when fed by the ravens, and yet as the regular faculty of experts around him would deny the possibility of such a mode of receiving nutrition, it would have to be deemed a fast as to them. Yet as to Tanner and in the light of true science it would not be a true test of the power of the body to survive without food. If on the other hand the spirit aid is advisory merely, or psychological, and does not break the physical abstinence from food in the least degree, then also its nature becomes still more interesting. The tendency of fasting to enlarge spiritual vision, is perhaps the oldest of the historic religious doctrines. Now if spiritual vision is also a means of promoting the power-to fast, as Dr. Tanner seems to assert, no man is so competent as he to explain, in what manner the new power is gained. Doubtless the "regulars" will say that the power to fast is a new form of Hysteria, but this will only do for those who are content to deal in words and to leave to their adversaries all commerce in ideas.

"What I Live For."

The Brooklyn Eagle states that the poem of the above title is included in the songs published by "Dr. and Mrs. Banks," the authors of "Daisies in the Grass," published in London. The Eagle says the poem was written about in the year 1860, has been music store.

Hannah Ewer, of Pultneyville, N. Y. writes us that the poem was published in "Life Illustrated," a paper published by Fowler & Wells, 308 Broadway, New York, November 4th, 1854, and is there credited to G. Linnæus Banks, as taken from the Dublin University Magazine. These facts doubtless indicate its authorship with sufficient correctness.

We received the report of the Michigan Mediums' Medical Association, by Mrs. L. E. Bailey, too late for this issue; it will appear next week.

We have received a communication from Mrs. E. I. Saxon, which will appear in our next issue.

EDITORIAL NOTES OF TRAVEL.

Number Two.

Two hours' ride from the center of American culture, brought us far down Cape Cod to what promises to be a central point for spiritual culture. Nestling in a beautiful grove which fringes a land-locked arm of the Atlantic, we found the village of Onset Bay Grove. Where, two years ago, we saw but a paitry score of houses, there is now a village of nearly one hundred neatly built cottages, also stores, restaurants, a danting pavilion, and other improvements, scattered along graded streets, and hidden amid the trees. Many old acquaintances gave us cordial welcome, and made us feel at once that we were among friends. On the morning after our arrival, an informal reception was tendered us by the officers of the Association. Dr. H. B. Storer presided, and introduced us to the audience in an eloquent little speech full of the fraternal kindness so characteristic of this veteran worker. Brother Storer's hearty and appreciative commendation of the special work performed by the RELIGIO-PHILOSOPHICAL JOUR-NAL seemed to touch a responsive chord in the hearts of his hearers. After a brief response from the guest of the occasion, speeches of welcome were made by E. Gerry Brown, a director of the Association; W J. Colville, who affords one of the most striking evidences of supermundane aid in his development and success as a lecturer; Geo. A. Fuller, a speaker who has his whole heart in the work, and who is destined to grow into the hearts of Spiritualists generally, as he already has in New England; Dr. Cutter of Kentucky, whose able lectures upon physiology and kindred subjects, have made her widely and favorably known; Mrs Shirley, a medium residing in Worcester, and a pleasant, magnetic speaker; Mrs. Lewis, a true hearted woman full of common sense and deep convictions, and Mrs. Brown a medium and lecturer, whose earnest words and simple pathos impress the hearer that she has travelled rugged paths in her earthly experience, and give evidence of the value of spiritual knowledge to sustain the soul in its trials. The general theme of each speaker was the necessity of critical investigation of spirit phenomena and in approval of the scientific method of investigation as advocated by the Journal. Reflecting, as they did, the opinions of their spirit teachers, as well as the growing sentiment of the people, the several speeches were peculiarly gratifying and encourage-

ing to us. On the evening of the 31st ult., through the courtesy of that staunch friend of honest mediums, Mrs. Lita Barney Sayles, we attended a seance given by Mrs. Emma Weston, at the cottage of Mr. A. W. Wilcox of Worcester. Mrs. Weston is a lady of refinement and prepossesses one in her favor at once. She is warmly esteemed by a large circle of friends and seems to be a most estimable lady. At the appointed hour we met some twelve or fifteen ladies and gentlemen who had gathered to take part in the scance. Mrs. Weston produced two strips of surgeon's sticking plaster, about an inch wide and twelve inches long, and explained that as the manifestations were to occur in the dark she desired these strips to be used in sealing her hands together to insure the certainty that she could not make the manifestations.

Upon the general request of the observers we placed Mrs. Weston's extended hands one upon the other and wetting the plaster bound them closely together, extending the strips so near to the ends of the fingers/as to prevent their being moved. After the strips had firmly adhered and dried, the/medium was seated in the centre of the circle, the observers joined hands and wrists in such a manner as to leave the right hand free below the wrist and the light/extinguished. After a few minutes weak manifestations occurred. Mrs. Weston then described a youth standing in front of us: the description answered reasonably well to that of our darling and only son, and we so stated, adding that in former years he had taken great delight in manifestations in Mrs. Maude Lord's circles. Immediately lively manifestations occurred; we were patted on the hands, face and knees by hands which seemed smaller than the mediums, though warm and life-like to the touch. We made the request that if the spirit was really that of our son that he would take the pencil from our hand and carry it to Mrs. Wilcox who sat upon the opposite side of the circle. Before our request was fully uttered the pencil was in the lady's hand. During the evening hands were repeatedly placed in our extended right hand, palm to palm, some of them seemed small, and others larger than our own; two hands were felt upon our head at the same instant and two arms extended about our neck. A hand touched our lips: we first feit the tips of the fingers and then slowly the hand and inner side of a bare forearm passed from left to right across our lips. During this manifestation our right foot was extended to its limit and moved about, but came in contact with nothing but air. This precaution with others seemed to preclude the possibility of any active agency on the part of the medium, even had she been able to loosen her hands. The name of an uncle was given us and some slight description of his mental characteristics, which were correct. During the seance an amusing episode occurred; suddenly Mrs. Weston appeared to be entranced and her Indian control said he would let us into a secret though he knew it would cause his medium much chagrin if she knew he had exposed "My medium," said he, "didn't want I ing to our correspondence and numerous

you to come here to-night. She was dreadfully afraid and nervous over it and tried to get Mr. Oldham to go and tell you it wouldn't be convenient, but he refused. I liked you and I wanted my medium to like you, and when she met you last night she did.like you, still she was dreadfully frightened about your coming. We knew you was all right and only wanted things fair and honest, and was bound you should come." Much more in the same strain was said, interspersed with bright witticisms. This exposure of the medium's groundless fears was not in the least annoying to us, and indeed we should have been surprised had she not held some doubts about the advisability of admitting us, considering the efforts made for years by interested parties to create an impression that we were an ogre going about devouring defenseless mediums. Most of the observers received tests which they considered satisfactory, though the spirits seemed to concentrate their efforts in our behalf. After the seance we assisted in removing the strips from Mrs. Weston's hands; this had, of course, to be done by soaking them in water. We cannot believe it possible that the strips were removed or tampered with by any mortal agency from the time we adjusted them, to the moment we removed them. We do not record the result of this sitting as possessing any particular scientific value, but only as the history of a pleasant hour. Though we have no reason to doubt the genuineness of the manifestations we do not offer them as evidence of spirit phenomena to non-Spiritualists. Mrs. Weston contemplates a trip to Chicago this fall and we know she will meet a kind

reception and make many new friends. The announcement that Miss Lizzie Doten would lecture on Sunday morning, drew a large audience, many coming long distances to hear her on this her first appearance since retiring from the lecture field several vears since. Her lecture was a masterly effort, evidencing a vast amount of careful reading and a thorough knowledge of the best authors in the several fields of philosophy, science and history. Indeed we never saw a finer illustration of the old adage that, "God helps those who help themselves." for the lecture was a splendid example of cultured mediumship, showing as it did how the spirits can be aided in their efforts by the self-culture of their instruments. There was no wandering, no repetition, but a close, compact and perfectly arranged presentment of her subject.

As the Inspired woman stood on that bright Sal/bath morning, pointing the way which leads from mental bondage and superstition to the heights of spiritual knowledge, a few miles away the surf was beating against Plymouth Rock where more than two hundred and fifty years before, her incestors had knelt to return thanks for their safe arrival and the mental liberty for which they had risked their lives. Had we possessed clairvoyant signt we should have seen some of those brave old souls gathered around the medium, inspiring with angelic wisdom the tongue of their descendant. We should have seen them watching with looks of love and admiration, and caught their words of approval and encouragement. We should have heard them exclaim: "Well done! We are proud of the good old Puritan blood that courses in your veins, of the strong brave spirit that animates your fragile body. The spiritual influx of the nineteenth century makes of you a grander and more perfect spirit than were any of your ancestors. Keep up a strong heart, know that though not possessed of physical strength, and seemingly doing, as you think, but little to advance the great spiritual movement, there are tens of thousands of loving hearts scattered over the world who are repeating your inspired verses and gathering from them hope, strength and light. And as they repeat your lines their hearts go out to you in love and thankfulness."

In the afternoon Mr. Colville gave a fine discourse. This gentleman is already well and favorably known as a speaker in most of the large cities of the country. Mrs. Emma Weston, after each lecture described and gave the names of many spirits, whom she saw in the audience. With one exception, we think, they were all recognized. This feature of the exercises added greatly to the interest of the day. Following the lecture came an invitation from Col. Berney to take a sail upon the bay in his yacht. In the evening a concert was given which was a most agreeable alternation of the day's exercises. Monday was pleasantly employed in visiting with numerous friends new and old. We met for the first time Mrs. Susie Nickerson-White, one of Boston's best developed and most popular trance mediums, who is taking a three months' vacation. Mrs. White's petite graceful figure and large lustrous eyes, give her an appearance so spirituelle as to provoke an inquiry whether she really is not a materialized denizen of the Spirit-world placed here to help mortals on their way.

As the guest of Mr. and Mrs. E.G. Brown, we were afforded unceasing care. Mrs. Brown is a fine trance medium, but domes tic duties oblige her to hold, her medical gifts in abeyance. While we enjoyed every moment at Onset and met with the kindest attentions from all, we want to tell our readers, confidentially of course, that a sweet little baby girl in the home of the Browns got closer to our heart than anybody else. Bless the baby! we never shall forget her.

On Tuesday the 3d we bade good-by to Onset and returned to Boston, where we have put in several very busy days attend-

callers. Calling upon that excellent trance medium and estimable lady, Mrs. J. E. Potter, we were afforded a most satisfactory interview with our spirit friends. We know of no more trustworthy or better develeped trance medium than Mrs. Potter, and we recommend her to the JOURNAL'S large and critical constituency.

The length of this letter warns us that we must close before we are quite ready. Other Boston notes must wait until our next which will be written from the camp at Lake Pleasant. The mail is closing and these hastily written notes like all others sent while away from home, must leave our hands without reading or revision.

A Rebuke of Scientific Impudence and Literary Folly.

It is often said that the reports of spirit manifestations come only from Spiritualists who are, of course, credulous and unreliable. If it was true that Spiritualists only make such reports, it is not true that they are, of course, credulous. While we have our share of that failing, yet there are those among us thoroughly careful and critical, and no person is better, if as well, fitted to examine and report such manifestations as an experienced and sagacious Spiritualist. As a chemist can best judge of chemical experiments, so can a Spiritualist best judge of spiritual experiments, as they both become "experts," in their pursuits.

Fairness, candor, a desire for truth, habit and power of close observation are the main qualities needed, in this as in other matters for satisfactory knowledge and reliable statement of facts. A good refutation of the assertion that only Spiritualists examine and report, is given in the Journal of July 24th, in the page filled by an exhaustive and careful description of his experiences with Mr. Slade and Mrs. Simpson, by Prof. V. B. Denslow. This gentleman is not a Spiritualist, but is well known as an able and learned law professor formerly in the Chicago University, a man of clear and critical intellect, of sound judgment and independent thought. His article was not written with any view to publication in the JOURNAL, but was copied from the Chicago Times. Evidently here is a report from a competent person, with no theory to build or defend, and with no prejudice in our favor. Mark, indeed, how careful he is as to theories in his closing sentence: "The more cautious we are in building theories on these phenomena, and the more patient we are in developing the phenomena themselves until they evolve their own theories irresistibly, the greater will be the value both of our facts and our theories when obtained. As for theories, it will be time for me to state mine when I have formed one."

It is well to notice how this careful investigator disposes of Howell, Beard, The Nation and their like. Speaking of his seances with Mr. Slade, he says: "My health was never so good and my mind never more calm than when observing these phenomena. I am as free from hysteria as Dr. Beard. and from lunacy as Mr. Howell, and so were each and all of the twenty ladies and gentlemen who have witnessed these phenomena in my presence or described them to me-So far I have seen as much intelligence, as much skepticism, as much calm, healthy acumen, learning and culture, as much familiarity with scientific methods and with sleight of hand as the most querulous could wish, or as Beard or Howell possesses, brought to bear to solve the problem."

There is not justice or honor enough in the Popular Science Monthly or the North American Review, to allow such a statement in their pages. Materialistic and inductive science has control there: it is as dogmatic as the Pope of Rome, and hates Spiritualism as a good Catholic says as "the devil hates holy water,"

All these witnesses say that "no human being was in contact with the pencil when it wrote" intelligent messages.

Mark a question and the terse and clear

comment: "What is so easy as to hold a slate in broad daylight where no human being can write on it, in a room where there is only one other person (in a lighted room)? To suppose I cannot do that, or that I cannot know decisively when I do, or do not, so hold it, is part of the sheer insanity of impudence. It indicates that those who so assert have become infidels to the integrity of the human intellect, and have lost their power to remain loyal to the evidence of

the senses, an assertion which involves no

less than an absolute abdication of the

throne of human reason.' This word of solid rebuke of the brazen impudence of so-called scientists does not come rom a Spiritualist, yet from a man of clear mind and candid intent. The whole article of Mr. Denslow's will make the vapid efforts of Mr. Howell to turn people away from the "Undiscovered Country" (evidently a strange region to him, of which he has only heard silly and bugbear stories) still

Beard tribe on the height of impudence with fools caps on their heads to be seen of all men. Mr. Denslow's final conclusions will be his own, but all Spiritualists can thank him for his fair and thorough statement of facts, and for his strong words of rebuke of learn-

more weak and absurd, and to put the

In our next issue we shall publish a very interesting article from the pen of Hudson Tuttle, detailing his experiences during a recent visit to the Oneida Community, N. Y. He gives an inside view of the people there, in his usual pleasant and lucid style.

ed impudence and literary folly.

Dr. Crowell claims that earth-bound spir. its subsist mostly on the emanations of i earthly food,

Death of E. Y. Wilson.

Just as we were going to press, we received the following sad intelligence from Mrs. E. V. Wilson:

LOMBARD, ILL., Aug. 9th, 1880. MR. AND MRS. BUNDY: You will be pained to learn that Mr. Wilson crossed the river last night at 9:30, sitting in his chair and without a struggle. He will be laid away Wednesday at 10 o'clock. Trains leave Chicago at 8:15 A. M. I trust that friends will come out and aid in the last sad rites to a brother to a brother.

MRS. E. V. WILSON.

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

We are very sorry to learn that E. V. Wilson still continues very ill.

Dr. J. K. Bailey may be addressed till further notice, at Sterlingville, Jefferson county, N. Y.

Mrs. Carrie Grimes Forster is at present stopping at the Mountain Summit House, Tannersville, N. Y.

Mrs. Lyman C. Howe, we are glad to hear is regaining her health quite rapidly after her long illness.

Keeler and Rothermel, two new physical mediums, are creating quite a sensation in the East. They will be at the Lake Pleasant camp meeting.

The letter of Prof. Denton, in the Duluth, Minn., Tribune, of the 16th ult., on the Geology of Dakota Territory, is attracting a good deal of notice in the papers of the far west.

Dr. Tanner has accomplished his forty days' fast, and physicians say that he will will soon regain his normal condition of

Thomas Walker, the trance medium, has commenced the publication of a spiritual paper at Cape Town, Africa, called The Reflector. His labors in Africa are exciting considerable interest.

The Chicago, Rock Island and Pacific rail road will, at all stations upon the line, sell excursion tickets to Chicago, August 16th to 18th; at two cents per mile, round-trip mileage, good returning until August 21st.

We have received No. 1 of the Herald of Progress, a paper devoted to Spiritualism, and published by W. H. Lambelle, 29 Blackett street, New Castle-on-Tyne, England. It contains several very interesting articles.

E Anne Hinman, from Connecticut, requests us to say that she will leave Cleveland, Ohio, about the middle of August en route for Evansville, Indiana. She would like to make a few engagements on the route, or will stop over wherever she might be requested to. Address her at 3491 Pearl Street, Cleveland, Ohio.

Mr. and Mrs. Mitchel, residing at No. 24 Bishop Court, on Saturday evening last | We were very happily surprised by a re-commemorated the day of the birth of their | ception tendered us at the pavilion Tuesday son into spirit-life. Mrs. De Wolfe, Mrs. Nichols, Mrs. Stimson and others were present, and the communications given and addresses made rendered the occasion very pleasant.

We have received the second number of the Book-keeper, published by the Bookkeeper publishing company, No. 76 Chambers St., New York City. Its object is to furnish practical information for accountants, auditors, etc. It answers well the purpose for which it is intended. Terms, \$2.00 per year. Specimen copy. 8 cents.

A correspondent writes: "Lyman C.Howe delivered the dedicatory address of the fine new hall at Little Valley, N. Y. It was pronounced a very fine address. Judge Mc-Cormick, of Franklin, Penn., gave a fine lecture; Mrs. Colby also addressed the meeting. Mr. O. H. B. Kenney, editor of the Waverly Advocate, presided over the meeting in a most acceptable manner.

The Reflector, of Cape Town, Africa, says: "Let those in Cape Town who are anxious to ascertain the truth of Spiritualism, form circles in their own houses, with those friends they can place the most implicit confidence in. Let them then solicit the aid of good spirits, and they are bound, if they exercise due patience, to get satisfactory results. It is far better to be convinced by those you know and trust, than by professional mediums."

URIAH PHELPS, a merchant in Tryon, Davidson county, N. C., induced a youth named O. W. Click to sleep with him in his store, in anticipation of a raid from burglars. The next morning Phelps was found dead in his bed. As all the windows and doors were locked, and as Click is a noted Somnambulist, it is believed that the young man got up in his sleep and killed Phelps with an ax. Click admits the possibility of this, but declares that he has no recollection of anything, except that he dreamed of fighting burglars.

Manistique is on the exteme northern shore of Lake Michigan. Near there is what is called Indian Town, being mostly occupied by a portion of the Chippewa tribe. Their burial ground is near by, and presents a most singular appearance. Each grave, in some instances two together, is inclosed by a high picket fence. At the head of the fence is a wooden cross; on the grave branches of evergreen and wreaths. These are decorated in a fantastic style; bits of cloth of every shade and color are tied to them, forming a strange sight on the resting place of the dead. On "Indian Front Day," which answers to our All Hollowe'en, the Indians all go to these graves, decorating them afresh, and putting on them food for the spirits which are expected to revisit their friends at the hour of twelve. .

Shawsheen Camp Meeting.

To the Editor of the Religio-Philosophical Journal: I have just passed a portion of two days at the Shawsheen Camp Meeting, and as you have no reporter there, I will for the time fill that place. The camp is twenty miles from Boston on the Boston & Maine Railroad, in close proximity to the large manufacturing towns of Lowell and Lawrence. The grounds are pleasantly situated on the Shawsheen River that here broadens into quite a pond, which at the time of our visit was fragrant with the lilies that like white nuns nestled amidst its green leaves. They are expansive, and afford a variety of scene. They belong to the railroad company, who, several years ago, fitted them up for pienic parties, supplying a fine pavilion for dancing, games, swings, etc. Two years ago, at the instance of the manager of the present camp, Dr. A. H. Richardson, of Charlestown, a very large and excellent pavilion for speaking was put up and lent pavilion for speaking was put up and an excellent dining hall, so that now few camps are better supplied than this. The Company give free use of them to the meet-

Dr. R. is the veteran among the managers of camp meetings, he having been the prin-ipal manager of the first one started eleven years ago at Lake Walden, and having con-ducted them since at Silver and Highland ducted them since at Silver and Highland Lakes. Thus all that experience can give to make success, he has. We found the meeting very pleasant. The number of campers was not large, but there was a most social element there. All were in tents, all upon an equality, and a spirit of fraternity pervaded the grounds that was quiet and restful. Being so near this city it affords an excellent opportunity for country rest to an excellent opportunity for country rest to those who attend, and I wonder more do not; only if there was a crowd during the week the restfulness of the camp and in a

measure its fraternal spirit, would be gone.
Upon Sundays, however, there is a great change. Then the trains come loaded from all the manufacturing towns and fully three thousand people, as attested by the sales of the railroad ticket agents, availed them-selves of the privileges of enjoyment and instruction here last Sunday.

Dr. Peebles and J. Frank Baxter have had on Sundays thus an opportunity to send into the mills and workshops many rays of truth and angel love to brighten them. The first day we were there, Henry C. Luli spoke In our opinion he is not a success, but still there were circumstances that at that time were not conducive to inspiration. The next day Dr. John C. Currier, of Boston, spoke. The Doctor is one of the old workers, now too seldom on the platform, medical practice taking most of his time, still he is a favorite at funerals and does much in that way. He reminds me of a bubbling spring when he speaks, so freely do words come and so clear are his ideas, and moreover as a man also the doctor wins many friends. The camp is to close Monday, Aug. 2d, Dr. Storer, of Boston, speaking Sunday, Aug. 1st. Dr. Storer is a favorite wherever known, but now, like Dr. Carrier, too seldom on our platform.

Mrs. M. S. Townsend Wood was camping on the ground and I was glad to thus become more intimately acquainted with her. Mrs. Cushman, the musical medium, is here and from past experience with her, I be-lieve her a true medium and woman. There were other mediums, but I cannot speak of them from personal experience and therefore refrain from mentioning them.

evening. It was one of the most gratifying events in all my public work. Words of censure and blame are often and fully and freely ours, but chary are even friends of appreciation. Here I was, near the place of my mediumistic development in 1870. Here were friends who knew all those early experiences. Had they watched my course approvingly? Had I won from old friends as a public worker, a place I knew I possessed as a friend? These questions were answered, and I learned from the addresses of Drs. Richardson and Currier, both of whom had known of and cheered me in the sickness and sorrow that resulted in the complete change in my life, that threw me before the public. They had closely watched me and weighed me, and now when the time had come, they were ready to give me the full meed of praise and reward. "Truly," said I, as I listened to them, to Mrs. Wood, Mrs. Sturbird and others, "my cup runneth over;" and in the name of all workers who toil in an unpopular cause with few to speak cheer to them, did I thank those who helped on our glorious cause by helping on one of its workers. "Go thou and do likewise" to the ones nearest to thee, and let them know that they are appreciated by at least

one in earth life. Among the many pleasant signs of progress I note the attitude of our papers, the Lowell Daily Courier sending a reporter on to the ground with instructions to report the meeting truthfully, and his reports are

all we could ask. The day I was there, picnic day, a Methodist Sunday school from Andover came on to the grounds for a picnic, thus testifying that the old fear and prejudices had in a measure died away. I go to other camps and you shall hear more anon.

H. H. BROWN. Boston, July 29th, 1880.

Dr. Tanner.

Dr. Tanner has successfully completed his forty days' fast. A dispatch to the Chicago Tribune, dated Aug. 8th says:

Dr. Tanner spent a very quiet day to day, and saw but very few visitors. His physicians say he is improving as well as can be expected after such a long fast. During the early part of the morning he chewed half a pound of beefsteak, only retaining the juice, and part of some milk-toast and wine. Shortly before noon he ate half a pound of been stewed in milk. He was then weighed and turned the scales at 126 pounds. About every hour he partook of some nourishing food or drink, which included watermelon, milk, potatoes stewed in milk, ale, beef tea, bread, and wine. About 6 o'clock his weight was again taken, and was found to be 180 pounds, a gain of four pounds. He was quite lively during the day, and frisked about his room like a schoolboy. His phy-sicians say his rapid recovery from the ef-fects of his long fast is something remark-

Mrs. E. L. Watson, who stands high as a lecturer, has a poem this week on our sixth page. She has removed to California on account of her health. She will prove a valuable acquisition to Spiritualism in that section.

The Spiritualists of the Solomon Valley, Kanses, will hold a ten days meeting at Mortimer Grove, one mile north of Lephon, Ostawa Co., Kanses, commencing August 18th, and closing on the Mrd. Excursion tickets can be had on the rational from Topela, Selina, Washington, Kerwin, Kanses, and all intermediate stations. The curs will stop near the camp ground. Speakers, mediums or singers who can be with us, please inform us at once. Meels targeted on the ground for all who wish. Let all who wish to see this bean-tiful yalley, be with us.

Mr. Bright, a prominent lecturer and The Iowa State Spiritualist Camp writer on reformatory subjects in Australia, says that "Rev. Joseph Cook has been the one orator, with a smattering of scientific culture, who could be produced upon the lecture platform to bolster up the falling creeds."

Business Antices.

IMPORTANT TO THE SICK .- Send your address and two three cent stamps and receive by return mail valuable information free. Address Mrs. O. A. Bishop, 15 N. Peoria St., Chicago, Ill.

A Suggestion to Summer Tourists.—A change of climate is at all times more or less dangerous. There are elements in a new atmosphere which are injurious, especially when the system is ex-hausted by care and overwork, and which should be guarded against. After careful observation we have come to the conclusion that Warner's Safe Kidney and Liver Cure is the best preventive for atmospheric evils and that it will restore health and vigor sooner than any remedy which has ever

Nature's Sluice-way.—The Kidneys are nature's sluice-way to wash out the debris of our constantly changing bodies. If they do not work properly the trouble is felt everywhere. Then be wise and as soon as you see signs of disorder get a package of Kidney-Wort and take it faithfully. It will clean the sluice-way of sand, grayel or slime and purify the whole avatem. and purify the whole system.

PROCLAMATION BY THE PRESIDENT. -- Fault-find. ing is so seldom indulged in by those who use the medicines manufactured by the World's Dispens-ary Medical Association, that the President of that corporation, the Hon. R. V. Pierce, M. D., has issued a special request or proclamation to any and all persons, if there be any such, who may have taken or shall hereafter use any of the family medicines now made and sold by the said Associa-tion, in all countries of the world, and who have not derived full benefit from said medicines, that if they will write the said Association a description of their maladies the Faculty of the Dispensary will advise them with respect to the successful treatment of their diseases. Dr. Pierce's Gold. en Medical Discovery is guaranteed to cure, all humors from the common blotch, pimple or crup-tion, to the worst scrofula or king's evil, and those virulent poisons that lurk in the system as a sequel or secondary affection resulting from badly-treated or neglected primary diseases. It also cures bronchial, throat and lung diseases. Favorite Prescription is guaranteed to cure female weaks nesses and kindred affections Extract of Smart-Weed cures bowel affections, colds, and all painful, rheumatic and neuralgic affections. Dr. Pierce's Pellets (little sugar-coated pills), are the little giant cathartic. Address, World's Dispensary Medical Association, Buffalo, N. Y., or Great Russell Street Buildings, London, Eng.

FARMER's! \$3,000,000 can be saved every year by the farmers in this country if they will proper-ly color their butter by using Wells, Richardson & Co's Perfected Butter Color. It is far better than carrots, annatto, or any other color, at one-fourth the cost, and no work to use. It gives a splendid June color and never turns red. Do not fall to try it.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an swered. Send for explanatory circular. 21-23tf

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together Spiritualism, 400 pages of startling facts together with my photo, a fine case, is now only one dollar and fifty cents. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us one dollar and fifty cents post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. Wilson.

SPIRITUALISTS AND REFORMERS West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

Mrs. D. Johnston, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

Convention in Cincinnati, Ohio.

There will be a Convention of Progressive Physicians, Healers and Mediums for mutual benefit in Cincinanti, Ohio, on Sept. 9th, 1890. All are invited. On arrival call on Dr. S. B. Cook. 311 West 6th street. 28 23 29 1

Meeting in New York.

The twenty fifth annual meeting of the Friends of Human Progress, will be held at North Collins Station, Erie county, N. Y., 20 miles south of Buffalo, on the B. & B. W. B. R., on the Srd, 4th and 5th of September, 1830 commencing at 10 o'clock, A. M. Good speakers and music will be in attendance. There will be a fee of 65 cents for all persons over 12 years of age taken at the gate to defray expenses.

BY ORDER OF COMMITTEE,

Spiritual Camp Meeting in Western New York.

The Fourth Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence on Friday, Aug. 18th, 1830, and continue over two Sundays. Prot. Wm. Denton (the geologist and author), Mrs. E. L. Watson, C. Fanny Allyn, Judge McCormios and Lyman C. Howe are engaged as speakers. James G. Clark, the popular vocalist, will furnish the music. Judge McCormick, of Franklin, Pa., will serve as president during the term.

The Dunkirk and Allegany Valley railroad runs past the grounds, and trains stop within about eighty rods of the grounds. Passengers via. the Atlantic and Great Western railroad change to the D. and A. V. R. R., at the Junction, four miles Rast from Jamestown, and about thirty miles West from Salamanca. Lilly Dale is about 12 miles South from Dunkirk, N. Y., and 70 miles North from Titusville, Pa., on a direct line of the D. & A. V. R. E.

Good board and ample accommodations at reasonable rafes furnished by F. C. Altien, owner of the grounds, for all who deaire. Ample room for tents in pleusant quarters. Good mediums for test and other phases are expected.

LYMAN C. HOWE,

State Camp Meeting in Michigan.

The Michigan State Association of Spiritualists and Liberalists, have completed arrangements and will hold their Semi-Annual Meeting at Lansing, on the Central Fair Grounds, and make it a ten days Camp Meeting, commencing on Friday, August 20th, and closing on Monday. August 20th, Speakers eminent for taient, the best is the lecture field, will be engaged. The world renowned medium. Henry Slade, will be present; also his neice. Miss Agnes L. Slade, who will take part in the exercises as an independent singer. Other singers will also be present, and all speakers and mediums who may wish to stiend the meeting will be heartily welcomed.

MISS J. R. LANE, Secretary.

Spiritualist Meeting in Kansas.

Meeting Association.

Will hold a camp meeting at Cedar Rapids. Linn County, commencing Thursday, September 2nd, and closing Monday the 6th.

Eminent local speakers have been engaged. The Rev. Samuel Watson of Momphis, Tann.; the Rev. J. M. Peebles of Hammonton, N. J. and other celebrities have been written to and are expected.

Mediums of note from various parts of the country will be in attendance.

in attendance.

The Dining Hall will be under the supervision of Bro. Rob. Young of Marion.

A large dancing floor for all who wish to participate in terpsichorean exercises in the evening.

Come one and all, and bring your tents. Plenty of hay and wood furnished on the ground.

For further information apply to the president or secretary.

JOHN MITCHELL, President, Marion, Iowa. DR. HAMILTON WARREN, Sceretary, Cecar Rapids, Iowa.

Camp Meeting in New York.

The Camp Meeting of the Spiritualists of Western New York, will be held on the grounds of the Casadaga Lake Free Association, commencing on the 7th of Aug., 1859, and continuing till the 30th.

The speakers engaged are O. P. Kellogg of Ohlo, Mrs. Pearsall of Michigan, Judge McCormick of Pennaylyania, Mrs. Watson of Titusville, Pa., (for the third and fourth Sunday of the the meeting); Frank Baxter the noted test medium (for the last week of the meeting). Messrs. Colville, Stebbins and H. H. Brown and others are expected.

Materializing and other test mediums will be with us during the meeting. The grounds are beautifally situated on an island in Casadaga Lake, in Chautanqua Co., N. Y., on the railroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lily will make regular trips from the village to the grounds; a so making pleasure trips around the Lake. Arrangements are made for board at 75 cents and \$1,00 per day. All are cordially invited to attend and get news from their friend over the river. Come and have a good time.

O. G. CHASE, Per order of Trustees.

Lassed to Spirit-Life.

MRS. ROXA SQUARES, of Oregon, Wisconsin, passed to spirt-life June 28rd, 1880, aged fifty-nine years and ten months. She was a firm believer in Spiritualism. She welcomed the change. Her husband many years her sentor in spirit life came in vision to bid her be of good cheer, and fear not. So with untailering trust she called her relatives and friends around her, and bade them all good by, as she requested the writer to play upon the organ and sing to her passing spirit some of the sweet songs in the Harp, while Mrs. Ford, a trante speaker of Oregon, was influenced to give her words of welcome as she neared the flower wreathed entrance to herspirit-home. It was really a spiritual change divested of every feature of religious cant. Her brother, Dr. I. Hills, of Albany, was controlled to aid her spirit in leaving the crambling clay, and without a struggle or a groan her spirit joined the waiting husband and friends who received her gladly as she closed her eyes to earth. By request Mrs. Ford and the writer conducted the services. The relatives did not cover themselves in the blackness of darker ages, but solve of them dressed in pure white came and stood around the collid, not mourning her as dead, but only gone before. She loved Spiritualism in life and was not deprived of its blessings at death. A sister of Mrs. Squares, visiting from New York, is both controlled to speak and sees spirits daily. It can be said that in one case at least the wishes of a Spiritualist have been carried out to the letter by the triends left to tarry a while on earth. She leaves two children, a son and daughter to mourn. Her son is a good medium and knows that his mother is with him still.

Albany, Wisconsin. t-life June 28rd, 1880, aged fifty-nine years and ten months. J. L POTTER.

Albany, Wisconsin.

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RELIGIO-PHILOSOPHICAL JOURNAL.

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SUBJECTS PERTAINING TO THE MARMONIAL PHILOSOPHY.

Poom Dolivered at the Dedication of the New Camp Ground at Cassadaga. N. Y.

BY MRS. M. L. WATSON.

Nature's God hath many shrines, Verdant valleys, mighty mountains, Singing, sighing, swaying pines, Placid lakes and sparkling fountains.

Primal forests vast and dim, With their countless alses and arches, Through which pours the splendid hymn Of Old Time's eternal marches.

O how sweet these temples are, Free from sacrificial crosses, With no blot of blood to mar Floors of tesselated mosses.

Now if we would dedicate All this pure and stainless splendor, To the soul made consecrate By its ministrations tender,

Let us first strike off the chains Of a dark and dread tradition, That declares to use our braius Doth expose us to perdition.

Let us free the soul from fear, The dungeon wherein millions languish, And bear the tidings of good cheer, To the hearts that throb with anguish.

Be unknown all creeds and caste, Of Christian, Jew, or Greek or Roman, Oaly make love's ties more fast, And be equal, man and woman. As the summer sunbeams sift

Through the emerald tents above us, And the snowy drift, Symbols of the thoughts that move us, So from all the wide expanse

Of the spirit peopled heaven, Pours the light of truth's advance, Without stint or measure given. In the drowsy Occident, Sluggish pulses fuse and quicken; In the flaming Orient,

Holy portents ply and thicken. Truth without and soul within, Are ever seeking for communion, For they are of noble kin,

And shall meet in perfect union. Far and near the fields of thought, Beautiful with bud and blossom, Show where royal men have wrought, Tho' rough waves and tempests toss them.

And where e'er new alters rise. 'Tis without the old restrictions, While from blue, down bending skies, Drop the angels' benedictions.

May this temple undefiled, By the hand of artist human, Be the good and true combined, In the life of man and woman.

May your souls be free as air. Seeking truth without a marmur, Firm as law by love made fair, And bounteous as the breast of summer.

May all mourners cease to weep, When they pass this fairy pertal, Knowing that death's solemn sleep, Doth ever lead to life immertal.

Curing by Faith and Prayer.

Mrs. A. J. Johnson, who professes to cure dis eases by the efficacy of faith and prayer, finds many believers in Newark, where she is now lec-curing and treating those who come to seek her offices. She said in a recent lecture that while in New York she felt called to go the next day either to Boston or Newark, she did not know which. When she arrived in Newark there seeme which. When she arrived in Newark there seemed to be a great shadow of death on all she met, and she said: "Oh, dear Lord, what does all this mean?" She went to Mrs. Culver's house, and was told her brother-in-law, Mr. Williams was dying. She visited his house on Elm street, and communed with God, saying, "Dear Lord, why hast thou brought me face to face with death? Won't you reveal to me what you would have me to do?" She laid her hand on Mr. Williams's head and talked aloud to God. Finally, Mr. Williams drew a long breath and said. "I have not drawn so long a breath as and said, "I have not drawn so long a breath as that for a good while." He began to revive, and in one week's time he walked out. Others per-maded him to unbelief, and he told her he could get along well enough without her. He went out to ride with unbellevers, and, she supposes, talked about things other than what the Lord had done for him. He caught cold. Mrs. Johnson prayed with him again: his faith revived, and he grew

Mrs. Dr. Murphy told of a young lady who had Mrs. Dr. Murphy told of a young lady who had been a lunatic for twenty-two years. When she was brought home and prayed with by Mrs. Johnson she became tranquii, but at the end of twelve days grew nervous again, and Mrs. Johnson was sent for. The girl rose as the entered and ordered her to go. "No," said Mrs. Johnson; "I am here in the name of the Lord and in the name Lord-Jesus, thou evil spirit, I bid thee go." She then prayed, and finally the young woman came at her call, submitted passively to the laying on of her hands and further prayer, and let her mother put

Several other persons in Newark talk of marvel-I ous cures by Mrs. Johnson.-Royal Templer.

The Double Cabinet.

To the Editor of the Religio-Philosophical Journal:

In my suggestions published in your issue of July 24th, respecting the use of a double cabinet for materializing seances, I of course, contemplated the use of an honest cabinet, which the spectators should have the fullest privilege to examine and test, to satisfy themselves of its being honest. The denial of such privilege would of itself be strong presumptive evidence of dishonesty. I would not give much for the judgment of an

investigator, who with a fair opportunity to examine and test the cabinet, would be unable to discover whether the partition was removable or not. If, however, the medium and his spirit-guides, if they have any thing to say in the mat-ter, are honest and fair, they will not object to the use of a cabinet furnished by the investigator. With an honest cabinet constructed as suggest-

ed, if a form should come out of the vacant apart. ment, I do not see why that would not be quite as satisfactory as any result that could be obtained with "the medium sitting in plain view with the observers." Although materializations have doubtless been had under the last-mentioned conditions, it does not follow that they are as easily obtained under such conditions as when a cabinet is used. The invisible forces all testify, I believe, that total darkness is most favorable, if not absolutely necessary to successful materialization. Until we understand the law by which materialization is effected under any circumstances, it is idle to ask the question why the phenomena cannot be produced in the light as well as in the dark?

Every person who has investigated the spiritual phenomena to any considerable extent, is aware that mediums in whose presence the same phenomenants.

that mediums in whose presence the same phe-nomens are produced, cannot all produce them them under the same conditions. In the case of A, materializations may be produced with the medium sitting in a dimlight, in view of the observers, while in the case of B, (an equally genuine medium), they can only be produced when the medium is sitting in total darkness. In the one case, the use of a cabinet may be dispensed with, while in the other, an honest double cabinet, constructed as I have suggested, would be equally as satisfactory, to me, at least.

Washington, D. C. July 95, 1880.

A STRANGE BUT TRUE STORY.

A Connecticut Murder Case-Facts New First Made Public.

[Special to the Hartford (Ct.) Times.]

WILLINGTON, July 20, 1880.

Some time before the war there was committed Some time before the war there was committed in the quiet region of the Willimantic river, near the borders of Willington and Mansfield, the most atrocious murder that ever shocked the good people of Connecticut. John Warren, the murderer, lived within the limits of the township of Willington, near the northwest part of Mansfield. He was a young man, who had not been married a year, and his victim was had not been married a year, and his victim was her down wife. He killed her by holding her down under the waters of Roaring Brook, a shallow tributary of the Willimantic, ing Brook, a shallow tributary of the Williamntic, at a secluded, shadowy place not far from the junction of the brook with the river. For a while junction of the brook with the river. For a while the crime was enveloped in mystery; but a gath-ering cloud of suspicion began to rest upon War-ren, and, finally, when a warrant for his arrest was issued, he disappeared. For about three weeks nothing could be seen or heard of him; but cir-cumstances led to a suspicion that he was concealcumstances led to a suspicion that he was conceal-ed under his father's barn. At last a determined search revealed him hidden there, and it was found that he had been living there, with the knowledge and aid of his brothers and his father. He was arrested, tried, convicted and sentenced to State Prison for life—his lawyer saving him from the gallows. Of late years there have been petitions, to more than one session of the legislature, for his release; but his release is improbable. His father and brothers are still living in this neighborhood. It appears by Warren's confession, that after murdering his wife he dragged the body to some bushes up the bank, near a rock, and there buried it, under earth and brush. A day or two later he went by night, with a bired team, took up the body, carried it off two miles or more, placed it in a secluded spot in the woods near the river, and there left it. He draws by that place or one or expenses.

there left it. He drove by that place, on one or another errand, almost every day, and almost always stopped, got out, and went down into the bushes to see the body. The above related facts were published at the

time. The singular part of the story is now to come. On the afternoon of the day on which, in the morning, the crime had been committed, Mr. Philo morning, the crime had been committed, Mr. Finto H. Presbrey, of Merrow Station, Mansfield, was driving to that place, in company with a young woman of the north part of Willington, who afterwards became his wife, and her sister. The road was the one near which, as yet all unknown to the occupants of the carriage, the murder had been committed. When he had reached a certain part of the road—somewhat wooded, with bushes on the sides—Mr. Presbrey and his companions ob-served a woman walking at the side of the road, in the same direction they were driving. She was about two or three rods shead of them, but the carriage quickly came up with her. Just before it reached her, the unknown woman suddenly turned, and crossed the road close to the horse's head—so close, that Mr. Presbrey reined up and "turned out" for her, in order not to hit her; and was in the act of passing her and leaving her on the left side of the road, trying, as did his com-panions, in vain to make out who she was, when at a point exactly opposite the seat on which he sat, and at a distance of scarcely ten feet from him, the mysterious figure, as it was in the act of entering the bushes, faded away and disappeared. It did not disappear by being hidden in the bushes, as Mr. Presbrey and his companions emphatically declared, but dissolved into nothing—became disappeted, in an inetant, into thin air, in their very researce and right before their even presence and right before their eves!

Astonished beyond measure, they waited and looked for the strange figure—but, not seeing it again, they took note of the exact spot where it had so strangely disappeared, and drove on. They told their story on arriving at their destination, and described the dress the woman wore. What struck the two young ladies in the strange woman's dress was the entire absence of the crino-line, or hoop-skirt, then in such universal use; and they noticed also that she wore a sun-honnet which shielded her face, and a calico dress. They were surprised, on relating the story, to find they had exactly described the dress of young Mrs. Warren (whom they did not know), and still more astorished to hear that she had disappeared that day, and was believed to have been murdered. As the noise of the murder became bruited all around the region, the belief that this mysterious female figure bore some relation to the case gained pos-session of the minds of a few; and when it became known, from Warren's subsequent location of the spot where with brush, leaves and clods he first covered up his murdered wife's body (he went there and identified the place), it was found by Mr. Presbrey and his lady friends that the mysterious figure that they had seen, had vanished at a point exactly on a line with the spot where the body actually lay buried when they drove by, and only a few feet above the location of the rudely

improvised grave.

Mr. P. still lives at Merrow Station, a few miles from here, and he and his wife and her sister confirm this ringular story without being able to ex-plain it. Of one thing they seem to be sure—the mysterious figure actually did vanish into nothing, and in a second of time, and was not lost to ylew by hiding in the bushes. If it had been a bona fide flesh and blood woman, her identity, in such a neighborhood as this could not have falled to be revealed in the talk and inquiry which the strange circumstance elicited.

One other odd circumstance in connection with this case of the unfortunate Mrs. Warren was the fact that her mother, then living in a town in Massachusetts, had a dream, that night, that her daughter had been murdered—and so vividly was it impressed upon her mind, and so dubiously and unpleasantly did her son-in-law figure in the dream, that on the following day the mother could not very be demanded in a son in the dream. not rest by dismissing it as an idle dream, but was so impressed with a strange sense of the reality of the sleep-revealed scene that she wrote and dis-patched a letter to Warren, earnestly asking him if anything had happened to her daughter. ing to get a reply, the mother, who as yet after the lapse of some three days had not heard a word of the news of the murder, sent a man to Connect icut with instructions to find Warren and ascertain if anything had happened to his wife. The man found him, and was told by Warren that his wife had run away with a tin peddler. Warren's own arrest, trial, confession, and sentence came afterward. He still practices the lock-step and wears the crowned her and particulored suit of a wears the cropped hair and parti-colored suit of a State Prison convict at Wethersfield. Does the pale figure of a young woman in a sun-bonnet, lying cold and still on the bush-grown hill-slope above the winding Willimantic, ever come to haunt the nightly visions of his cell?

Medical Law in New Jersey.

To the Editor of the Religio-Philosophical Journal: I do not remember to have seen any notice in the Journal of the sharp law restricting the medical practice which was passed by the New Jersey Legislature March 12th, 1880. The law requires that "Every person who shall receive or accept for his or her services any fee or reward either directly or indirectly, shall be a graduate of some legally chartered medical college or university in good standing, or some medical society having power by law to grant diplomas." A copy of every physician's diploma is required to be filed in the County clerk's office before June 1st, 1880, under a penalty of twenty five collars for every precer a pensity of twenty five dollars for every pre-scription made, and three to six months imprison-ment in default of payment of the fine. For offer-log for record the copy of a diploma not legal un-der this law, the pensity is a fine of three hundred to five hundred dollars, and imprisonment of from one to three years at hard labor.

The law also declares it "unlawful for any person not qualified" according to the requirements specified therein, "to collect any fees for medical

r surgical corvices.'' It might be of much consequence to itinerating clairvoyant and healing physicians, to know the import of the law now in force in this State. If the legislature could only do a similar favor for those engaged in orthodox preaching, we might be saved from all further waves of progress for some time to come.

Bordentown, N. J.

Generations must pass while the light is making its way.

SUSAN C. WATERS.

A HAUNTED HOUSE.

Wails of the Dying Heard in a House Where Two Chinese Girls Committed Suicide.

[Portland (Ore.) Telegram.]

Our readers will remember that a few weeks ago we published an account of the suicide of two Chinese girls in a building on Fourth street, be-tween Taylor and Yamhill streets. There was no tween Taylor and Yamhill streets. There was no cause known for the rash act, as the girls were well treated, happy and contented, performing their duties as servant girls faithfully. They retired to their room full of fun and merriment, after which they drank a large quantity of opium, and in the morning were found dead. Quong Tail head of the firm, who occupied the house, paid all the expenses of the funeral and gave them a respectable burial. He is considerably Americanized, as are his partners, and they are not overly superstitions. For three nights after the funeral had taken place the house was perfectly silent superstitions. For three nights after the funeral had taken place the house was perfectly silent and quiet. On the fourth night strange noises drove sleep from the eyelids of the families who occupied that floor, the members all told, numbering eleven. Search was made throughout the building, but nothing could be found out of place. As soon as they retired the sounds of struggling and gasping, accompanied by stifled sounds, echoed along the halls emanating from the room which had been occupied by the girls. Boxes would be tumbled over amid groans and unearthwould be tumbled over smid groans and unearth-ly moaning, dishes would rattle and general con-fusion fill the air. Night after night the same thing occurred, frightening the women and chil-dren half to death. Thinking to put a stop to the mysterious midnight uproar, Quong Tai had every article removed from the room, even to the stove and China matting. The same sounds of moaning, sighing and racket still came from the room, notwithstanding its emptiness. Several friends were invited to remain over night in the building and assist in ascertaining the cause. An hour would satisfy their curiosity, and they would re-tire with their cues elevated like the tail of a mad steer. All the methods known to heathen myth-ology by which the devil could be given the grand bounce, were tried in vain, and at last night came to be a terror to the inmates. Several white friends of the company went on guard, determined to explain away the mystery, but satisfied all the time it was caused by the imagination of the inmates. They were well supplied with cigars and "samshu" and took up a station in the office, which is in the front of the building, the door opening into the hall, and the second room to the left of the hall being the haunted chamber. It was a few minutes after eleven o'clock when the silence of the building was disturbed by a loud crash, as if a box or heavy board had fallen to the floor in the death chamber. In a few moments the most plaintive moans and wails were heard, and sounds of strugging. For a few minutes all would be slience, when the struggle and strangling sounds would break forth louder than before, and echo throughout the building like the wall of a condemned soul. Being somewhat rerved by the drafts of soul. Being somewhat rerved by the drafts of "samshu," they stole to the door with a lamp and opened it suddenly, and while the frightful death-struggle was plainly heard. Instantly all was silence except the creaking of the door upon its hinges, and the room was void of any article or thing which comes within the vision of man. The room was searched for some contrivance which could have been placed there for a joke but not a thing could be found, and as there were no windows in the room, nething could enter except through the door. This was again closed and securely fastened, when the weird sounds would again break forth in wild intensity, and so filled with agony and suffering as to sicken the heart of the watchers in the hall. They one and all became convinced that the house was haunted, and retired to the office. For about two and a half hours the to the office. For about two and a half hours the terrible sounds could be heard, slowly growing weaker and weaker, until the sounds came as the dying breath of one mown down by the sickle of time, and at last died away in the silence. Quong Tal and the other jumates of the building could not stand the nightly recurrence of the tragedy, and although regretting the necessity of remov-ing his store and family from the building where he had builded a fine and remunerative trade, he did so. Himself and company now occupy a portion of the brick building, which runs through from Front to First streets, between Stark and Oak. He informed us that he was no coward, yet ne would have closed out busicess before he would live in the former building, where the two maidens in spirit-form nightly re-enacted the details of their sad fate. Many persons may be skeptical in relation to this haunted house business, yet all they have to do is to step into Quong Tar's establishment and ask him for the facts. He speaks excellent English, and can give the details more minutely than we have in this article. Since their removal from the house we know not whether these manifestations continue or not, but it is very probable that they do, and if any of the boys desire to investigate the business they can call on Quorg Tai, and he will give them all the information and

Places I Have Seen.

directions within his knowledge.

Imagine, if you can, a magnificent temple built of a kind of white translucent stone, which, as the sunlight fails upon it, glows and sparkles with the bright, prismatic hues of the rainbow; imagine this temple to be so vast and spacious in its dimensions that its brilliant dome seems to plerce the snowy clouds, while in length it ex-tends as far as the eye can reach; imagine delicate vines, wreaths and pictures carved exquisite ly upon the outer walls of this building, while a magnificent garden, blooming in the rich luxuriance of summer, surrounds it on every side; and after you have imagined all this, you will have a faint idea of that massive temple of Harmonial City, where artists of every grade congregate to pursue their favorite studies.

The interior of this splendid palace is hung with richest drapery, and adorned with rarest works of art, creations of those artist-spirits whose delight it is to give outward expression to the ideals of beauty within their souls.

Mortal eyes have never witnessed such forms of skillful, beauteous art, so life-like in every sense, so soul-thrilling, as are gathered here. Mortal ears fail to catch the celestial tones of harmony, the divinest notes of melody, that are uttered here by spirits who appear to be all music, all har-

The interior of this beautiful building is divided into four spacious compartments, with one vast hall over all

The lower halls are devoted to sculpture, painting, music and poetry. Each one is fitted up grandly, hung with shimmering drapery, and adorned with forms of peerless beauty. Here the student lingers, his soul entranced with the glory of his work, his being illuminated with the divine inspiration he gathers in this place.

The whole edifice, with its splendid appointments, is like a divine poem, a completed strain of harmony, a perfect picture, or a finished statue of grace and symmetry. And the forms and faces of the masters who dispense instruction to the student give glory and benignity to the whole.

The vast hall above is the most beautiful place I have ever seen—payed with white and gold, the walls hung with exquisite paintings, adorned with gleaming statuary, save here and there where openings admit the balmy, perfumed air; the celling of white and szure, gemmed with golden stars; the chining fountains in the floor, which send up sprays of crystal water, the baskets of richly blooming flowers, swinging here and there; the blooming flowers, swinging here and there; the grand stands of shining gold, where the favored children of genius gather; the sliken couches and dais for the visiting company—all present a scene of richness and beauty hard to be excelled.

In this place grand entertainments are given. Here the denizens of the city and elsewhere are admitted, to feast the intellect upon the wondrous creations of artist, poet, sculptor and musician, and to listen to instructive lectures upon the arts. And it is indeed a feast to the soul to attend one of these receptions; it is an experience which draws the spirit upward, and elevates it into a purer, more refined condition; for purity and goodness are the the themes of the artists inspira-

goodness are the the themes of the artists inspira-tion, and love broods over all, manifested in the desire to instruct and bless every life.

This is the largest temple I have ever seen, al-though many smally ones, erected for like pur-poses, are scattered throughout the higher spheres of spirit-life.—Spirit in Voice of Angels.

VEXATIOUS SPIRITS.

Showers of Corn-Cobs. Clubs, Stones and Other Missiles Flying Mysteriously Through the Air.

[Belle Center, O., Dispatch to the Cincinnate Enquirer.]

About three miles northwest of town there is a farm, known as the Zahller place, one of the oldest in the State, and owned by the heirs, one of whom occupies it. On last Friday afternoon the folks went blackberrying and two of the children went to a plenie near by. About five o'clock the children returned, and they say as they came into the yard a man of small stature, bow-legged, and yery ragged came out of the kitchen, walked past very ragged came out of the kitchen, waited past them, opened the garden gate and went in. He then jumped over the picket fence into the barn-yard and disappeared in the barn. The children becoming frightened at his strange actions went to a neighbor's house, about half a mile distant, and returned home in the evening. When their parents returned they related their story. Mr. Zahller tracked the man through the garden and barn-yard by noticing three large-headed nails in the impression of his boot-heel. At the barn all

Now comes the mystery: Mrs. Zahller went to the barn-yard to milk; corn-cobs commenced falling near her like some one was throwing at her. Mr. Zahller was standing near by but didn't notice them. She asked him if he saw that. He answered no. Just then a large one hit near him, but he could not see where it came from. During Saturday, the children were hit with corn-cobs, pleces of bark, and small atones every time they attempted to go into the barn-yard. Two of the family—one a boy of seven, and the other a young lady of eighteen—seemed to attract the most. When they came near, the missiles were sure to fly. The boy, especially, was hurt about the face with small stones.

One of the neighbors, coming to witness the One of the neighbors, coming to witness the shower, was hit in the back by a wooden plu that had been used to fasten a large gate. A trace-chain that had been plowed up was hung on a corner of the corn-crib, near the barn, also went sailing in the air in search of something to light on. Hundreds of people have been to see this eight, since Saturday, and all came away satisfied that they saw chips, small stones, corn cobs, etc., falling near them, but unable to explain where they came from. One man says he saw corn-cobs they came from. One man says he saw corn-cobs start from the ground and soar over his head and light on the ground without the least noise. Another one says he was standing near a chickenother one says he was standing near a chicken-house, the door of which was open, when some half-dozen cobs came flying out. The house was searched, but nothing found. Some say the flying pieces are not neticed until they either strike them or fall on the ground near by. The strangest thing is that they light as easy as a feather, no matter how large the article is. One man brought home a visce of an old walnut rail about a foat home a piece of an old walnut rail about a foot long and two by four inches thick; that, he says, he tried to aggravate the spirits, and said in a loud voice: "Don't throw any more corn-cobs; throw a club this time." Just then this piece lit on his shoulder as easy as a feather and rolled to the ground. The whole neighborhood is excited, and watch the barn from morning until night, trying not to believe it, but at the same time convinced that they saw something, they know not what.

Letters in Relation to Bro. E. V. Wilson.

LOMBARD, ILL., Emerson Farm, Aug. 2, 1880. Cor. Bundy, Dear Sir.—In response to your kind words and friendly notice in behalf of Mr. Wilson, in your paper of July 17th, I send you the enclosed letter to publish, this permission having been given me by the writer; also extracts from others responding. If the many thousands who have received tests through Mr. Wilson's medium-latic giffs, and became Spiritualists from seed thus sown, will respond likewise, it will bring cheer and sustaining strength to the now prostrate brother, who has for one quarter of a century lasored in the field of progress, and brought the truth home to so many hearls, that the loved ones gone before them were not dead, but living in the life teyond, and returning to cheer and bless the dear ones left. Now, let the promise be fulfilled that in blessing others, brings a greater blessing in return. Let one and all respond to your kindly appeal in Mr. Wilson's behalf, and manifest their appreciation of the light received through his minis

MES. E. V. WILSON, Better known to your readers and to those who read the book, as Farmer Mary.

LETTER TO MR. WILSON.

. UTICA, ILL., July 17, 1880. DEAR BRO. WILSON.—I am not personally acquainted with you, and yet it was from you I received the first test, that if a man die he shall live again. That was over ten years ago, in the office of Mr. S. S. Jones. I was a stranger to all there, never having met Mr. Jones or yourself before I went there with a lady to get a book she wished to purchase. There were a number of people present. I was sitting quietly in the room with several others when you came in. You came diectly to me and told me many things of the past, that were true, and many in the future that have since came to pass. You dropped a seed that has sprung up and borne fruit. It set me to thinking mot only thinking, but investigating, and to-day, thank God, I have the knowledge that our loved ones do return, and if we would be happy after we have thrown off the old body, we must work not only for our own unfoldment, but for others. Your work has, indeed, been a grand one. The good you have done will live after the worn out casket is mouldering back to "Mother Earth," and the coming generations will rise up and call you blessed. Surely you ought to rest in peace and comfort in the evening of your life, free from the financial troubles that have come upon you. Would that I were able to loan you the money you so forely need to free you from this care; but you have my symptomials that have not seen the seem of the seems have my sympathy in this your hour of need, and my prayer is that the hearts of the people you have served so long and well, will raily to your aid and send for your book, that you may enjoy what you so richly deserve. Enclosed, please find \$2, and may it be swelled in amount by others who may send for the book, until your farm can be paid for. Your friend for truth and progress.

MRS. JAMES CLARK. Dr. Beals of Greenfield, Mass., writes: I see by the Religio-Philosophical Journal just re-ceived that Brother Wilson is still in a critical condition. You both have our heartfelt sympathy and our earnest prayers to the good angels for his speedy recovery. I want two of his books. Enclosed find amount in currency. I am only one among thousands who cherish a warm friendship for him. We shall miss him at the camp meet ing very much indeed I will do what I can when there, in disposing of books, and if I can in any way aid, I will only be too glad to do so.

Mrs. K. of Brooklyn, New York writes: I have been a subscriber for the RELIGIO-PHILO-SOPHICAL JOURNAL for five years. Enclosed is \$1.50; send book to address given.

E. S. Menayer of Fairmount, Kansas writes: "Brother Wilson, I feel proud to be one of the twenty-five thousand called upon, and send Post office order for which send two books and two photos, for friends. You and Farmer Mary have our heart-felt sympathy, and I send many wishes for your speedy recovery."

Another State-Writing Medium.

To the Editor Religio-Philosophical Journal. Under the head of "Laborers in the Vineyard," allow me to introduce through the column of your most excellent paper, Mr. Walter Price, the "independent slate-writer," who has been giving some very remarkable and interesting manifestations in this town during the last week. All persons who desired, have been invited to take their own slates, fastened together with screws, and see whether it was possible to receive communications upon them.

Mr. Price, through whose agency the writing is accomplished, is a young man, about twenty-four years of age, and a native of this State. He disyears of age, and a native of this state. He dis-avows any knowledge of how this writing is done, and known no more about it than anybody else, but believes it is produced through the agency of spirits. About two years ago he commenced re

ceiving communications in this manner, but with. in a few weeks the power of producing the writ-ing has developed stronger than at any previous

It is the intention of Mr. Price to make a tour through the Eastern States, taking in all the principal towns and cities, including Chicago, the metropolis and pride of the Western world.

Mrs. C. M. Frank. Dutch Flat, Cal.

Letter from Manitou, Col.

To the Editor of the Religio-Philosophical Journal: Leaving Chicago the 23d ult., on the 12:30 train of the Chicago & Northwestern Railroad for Manof the Chicago & Northwestern Railroad for Manitou Springs, Colorado, in search of rest from mental labor and fresh mountain air, I had a delightful ride through the fertile fields of Northern Idinois, rich with the golden grain of harvest and fields of growing corn. The next morning I was passing through Western Iowa, less settled and lacking the thrift of cultivation seen the day before, arriving at Omaha, Neb., about 10 A. M., where I remained two days to rest and attend to patients.

patients. The Omaha society seems pervaded with sectarrate Jmans society seems pervaded with sectarianism, and has upon its surface little apparent sympathy with Spiritualism, and yet you will find when you get at the real feeling of many prominent persons there, they are really at heart Spiritualists. Two things have operated to keep them silent—one, ostracism on account of the bitter antagonism of the bigoted creedsmen; and the other, their reluctance to fellowship the numerous frauds that are perpayrated in the name of Spiritualism

that are perpetrated in the name of Spiritualism.

True mediumship will, if not openly, receive their unequivocal support, but in Omaha mediums must prove themselves worthy of confidence before the wellfore they will be endorsed.

At 12:15 Monday, I started on the Union Pacific Railroad to continue my westward journey. Rolling prairie gradually changed in Nebraska to sandy plains as far as the eye could reach, and all evidences of fertility were obliterated by what seemed almost a desert waste. The lack of rains has made this region look desolate, except in the region of the few streams that are not dried up, or the "licks" in the vicinity of the ranches. There is also a change perceptible in other things as you

come West. A new railroad has been built from Colorado A new railroad has been built from Colorado Springs to Manitou, and has been running for three days, doing a thriving business. The hotels here are full. Many come here as a last resort for health; some whom I have seen have waited until the hope is a vain delusion. The springs here are wonderful, and the water of the same, rightly used, affords a great variety of medicinal powers. These, with the pure mountain air, will build up many feeble bodies. A knowledge of their properties and powers is, however, essential to success. This is too little attended to and hence many go away without benefit. For the hence many go away without benefit. For the present all letters should be directed to Manitou, D. P. KAYNER, M. D.

Manitou Springs, Col., July 29th, 1880.

THE INDEPENDENT VOICE.

Given Through the Mediumship of Mrs. Clara A. Robinson, No. 2836 Michigan Avenue.

I passed out of the body nearly two years since at the Stockton House, Cape May, N. J., though my home was in Pitteburg, Pa. My name is J. L. Leggitt.

Say that James H. McKeenan still lives. My home was in Indianapolis.

Tell my dear friends in Haverhill, Mass., that although it is nearly two years since they looked upon my face, I often am permitted to see them, and communicate with their spirits, though they call me dead. Tell them that Ida Tukesbery (or Tuxbury) assures them life is continued beyond the grave; this is the second time I have whispered to this dearlady. I aid a great many spirits to come through "the voice." Mrs. E. S. Stickney's mother, Mrs. Hammond, stands by me but is unable to centrol yet.

I am called Ida Eldred. I passed away quite Climax. I attended the High School in Battle Creek and graduated there. My studies here are as pleasant as those on earth were.

My name is Mrs. Bond. I came to this life from Milton, Wis., where I had lived over thirty years. I did not believe in the return of spirits when upon earth, but I now testify to its truth. I was what is called a Seventh Day Baptist, and my companion was a Deacon in that church, but there are no sects here. The question asked us here is, "How much good have you done for humanity?" and those who have done the most are the hap-

I passed away from earth very suddenly, leaving three children and a dear companion, one of my children was but a few days old. I often visit my old home, which was in Plattsmouth, Nebraska.
My name is S. M. Chapman.

Notes and Extracts.

Man's views of God are all more or less erroneous.

cally one of common life-of the body as well as of the soul. The heaven of the spirit is a heaven of cease less progress through the ages, higher and yet higher, reaching onward and upward to perfec-tion. "Nearer, my God, to thee" is the motto

The religion taught by the spirits is emphati-

which is inscribed upon it. Error involves loss, but not punishment. The retribution laid upon the transgressor consists in his being made to see the result of his sins. and to remedy it in all its infinitely-ramifying consequences, as far as that is possible.

The consciousness of duty done, of progress made, and of capacity for progress developed, of spiritual graces nurtured, of truer insight gained and wider fields of knowledge opened out—this is the spirit's reward in the past, its earnest of further progress in the future.

The religion taught by the spirits is one which is eminently calculated to make a man a better citizen and a better man, in all his domestic, so-cial, and civil relations, and to fit him, indefinitely more than with any other with which we are scquainted, for future progress and happiness.

The future life, differing from the present one only in degree, and, in the states immediately succeeding this, only in a very slight degree, is a life of continued progress, in which the sin-stained spirit will be compelled to remedy in sorrow and shame the acts of conscious transgression done in the hody. the body.

What have we lost and what have we gained? We have lost, first of all, belief in the inspiration of the Bible as understood by the school of verbal inspirationists. We have gained a reasonable, intelligent insight into a series of records which describe the progressive revelations of God to man in different ages among different peoples.

Holps man has if he will avail himself of them: but not a store of merit laid up for him on which he may draw at will, and by virtue of which he may reverse on his death-bed a character which been the imperceptible growth of a life-time, the laborious aggregation of myriads of daily acts. For these acts man's absolute accountability is emphatically maintained.

Diam is the arbiter of his destinies. It rests with him whether, in the honest and conscientious discharge of the duties and obligations laid upon him, he will fit himself for future progress, or whether he will neglect his spiritual development and live a corporeal existence, which shall starve his higher nature and chain his spirit down by centring his affections exclusively on earth and earthly things.

The Spirit—the same individual consciousness as was the man on earth—may find progress in a state other than this; or may return to the scene of his former life; gather up the broken and tan-gled threads of his old sins, and so work out his own salvation. For instance, if he has neglected one side of his spiritual nature—the affectional or the moral—his business is to remedy that defect, to cultivate the neglected talent, and so to seek for

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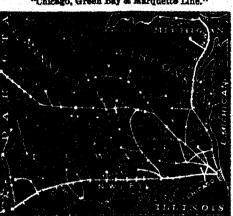
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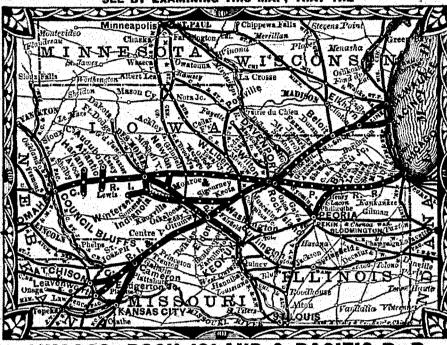
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Continued from First Page. sorrow over unrepentant friends, if hearts wall in anguish over "lost souls" their na-

ture did not make them, and were we to preach them, we preach immorality.

In this standard we get this whole scope of our duty; it is to work that human life may be more valuable and more happy. To lengthen the years of mankind and womankind, and to fill those years with joy—this is the object of modern liberal thought; this the object of our preaching. It is the burden of our prayer, the motive of our action,

reward of all our labors. Man is a dual being. Coming up from the brute creation he brings with him strong animal tendencies; about to become an angel he already has angelic desires and prophecies, and sailing on the river of life he sees "a light in the window" of heaven, placed there by loved ones to guide him onward.

the inspiration of our hope, and will be the

"Thus rowing hard against the stream, He sees the gates of Eden gleam And does not dream it is a dream."

And when he shall be truly wise he wil upon the banner, at the prow, write as his motto, "Fidelity to conscience is action; to judgment is opinion!" But he will carry ever with him as the solvent to try his every idea and action, our moral code: Does it tend to lengthen human life? Does it tend to increase human happiness?

This is preaching and practice; but, alas for us, knowledge of right is often accompanied by weakness of will. My theory is beautiful but my life only a shadow of its beauty, and I can say with Theodore Tilton:

"Thus reads the fair confession of my faith, So crossed with contradictions of my daily life— May God forgive the written lie."

But, friends, there is for us one cheering thought; the angels never measure by act but by desire. Living in the realm of causation they see as we do not and know why desire cannot express itself in deed; and if we truly wish and cannot do; if our preaching is as golden sand in the hour-glass of life, and our practice only the dry desert dust, our desire counts for us in heaven as Whittler beautifully says for you and for me:

"O power to do! O baffled will! O prayer and action! ye are one! Who may not strive may yet fulfil The harder task of standing still, And good but wished, with God is done."

CAMP MEETING OF

THE FIRST ASSOCIATION OF SPIR-ITUALISTS OF PHILADELPHIA,

Neshaminy Falls Grove.

When I closed my last letter from Neshaminy Falls, it was Sunday eve, the tree toads sang in the camp light and the moonlight to the policeman on his midnight round among the sleeping company of the tents and cottages. The morning of Monday, July 19th, dawned fair and clear, presaging a glorious day and the omens of the morning skies were well fulfilled. Monday is generally an "off day" at Neshaminy Falls Grove Capp. We intend a due observance of all the customary "holy" days, lest our brother be offended, and Monday being "wash day," is taken for a quiet rest in most cases. On the day above referred to, however, the programme was varied, for Mr. W. J. Colville being on the ground, held two scances at the auditorium, according to announcement made on Sunday, for the purpose of answering questions. A good audience gathered partly from the country around, and great satisfaction was expressed, and much suprise manifested at the off-hand responses received in wise and full reply to a great variety of most intelligent and searching inquiries concerning spiritual things.

In the evening there was dancing by a small party, who, however, passed a few hours rleasantly enough, keeping time to the really good and appropriate music furnished by the orchestra. When the dancers were asked whyso few of the happy young people who visit us on other evenings, came to place themselves under the management of Brother Du Bois on Monday eve, we were told there was a good deal of old fashion-ed courting still done in Buck's county, on Sunday eve, and what with close attention to preaching at church or to lectures here, and the solemnites of attendance to the courtship aforesaid; the belles and beaux-

well, Monday eve they want to sleep. Considering the bright intelligent young people, who have of these summer nights gathered with us from the country round, to chase the hours with flying feet, I can only say I consider mutual admiration among them the most natural thing on earth. Nevertheless; I do suppose it has an effect for the worse on our Monday parties.

Tuesday was a rainy day, but the tent houses were tight as a drum, and there was little discomfort. In the pavilion W. J. Colville graciously held forth, answering questions as the day before. In the afternoon Geo. H. Geer made some remarks upon his own experience in part. His utterances were well received, and he made, under unfavorable circumstances, a very good impression upon our people who saw him for the first time. Then Cephas B. Lynn, the regular speaker of the day, delivered a highly instructive address, making a general survey of Spiritualism and its cognate relations, in the able manner peculiar to himself, especially, it seems to us, at this camp meeting. His discourse was declared to be "very good as usual." A Sunday school ex-cursion came upon the ground during the day, and enjoyed all the good things we had with us, lectures and music included as we enjoyed their presence and good beha-

havior.
On Wednesday morning July 21st, Mr. Colville answered questions as before, in a most interesting and even wonderful manner. The afternoon discourse of Mrs. R. Shepard, the regular speaker, was from a theme chosen by a member of a Sunday school upon the ground at the time; the Third Article of our Declaration of Principles: "That all action, according to its quality, results in suffering or in joy, by the op-eration of inherent laws, physical and spir-itual." In exposition of this statement, Mrs. Shepard gave a terse and good discourse, full of thought and good sense, and at the conclusion improvised a poem which received the admiring approval of her audience. Both Mrs. Shepard and Mr. Colvilleare improvisatores, some of whose poetic rythmical effusions, are, though impromptu, perfect in versification and worthy of a place as "household words" in honored books. But you might as well attempt to imprison the freshness of the morning or the glint of the sunbeam, as to report these flashes from the wings of inspiration. I don't mean to say that all they attempt in this way is equally fortunate, but given the conditions, much of their poetry is truly conderful, especially if we note the manner.

The weather on Wednesday was decided-

ly English, the clouds hung low and on the slightest provocation Jupiter Pluvius would upset his amphora "just as easy" and spill many a commuse of rain-water on the nead of the umbrellaless peregrinater of the woods and fields. But what's the odds long's you're happy and happy we all contrived to be, and in the various tents many a good communication and test was received through the instrumentality of our good mediums. This a blessed thing that when we Spiritualists are compelled to close our doors against the storms of earth the gates of spirit-land are found more than ajar, sending forth light to illuminate the clouds amid which for a time we dwell. "The rain upon the roof" is doubly musical under such circumstances, especially if the roof be canvas and just above your head! In the evening there was no rain and we were surprised at the number of teams driven into the grounds. The pavilion was in a blaze of light. Bro. Du Bois was on hand, the bugle sounded the call, and away they went according to the tasteful programme. For a totally deprayed set of people bound to a dreadful eternal doom the company were

wonderfully courteous and polite and seemed exceedingly joyous.
On Thursday, July 22nd, there was a heavy rain all day. In the morning W. J. Colville answered questions, the audience having gathered in the pavilion to hear him. A most interesting meeting was had. In the afternoon Mrs. Kendrick spoke in the same place and although the tremendous fall of rain upon the roof and the roaring of the Neshaminy Falls from the flood almost drowned the voice of the speaker, yet those who could hear said that the lecture was interesting, inasmuch as it reviewed the early days of the movement of Spiritualism, and recalled the early workers in the cause, of whom so few still remain in the

On Friday, July 23rd, there were clouds and broken weather, but Colville, who only seems to repose when fully occupied, renewed his answers to questions, a good audience having gathered to interrogate and listen. In the afternoon Mr. Colville lectured to a fair audience despite the unfavorable omens of cloud and storm. The evening was devoted to a quiet party at the pavilion.

Saturday is generally a quiet day in camp, or has been thus far in our experience on these grounds, but on the 24th ult. we had a very fine lecture from Mr. Colville, listened to not only by our own people, but by many of one of the several Sunday schools that have been on the grounds on excursions since we were here. This party was Lutheran and Presbyterian-all were exceedingly interested. Saturday afternoon and evening were devoted to dancing, a party of 600

or 700 being in attendance. On Sunday, July 25th, the camp at Neshaminy was favored with fine weather, and in consequence large audiences came from the city of Philadelphia, and from country surrounding. The attendance during the day was estimated at from five to seven thousand. The speaker in the morning was Edward S. Wheeler, who lectured upon the need of sound thinking, as the basis of good action, affirming that human life was moved equally by thought and feeling, and that these two were equal factors, the one cul-minating in reason, and the other in relig-ion. The speaker defined religion for himself, as that induced by the study of all the vast phenomena of the universe, and the intuitive apprehension of the fatherhood of God and the brotherhood of man. The lecture was well received, being spoken of as one of the best ever given by this speaker. The afternoon was occupied by a lecture from Mrs. R. Shepard, who spoke very acceptably to a vast audience, upon Spiritualism and its influence upon the life of the age in which we live. The lecture was preceded by a few very timely remarks from Jno. C. Bundy, editor of the Religio-Philo-SOPHICAL JOURNAL, which may have ere this found their way into type. The pres-ence of the editor of the Journal, renewed the interest already felt by many in that re-presentative newspaper. In the evening a good audience listened in the coolness of the grove, to a lecture from Mrs. Laura Kendrick; her argument was, that all that was advanced as an objection to Spiritualism, was equally an objection to Christianity. The points were most sharply, yet respectfully put. Mrs. Kendrick, it may be noted, spoke in the place of Mrs. Elizabeth L. Watson, of this State, who had been engaged to be with us thoroughout the term of the camp meeting. Hoping against our almost knowledge that this eloquent and effective worker in the cause, might still be able to make good parti at least of the time for which she has been advertised, I have not before made reference to her unfortunate illness and consequent retirement, but will now say nothing could have occasioned more regret to the managers of the camp meeting and the general public, with whom she was a most decided favorite. We can only congratulate ourselves, that we have been able to make as good arrangements as we have, and so nearly satisfied those who regarded Mrs. Watson as unequaled. We trust that in her case, rest may induce recuperation and that we may soon have the heartfelt pleasure of welcoming her again to the field where she

pleasure she has given many not of so high reputation in music, we sense the presence of the artist and the educated spiritual woman. Miss Frost and Miss Colby are to remain through the camp meeting. Certainly, whatever is most divine in music, in art and elequence, are the proper setting of the universal truth of which Spiritualism is the exponent On Monday the 26th, the day was devoted to a thorough "policing" of the camp and to rest or rambles in the woods, exercise with the swings, or rowing in some of the many boats upon the two miles of wide water stretching up the valley. On Tuesday another rainy day. We had another good lecture in the pavilion from Mr. Shepard. On Wednesday Cephas B. Lynn occupied the platform—the rain still centinuing and gave the satisfaction we have learned to expect from him. In the evening a quiet party'enjoyed dancing. On Thursday Edwards. Wheeler spoke again on the First Article of the
Declaration of Principles of our Association: "Believing.—1st. That a Beneficent
Power and Wise Intelligence pervades and controls the universe, sustaining towards all human beings the intimate relation of parent, whose revelation is nature, whose

has done so much, and so endeared herself

to thousands. From the commencement of the meetings a great feature has been the music, and on this Sunday, July 25th, we

were favored with solo singing from Miss F. Leone Frost, the New York soprano, ac-

companied by Miss Colby of the same place.

I shall not attempt criticism of her per

formance, being conclous of my musical in-

capacity, but from the commendations she

has received from high authorities and the

interpreter is science, and whose most acceptable worship is doing good to all." The speaker drew a graphic picture of the former crude ideas of God and the need

of new conceptions as men would be no bet-

ter than the God they believed in. He said true prayer embodied itself in work and that a knowledge of God was to be obtain-ed from the intuitions of the human soul

ed from the intuitions of the human soul verified by the demonstrations of science. The way to please God was by love to his children, all mankind.

Mrs. Shepard followed the same theme and dwelt upon the benefit of prayer in the form of spiritual aspiration. The meeting begun in the auditorium was broken up by the rain and adjourned to the pavilion. On Friday, as by announcement, Mrs. Sarah A. Byrnes, of East Boston, Mass., delivered a very interesting discourse upon "The a very interesting discourse upon "The Duty of the Hour." This lady, one of the earliest of the platform celebrities, began her labor as a mere child when I heard the first of the lessons of Spiritualism. Her discourse was most practical and sensible, such as a true woman and tried medium may be imagined to have been made the instrument of at the time.

The lecture of Mrs. Byrnes was followed by a trance discourse through the mediumship of Mrs. Ophelia T. Samuels, who coming East from St. Louis and Chicago for work at Creedmore, where she gave great satisfaction, has come among us and afforded us another and much esteemed though unexpected acquaintance. We feel to welcome all sincere workers and earnestly desire to encourage those who have been but few years in the field. A well bred woman in manner, Mrs. Samuels only needs conditions to enable her to take the place now held by our brightest and best.

Saturday, the last day of July, was a day of rest among us. Of Sunday, August 1st, we have to say it was a red letter day in our calendar. The weather was perfect summer. The speakers advertised were H. H. Brown, of Willimantic, Conn., Sarah A. Byrnes, of East Boston, Mass., and A. B French, of Clyde, Ohio, all of whom arrived in due time and were welcomed and made comfortable. Cephas. B. Lynn was also present in the interests of the Banner of Light as correspondent and agent. In various ways arrangements were made for a large company, which were found none too ample. H. H. Brown spoke in the morning at the auditorium upon "The Ancient and Modern in Spiritualism," to the eminent satisfaction of a large audience, some five thousand persons being on the ground. Mrs. Byrnes began her lecture in the afternoon upon the text, "Behold how great a matter a little fire kindleth," to a vast audience which rapidly increased until beyond all human power to reach. The speaker had a good voice, but it was found necessary to divide the great crowd into three parts, which assembling at different points, were addressed simultaneously by Mrs. Byrnes, H. H. Brown and Cephas B. Lynn, the latter speaking twice; to these were added addresses by A. B. French and Edward S. Wheeler. The people on the ground were variously estimated at from ten to fifteen thousand. To report such a meeting is impossible. The names of the speakers are evidence of the very high character of the discourses with which the multitude were instructed. The meetings were prolonged and the most intense interest manifested throughout. In the evening A. B. French delivered an extremely logical and eloquent lecture upon the evidence of God and Providence in nature. The discourse was received with enthusiasm. I am writing to you at midnight—the thousands on thousands have departed. Peace rests upon the great camp-the work of the day is done, but a voice has gone out among these hills and away back to Philadelphia and on to the lew i ork, the echoes of which can but roll for generations. The day has been free from known accident, and in view of the result our weary managers and officials court sleep with the deep satisfaction born of a glorious yet deserved success in a most noble cause.

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