Ernth Gears po Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Ssks a Hearing.

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JOHN C. BUNDY, EDITOR AND

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LAKE PLEASANT CAMP MEETING.

Second Week of the Gathering.

Again have the pilgrims assembled at this lovely grove where Mother Nature has planned so beautifully for such an assemblage, and the throngs of people seem great-er. The intense interest manifested by the audiences that listen with such earnest, thoughtful attention to the speakers, shows that the higher phases of our movement, the moral, spiritual and religious unfold ment, are finding an abiding place with an increasing number of souls who have passed from the external phenomena to that of

the unseen and eternal verities.
Saturday, Aug. 14th, was cloudy and boded an unpleasant day, but it was cool and pleasant. The incoming trains brought many thousands of people, and all the tents and cottages are stretched to their utmost capacity. Saturday afternoon Mrs. Fannie Davis Smith occupied the rostrum. This faithful and long-tried worker was filled with all of the old-time fire and inspiration which made her labors so acceptable to the people everywhere in the earlier days. Mrs. Smith is always dignified and womanly, and her public utterances are filled with a broad charity for all past forms of faith, that have swayed and molded human thought. She is imbued with a deep religious fervor and a loving child-like faith in the presence and power of the Spirit-world to uplift the great throbbing heart of humanity to a higher and diviner plane. Our cause needs many more such faithful, earnest women, who live in the sacredness of the home, the lofty faith and holy inspiration born of true loving souls!

Before her lecture she invo ked the pres ence of the good and true souls who had entered the eternal home, and also sent out the aspiration of her soul to the All-Father, that we might feel his love and blessing permeating our inner lives, which would bring that peace to human souls that passeth all understanding. She said: "I think we are all conscious that the best thought of the age is becoming baptized with the influx of spiritual truths, and that the true scientist and philosopher, and also the honest Materialist, sees in the higher aspects of our faith a solution of many perplexing problems that have been brought down to us from past ages and old forms of faith, and it behaves are all to be a seed of the seed of th and it behooves us all to be profoundly earnest in reaching out for the light and love that are coming down to us from the immortal shores. The thoughtful men and women everywhere are giving our philosophy a close study, and our phenomena are challenging the true men of science to examine the same and see if the unknown laws and forces are not greater than the amine the same and see if the unknown laws and forces are not greater than the visible; for they ask the churches and they find an empty voice. Science as yet falls to comprehend this power of spirit over matter. We welcome all friends of progress, and all friends of a true religion, and invite them to join hands with us in the irrepressible conflict with materialism." She urged the audience to live pure lives and to strive more earnestly for the gifts of the spirit.

In closing she paid a most elequent and

In closing she paid a most elequent and fervid tribute to that battle-scarred veteran, E. V. Wilson, who has just passed to his heavenly home where all trial and sorrow are known no more. Mr. Wilson was at this camp meeting last year and did great service by his morning conferences, and scances every evening, converting many skeptics by his wondrows spiritual powers.

A very large and appreciative audience rected Prof. Henry Kiddle, of New York City, Sunday morning, who, after being received with general applause by the vast audience, said: "Mr. President and friends, I feel this morning that I stand in inspiring presence. This large assemblage and oth ers in different parts of our country, are typical of the great interest manifested in our cause, its phenomena and philosophy, and my address to you is upon the 'Present

Outlook of Spiritualism.' It is not claiming too much to say, that in no period of human history have the truths of inspiration and revelation been so well known or so widely disseminated as at the present time. These truths constitute, indeed, a bedy of spiritual philosophy at once profound and practical, for it is not as a mere found and practical, for it is not as a mere addition to the map, theory or speculation in the world that they have been given to us, but for their practical bearing on the

us, but for their practical bearing on the interests of mankind.

"The terms 'Inspiration' and 'Revelation' have hitherto been used in a very loose way, as implying something mysterious and abnormal, but in the light that has been shed upon recipient minds during the last few years, these words become the definite representatives of truths as reducible to law as the simplest phenomena of the physical miverse." universe.

universe."

The speaker illustrated the force of his argument by many facts in the past history of the world, and showed that inspiration was universal to all who would place themselves receptive to these higher influences. "My friends," the speaker said, "ideas rule the world," and he traced the ideas that had molded and shaped human thought, and how this influx of inspiration and revelation came to humanity, it being just as elation came to humanity, it being just as impossible to resist their influx, when the time comes for them, as to stay the progress of the tide. He contrasted the ideas of old theology and modern revelation, and claimed that Spiritualism and the pure doctrines of Christ and Buddha, were synonymous.

He showed by his argument that inspira-

He showed by his argument that inspiration is "a breath from heaven," a spirit influence acting upon men's minds, impressing them with ideas, thoughts and emotions and stimulating them to activity, but revelation is a direct communication of knowledge from the spirit spheres, by intelligences acting through intermediaries, and in such a way as to be recognized as beyond, or independent of, the mind which they impress and control. Inspiration is universal and unceasing; revelation is occasional and temporary. casional and temporary.

"That model theologian, Mr. Joseph Cook, did not quite perceive the magnitude of the admission he made when he said that Spiritualism is a perfect cure for materialism; for if such be the case (and we know that it is the case) then it is the greatest bless ing ever bestowed upon mankind, and to suppose that such a boon emanates from the dread being who personifies evil. is an insult to logic, or even common sense; but while we can afford to smile at Mr. Cook's puerile logic, we must admire his boldness and candor in lecturing upon that dreadful topic, Spiritualism, to an evangelical audience and daring to narrate any of the facts. Thank God; that audience had the privilege of hearing even a few of the facts! The comments are nothing. Men in this age, more or less, think for themselves, and the reverend lecturer, without doubt, cast the seed of truth in much good soil.

"The Hebrew prophets poured forth their solemn notes of warning as inspiration taught them, bidding man turn from the debasing indulgence of sensual appetites. So do our angel friends come to us in the present inspiration, and tell us that as we are good, pure and true, so will our inner life unfold through the ministrations of spiritual beings, and this obedience to Di-vine will is taught by the angels in this new dispensation, as it has ever been in those that have been previously given to man kind. To the child, that infinite soul, that absolute unconditioned intelligence, that supreme representative of creative love and wisdom, is known best by the simple but expressive name, Father! And an obedience to a father's will conveys to his understanding all that the mature philosophic mind means by conformity to the universal laws of an infinite intelligence, to whom no one with clear conceptions as cribe personality, as we understand it, be-cause universality is totally opposed to finite personality, and we cannot conceive

unconditioned unlimited personality.
"But what matters it if we obey the laws of our being? Obedience is the great desideratum, and to induce this more than for anything else, the angels of this and every other dispensation have made their presence known to the world in revelations, and they constantly strive to impress men's minds by inspiration. Truth is universal and immutable, and an absolutely new rev elation is therefore impossible. Spiritualism like Christianity comes to fulfill as well as to destroy; but Spiritualism is as yet without an authoritative or generally ac-cepted definition; no two of us have the same facts or experiences, and we widely differ, and the inquirer and the skeptic ask, What has come of it? What are its doctrines?" The speaker in a logical manner showed what his own views were in regard to the scope of its philosophy, and urged among mediums a higher and holier consecration, and to Spiritualists a pure, liv-ing, lottier faith imbued with a true religious zeal, and a broader charity, and a more earnest study of the laws and forces governing mediumship, and the protection and support of all true mediums.

The speaker in conclusion showed by the words Buddha, Christ and the inspired utterances of Miss Lizzie Doten, that the truth came to no one age, people, or condi-tion, and showed that the future of Spiritualism largely depended upon the applica-tion made by its believers, urging us to all reach out for the highest inspiration and true spiritual living. The large audience listened with earnest attention, and at the

close, greeted the speaker with hearty applause.

The afternoon exercises commenced at 2 p. M., with a fine instrumental concert by the Fitchburg band, after which the Grattan-Smith family gave one of their progressive songs. The singing is the best we have ever had upon the ground and gives universal satisfaction.

THE PRESIDENT OF THE ASSOCIATION INTRODUCES THE EDITOR OF THE

The President, Dr. Beals, said: "Ladies and gentlemen, it gives me pleasure to introduce to you Col. John C. Bundy, editor of the Religio Philosophical Journal

of Chicago."

After the applause which greeted this announcement had subsided, Col. Bundy

announcement had subsided, Col. Bundy said:

Mr. Chairman, Ladies and Gentlemen: It affords me inexpressible pleasure to meet with your Association on this lovely August Sabbath, in this beautiful retreat, to join with the assembled thousands congregated in the exercises of the occasion, to listen to the inspired utterances of your lecturers, and the soul-stirring music as it bursts forth, now from your splendid brass band, and flow from the well trained Grattan-Smith family, those sweet singers who have so often added to the enjoyment of Spiritualist meetings in the West. Standing in this enchanting valley, livened up with lake and river, and skirted by the evergreen covered hills of Franklin county, it seems as though the place was made for the use of a Spiritualist camp. Franklin county! What a host of reminiscences of long ago come floating in with that name! When the western boundary of civilization was on a line that can now be reached in a few hour's ride, the voice of Jonathan Edwards was heard in this region, proclaiming his dismal doctrines. The inhabitants gathered in mournful assemblages and with funereal countenances sought to propitiate the wrath of a vengeful God. In those days my native State, Illinois, was an unknown and trackless prairie. Chicago, that mighty commercial centre, from whose immense and trackless prairie. Chicago, that mighty commercial centre, from whose immense warehouses and vast stockyards the products of the great West are distributed to the world, was yet in the womb of the future and the site which is now covered with business palaces, magnificent hotels, and where centre more railroads than at any other point in the world, was a wet prairie inhabited only by musquitoes, deer and duck. What a wonderful change has been wrought in these years. Fifty millions of people scattered over the yast continent can communicate with one another, regardless of distance, in a few minutes of time. We can now pass with the speed of the wind, in palatial apartments and with perfect comfort, from Boston Harbor to the Golden Gate. There is now no bourne from which the traveller may not return. Our spirit friends have established lines of communication between the seen, and the unseen world. With all this we are becoming a more intelligent, rational and happy people, having clearer ideas of duty and a better knowledge of the future life. In these days of rapid transit, telegraph, telephones and postal cards, the demand is for condensation, brevity, perspiculty and I shall respect this requirement in my remarks this after-

against the phenomena of to day, forgetting that in denying spirit phenomena he is denying his Master's prediction made 1900 years ago, to the effect that mediumistic power should continue. "Spiritualism is fast being relegated to its proper place with the owls and bats," affirms the New York charlatan who passes for a scientist. If any there be so ignorant and foolish, or biased by theological prejudice as to believe these statements, they have only to make the rounds of the several Spiritualist camps to find how egregiously mistaken they have been. Let them go on this lovely Sabbath day to Neshaminy Falls, and they will hear that grand old veteran, Samuel Watson, giving his testimony in support of Spiritualism, telling his hearers he finds in its phenomena and philosophy the light and wisdom which are now nearly buried out of sight in the Methodist church, within whose fold he so long and faithfully labored. From the same platform they will hear one of Massachusetts sweet and lovely spirits in the person of Mrs. Brigham, giving forth in her inimitable manner the angelic inspiration which has for so many years helped her list-eners to higher and better living. Let the scoffing minister and the supercilious scientist visit Onset Bay to-day and they will hear from the lips of that untiring travel-ler, J. M. Peebles, how Spiritualism is spreading throughout the world and hear him tell that he finds mediums and Spiritualists the globe around. Go where he may, to the islands of the Pacific, far off Australia, Africa and Asia, he finds Spiritualism the great solvent which is purifying and regenerating the corrupt and effete re-ligious systems of the race. On the rostrum ligious systems of the race. On the rostrum beside the cultured Peebles, they will see Mrs. Shepard, who, coming from her quiet country,home at the call of the angel-world, will discourse to them words of wisdom far beyond her own unaided power. And here, beside this pleasant lake, within this splendid ampitheatre fashioned and ornamented by God's own hand, these cavillers would be domfounded, by the scholarly parcent. be dumfounded by the scholarly, earnest Kiddle. The magnetic fire of the eloquent

"Spiritualism is dying out," says a pro-fessed follower of the Nazarene, as he stands

in his New England pulpit and inveighs

Lynn would burn away the cobwebs of their prejudiced understanding, light up their reason and warm their calloused hearts with the vivifying fervor of a new life.

No, my friends, Spiritualism is not dying out; it is spreading with irresistible force through all grades of society, it has already honeycombed the churches and radically modified nulpit utterances.

honeycombed the churches and radically modified pulpit utterances.

We need not be over anxious about adding to the number of avowed Spiritualists. However gratifying large numbers, great audiences and popular approval may be to our pride; such signs of success are not in themselves evidences of genuine spiritual growth. We as Spiritualists need to cultivate a desire for and knowledge of the higher aspects of Spiritualism rather than to continue our wandering through the wilderer aspects of spiritualism father than to continue our wandering through the wilder-ness of rudimentary facts. A higher Spir-itual culture, a more profound and com pre-hensive knowledge of philosophy and ethics should be our aim. Unless we can con-serve the wealth of spirit force now pouring down upon us, formulate it in science and philosophy, so that it can be utilized to its full extent, it will be dissipated, greatly to our loss and that of future generations. Conviction of the truth of spirit phenomena does not necessarily make a man better; indeed, it often makes him for the time being worse. Spiritualism being a synthesis of well attested phenomena, is just what every one chooses to make it; either a barren jumble of curiosities, or the very life spring of an earnest, pure and undefiled religion. It depends upon the state and nature of a man's own character and mind, and the care, vigilance and thought which he brings to the investigation, whether he make of Spiritualism the greatest blessing yet youchsafed to humanity, or pervert it into a source of errors and misconceptions. With the great philosopher Fichte I believe Spiritualism offers the highest incentive to morality. Doing away with the old super-stition of arbitrary rewards and punish-ments, it makes man the arbiter and planner of his own future, by showing that as he leaves this world he will enter the next —ennobled by his earthly discipline, or the victim of lost opportunities. How important it then becomes for us to rid ourselves of old theological errors and carefully guard against the tendency to fall into the superstitions of the past. Spiritualists there are, who once accepted the dogmas of the church, but now rejecting the one orthodox God and the vicarious atonement take to their hearts a thousand gods in the shape of, to them, infallible spirit guides, and instead of making one man a scapegoat for their shortcomings they throw the responsibility upon the Spirit-world, assuming that man is a mere automaton. This is only another form of the old superstition. Thanks to the rapidly developing reason among us, it is passing away. Within the past few years, Spiritualism has evidenced a new trend. The tendency to lose sight of the Great Spirit, the Over Soul, in our devotion 'to legions of human spirits, is checked, and Spiritualists are by the law of adaptation gradually rounding out into a more perfect

We recognize the fact that man as a physical being adapts himself to and is the creature of his environment. This is equally true of man as a spiritual being. How important then does it become that our public and private lives, our spiritual meetings and enterprises of every description should be of the highest, purest type. The pathway of reform must be clean. True progress leads to purity and self-conquest. In the light of immortality our daily conduct has a new and momentous significance and evolves results that affect not only our individual lives as Spiritualists, but color the whole spiritual movement.

Man moves through life upon the line of least resistance, and I am gratified that the line of least resistance to the majority of Spiritualists is carrying them up to a higher plane of thought and action. I see this unmistakably evidenced by the general sentiment of the several camp meetings which I have attended within the past few weeks. I am encouraged and strengthened by my intercourse with you here at Lake Pleasant. I note with satisfaction the growing sentiment which demands that our phenomena must rest on a strictly scientific basis; that a phenomenon explainable in two ways is worthless as evidence of spirit in-

I came among you knowing personally but few. I have met here the same cordial, hearty greeting from the officers of your Association and the people that I have received at Neshaminy and Onset. I have absorbed new life and strengthened my convictions of the wisdom of the critical and analytical methods of investigation. shall leave the green hills of Massachusetts and the hospitable, sympathetic souls as-sembled here, with a higher courage and firmer determination to do the work which may be given me. Truth, the whole truth and nothing but the truth will continue to be my motto in the fature, as in the past. Truth wears no mask, bows at no human shrine, seeks neither place nor applause, she only asks a hearing." And may the prayer of each individual in this vast audience

"Infinite Truth, the life of my desires, Come from the sky, and join thyself to me:

"Tis thy fair face alone my spirit burns to see." The audience listened with deep attention to the remarks of Col. Bundy, and greeted them with applause. Cephas B. Lynn followed with a lecture of something over

an hour. He first alluded to the large gathering which had assembled here, and of the illumination of the grounds on Saturday night, transforming the camp into a fairy land. He referred to the system of the Christian churches, and how some such systematic movement is necessary among Spiritualists to utilize their efforts to advance the common cause. He said that Spiritualism had advanced from antagonism to acceptance, and that in the near future, the ceptance, and that in the near future, the Christian church in all its branches would have to accept our facts and philosophy, for it is on the one side Materialism, and on the other Spiritualism, and he urged upon the directory of the Association to put as much money into hiring speakers as they did for music, and to invite the theologian, the scientist and the materialist, the best men and women of all branches of thought, to speak from this platform. He spoke of the enthusiasm that was now manifest, not only at Lake Pleasant, but at Neshaminy and Onset Bay, which was good and proper, but there was also a solemuity resting upon the board of trustees and all of us gathered here, for we are between the North Pole of thought as represented by Robert G. Ingersoll, and the South Pole of orthodoxy as represented by Moody and Sanky, we occupying the middle ground, and we are to revolutionize the world—a revolution inscience. lutionize the world—a revolution inscience, theology and government. It has already modified theology and has set the world of science to studying our phenomena and the laws that produce them, and scientists like Zöllner and other German savants have found that immortality is as demonstrable as a problem of mathematics. Our theology and a problem of mathematics. Our theology and philosophy are what we make them by our lives and our intuitional and spiritual growth. Mr. Lynn was greeted with frequent applause as he has many friends in

President Beals announced that that the association had tendered a

PUBLIC RECEPTION TO COL. BUNDY,

camp.

which would take place at the hall of the association in the evening At eight o'clock President Beals said: "We have met here to tender to Col. Bundy a reception. As editor of the Religio-Philosophical Journal, he has nobly battled for the cause of Spiritualism, and as President of the association, I welcome him to Lake Pleasant. After the Grattan Smith Family have sung for us, Capt. H. H. Brown will give to Col. Bundy our address of welcome. Capt. Brown spoke in substance as follows:

"Col. Bundy, it is my pleasant duty to ten-der to you in behalf of the New England Camp Meeting association, the hospitalities of a large body of thoughtful and intelligent men and women who do their own thinking. We greet you as a representa-tive of the Spiritual press. In the past, the pulpit and the press have largely influenced the world, and while the influence of the pulpit has largely decreased, owing to the dogmatism of an effete theology, the press has become an engine of great power, and while we thus tender you our thanks for the grand and noble work that you are doing, we will draw no invidious comparisons. We thank you for this western independence of yours. As a lecturer, I wish to thank you for clearing the platforms of our faith from the excrescences that have polluted it. This was a work that we could not do. We thank you for urging upon all Spiritualists to use common sense, to break away from that demon, Authority! I thank you as a medium, who for ten years has been in the public field, for your earnest friendship and defence of all true mediumship, and I also thank you for your efforts to purge our ranks of imposture, and fraud. The time will come when mediumship will be recognized as a profession by the friends of Spiritualism and the general public; and character, as exemplified by pure lives and

right living, will be demanded of all me-diums; and above all and beyond all, that they give honest phenomena. When Spir-itualists will arise in their might and say as with one voice, "We will not condone fraud no more than the world will condone wrong doing," we shall see a new life. We have sometimes differed as Spiritualists, but as a Spiritualist I would thank you for the great work that you are doing in elevating the cause. As a citizen I thank you for the example that you have given the secular press, as an independent editor, and to you as Spiritualists who are assembled here, I would say that the press reaches many homes as a silent messenger and brings glad tidings. Strengthen and sustain our editors in their work. Col. Bundy, by a friendly grasp of the hand, I would bind more closely the magnetic chain between this camp meeting and the great broad free West, and in closing let me ask that the angel world may sustain you, cluster around and cheer you; and may the great All Father's love reach and bless you now and ever-

The President called upon S. B. Nichols, who made a few brief remarks, urging upon us to sustain not only the RELIGIO-PHILOsophical Journal, but the Banner of Light, and Olive Branch, and all other journals that do do not pervert and misrepresent Spiritualism.

Mrs. M. H. Fletcher said: "I too, Col Bundy, wish to thank you as a medium for your efforts to purify mediumship, and the defence of genuine phenomens. In this sifting out of the true from the false, there will be a great rattling among the dry-bones. Bro. Bundy, God bless you, and as you re-

Continued on Rights Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROP. WM. DENTON. [CONTINUED.]

What is the climate of the country?

"The climate is temperate. They have cold times, though, but they are far apart; the oldest only see two or three of them. There was less salt on that world than on this. The people use none on their meat. The sun has a more yellow glare there, than it has here now. There are animals unlike any that we have. Here is one that looks like a combination of horse, lama and ass. It was not a ruminant and the hoof was undivided. It has no such mane as a horse and is more woolly."

We should place such an animal in the family of the

a The people cut the hair for use. There were different species, some looking more like a lama and others more like a horse. They had short horns originally, but as the people did not desire horns they obtained eventually hornless breeds, while they increased in size.

"This is the same world that I have examined before, only this takes me much farther east than I have been before, or rather north of east. It must be 1,200 or 1,500 miles from the city where the people mine for copper. Salt became more plentiful as the ocean dried up. This was at an early time in the human history of this world."

There are many repetitions in these examinations, the psychometer seeing with different specimens similar localities with similar surroundings; various psychometers also seeing similar races and their surroundings. I know of no other way, however, of giving to the reader the evidence I have that Sideros was a real world and that human beings can now read its history, I think it will be seen by the critical reader that these independent examina tions made by various meteorites and by different persons correspond with each other like the various parts of a dissected map. Separate they are disjointed and fragmentary, together they form a connected and harmonious whole.

METEORITE, TOLUCA, MEXICO.

"I get to a lake offresh water eight or ten miles across. There are several islands on it. There is not much vegetation; moss seems to be about all. I get a sense of irregular motion and irregular seasons. It is very cold sometimes. The atmosphere is rather thin. This specimen has been subjected to tremendous heat sometime. am on the same globe where I saw the large temple. It does not take me to the same places, but I can go there. I see the same town."

It is probable that the early part of this examination refers to Sideros after all life was extinct; but the psychometer, not seeing anything of interest, goes back to a time when it was inhabited by man.

"I go to a kind of canyon, where two overhanging rocks make a sort of hatural bridge. I see a small town on an island in the ocean. The people are brown and look like low-class Hindoos. They go nearly naked, except when it is cold. It does not seem to snow. There is a blue stone, thrown up by the ocean. Some of the stones have a white streak in them. They hunt them to dispose of to lighter colored people that come in boats. They give them iron weapons and cloth in exchange for them. They gather also a beautiful kind of shell that the light-colored people use for ornaments in their houses.

"They have a great wooden idol that they worship. It is in a building covered with some kind of cane and open all round. I think they kill human beings for sacrifices back in the island. There do not seem to be more than of them. Their f from ours-helf hands, with toes far apart."

There was an ocean on Sideros, its only ocean, rudely corresponding with the Atlantic on our planet; the island occupied by the people just described lay to the northwest in the ocean, corresponding in some measure to the position of Newfoundland in the Atlantic. As Sideros advanced toward its most perfect condition these people became extinct. The lighter colored people lived farther to the west on a continent.

"The sun seems larger than ours; the heat is quite uncomfortable at times. The days seem longer than ours. There is not a great change in the seasons. There are but few people on this globe; there are immense tracts unoccupied; they are elevated and the air is verythin. Islands seem to be the best places to live on."

The time represented by this examination may be three or four million years ago, and at that time, when Sideros was in that part of its orbit nearest to the sun, it probably looked larger than it does here at this time, and the weather may at times have been uncomfortably warm. Islands, were the best places to live on, for the air was denser on them as a rule.

"The brown and white people, who look more like Caucasians than any others I have seen, fight together. The white people throw barbed wheels out of slings that go whistling through the air. They can hit a man's head at a distance of a 100 yards. They poison them sometimes. They use explosive and acids in fighting with these savages, who were a mean and treacherous people. They use explosive arrows, filled with something like wet sulphur. There are others that strike and blaze. They use large iron bolts about three feet long that look like immense arrows without points that are shot from vessels by a spring. They soon clean the savages out. There is a great deal of the main land around this ocean that is uninhabited. The light people have ships that go without sails. I do

not think they have done much fighting. "This world looks very old. There are mountains here many miles high. Some have white tops, but the highest have no snow on them. There seems to be a mark beyond which the snow does not go. The atmosphere is

denser near the ocean than it is here." I think it is questionable whether the atmosphere of Sideros during its human occupancy was ever as dense as it is on our own globe at the sea level, and this is the opinion of the psychometer, as I call his attention to it now. It must be extremely difficult to compare the density of the two atmospheres.

A WHITE PEOPLE ON SIDEROS.

"The white people seem to have good teeth, all of them. The side of the head does not seem as full as with us. The forehead is very well developed. They do not seem to have much veneration. I think they must be materialists. They have an idea of religion I see, but no superstition. They recognize a supreme power and believe in a future state of existence, but do not seem to trouble themselves about it. The back head seems too small. The people are remarkably healthy. I see many old men among them, and very few children die. They eat very little flesh. They do not gorge themselves, though they take a long time at their meals. They have round tables. They have lemonade, made out of some kind of fruit, and nuts and a fruit like the grape, but the leaves are different. The bread looks yellow, but the meal is fine. I think they must sit for two hours at a mesl. They sit upon seats that turn round like a piano | There is a large, flat country below them, where the yelstool; they est and then talk and joke and laugh and eat. low people dwell. It is a river basin, like that of the again. No cooking is done in the houses. The dishes Mississippi, I can see canals in this valley; the boats are put in a box with wheels and when the meals are over | are not drawn by animals.

they are run out of doors. The cooking is done at a large establishment. I see them cooking grapes by the ton. Each house has grounds, but they are not fenced off from the others. The towns are not so large as ours. The people like to live together, but they will not be crowded. None work very hard. Underneath the temple is a hall where many people meet. They have very fine automatic, piano-like music."

There were two classes of "white people" on Sideros, one living farther to the west, who were comparatively ignorant and superstitious, and another on a gulf, about 1,000 miles east of them, that were remarkably intelligent, free and destitute of superstition. I think the latter are the people described in this examination.

I think it probable that the following examination of the Painesville meteorite by Mrs. Hubbard refers to the brown race previously described, at an early period in their history. She was unaware at the time that the specimen was meteoric.

"Strange forms come before me, but they go so quickly, I can hardly describe them. I can see now what look like human beings, but they are not like our people; they make motions to express themselves and use no language that I can perceive; merely these motions and hideous noises. They run with great agility; they have scarcely any clothing on; their heads slope back; they are shorter than average persons here and are of a brownish appearance. They subsist on what they find in hunting.

"This is a rocky and mountainous region; one high mountain runs up to a peak; inferior, stunted trees grow upon it. I see a little hut made of brush and things picked up. The people who live in it have the feeling that it is their home. They seem destitute of human intelligence. They run like deer and leap over dangerous

places readily." It is not surprising that low races of men should be found on Sideros; the most surprising thing is that races as well developed as some of them are could ever have come into existence there. Judging from many examinations that have been made, the brown race had at one time a much wider range; and the place where she sees them, seems to have been on the eastern or north eastern side of the one great ocean of Sideres and north of the region occupied by the copper and iron miners, with whom she comes in contact before the close of the examination.

"Now I see a large body of water. These people make an effort to talk, but there is no articulation. They eat fish and everything uncooked, Their hair is black and hangs down. They have small features and small heads. I feel as if I was right there with them."

I said, will yourself farther this way in time and see them farther advanced.

"I seem to be now on the top of a mountain; there is a chasm below that looks fearful to me; it is an immense distance down. I see a place now like a low building in which men live; it is long and low. I see no woman there. I see what look like mining implements, pick axes and such like. The people seem to work metal in some way; it seems like iron. I see an anvil. They have fire and heat iron. The place does not seem like a blacksmith's shop, but they work iron here. These seem more like our people, but they are tawny, a yellowish brown. There is a mine here where they get the metal out. It seems mountainous all around."

A TOWN BESEIGED.

The yellowish race, which seem to have been the most enlightened, had many battles with a brown race or "Arablike" race, living principally in the northern part of a continent, corresponding in some respects with Europe, having a large interior sea to the south of it, not very unlike the Mediterranean, and which may be called the Medisiderian Sea. The yellow race occupied, at the pe riod covered by most of the examinations, the entire border land of this sea, and the valleys of several rivers, and among them the largest on Sideros, which poured their waters into this sea. The following examination by Mr. Cridge is of the Iowa, Iowa Co., meteorite. The nature of the specimen was known.

"I see a town on a hill in a wide valley; it is surrounded by a high wall for protection. The country looks a good deal like Southern California, but the mountains are not as high. There is a brown people here, like Jews or Arabs, a fighting race attacking the city, which is occupied by yellow people. They have an engine that throws out large hot rocks, very rapidly and with great force, by means of springs. They are hard pushed; they have but little to eat; the women look blue. The brown fellows try to get over the wall, but are shot by explosive arrows. The people fight like Indians. There are people 30 miles off coming to help those in the city, but they do not hurry.

"There is a tower in the city, from which streams of electricity are sent up every now and then for signal. The party now 20 miles off, 400 or 500 picked men, start off on the trot. They have fine bows and arrows and a sword about three feet long, which they carry in a sheath. They are bare-footed, the ground is hard and dry, and they move rapidly. They get there before night is over; the nights are long. The savages were just attacking the tower when assistance came. Those in the tower came out, when they saw the help and together they soon made them fly, though they fought well, but they had poor weapons; they are made of copper and bend.

"It did not hurt those men to move rapidly. They have brought carts full of grain with them, drawn by little oxen. They are not much larger than a donkey, but they pull as much as one of our oxen. They pull by straps and the shoulder. There is a smooth rock road part of the way.

"There is a great deal of copper ore near here. The people run it into bars 10 feet long, 2 feet wide and 6 inches thick. They break these into pieces and forge them into little bars. They do things in a very primitive way, yet they seem

The following examination of a Painesville specimen evidently refers to the same people, but at a time when they were less mixed with superior races.

"I think this is a different race from all that I have yet seen. They have a dark complexion, and I think they are short in stature. The lower jaw protrudes more than in any other people I have seen on Sideros. They fight with and rob some people farther down the river. They keep a long necked, rather large coarse wooled sheep, as large as a yearling calf. They cultivate the ground

and raise a kind of grain. "I see a town with a wall all around it, 40 feet high. The men dress in dark hair-cloth mostly They wear s kind of baggy pants, like the Zouaves. Their shoes are partly of wood and partly of leather or skin, soles of wood, and tops of skin. The people seem to be gloomy and superstitious; the women are smaller and slimmer than the men. They have wavy long hair and wear flowers in it. The men wear full beards. They are all dark-complexioned, with black hair and dark eyes. They cannot build very well, but everything is very strong. Strength first, beauty next seems to be their motto. They make me think of Jews and somewhat of Spanlards.

ELECTRICAL VESSELS.

To the south of the region occupied by the brown people, who are said to have resembled Arabs or Jews and who may be called Syrlo Siderians, was a rich mining country abounding with copper ore and native iron, once held by the brown race, when in a condition similar to that described in the two preceding examinations, but eventually secured by the yellow race, who seem in some respects to have resembled the Japanese,; and may be called Japerians. The psychometer next described a town occupied by them, at the mouth of a river flowing from the metallic region, and on the north side of the Medi siderean Sea, and the vessels that sailed from it.

"I see a town at the head of a large inlet, where the seahas run into an immense crevice. It is quite a fertile region round here. Copper is brought to this place and loaded into vessels, which are 40 or 50 feet long; they have sails with an immense spread of canvass. There are two little wheels near the middle of the boat. They run either way; the wheels move very rapidly. I do not think there are any furious winds here; they must be much less violent than ours.

To be Continued.7

Demoniacal Spiritualism.

BY MRS. MARIA M. KING.

To the Editor of the Religio-Philosophical Journal:

There was a time, Mr. Editor, when the earth was the center of the universe, and the sun with all the host of the heavenly bodies existed merely as "lights" to illumine it by day and by night, the sun performing some remarkable feat, like legerdemain, regularly once in twenty-four hours, after sinking below the horizon in the west, whereby it made its appearance in the morning in the east; at least it seems this must have been so, for did not all the world believe it? And did not the Bible teach it, and all phenomena lend confir-mation to the belief. Why, if the world turned over, all the water would be spilled off, and people would be standing upon their heads upon nothing if they were not spilled off too; and so, in sheer mercy to the human race and to terrestrial nature and to save time-honored doc-trines, the priesthood, that had such matter in charge, burned the books of Copernicus (it was the best that could be done, for the deluded man was dead before his books were distributed) imprisoned Galileo and burned Bruno and hosts of others. The sentiment, that what has been believed must continue to be, and there can be no new light on questions settled by common consent and by church decrees, thus vindicated, it would seem that the vexed question might have rested; but it was like Hamlet's ghost, it would not down; and so, in process of time, it appears that a mighty somersault took place in the universe of re-volving worlds, or in the opinions of mankind at large; for now the sun is the acknowledged centre of a single system of space, and earth a very small member of the infinite family of worlds.

Witchcraft and demonism have been the main elements in the religion of many low races, from time immemorial; and to-day, all religions acknowledge the existence of devils and evil spirits or angels, that interfere with human beings, expressly for their harm. This belief being nearly universal, and also being sustained (apparently) by phenomena, must be true; for so mankind have reasoned since the world began. In days of yore, old women did ride the air on broomsticks, and transform themselves into cats, toads, etc. etc., impelled to and aided in this by evil spirits or the prince of devils that they might torment their neighbors; for this was the belief of the "wisest" teachers of the people and of the people themselves, and strange henomena were at the root of this sentiment. In this day—for so says the church and its wise teachers -the devil tempts men to all sorts of sin they commit: and the poor innocents are to be punished eternally for doing what they cannot avoid under the power of an

enemy against whom they have no protection, subtle, invisible, omnipresent. And this under the government of an Omniscient God, "who will have mercy and not sacrifice," but who made man and placed him at once in the power of this fiend. Or, we have fiends innumerable spirits invisible, ma-

lignant, bent upon evil, clothed with power to go about wheresoever they will, possessing or obsessing whomsoever they will—little children, pure, high-minded persons, with whom association with deprayity would be unbearable unless compelled or suffered voluntarily for a philanthropic purpose, by no law of restraint whereby the weak, the innocent and unsuspecting can be protected, vile kept within bounds, and the vicious restrained from propagating a pestilential miasm more deadly than that of the Egyptian plague. And this according to a system that claims to be the religion of reason, of justice, of humanity; that teaches human progress and the guardianship of spirits; makes the second or spiritual state of existence higher than the first or material state, places it a step in advance of the latter, and spirits who have laid aside the mortal in advance of physical man, from having thrown off the clog of materiality, and also from the fact of their possessing superior advantages in having teachers and helpers whose wisdom and experience must in the nature of things, place them far in advance of any of earth, whose short day of life and of experience in dealing with its problems are insufficient for their perfect training in all that constitutes the qualified guardian of society. O consistency, thou art a jewel! But then, all this must be so, for the dominant sentiment among Spiritualists confirms it, phenomena (seemingly) confirm it, and the belief of mankind in every age does the same. We shall be heterodox if we question the reality or reliability of all the visions and sayings of so-called seers and mediums and hesitate to concede that all that is claimed to be of spiritual origin is such, as originating from spirits unclothed of flesh, controlling media; and why should we not be cast out of the synagogue of heretics, "fine dreamers," whose doctrines are pestilent, as being different from those of the mass of believers? By the way, such heterodoxy is becoming so common that the stability of some of the old established doctrines of Spiritualism, is being threatened, and it is barely possible that there may be an overturning, by and by, as when the sun and earth changed places in the Solar System.

My attention has been particularly called to this sub ject at this time by an article in the Journal of July 10th, by J. Mendenhall, entitled, "Evil Spirits, Obsession," etc., in which he takes W. E. Coleman and myself to task for the advocacy of certain doctrines he claims we both hold in opposition to the great mass of believers, to the teachings of the wise in all ages and the general belief of mankind from time immemorial. Now, if we two lived in an age and country wherein the inquisition was brought to bear to settle matters of faith, we might be in great danger; but as it is, what aspirations we may have for martyrdom must go unsatisfied, and what we suffer must be from the pens of such well meaning critics as the above named writer. I beg leave to caution the critic named writer. I beg leave to caution the critic against misrepresenting the opinions of those he criticises. I respectfully point the readers of the Journal to my writings on this subject, found in the pamphlet, "Spiritual Philosophy versus Diabolism." "Real Life in Spirit-Land," and the third vol. "Principles of Nature," where it will be found that the teach ings are very different in important respects than re-presented by my critic. I teach of no "jumps" from the imperfections of earth-life to perfection in spirit-life, but the opposite; of no sudden change at death which transforms the ignorant and vile into angels of light. Neither do I teach that undeveloped spirits do not interfere in the affairs of men in the flesh, but, on the contrary, maintain that the confusion of doctrines, the disorders that appear in Spiritualism are in a great measure due to the fact that such do thus interferethat many spirits who attempt to do a work for mankind are incompetent to do a good work, as many in the fieth are who attempt to do the same. An unde-yel oped spirit is not necessarily an evil spirit. A spirit may be ignorant, morally weak and inclined to re-taliate on those whom he believes have injured him, and whom he is satisfied need correction and warning from the spiritual side of life, to cause them to for-

bear from their evil deeds, lest retribution dire visit hem, or lest others suffer through their means; and this spirit may be permitted to communicate with men in the fiesh if not prompted by malignity, but by a sense of wrong that calls for opportunity of making itself understood, that justice may be done ultimately. The following remark occurs in P. of N.: "Spirits by the following remark occurs in P. of N.: "Spirits by the following remark occurs in P. of N.: "Spirits by the following remarks of th come the avengers of blood,"etc. They haunt houses and display phenomena to individuals and circles that are calculated to arouse remorse in the criminal and prove

a warning to evil doers.

In spirit-life the ignorant and morally weak must be permitted to exercise their faculties in every direction permitted to exercise their faculties in every direction. possible with safety to general society. The principle is illustrated perfectly in every civilized community on earth. All classes are permitted freedom of action within certain bounds. When these bounds are overpast and the individual becomes a criminal, or is known to contemplate crime, he is arrested, for the safety of society and placed where his passions cannot have full play for the harm of his fellow beings. Civilization develops this provision for the safety of all clas-

what is claimed in the philosophy I have been instrumental in giving, is that civilization in the spiritaims to do. Being spiritual and higher in the strictest sense, it can do more than has yet been done on earth, in dealing with elements of evil and ignorance. Superior methods of dealing with the lowly have been developed in that life where nothing can be concealed from those whose duty it is to oversee society there. Men disrobed of materiality come more readily under the control of spirits of strong psychological power, and this power is used for good to all in earth and spirit-

life, as a safe and wise policy dictates. But what of the phenomena that points unequivocally, according to some, to demoniac influence? I have in my works pointed out the origin of some of these, and cannot repeat this here. I claim that psychic phenomena are a varied as the classes of mentalities among men; and that it can never be predicted what a sensitive will do or say under the influence of strong positive minds, the pressure of the varied influences brought to bear in circles or under certain circumstancs when the brain and mind are excited by fear or the influence of prevailing manias—epidemics in the mental and moral world. Mankind have but just be-gun to get an insight into the human forces, and it is safe to say that when we know more about these we shall better understand what means the unreliability of so much that passes for the influence and direct communications of spirits. We misjudge phenomena in matters spiritual, as mankind have been wont to do in so many other things. The methods and motives of controlling spirits are often misunderstood. The desires, prejudices, opinions and nervous disorders reflected upon sensitive subjects from earthly sources, are reflected back in the guise of mediumistic manifestations, and appear as from veritable spirits disembodied. Thus it is that such varied and contradictory responses come to satisfy the demands of positive minds, that have not learned the just law of communication between the two spheres of life, but depend upon imperfect methods, and hence must get imperfect results.

Let us have a Spiritualism that is according to reason, or let us have none at all. If Spiritualism is true and what we have ever claimed it to be a superior system of faith, a system revealing more of divine love, justice and harmony, in all the provisions of nature for the human race here and hereafter than any other the world has known, then surely we can interpret our facts, our phenomena according to its spirit. This is our work and that of those who come after us, if we do not complete it.

To my mind; the accepted doctrine of evil spirits contradicts the whole spirit of our philosophy and contradicts reason and experience; and it is so repugnant to every sentiment of justice and idea of expediency, that it repels and horrifles any who contemplate it in its awful deformity. I noticed in the Journal of July 24th, a short communication that conveyed to my mind very strong suggestions on this subject. It purported to come from a spirit, and was in part as follows: "I do not approve this execution. It will be an unnatural death, and Price will enter the Spiritworld all unwelcomed. He will have power to return to earth again and have fellowship with undeveloped spirits in the form, with whom he can seek terrible revenge on innocent people. It would be better to let him remain on earth to live out his natural life under proper restraints than to send him here where he will have so many opportunities for gratifying his vindic-tive feelings toward those whom he felt had done him injury. Price himself was only an instrument of a revengeful spirit when Black was murdered." What a comment on spirit-life and the order there! Better, indeed, stay on earth where he might be restrained, if he is subject to no restraint there. A perfect state of barbarism is here depicted; a state where evil is paramount, order unknown, society chaotic. Why, oh! why must man die, to be ushered into a life where such liberty of action is permitted—such liberty to exercise the evil passions, which it is the province of philan-throphy, of civilized methods, to restrain and cure! Where is justice, love, honor here—where a chance for progress? Out upon such a doctrine! In this communication is seen the reflection of the common sentiment among Spiritualists, and this sentiment will continue to be so reflected by mediumistic subjects until Spiritualists reject this dogma and substitute for it a doctrine more in accordance with the principles of eternal justice and harmony dominant in. the universe.

A Substitute for Standing Armies.

This will not be required quite yet, but it is important that preparation should be made without delay. Till the war spirit of the dominant classes and monarchies has culminated and exhausted itself by conflict with humanity in the strict sense, the knavish purposes of "Christian" governments will have to be guarded against. Arbitration might, however, be by international courts of law made to stand in place of expeditions, and colonization might in all cases be substituted for invasion and conquest. If the war party in this country were broken up, the industrial classes would colonize foreign parts, as in the case of Canada at the present day. Wars have been thrust upon all peoples that we have come in contact with because of our military selfishness and ill manners. In the case of an international court of arbitration, fines, and the suspension of commercial privileges would enforce order, and an international police in the interest of all

would be the only standing army required.

To protect the nationalities from the treachery of this armed police, every man and woman should be a soldier," and undergo military or physical training and discipline. Instead of a minister of war there should be a minister of physical culture. Gardens in summer, with commodious lawns or paved spaces, and large covered sheds in winter, heated, ventilated and ornamented, should be used as recreation grounds, where all could join in the national exercises daily. These would be open every evening; and when the industry of the day was over, all would meet in these places for instruction, recreation and physical culture. The public house system would be superseded, and public entertainers of a demoralizing class would not public entertainers of a demoralizing class would not be allowed to degrade the people. Under proper guidance they could amuse themselves and one another, engage in feats of agility, endurance and strength, participate in exercises of grace, deportment and social mainers. Man would be taught temperance, continence, cleanliness, his duties to society and to the State. This culture is now, to some extent, taught in our schools; and the Volunteer movement and the blcycle frenzy are all in keeping with it. Professional contests in the way of walking, running, swinging, boating, bleyeling would not be encouraged; but every one—the weakest as well as the strongest—would do his and her best.-J. Burns, in Medium and Daybreak.

Hold faithfulness and sincerity as first princip es. If the will be set on virtue there will be no practice of wickedness.—Confucius.

Woman and the Household.

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

Why thus longing, why thus sighing For the far-off, the unattsined, the dim, While the beautiful all around thee lying Offers up its low, perpetual hymn?

Would'st thou listen to its gentle teaching All thy restless yearning it would still, Leaf and flower and laden bee, are preaching, Thine own sphere, though humble, thou must

Poor, indeed, thou must be, if around thee Thou no ray of joy and light canst throw; If no silken cord of love both bound thee To some little world through weal or woe;

If no dear eyes thy fond love can brighten, No foud voices answer to thine own; If no brother's sorrow thou east lighten By true sympathy and gentle tone.

Not by deeds that win the crowd's applauses, Not by works that give thee world-renown, Not by martyrdom or vaunted crosses... Canst thou win and wear th' immortal crown.

Daily struggling, though unloved and lonely, Every day a rich reward will give, Thou wilt find by hearty striving only, And truly loving, thou capst truly live.
[Harriet E. Sawall.

CORRESPONDENCE.

To the correspondent who inquires in regard to the authorship of the above poem, we would say that the compiler of "Poems of Home Life," is in error in accrediting it to Mrs. Liszt. The verses were written many years ago by Harriet E. Winslow, who is now the wife of Judge S. E. Sewall, of Melrose, Mass. Her life is an example of the tender aspiration which is embalmed in these musical lines. A white-haired, gentle, retiring gentlewoman, her face aglow with the light of a disciplined spirit, a represen-tative of the best culture of Boston, she is yet devoted to the elevation of woman, and aids by advice and by pen, those who would give her better opportunities and just laws.

Mrs. Frances D. Gage, whose noble work in temperance, in woman's suffrage move-ments, in hospitals and camps during the war, and generally for the cause of progress is fresh in our memories, is living at present in Bunker Hill, Ill. We all recollect how her arduous labors among the sick and wounded soldiers broke down her strong frame, inducing a stroke of paralysis which has not affected the spirit, but only its flesh-ly garb. From a recent letter I extract these

vigorous sentences:
"Do not remember when I did not feel indignant at the injustice of laws and customs with regard to women, and the terrible waste of life, talent, energy and vigor which these wrongs imposed on the human race. . . . My best education was the industry taught me by my parents. I never knew that any thing which needed to be done and was right for any one to do, was not respectable and I have as yet at the age of saven. table, and I have as yet, at the age of seven-ty-three, not learned the contrary. My best life, truest experience and fullest happiness, was my almost forty years of wifehood, and my fifty years of motherhood—the latter not yet ended. And though even from my earliest reasoning, an advocate of the equal right of woman with man to the best privileges that her capacity can grasp, I still be-lieve—all other things being equal—that in her domestic life, her wifehood and motherhood lies her divine vocation. If circumstances render that an impossibility, then she has as good right as her brother to choose her own career in life and live it in freedom. I believe, also, that when she has the right, by the side of her father, husband, brother or son, to help make the laws which govern them all; the world will be better and wiser, and consequently a happier world than now. . . I reared eight children to manhood and womanhood; kept house thirty-seven years, and never had a death under our roof, though some of my dear ones were martyrs in the war. I was my own nurse physician. cook and housekeeper, and mainly moral teacher as well."

The experience and opinions of such a character are worth hearing.

The following from our friend in Paris, gives an account of strange official action at the Amerian Consulate on the 4h of July:

"The officials celebrated themselves, by a a dinner of men at the Continental Hotel, women were not considered. Seeing the notice before hand in the American Register. I thought the occasion would be an agreeable one—that our country people would all meet on the 4th of July and allow a little home feeling to creep into their hearts on the occasion of our birthday as a nation. Very soon we learned that the tickets were placed at the sum of eight dollars, and we pronounced the action unpatriotic. Soon we were still more astonished when the truth came out, that only the purse-holders were to eat the dinner for the country which delegates them to serve the women as well as the men who may be there. As an American colony, we have a little national pride left, and are ashamed of the whole al pride left, and are ashamed of the whole proceeding, especially of the wine bills—much more than the profuse quantity which the tickets furnished was ordered and used. On the other hand, the landlady of our hotel, a French widow, with herself and three children to support, had sympathy with the patriotism of her American guests, and gave a fine dinner to them on that same 4th. She invited to it such other Americans who were in Paris, as had at any time been her guests; displayed our national flag from her balconies, illuminated with colored lights her beautiful garden, and had music and dancing in her salons in the evening. There are a great many more women than men in Paris, and most of them would have been gratified to show their love of country by gathering together on that day with such American men as could dispense with deprayed pleasure. In my next I will tell you about the expulsion of the Jesuita from their strongholds here."

And it is this very class of men who are most severe on women who have especial energy and talent, with desire for its exercise. They continue the fashion of sneering at anything out of the beaten track, at all who step outside the limit which such as they have at ways held, and inside of which so many or our sisters vegetate, wither, starve and fade from a life which has failed to redeem its early promise. Such men are easily shocked at the desire of women to secure university or medical education, or at any wholesome activity and freedom, such as ought to be the common heritage of all immortals. Especially would it be immoral for women to vote on temperance. These persons, too, teach their wives and daughters to hold up their hands in holy horror of strong-minded women! It is so sweet and safe to be feebleminded.

CHRISTIAN SPIRITUALISM.

Communication from Engene Crowell, M. D.

To the Editor of the Religio-Philosophical Journal: Our able and esteemed friend, Hudson Our able and esteemed friend, Hudson Tuttle, in the Journal of June 5th, asks what meaning Prof. Buchanan, Mr. Kiddle, Dr. Brittan, Dr. Peebles, and others desire to convey by the phrase "Christian Spiritualism." Each of the gentlemen thus appealed to has answered the question for himself, and with your permission to occupy the necessary space in your columns, I also will briefly present my ideas in relation to this subject.

In using the phrase "Christian Spiritualism." I mean to imply that the Spiritualism.

ism," I mean to imply that the Spiritualism and its teachings of to-day are identical with the Spiritualism and teachings of Jesus; that the same truths that were revealed to him through his mediumship, by God and the angels, are in our day as freely revealed to us from the same sources, through the mediumship of certain individuals among us. By the use of this phrase, I also mean particularly to imply that we recognize God and religion in Spiritualism in contradistinction to those of our brethren who deny the existence of the one, and the necessity of the other.

I prefer this phrase to that of "Religious Spiritualism" for the reason that it clearly conveys to most minds the important fact that we recognize the relationship of Jesus. his example and teachings, to modern Spiritualism, and this in turn necessarily suggests to the mind the further fact that our religion is in harmony with his teachings. The phrase, "Religious Spiritualism," conveys no distinct idea beyond that of adoration of a real or supposed superior being, and this being may be either an infinite, or a finite being, and the expression would be equally applicable to the African negro-a Spiritualist—who adores his fetich; the Chinaman who worships the spirits of his ancestors, and ourselves, who worship alone the supreme Being. Religion in a perverted and corrupt form may exist without morality. Many immoral persons are very religious, but no man can be a true Christian Spiritualist who is a stranger to virtue charity and love. He must strive to live according to the teachings and example of Jesus Christ.

I believe that primitive Christianity, in its teachings and peculiar spiritual powers and manifestations, was the original form of modern Spiritualism, and most of the phases of the latter were familiar to Jesus and his disciples. Modern Spiritualism is founded upon the same basic principles as

the former. I will conclude by quoting from my pamphlet, "The Religion of Spiritualism."
"In using the phrase, Christian Spiritual-

ism,' we mean to imply that the Spiritualism of our day is the same as that made manifest to and taught by Jesus in his day, and that we necessarily receive his teachings, they being from the same source from ings, they being from the same source from which our highest teachings are derived, and these corroborate his. It can easily be shown that true Christianity is nearly unknown in the churches....Christian Spiritualists contend for and adhere to the religious principle, or element, in Spiritualism. The name they have chosen is only ligious principle, or element, in Spiritualism. The name they have chosen is only another name for Religious Spiritualism, and is more definite, and truly expressive than that. Not that Christian Spiritualists ignore, or are indifferent to the philosophical side of Spiritualism, but that by assuming this appellation they declare that Spiritualism is a religion as well as a philosophy, and at the same time it clearly indicates the relationship of that religion to the religion of Jesus and the early Christians.

religion of Jesus and the early Christians.
"Many who oppose the use of the phrase 'Christian Spiritualism,' confound the teachings of Jesus with those of the orthodox churches. In their prejudice against modern Christian theology they lose sight of the important fact that Christian Spiritual-ists, like themselves, deny the possession by the Church, as a body, of the true faith, while we maintain that in interpreting the life, character and teachings of Jesus correctly, and in making him our exemplar, we possess that true faith which the Church as a body is destitute of ... It is far better to show orthodox Christians in how many respects we agree with them than to strenuously array our differences of opinion, and many liberal and intelligent members of churches who have had their attention favorably attracted towards Spiritualism, have been deterred from further examination of the subject, and become its active opponents, from having their sense of right and propriety outraged by illiberal and violent attacks made upon the Bible and their re-

ligion.... "It seems to me that the student of Spiritualism to whom the revealments of this religion and this philosophy have not made the character of Jesus in the highest degree attractive, and his pure teachings inestima-bly valuable, has studied and observed to little purpose. The essence of the Christ-principle is love, and we regard Jesus of Nazareth as the most perfect exemplar of this principle, and in selecting him as our standard-bearer we proclaim our adhesion to this principle, indorse his teachings, and pay a merited tribute to his character and gifts....By the phrase, 'Christian Spiritualism,' we do not intend it to be understood that Spiritualism originated with Jesus of Nazareth, or that he is the only exemplar of it, but that he is the highest and noblest exemplar of its religion; that through him was given its highest teachings, and that his purity of life and devotion to its prin-ciples distinguished him as the model Spiritualist of the ages, and in honoring and exalting him as our ideal of human perfection and virtue, we honor ourselves and our faith in the eyes of the world, and erect a standard of excellence to which all should aspire."

EUGENE CROWELL.

Lake Pleasant Camp Meeting. .

On Saturday afternoon Bro. E. V. Wilson claimed to control Mrs. Stiles, of Boston, a fine trance medium, and announced his arrival at Lake Pleasant from the spirit realm. Bro. Wilson saluted President Beals and greeted the audience with pleasant words of greeting. Several hearers said that Bro. Wilson controlled remarkably well and made himself quite recognizable to his old friends. The annual meeting was held to-day and Joseph Beals, M. H. Fletcher, D. B. Gerry, W. H. Gilmore, Harvey Lyman, A. Bullens, W. F. D. Perkins and A. T. Pierce were chosen directors; G. H. Smith, clerk: T. T. Grassward Treasurer.

clerk; T. T. Greenwood, Treasurer.

Last evening the writer attended a scance at the rooms of Keeler and Rothermel; physical mediums. The room was unusually well lighted, and the moving of the guitar, the ringing of bells and telegraphing by the Morse system were quite a success. These mediums appear to be destinated and have mediums appear to be gentlemen and honest in their manifestations. They are meeting with much success here. The "Allen Boy" is having large scances, and independent writing is quite common with him.

Mrs. Carrie E. S. Thwing is constantly employed in giving private sittings of mechanical handwriting. She was made to announce the transition of E. V. Wilson before she knew he had passed over.

August 16th.

BOOK REVIEWS.

THE RELATIONS OF THE SEXES. By Mary H. Heald, M. D., of Healds' Hygeiau Home, Wilmington, Del.

This pamphlet, though containing only eighteen pages, is full of valuable suggestions, and will be read with interest and profit. The author exhibits a clear mind in the discussion of the subject, and if her views should be more generally acted upon, there would be far less misery in the world.

Speaking to mothers she well says:
"To those who cannot help themselves,who are prospective mothers against their conscience and judgment, and without their own consent, let this appeal be made: struggle on with fortitude and cheerfulness for your child's sake; strive to make your husbands wiser and more manly in the future; give your unborn babes the best development you can under the circumstances, but never, never take the life of the little being so grievously wronged in its earliest exist-

This book is for sale by the author, at Wilmington, Del. Price 10 cents.

Magazines for September Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: The Stillwater Tragedy; Twoscore and Ten; Sir Walter Scott; Political Responsibility of the Individual; The Perpetuity of Song; Au Serieux; Unaware; Intimate Life of a Noble German Family; Women in Organizations; Each Side the Bridge: A Dutch Painting; Reminiscences of Washington. vi. The Harrison Administration, 1841; Mrs. McWilliams and the Lightning; West Wind; Oxford and Cambridge; Progress of the Oxford and Cambridge; Progress of the Presidential Canvass: Such Stuff as Dreams are Made of; Music; Recent American Fic-tion; Goldwin Smith's Cowper; Mr. White's Books: The Contributors' Club.

Freethought. (E. C. Haviland, Sydney, New So. Wales.) Contents (for June): Our Father; Science not the Safeguard of Theology; Mesmerism—Facts concerning It; Good and evil; Spiritualism, a brief exposition and Defence; The Crows and their Caws; Mrs. Emma Hardinge Britten; Jonah and the Whale; A Tilting Tournament.

Babyland. (D. Lothrop & Co., Boston, Mass.) A magazine for youngest readers and quite instructive and entertaining for the little ones. Each number contains a slate picture:

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CHICAGO, ILL., August 28, 1680.

The Pit leaks and Cools! What Can be Done?

This age is full of alarms. An old lady (old men never say such foolish things, only women) said, "Hell and the devil are the chief consolations of the gospel," and these are being taken from us. Modern criticism starts his satanic majesty from some Persian or other Asiatic origin, and remands him to the mythical regions from whence he came. "The bottomless pit" of old theology, with its flames and shricks of agony, and groans of despair, as pictured in old sermons and in Pollock's "Course of Time," and in other good, or bad, Sunday school books, is in danger of being filled up and of having its fires quenched, and an underground railroad opened for the escape of "puir damned souls," such as Burns sang of.

This danger grows grave for it thickens in new quarters. Formerly infidels like Paine, and pestilent Universalists like Ballou weakly tried to fill up the pit and convert its site into a garden, but their efforts were vain, for the solid ranks of orthodoxy repelled them from their task; then the Unitarians and Hicksite Quakers joined them, and the troublesome infidels without grace or godliness, worked on; then came a host of Spiritualists, and fear seized the ranks of the evangelical defenders of the faith, and now, last and worst, their own captains of fifties and hundreds and more, their ordained clergy, come over to the ene-

my, leaving wide gaps in their ranks. A few weeks ago, the Religio-Philo-SOPHICAL JOURNAL published a report of a sermon by Rev. Mr. Adams, of Rochester, New York, in which he avowed his disbelief in endless punishment, frankly saying it was dishonorable to God and degrading to man. He is a Congregationalist and his church an independent body, and his people, so far, seem to sustain him, believing, probably, in an old but somewhat obsolete saying, in a book called the New Testament, "where the spirit of the Lord is, there is liberty," and so willing their good preacher should speak his, mind. Now comes the news that his brother, a Presbyterian divine, in Dunkirk, New York, has boldly, yet in excellent spirit, avowed like opinions in his pulpit. A remarkable family this must be, evidently resolved and inspired to break up that old dogma of the catechism:

"In Adam's fall

We sinned all;" and his sin and our inheritance condemns us to eternal wrath and fire, unless saved by "the blood of Christ." This Adam's race think better of their ancester, of God and of man, than the catechism or their church, and so they are heretics. The Dunkirk preacher is under the watch and care of the Presbytery, and they are set and chosen to arrest and deal with heretics, and are to take up and try his case in Buffalo, the newspapers meanwhile having daily comments on the matter.

Suppose they try and then excommunicate him. What then? A few years ago such excommunication would have set its mark on a man, like that on Cain of old, and sent him out into a cold world helpless and forlorn, but all that is changed. He can now go on his way rejoicing in larger freedom and renewed strength. His congregation may become independent and support him, or another and larger one may gather around him, or he can go out into some business or industry and find manly men enough to welcome him and aid him. Possibly he may become a Spiritualist teaching the natural religion and the great philosophy of this New Dispensation. What a blessing and means of grace and growth his excommunication would be then! Let him be as he has been brave and true, and they cannot hurt him, for every "elect" saint that turns from him a company of good and free men and women will turn to him. There is more and better room outside the Presbyterian fold than in it, and his last estate will be better than his first. Dogmatic anathemas have lost their power and it can never be restored again.

But what can be done? How can the peace of Zion be restored? That peace is the stagnation that comes of slavish con-

formity, a Dead Sea of orthodox quiet. It cannot be restored. Doubt of the pit, the devil, the blood of Christ and the rest will grow.

In this dire emergency we offer a suggestion in good faith and intent, whether our brethren of the Presbytery accept it or not. Let them study and accept the spiritual philosophy; then they will not fear spiritual life and growth, but will rejoice in it. They will gain a larger and clearer ideal of the life beyond and the life here, and get glimpses of their arisen friends through the Gates Ajar. Not attaining perfection at a step, they will grow, and will gladly learn that true life and growth are inseparable.

Still on Finance.

Philadrephia, July 26, 1880.

To the Editor of the Religio-Philosophical Journal: BRO. BUNDY: Please allow me to ask you a few ques-R. A. THOMPSON.

Is money the value itself or is it a representative

Answer. It is always the latter and it is often both. Coin is both value and the representative of value. The stamp of government upon it is a mere certificate of its weight and fineness. Paper money and all forms of exchangeable credit, from government bonds down to notes and book accounts, and even oral promises to pay, are representatives of value, of various shades and qualities. One man's word is often a better representative of value than another man's bond. It is because of this diversity in the forms, and incalculability in the volume of exchangeable credits, that any financial arguments which assume that currency has any cast-iron limits, fixable by legislative enactment, are fallacious. If all the "currency" in America should suddenly burn up, each man's agreement to take his neighbor's word in exchange for crops or services would itself be currency, though of a very imperfect kind. All that government can do, therefore, is to fix the quantity of currency it will furnish, not the quantity the people will use.

2. If representative, suppose corn was \$1 per bushel to day and \$1.10 to-morrow would the dollar note be worth but 90 cents?

Answer. It would be worth but about ninety cents in corn as compared with yesterday's prices. If all other commodities had remained the same as yesterday, then there would have been an advance in the purchasing power of corn, both relatively to money and also relatively to all other commodities. If, however, goods of every kind, moveables, land and all other values, had also advanced in price ten per cent., it would indicate solely a decline in the purchasing power of money. In short, an advance of all prices equally, is equivalent to a decline in the purchasing power of money. An advancement in some prices, leaving others stationary, indicates that money is in purchasing power relatively to some commodities and advancing relatively to others.

3. Illinois raises for this year 200,000,000 bushels of rain. Should the value of it be based on \$15,000,000 in

Answer. Of course not. The grain forms a part of an aggregate supply of agricultural products which goes to the purchase of an aggregate supply of miscellaneous consumable products, such as clothing, shelter, implements of industry, worship, government or protection, education, amusements and scores of others. It is not, therefore. the gold that buys the grain, but it is the bulk of exchangeable commodities desired by the producers of grain, of which usually not more than three or four per cent. are paid for otherwise than in some form of exchangeable credit which represents the commodity while it is in transition from its point of production to its point of consumption, just as the draft drawn against cotton represents the cotton from the time it leaves the plantation until it reaches the

The value, i. e., purchasing power of the 200,000,000 bushels of grain, will be measured partly by the abundance in quantity of the production of the cloth, iron and other products with which it will seek exchange, and will be diminished by the abundance in the production of grain by competing producers of cereals throughout the world. It cannot be measured by one criterion. Its price will depend upon the price at which the like quantity can be purchased elsewhere, due allowance being made for nearness to the markets of distribution and consumption. Ninety per cent. of our grain crop is consumed in the United States and its centre of distribution is New York.

Should one man own 12,000 acres of arable land n a thickly populated place using it for pleasure

Answer. Pleasure grounds, i. e., parks in the midst of thickly populated places are greatly needed by the populations themselves, both for health and amusement. In Europe such parks are usually thrown open to popular use, under certain limitations deemed essential to their preservation. Such are Windsor Forest, which is a park considerably larger than our correspondent specifies: indeed, this is the only means by which the owner could gratify that love of ostentation or of displaying his own magnificence, for which he keeps the park, Thus the surplus wealth of the rich becomes by an irreversible law of political economy the involuntary servant of the poor. The mere fact that the nominal title to vast areas of land is vested in one person, or in the government to the use of one person, does not expand his consumable powers. He can neither eat, drink, wear nor otherwise absorb it. All he can do is to be its custodian. If he excludes the public from it he gets no the public to it the result is the same as if it belonged to the public. As to the monopoly of land in our Western States, those who have held most of it, have lost most by it, since under the reign of universal suffrage the policy of residents is to eat the core of the watermelon themselves in the form of commissions and revenues, leaving to the non-resident landbolder only the rind—the melancholy satisfaction of feeling that he is paying taxes to school the children of a hundred families he has never seen, and repair thousand of miles of roads over which he has never traveled. American land monopolists generally pay for their whistle about all that the music they derive from it is worth, so far as our observation extends.

5. If the west is so broad and fertile, so much room for laborers, should not capital aid labor to get there?

Answer, Labor is not much benefited by being treated as an object for charity. It is in the main a sturdy, vigorous fellow who don't thank anybody for alms, but would rather go it alone. The department of industry now farthest in the rear in the Western States, is not agriculture but manufactures. If the idle coal of Illinois were set to smelting the idle ores of Missouri and Lake Superior, and to spinning Southern cotton, Illinois would hold 12,000,000 of people without crowding.

6 If rum and interest were abolished what effect would it have on the people?

Answer. To abolish rum would require a repeal of the laws of chemistry, to which in the present stage of scientific progress, humanity would be unequal since nature would render it impossible. Under present chemical laws sugar and starch can not rest in a liquid solution for any length of time without developing alcohol. It may be a mistake on the part of nature to get up things in that way, or it may be a mistake on the part of man to suppose that the getting up things in that way is a mistake.

Certainly either man or nature is mistaken. As to abolishing interest, its effect would be to restrict poor men to the use of their own surplus earnings instead of aiding them with the use of the surplus earnings of others. It would only convert the hard times which prevail in countries where interest is paid into the periodic famines which prevail in countries where interest is unknown, but which are themselves unknown in countries where interest is paid. Our correspondent can find this question fully discussed in Prof. Denslow's recent work, "Modern Thinkers," in the articles entitled, "Adam Smith" and "Wealth," for sale at this office, or in any of Carey's works on social science.

Weed, The Evangelical Lobbyist.

Thurlow Weed, known during the active forty years of his long life as the "Father of the Albany lobby," which necessarily lean political cor ruptionists, a man whose life-long profession it has been to poison our institutions at their fountain, to sow corruption as seed in order that he might reap legislation as the harvest, has thought it his duty to come to the help of Christianity by comparing the labors of Ingersoll with those of Moody. Mr. Weed has never been known to make the ultimate aspects of either religious, intellectual or humanitarian work the subject of his exclusive, profound or luminous study, and it would have been more within the limits of his capacity and on a par with his means of observation if he had compared Ingersoll's labors for the promotion of human welfare with his own. It is a palpable indication of the waning influence of Christianity when it seizes with avidity upon the complimentary things that may be said of it by lobbyists like Weed and self-seeking attorneys like Wendling. Both men are ignorant of the sources of skeptical criticism and both men are debarred by their mental constitution from being any thing else than barnacles, which fasten to the hulk of Christianity, not for its profit, but for their own, not to accelerate its motion, but to facilitate their own progress over the ocean of life. When Christianity goes into the dry-dock for repairs, if it ever does, the very first thing it should do would be to scrape off its lobbyists, like Weed, paid attorneys, like Wendling, credit-mobilier patriots whose names we need not mention, clerical "mashers" like Kalloch and Beecher, and buffoons like Talmage.

Weed, speaking of Moody's labors in New York, says, "Hundreds of drunkards were reclaimed,"

To this we say that Mr. Weed does not know whereof he affirms. We freely admit that, with some classes of persons, religious excitement is a form of intoxication of the reason, which may be made successfully to take the place of alcohol. That is at the same time one of the best and one of the worst recomendations it has. It supplies a species of mental stimulus which has often been compared to wine and whose effects are sometimes better and sometimes worse; as between mental and moral growth and a revival of religion we prefer the form er; but as between a revival of religion and alcoholism, give us the revival of religion every time. But how trescherous must be that kind of conversion to testotalism which includes a state of abject, mental homage toward a book which says, "give wine to him that is of heavy heart and strong drink to him that is in trouble. Let the poor man drink and forget his sorrows and remember his miseries no more."

Mr. Weed in addition to the "hundreds of drunkards" reformed by Moody, whom he don't know, certifies that "gamblers and prize fighters were converted." They are enjoyment from it himself. If he admits of the class of mental giants, we admit, to soon they begin to droop and fade:"

whom the evidences of the divine origin of Christianity ought to appear satisfactory. A faith which is driven from the universities ought to be acceptable to the slums. Yet the story is without foundation. Mr. Weed cannot give the name of ten, five, or one person of either class who has been permanently reformed by the means referred to and whose reformation will stand scrutiny. The story belongs to the class of religious exaggerations by which persons possessing the standard of ethical culture usual among lobbyists have so often sought to come up to the help of the Lord. It is commended by Paul, Rom. III. 7, who says: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also adjudged a sinner?"

As to the good which Ingersoil has accomp lished, is it not sufficient that he has caused Thurlow Weed to appear in the role of a Christian missionary? Must he needs convert the devil before men will concede his utility?

The Concord School.

If the directors of the Concord School of Philosophy are inspired with all the wisdom that befits their opportunity, they will recognize in their appointments of lecturers for the next year, the truism that a School of Philosophy can not be a cathedra for the propagandism of a special type ofthought or belief. This will degenerate it into a School of Religion, or a Church of some kind, with its Bishop and Presbytery. under other names, but without that grand commerce of ideas, which is necessary, to make the Concord School the annual intellectual fair of the thinking minds of Amer ica, where all shall congregate for the ex change of their intellectual products. The Concord School has won a position in the attention of thinking minds and a qualified respect. We are free to admit also that it has done so by the aggregation of three elements only from among the mass that presented themselves, or, perhaps, that did not present themselves, for representation. The three elements represented are essentially. Platonism, Hegel-ism, and New England Transcendentalism or Emersonism. In one or two discussions Spiritualism received such respectful mention as was possible at the hands of discerning non-Spiritualists who had not yet learned anything about it them. selves, but who strongly suspected that others had. It would have broadened and deepened the range of discussion immensely, if the philosophy of Spiritualism had been represented by some gentleman like Mr. Epes Sargent or Giles B. Stebbins, or by some lady like Mrs. Hardinge-Britten, who could have given the interior view of it instead of that exterior non-view, which was all that Dr. Jones, Mr. Mills or Miss Pea-

body could present. Again, the Concord managers are open to just criticism for their failure to invite Prof. John Fisk or some equally "solid" representative of that Positivism or Agnosticism which, following the lead of Auguste Comte and of James and John Stuart Mill, Herbert Spencer, Darwin, Tyndall, Mukley and Hæckel, is now exerting so large an influence over modern thought. Doubtless the views of this school, considered as a propaganda are no more acceptable to Emerson, Alcott, Harris and Jones than to ourself, but considered as one aspect in the several phazes of existing philosophic development; they are entitled to a place and hearing, and would have their value, and assert their beneficence in any school of philosophy, that aims to be something broader and better than a sect in religion. We should be glad to see a chair established for the discussion of the historical origin of religious beliefs, as they stand related to, or explained by modern research in the directions of philology and ethnology, and some such service rendered to the school of philosophy, by Prof. Whitney of New Haven, or other competent instructor, as has been rendered in Europe by Profs. Muller and Renan.

While the Concord school has thriven on its somewhat thin but healthy diet of Emersonism, Hegelism and Christian mysticism, we believe it might become broadly and powerfully representative of American philosophic thought by sailing out of its little harbor of stillwater discussion, into the open bay where modern Materialism, modern Spiritualism, Scientific Agnosticism, and even the "raw atheism of the Western States" (Nation) contend together, where the waves roll white and the waters are "lumpy." Occasional instances of seasickness would be produced and some of the mariners would cast overboard all they the world would then say of the Concord | close by the church. School of Philosophy that it is a staunch ship with a working crew, who are not afraid of boisterous winds or deep water, but who mean "business."

water lilies were brought by the spirits. the closed doors were evidently fresh from their watery bed, without a single blemish or bruise upon their immaculately pure white petals, which were still covered with tiny water drops when we lighted the candies. The table beneath our fingers was inches in length, and the petals firm as if made of wax; a proof of the perfect manner in which this manifestation was accomplished, for every one knows how extremely delicate are water lilies, and how

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

The editor is again in his sanctum.

The Ramsdell sisters intend to locate in Kalamazoo, Mich., for the winter.

Nathan Young, of Mishawaka, has originated a new system of government, which is designed to revolutionize the present state of affairs quite generally.

Silas Arthur, the musical medium, held a séance at the residence of Dr. Wiggin, last Sunday evening. Those present seemed to enjoy the entertainment highly.

Dr. J. Wilbur, of 430 West Randolph st., has returned from Minnesota. Our correspondence indicates that great success attended his treatment of patients while

Mr. Bronson Murray, who has been for several months superintending his large landed estate in Illinois, passed through the city last week on his way home to New York City.

Dr. J. K. Bailey spoke at the Grove Meeting, South Champion, Sunday Aug. 15th; at the Grove Meeting, Tylerville, Aug. 22nd, all in Jefferson Co., New York. His present address is Sterlingville, Jefferson Co., N. Y.

Miss Mayo, of San Francisco, will visit Reno, Carson City, Virginia City, Salt Lake City, Cheyenne, Denver and adjacent cities. One of her friends says: "She is not only a grand medium, but an estimable lady.

We learn with regret that Mr. B. F. Underwood, was taken ill again the day after he visited us at Lake Pleasant, and has been obliged to postpone his lecture appointments. He is now gaining rapidly and will. we trust, soon be in his usual robust health.

Col. Isaac E. Eaton called at our office last week.) He has had, he thinks, some most astounding proofs of materialization of spirit forms, at the house of Mr. Hatch in Astoria, N.Y. The Colonel is on his way to Colorado to stump that State for Hancock.

There is a gentle hubbub in the Methodist Episcopal Church over the alleged heresy of Bishop Randolph S. Foster. The Bishop delivered a course of lectures entitled "Beyond the Grave," which were supposed by some to transcend the boundaries of rigid orthodoxy.

C. T. Wilbur informs us that the school at Lincoln, Ill., for feeble minded children will open September first. No pupils will be admitted who have not received a certificate of admission from the superintendent. Applications should be made at once, as there are but few vacancies to fill.

We received a very pleasant call this week from Mr. J. H. Harper, of Jackson, Tenn. He is an ardent Spiritualist and a firm friend to true mediums. He states that great progress is being made in Spiritualing to a great extent all the churches.

The clergy of the Roman Catholic Church in Quebec, Can., are making strenuous efforts to suppress dancing among the members of their flocks, and numerous stories are told of their sudden and unexpected appearance in the ball room while dancing was in full blast, to the great disgust of the dancers.

Geo. W. Webster, of Bonair, lows, writes I shall do all I can for our school. I think my best work lies in that direction; and I shall do what I can for the general diffusion of the knowledge of our philosophy; shall probably establish a progressive lyceum for Sundays, and shall not hesitate to advocate a code of morals similar to Tuttle's Ethics and shall always be known as an advocate of Spiritualism."

At a "faith-cure" meeting, lately held at the Old Orchard camp ground, the Rev. D. Cullis related several instances of healing by prayer. One was the case of Capt. R. R. Chester, of the Pennsylvania Military Academy, who was cured of heart disease. Another was that of Albert A. Cheney, of Brattleboro, who had been healed of chronic acute rheumatism.

An Episcopal church recently built in Tacoma, the western terminus of the Northern Pacific Railroad, is said to have the oldest tower on this continent. The building is of rude logs, and was put up in less than three weeks, The tower is an immense fir tree, which was seventy feet high, but which has been cut off forty feet above the ground, and surmounted with a bell and cross. The rings of the tree show that it is at least 275 years old. The church looks out on Puget Sound. In the rear Mount Baker rises to the height of eleven thouhad learned under Harris and Jones, but sand feet. A little rectory has been built

An outline of the life and some of the experiences of Dr. Mack, now in London, has been published under the title of Healing by Laying on of Hands, (Burns, 1880), containing facts of considerable interest. Dr. Mack Catherine Woodforde gives an account of says that when he was five years old, and a scance in London with Mr. Husk, when recovering from a severe illness, he had a vision, giving him an insight into one of the She says: "The lilies thus brought through | spheres of spirit existence. He adds—"The next phenomenon of a spiritual nature that occurred in my experience took place when I was eleven years of age. One evening, as I was running a race with some playfellows, I found myself partially lifted from the ground, and felt my limbs controlled by weited by the contact of the flowers, and | the spirit of an Indian boy, and I became their stems, which were fully eight or nine | frightened, fearing that I should never recover the use of my legs, or that they would run away with me, or that I should meet with some mishap. I ran so swiftly under this novel impulsion, that I outstripped all my companions. No inconvenience, happii ly, attended my pedestrian efforts."

The Rev. Jasper's African Baptist church at Richmond, Va., grew so large and unwieldy that it has had to throw out a colony. Out of a membership of over 4,000, it dismissed 700 to form a new church. It is to be regretted that the brethren do not exactly depart in peace, but that there is a lively controversy. The old church will still contain many more members than it ought to have, and more than can be properly managed by Brother Jasper or any other man. Jasper is as popular as ever among his flock, and still holds with unflinching pertinacity that "the sun do move."

The Ceylon Catholic Messenger says: "It is idle to pretend that we can receive the Bible and deny the existence of demons as real personal beings. If any other book were to speak in the same way as the Bible does about enchantments, demoniac possession, spirit of divination and similar matters, what intelligent person who reads the book would have any doubt that the author of it believed in them as realities? If it be superstition to believe in the possibility of demoniac intervention, then the Bible must be full of superstition from beginning to end. There is no getting over that."

Mr. Alfred Welden, President Second Society of Spiritualists, of New York city, writes: "The fall and winter course of lectures upon Spiritualism and the progressive movements of the age, connected with, and under the auspices of, the Second Society of New York Spiritualists, commences on the first Sunday of September. We have secured the cosy and central rooms known as Cartiers' Hall, No. 28 East 14th Street, between Fifth Avenue and Union Square, and will hold regular meetings there every Sunday morning and evening. Dr. J. M. Peebles, the noted traveler, writer and author, occupies our platform the Sundays of September.

The Free Religious Index speaks as follows of archangels and spiritual beings in the Avesta:

"As the pure monotheism of Zarathustra became corrupted by contact and assimilation with surrounding polytheistic systems, which resulted in the development and personification of its latent dualities." sonification of its latent dualistic elements. certain other notions are presented in the writings of the Avesta. Among these was the belief in a celestial hierarchy of archangels or counsellors, to whom the govern-ment of the universe was delegated, as well as other minor spiritual intelligences, both good and evil. The celestial counsellors were seven in number, and were termed Amesha-Spentas,or "immortal benefactors." Amesha-Spentas, or "immortal benefactors;" a word which afterwards became corrupted to Amshaspends. The first, Vohumano or Bahman, represents the vital force or principle of all life. The second, Ashavahista or Ardibahist, represents brightness, light, or splendor of any kind. The third, Kshathra-vairya or Shahrivar, presides over metals and is the giver of wealth. The fourth, Spenta-Armaiti or Spendarmad, represents the earth as the servant of man, ready to yield an abundance of food. The ready to yield an abundance of food. The fifth, Haurvatad or Khordad, and the sixth, Ameretad or Amardad, preside over vegeta-tion, and produce all kinds of fruit. Their names indicate 'health' and 'immortality.'"

Children's Seances.

BY J. COOPER, IN MEDIUM AND DAYBREAK, LONDON.

Will you kindly permit mea small portion

Will you kindly permit me a small portion of your paper to give a brief account of the children's seances held on Sunday, July 26th, and August 1st, at the rooms of Mrs. Esperance, New Bridge Street, Newcastle.

July 26th, at 3.45, the doors were closed, and the services commenced by singing, but we had not finished the first verse before "Yolanda" made her appearance in the middle compartment of the cabinet, the light, however, being too strong, caused her to dart in almost as quickly as she appeared. The gas was lowered, and "Yolanda" was not long in coming out again, and stood with her head bent, as though she were listening to the singing which from so many young voices, accompanied by the many young voices, accompanied by the harmonium, had a very nice effect. A plate containing sweets was handed to her, and each child in the front circle received one from her hand, those left on the plate she scrambled amongst the children sitting in the outside circle, as she was unable to reach them. She amused herself, and the sitters too, for some time, by dressing herself in shoes and stockings given to her at her request by one present. She seemed to have no idea of how to get her feet into them. After she had been shown the way, and had got them on properly, she walked about the room and pulled up her drapery to let us see the stockings, which she kept on until she left us. An umbrella was also given to her, but of this she seemed afraid, for she shrank immediately back into the the cabinet, and peeped through the curtains as if the umbrella was something to be afraid of. When she came out, I opened it and gave it to her, but she very quickly put it down on the floor and tried to shut it up, but this she did so singularly as to cause much laughter from the children; first she put her foot on and tried to stand on it, and when it rolled over she stood in the inside upon the wires, until every moment we expected it would be broken. Finding herself unable to close it, she handed it to me, and I let her see that she had only to press the spring. She moved it up and down once or twice, and then returned it to the owner.

We then sang, "I'll away to the promised land," and while the singing was going on, "Yolanda" came out, threw over her head and shoulders what seemed to be a mantle, and gradually sank before us. The dematerialization puzzled our young friends yery much, and many curious questions

very much, and many curious questions were asked as to where she had gone.

Our little friend "Ninia" then came, who is a child of not more than five or six years of age; she called, or rather squeaked, for one of the little boys, who went up to her without the slightest hesitation; she kissed him, and several others went up to her. Amongst the number was a little girl about her own size who had on a pretty locket which quite took "Ninia's" fancy, so it was given to her. She held it up to the light to see it glitter, showed it to one or two present, and then returned it to the little girl.

August 1st. The scance commenced at the usual time, 3.45, and the company consisted of thirty-six children. Mr. Hare, as usual, offered up a prayer, and said a few words to the children about obedience.

His short address was very interesting, and the children listened attentively.

Nearly the whole of the time that Mr Hare was speaking "Yolanda" was outside, the cabinet. A pair of earrings had been given to her by one of the children present, and the wires she put through her nose, shaking her head, and permitting one or two to feel where she had them. A plate, as on the previous occasion, containing sweets and fruit, was handed to her; there not being so many present she was able to give each one something.

The next form that appeared was "Visitor," one of the controls of Miss Brown, who bore the best light, so that her little black face and bare arms were seen by all. We sang her favorite hymn, "Sweet Eden Shore," and she joined in with us. After "Visitor" left us "Ninia" occupied her place and some sweets were given to her to dis-tribute. She could not go round, so the children one by one went up to her, and some she kissed. We were then told, by means of raps, that the children were to come close up to the cabinet, so they all left their seats and stood close up to the opening of the cabinet, where the tall form of "Ali" was standing. She threw her drapery over some of the children, and kissed all the little ones.

From Over the Sea.

To the Editor of the Religio-Philosophical Journal: Across the trackless main I send yourself and readers fraternal greetings, and trust the sun of progress shines with ever increasing lustre upon the work incident to our common cause.

Things spiritual in Great Britain are externally dull, but in private never more flourishing. Our public societies with but few exceptions; are with difficulty able to meet current expenses. For the last five years commercial depression here has told seriously upon the pockets of all. The British National Association feels the pressure rather severely just now, while Mr. Burns finds it quite difficult to obtain the support he needs. To assist him, recently a gentle-man in London promoted a soiree, the pro-ceeds thereof being handed over to Mr. Burns to help him with his work.

Among the American workers in London just now, are Dr. Mack, the celebrated healer, who is more successful than ever; J. William Fletcher, whose Sunday services have been quite the feature of London Spiritualism; Mattie Houghton, a clairvoyant, who has met with good practice; and Mrs. Tappan-Richmond, who is on a friendly visit for the benefit of her health. The writer was at the reception tendered her in London don, on July 1st., and was pleased to notice the great improvement in health Mrs. Richmond manifests since she was here last. Speakers intending to visit this country professionally, would find it advantageous to communicate with the secretaries of leading societies over here first. Real merit in speakers, trance, inspirational, or normal, is always welcomed here.

We have also, in Liverpool, another American medium, Mrs. Julia B. Dickinson, an excellent clairvoyant and magnetic healer, who meets with a considerable and success ful practice.

We have lately had another weekly paper brought out. It has come out under the auspices of the New Castle-on-Tyne Society, and is called The Herald of Progress, managed and edited by W. H. Lambelle. As there is ample room for two good weekly journals here, the new venture is almost

or weekly of a high class character, devoted to Spiritualism and liberal subjects. On all hands there is a continual increase in the liberal sentiments of people upon spir-itual topics, and in many places ministers give utterance to sentments culled from our literature and teaching! One is almost inclined to say "it is not what is said, but where it is said," that marks the difference between orthodox and heterodox opinions.

In this manner Spiritualism is surely win-

ning its way to the front. Frequently one hears it said that Spiritualism is entering into a new cycle, a spiritual as opposed to a phenomenal departure. But the same caution that is needed to guard us against the undesirable in phenomenalism, is equally required in the attempt to formulate the spiritualities of the movement. It is seemingly overlooked at times that all the rogues and fools do not live in this world! The truly good and wise spirit intelligences are always on the side of common sense, right, reason and truth, in all things. The spirit circle can be, and ought to be in all cases, the source of sweet and purifying associations that bless and uplift

all present thereat. When will the time come for an international convention of Spiritualists? Friends in "the States" will please accept

the intimation that, owing to successful sale, my little work, "Leaves from my Life," has run through its first edition, and is, temporarily, out of print. I believe Mr. James Burns, the publisher, will issue another edition. There is room for a good test medium-

one able to give names, facts and evidences of personal identity—over here; a really reliable medium could find plenty to do, especially if content with moderate fees. Our work still goes on in spite of the in-difference of friends, the opposition of its enemies, the over zeal of the few and the egotism of some. As we are all frail, let us draw the veil of charity over all short comings and doing each our best, patiently wait ing for that good time coming when, all feuds forgotten, we can clasp hands as brothers and sisters, in the home of immortal

Ere closing just a word of thanks to Prof. William Denton for his most interesting articles on "Sideros and its people." In-deed, Denton, Davis and Tuttle, are three names the writer is ever pleased to see in the columns of the Journal at any time. Spiritualists every where should read the works of these able workers.

J. J. Morse. 22 Palatine Road, Stoke Newington, London, England.

Healing by Laying on of Hands.

The London Spiritualist well says: "Perhaps no life devoted to mediumship can be looked back upon with more pleasure and less regret than one employed in healing the sick. With good healers the power is so efficacious that it is unusual for a day to pass without some one person having been relieved from prolonged suffering, and often of such a nature as to have been pronounced by doctors as beyond the influence of medical skill. In every home the alleviation of suffering by mesmerism can often be effected, but in healing mediumanip psychical healing powers are enhanced. The medium sometimes temporarily takes on the pains of the sufferer to an excruciating degree, he in rare instances obtains spiritual revolutions not only about the dis-

ease of the patient, but the ailments of his distant relatives, and he is usually more sensitive in every way than an ordinary mesmerist.

Notes from Lilly Dale Camp Meeting.

NUMBER TWO.

This has been the most harmonious and successful camp meeting ever held on these grounds. The numbers thus far have not averaged as large as some former years, but the interest has steadily increased and audiences grow larger from day to day and the prospects are that to-morrow (August 22d) will equal or surpass in numbers any previous meeting. C. Fanny Allyn has ac-quitted herself splendidly and more than met the highest expectations of her friends. Her manner is impressive and inspiring. The spirit of frankness and spontaneity so manifest in all she says and does, wins her many friends and admirers. She is remarkably ready and apt at impromptu rhyming, and sometimes rises to sublime heights of poetic imagery and grandeur of thought and expression. She urges honesty and study, and self-dependence as the duty of all mediums. While she recognizes spiritual influence and the great truths of our philosophy, she claims the immortal powers and spiritual gifts as inalienable constituents of her own soul and insists upon self-culture and self-reliance, while we invite and welcome the aid and counsel of heaven. Mrs. H. T. Stearns gave an earnest discourse which developed many valuable suggestions and required close attention to thoroughly understand. She is a fine medium and deep thinker, and her speech is strong and psychological. Judge McCormic presides, and his noble spirit and genial nature are a perpetual tonic to all. The very air is mellow with the spiritual sight. More anon. LYMAN C. HOWE.

Brooklyn Spiritual Fraternity.

Conference meetings are held in Fraternity Hall, corner of Fulton street and Gallatin Place, every Friday evening at 71 P.M. September 3rd.—Personal experiences, reunion and a discussion of fall and winter work.

September 10th.—Prof. J. R. Buchanan. New York City.

September 17th.—The Gospel of Humanity, by Mrs. Hope Whipple.

September 24th.—Spiritual Experiences, by Mrs. Hester M. Poole, Metuchen, N. J. October 1st.-The Old and New Faith, by Henry J. Newton, President First Society of New York Spiritualists.

Thirty minutes are allowed the first speaker, followed by ten minute speeches by members of conference.

S. B. NICHOLS, President.

Business Antices.

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SPIRITUALISTS AND REFORMERS West of the 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.

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(An Editor's Escape.) OFFICE OF THE "INDUSTRIAL ERA," ALBIA, IOWA, MAY 26, 1880. TO WHOM IT MAY CONCERN:

I take pleasure in making the following statement: I have been afflicted with a disease of the kidneys for the past two years and have tried numerous remedies with only partial and temporary relief: Warner's Safe Kidney and Liver Cure was recommended to me and after taking it the pain and distress left me and I am to day feeling alrong and well. I am perfectly satisfied that Warner's Safe Remedies are the medicines needed and er's Sale Remedies are the months. can cheerfully commend them to others. G. W. STAMM.

I hereby certify that I have been a practicing Physician for twenty-seven years and for many chronic cases in my practice do recommend Warner's Safe Kidney and Liver Cure. It was upon my advice that G. W. Stamm, the editor, obtained this valuable remedy. A. A. RAMSAY, M. D.

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., 1800, and continuing till the 20th.

The speakers engaged are O. P. Kelloger of Ohio, Mrs. Pearsall of Michigan, Judge McCorchick of Pennsylvania, Mrs. Watson of Tituaville, Pa., for the third and fourth Sunday of the the meeting); Frank Baxter the noted test medium (for the last week of the meeting). Meetrs. 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 beautifully situated on an island in Casadaga Lake, in Chambanqua Co., N. Y., on the railroad leading from Dunkirk, H. Y., to Warren, Ps., easy of secons. The steamer Water Lify will make regular trips from the village to the grounds; swo making pleasure trips around the Lake. Arrangements are made for board at 7 seems and \$1.00 per day. All are cordinally invited to attend and get news from their friend over the river. Oome and have a good time.

O. G. CHARR. Per order of Trustees.

Spiritualists Meeting in Wisconsin.

The Spiritualists of Wonewoo and vicinity, will hold athree days' meeting beginning Friday, the 3rd of September, and is sing over Saturday and Sunday. The speakers will be J. L. Potter and J. W. Kenyon.

CYRUS SPOONER. Meeting in New York.

The twenty fifth annual meeting of the Friends of Human Progress, will be held at North Collins Station, Eric county, N. Y., 21 miles south of Buffalo, on the B. & S. W. R. R., on the Srd, 4th and 5th of September, 1890 commencing at 10 Yelock, 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 see taken at the gate to defray expanses. greats of age taken at the gate to defravexpenses.

BY ORDER OF COMMITTEE.

Third Annual Meeting of the Illinois Social Science Association.

The third annual meeting of the Illinois Social Science Association will be held in Chicago, October 7th and 5th.

Interceting papers will be presented from various workers in this and other States, upon the different pusses of philanthropy and reform. Reports will be given by the chairmen of the departments of "Philanthropy." "Education," "Santary Science," "Domestic Economy," "Government," and "Art," and from the Vice-Presidents of the Districts, followed by discussions.

"Art," and from the Vice-Presidents of the Districts, ionowed by discussions.

All charitable and philanthropic associations and all organizations working in the interests of temperance, prison, or other reforms, are cordisally invited to send delegates. All persons interested in any of these questions are invited to attend these meetings; and all members of the Association are most earnestly urked to be present, that their thought and their voice may ald in molding the future of the Hilmois Social Science Association.

Sue M. D. Fex. Pres.

SUE M. D. FRY, Pres. S. A. RICHARDS, Sec.

The Iowa State Spiritualist Camp Meeting Association.

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

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

Mediums of noic from various parts of the country will be The Dining Hall will be under the supervision of Bro.
Robt 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, Secretary, Cecar Rapids, Iowa.

Camp Meeting in Michigan.

e First Annual Camp Meeting of the Michigan State Assoclon of Spiritualists and Liberalists will be held at the LansCentral Fair Grounds, from Ang. 20th to 30th, 1830. The
central Fair Grounds, from Ang. 20th to 30th, 1830. The
cutive Board have secured the best talent in the country
ddress the people during this meeting. The following
ed spekers are expected to be present; Glies B Stebs, Detroit, Mich.; Mrs. E. C. Woodruff. South Haven; J.
Burnham, Saginaw City: James Kay Applebee, Unicago,
t. A. B. French, Clyde, Ohio: Chas. A. Andrus, Flushing,
th.; M. Babcock, St. Johns, Mich, and Dr. A. B. Spinney,
roit, Mich.

Ill.; A. B. French, Clyde, Ohlo; Chas. A. Andrus, Flushing, Mich.; M. Babcock, St. Johns, Mich, and Dr. A. B. Spinney, Detroit, Mich.

The world renowned medium, Henry Slade, who has just returned from Europe, has been engaged and will be present during the entire meeting. Other noted mediums have been invited and arecepted to be present. A large and magnificent tent will be creeted, which will be devoted to scances during the intermission from speaking. A dancing pavilion will be provided, and dancing with good music or other amusements will be in order from four o'clock each afternoon, and specified evenings during the week.

Dr. Slade will also be excompanied by his neice, Miss Agnes L. Slade, who will take part in the exercises as an independentainger. Dr. C. H. Dunning, of Marcellus, and others are also engaged. as singers. Excursion trains will be run on Sundays on the Chicago and Grand Trunk R. R., both from the east and west, giving ample time to hear the speaking and attend the scances. Ample accommodations have been provided on the ground for those wishing to tent, free of charge. There will be a first class restaurant on the grounds where persons can procure good board, also lodgings to rent and hay and grain for horses, all attresonable rates. Reduced hotel rates at Everett and Revere House, reduced railroad from August 19th to Sist; also reduced rates two cents per mile on Michigan Central and Detroit Lancing and Northern H. R.

Committee on reception: Dr. A. W. Edson, A. E. Nugent, Mrs. Merrill, Mrs. S. P. Buck, Mrs. J. M. Potter.

Committee on transporation, renting privileges, music and dancing: S. P. Buck.

Directors: C. B. Spinney, M. D., Detroit; B. F. Stamm. Hon. J. A. White, Port Huron.

D. S. BURDICK, Prosident, MISS. J. R. LANE, Secretary.

Lassed to Spirit-Life.

Mrs. JANE GOODING, at Alpine, Bent county, Mich., Aug-She died as she had lived, a true Spiritualist and good wo man. Funeral by the writer.

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Condition of Bigoted Sectarians.
CHAP. 4.—The Higher Heavens; Der Regro Heavens; Description of the Higher Heavens; Der Regro Heavens; Mr.,
Owen's Visit to the Higher Heavens.
CHAP. 5.—The Higher Heavens, Cornaments, and other Objects;
Employments of Spirits, Means of Supplying other Wants.
CHAP. 6.—Higher Heavens, (continued).—Sunday Observance; Titles and Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevision of Spirits; the mane in Spirit Life.
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Conclusion.

Universe for Ail.

Gonclusion.

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The medium who has been the channel of communication-with my spirit instructors is CHARLES B. KRENEX, of Brooking, In. T., who is controlled exclusively by two lindson but it; and there are three other spirits to whom I am indesting for the reveletious contained in this volume. These are first father, formerly a dergyman, who emissed spirit life hill a century since, klobert liels Owen, and George Beary Bernard; the latter in this life heaving been a cotton and shipping merchant at New Orleans, from which place he passed to spirit-life about forty pears age

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Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Extracts from the Press, with Comments.

"The Japanese are the queerest subjects of missionary effort on earth. For several years past they have given a warm welcome to missionaries of various denominations and allowed them to erect chapels and educational houses. But now, they claim a latitude of religious liberty which the missionaries are hardly disposed to allow. the missionaries are hardly disposed to allow. They admit the divinity of Jesus Christ and the truth of Christian ty, but they want the missionaries to return the compliment and accept the truth of their religion and the divinity of their gods. They consider this true religious reciprocity, and anything short of it a one-sided monopoly. The missionaries are much bothered about it, and hardly know what to do. If they admit the claims of the Japanese they virtually dispense with the necessity of trying to convert them to Christianity. If they stand up for a monopoly of their orthodoxy they run the risk of being eventtheir orthodoxy they run the risk of being eventually turned out of Japan."—Philadelphia Times.

Plainly enough these missionaries are pushed into a corner by these shrewd Orientals. It is generally conceded that toleration is more common in heathen than in Christian lands. This fact ought to crimson the cheeks of sectarists and lead them to repentance and religious growth.

"The Universalists seem to be progressing backwards. Within a month we have reported three of their preachers going over to orthodoxy or something of the kind; and now the New Bedford Mercury mentions a fourth apostate from Universalism, the Rev. W. C. Stiles, who has joined the Congregationalists."—Exchange.

Within a year some seven or eight Universalist clergymen have gathered up their theological baggage and gone over to the more inviting pastures of orthodoxy. They had a right to so do, and to tell the plain truth, many of the orthodox clergymen are not only more cultured, but they are really more liberal than Universalists.

The most prominent of these deserting Universalist ministers was the Rev. Dr. Chambre, connected officially with Tuft's College and President, for a time of a Universalist Institute. Dr. Chambre has joined the Episcopalians. The Universalist Christian Leader flies into a rage over the seces. sion and writes thus:

"Some will say, 'Let him go. He never was of us. He tried long and hard to make the Univers-alist Church over into an Episcopal Church. Failing in that, he goes to his own place. Let him go It is not so easy for us who admitted him into sacred intimacy and lived heart to heart with him for many years, who sought honor for him and carried his good name jealously through many conflicts, to surrender him to the adversary. His going now compromises and convicts us. Speaking for one, we resent it as a hurt, and in some sense a betrayal. It will, no doubt, surprise and pain him to hear it, but we affirm the literal truth in saying that he has separated himself from us by in saying that he has separated himself from us by an abyas deeper than the grave. Those who never prized his friendship may be willing now to give him empty courtesy. Those who loved and cherished him will wish as speedily as possible to forget him. Why? He has committed no crime. He has committed a crime. He has abandoned his friends, struck his ecclesiastical mother foll in the face, and culisted to spend the remnant of his strength and his days in destroying that which once he built. We shall make no idle flourish of compliment in wishing he may be happy in his new relations and successful in his new ministry.

... We pray that his path may be so hedged up ... We gray that his path may be so hedged up and the fruits of his desertion may prove so bitter that he will be led to repent of his error and atone for his wrong."

And so it is a "crime" -actually criminal, cording to the Universalist Christian Leader to leave the Universalist denomination and join another. Such is the contemptible bigotry of Universalist liberalism!

"Since Keshub Chunder Sen's disciples have accepted him as a prophet, a great popular mission-ary movement has sprung up 'in his name,' and a "preaching army" has gone forth to conquer the world. His extraordinary utterance concerning Jesus has excited the hope that he would soon profess and call himself a Christian; but a cool observer rays: 'It is clear that, while he is willing to take from Christian teaching and example all that wins his admiration, he has turned his back very decidedly away from the faith which has been the life of the Christian Church in all ages, and toward the ancient religion of the Hindoos. Toward Hindooism he seems to adopt something like the attitude of Christ towards Judaism, not seeking to destroy the law, but to fulfill it,—de-stroying only that which is effete and corrupt in Hindooism, and seeking to restore and preserve the truth and beauty which have in the course of ages become disfigured and corrupted. His idea seems to be to gain acceptance from the plous (including, of course, the superstitious) portion of his own countrymen as a Hindoo reformer and sage; to commend himself to the educated classes and to the West as an eclectic; to really reform and purify Hindoolsm, and as truly to enrich his purified religion with all truth that can be gathered from all faiths, and thus, knitting together East and West, and fusing into one whole the truths of all religions, to establish the Universal Church of the future."—Christian Register.

Possibly no man exerts so wide an influence, religiously, in India to-day as this Hindoo reformer, Babco Keshub Chunder Sen. He was formerly at the head of the Bromah Somej, but has progressed-at least so he thinks-beyond them. If to converse with spirits makes a man a Spiritualist then Hindoo Chunder Sen is a Spiritualist, for he avows in the most positive manner that Jesus, John the Baptist and Paul have appeared to and conversed with him. He is considered by his admirers not only as a great reformer, but a prophet sent of God.

"That modern scientific Materialism will drive Spiritualism to the wall, is, in my mind, a fore-gone conclusion. Frank, free discussion of the two systems will ripen Spiritualists for a hearty acceptance of Materialism."

So writes the redoubtable and flexible W.F. Jamieson, the man who dabbled in trance mediumship-who tried to publish a paper and failedwho converted Moses Hull to Spiritualism-who dressed up in woman's clothes to try and expose a medium—who was premier and secretary of the Woodhull Convention of "Freedomites"—and who now proposes by the use of "Materialism" to "drive Spiritualism to the wall." He has probably never heard that Spiritualism converted Robert Owen, Prof. Hare and thousands upon thousands from Materialism to Spiritualism. It is a theory as miserable as false, which teaches that man and the rerpent that stings him are moving on to one destiny.

It is stated in several Oregon papers that several Chinese relics have recently been found in that part of the country east of the mountains. Here is the paragraph:

"Wom Wom, an intelligent Celestial on Second street, who speaks English fluently, was interviewed and stated to a reporter that some Chinese workmen engaged in making excavations on the Northern Pacific Railroad beyond Ainsworth unearthed a Chinese altar of rich bronze. The altar was about eight feet long, four feet wide, and four feet high, and was engraved with numerous inecriptions in their own language. The precious irressure was boxed, tent to this city, given in charge of six of their brethren, and taken to their native land on the bark Coloma, which sailed for Hong Kong last month. Wom Wom is of the

opinion that a tribe of his race inhabited this country in prehistoric times. The story is very ransparent, but is generally believed by the Ceestial residents, and is vouched for as truthful by

A good degree of skepticism may be safely indulged in concerning the discovery of any "Chinese altar;" but that there have been relics unearthed and discoveries made upon the Pacific Coast showing that people of the extreme East and quite probably Mongolians—traversed and occupied portions of this continent in the distant past, admits of no doubt.

Spiritual Meeting in Southwestern Michigau.

To the Editor of the Religio-Philosophical Journal:

Thinking that many of your readers would be interested to hear of the progress of liberal thought in South-western Michigan, I send you a dim outline of one of the best spiritual gatherings ever held in that portion of the State. It was the An-nual Convention of the Spiritualists and Liberalists of Van Buren and adjoining counties, held on Saturday and Sunday, August 7th and 8th, 1890, in the apple orchard grove of Robert Nesbitt. Some who came on Saturday brought their tents and other paraphernalia for camp life, and the faces of other paraphernant for camp ine, and the agood social time, as well as earnest work. At three o'clock r. m. the convention was called to order by the President, L. S. Buidick, when Mrs. E. C. Woodruff, of South Haven, spoke one hour on

Woodruff, of South Haven, spoke one hour on "The Moral Order of the Universe."

Adjourned till half-past six, when Dr. A. B. Spiuncy, of Detroit, spoke on "Intuition and Science as Educators from the Primitive." At an early hour on Sunday morning, the people from the surrounding country began to gather at the gate, and it was not long before eight or nine hundred had as embled in the beautiful shade of an old farm orchard. The convention was called to order at half-past nine, devoting one hour to conference, when Mrs. Woodruff occupied the morning seawhen Mrs. Woodruff occupied the morning sestion; subject, "What are Your Basic Ideas? The Dignity and Supremacy of the Human Mind." At two o'clock the convention elected officers as follows: President, L. S. Burdick, of Texas; Vice-President, Mrs. Elvira Chidester, of Bangor; Secretary, E. L. Warner, of Paw Paw; Treasurer, Mrs. Roxins A. Sheffer, South Haven. Dr. Spinney then spoke from the interrogatory, "Will You Have Rationalism or Superstition?" It would be futile to attempt to give a faint outline of the flights of oratory and showers of inspiration that came from the lips of the speakers at each session, and I can only say to those who are conversant with them, that the associations present conspired with the mystic forces wafted thither by celestial oxygen, to place them in the most receptive condition as instruments to be acted upon by the subtile elements in the realm of the invisible. A choir was selected from the audience that rendered fine vocal music, and an amateur brass band did themselves much credit in rendering instrumental music, which was appreciated by all pres-

And when I come to speak of the hospitality of And when I come to speak or the hospitality of Mr. Nesbitt, and his amiable wife and their three daughters, my pen falters and the definition of a Webster fades into obliviou, for one must be a recipient thereof to fully comprehend the significance of the term, and I can only say that they opened their spacious house and barns and contents of them to over one hundred quests who tents of them, to over one hundred guests, who lodged on the premises on Saturday night and took breakfast at their table on Sunday morning. My pen can pay Mr. Nesbitt no better tribute than to say that he is a man of strong convictions and will dare all he has for the right, taking his life in his hands and risking everything for his family and friends.

He was one of the pioneers of Van Buren County, purchasing a large tract of densely wooded forest, several hundred seres of which he has made to "bud and blossom as the rose," still owning quite a tract of the primeval forest in its primitive condition with valuable timber. A national flag was floating from a pole about thirty feet high, which was suggestive of the mental liberty for which we are so earnestly contending. The name of the association is informal, and it has had an existence since 1868, passing through the alernate li ghts and shades incident to the of free thought during that period, and it has been maintained only by the persistent efforts of a few determined workers, some of whom have removed from the county, while many have passed to the other life, whose memory still lives and their works do follow them." The first organization of the "Van Buren County Circle," so called, was by the personal effort of S. F. Breed, now in California, at the time when Col D. M. Fox was organizing the State, and each county had an cr-ganization, auxiliary to the State Association. Owing to the lack of a financial basis, and the fact that a few became overworked, the county socie-ties became disorganized and the best workers from adjoining counties sought a union with us,

until now we have the strongest band of harmoni-ous workers in the State. The contributions for the support of this society have been voluntary and the struggle has been intense to keep the vital spark from entirely dying out, but we advertised well and took an admission fee of ten cents at the gate on Sunday, and I find the society has a balance on hand of \$69.44, thus placing us above the terror of finan-

cial failure for the present. The convention adjourned about four o'clock, and every one went away happy, their countent ances denoting that no one was any more atraid of an angry God or ugly devil than when they came there.

E. L. WARNER, Paw Paw, Mich., Aug. 13th, 1880.

Lilly Dale Camp Meeting.

This first day at Lilly Dale has been a rich re-alization of our best hopes and highest ideal. The morning dawned with roses in her wings, and shook down the blossoms of light with music in their breath and sweetness in the air. The most erfect harmony and spiritual exaltation prevaild: and, though our numbers were small, the soul of the meeting was large and grand. The very silence was vocal with celestial song and eloquence. Every heart seemed attuned to the music heaven. "Peace on earth and good will toward all men," seemed to blossom from every tongue. Short speeches freighted with power and frag-rant with love, bore tangible testimony of the great purposes that inspired the meeting. Mrs. Stearns, Mrs. Kimball, O. P. Kellogg, Judge Mc-Cormic, Miss Nins Huntington and several earnest co-workers from the Hidden Land, all joined their testimony, and brought forth gems of wit, wisdom and sentiment as enjoyable as they were instructive and useful. The music, so touching and tender, so rich and rare, and blended in the most impressive and poetic rendering of the best thought of the world, was such as only James G. Clark can express. His selections are admirably adapted to the needs of such meetings and he sings our philosophy into the soul, while it awakens the sentiment of natural religion. Whatever the speaking may be, we are sure of a good time at each session, for his music never fails or loses its power to charm. Sunday, Aug. 15th, we expect to hear from C. Fanny Allyn—the famous improvisatice—and the last four days, Aug. 19, 20, 21 and 22, Prof. Wm. Denton is expected, and his name alone is a sufficient pledge of the work that is to crown the development of this auspleious beginning. We hope, also, to be favored with a visit from Bro. John C. Bundy before our meeting closes. As events transpire and the work enlarges I will send sketches for the readers of the loyal RELIGIO-PHILOSOPHICAL JOURNAL. May its

family shall welcome its weekly visits.
LYMAN C. HOWE.

Charles C. Mend writes: If I want to get the best views from the greatest number of intelligent thinkers in the ranks of Spiritualism in our country, I must read the JOURNAL, and, further-more, I am influenced to like your paper for these three reasons, viz, it is unbiased and catholic in discussion; it ignores untenable theories and su-peratitions from whatever source they emanate; and last, though not least, I like it for its high moral tone.

acquaintance be extended until every progressive

C. F. Powers writes: The Journal is one of our luxuries that we cannot do without as long as we can pay for it.

Camp Meeting of the First Association of Spiritualists of Philadelphia, at Neshaminy Falls Greve.

To the Editor of the Religio-Philosophical Journal:

It is just as easy to write ten or tweive thou-sand, as to name a smaller number, but when ten or twelve thousand persons have really been gathered upon one camp ground, and have to various-ly pass the day there, there is something to be done in case of such a multitude, and of the grounds, after they have mostly departed; more-over, if you have been one of those charged with

care aforesaid, or, if you have been in the crowd and excitement, you are weary.

There were, as I have informed you, some ten or twelve thousand persons at Neshaminy Falls Grove on Sunday, August first, and in consequence Monday, the second of this month, was a day of quiet and repose there, except the routine and thorough performance of the police duty, in attention to that sanitary cleanliness, which is not only as the Apostle declares "next to godliness," but in

fact a vital part of pure religion.

These quiet days in camp are much enjoyed, when we know the sun rises over the eastern hills to illuminate a day of repose. 'Tis a day for neighborly gossip among tent dwellers, of comparison of notes, and exchange of views, of visits to our mediums, of rambles beside the streams, or of roving excursions to the very "head of navigation." The younger children—we all being chilfact a vital part of pure religion. tion." The younger children—we all being children—enjoy the swings, and the elders patronize camp chairs and hammocks.

On the day to which we refer, there was some dancing by the regular citizens of the camp in the pavilion, our orchestra always being ready to discourse sweet music, whenever the lads and lasses wish "to trip the light fantastic toe," which is pretty often. By the way, these small social parfies, among acquaintances, as those in camp are fast becoming, are very enjoyable to the partici-pants, though the company from the country round, which sometimes crowds the floor, has as far as I can learn, in every instance, made themselves most welcome by their evident good character, manifest in behavior.

It is no more than right to refer here to "our young folks," of whom we have a fair number— some of the number fair indeed! It is a grand thing to see such young men and young women growing, soul and body in the clear pure atmos-phere of a genuine home influence, such as Spiritnalism developes where its high and noble lessons become the rule of family life! 'Tis true, we have not, perhaps, done all our duty by the young, but these young men and women I have in thought, show the nobility of the mothers whose counsel and care have formed their character. More, like

them, is what the world most needs to day.

There was rain on Monday, part of the time, but we have become used to these clouds and showers of late, they only serve to keep all iresh and green and free from dust, in our generally too arid. climate. On Tuesday, Mrs. Shepard, ever ready to gratily those seeking for truth and instruction, answered questions from an audience gathered in the pavilion, the weather being unfavorable. In the afternoon H. H. Brown discoursed upon the text: "He went up into the mount of Olivet," etc. The lecture was considered an excellent essay by those who heard the same, the speaker having a happy way of showing the identity of the genuing spiritual needs and aspirations of the present and past, and of the congruity and harmony of the phe-nomena witnessed to day and in by gone ages.

On Wednesday, the weather being unfavorable to out-of-door operations, the unvarying kindness of Mrs. Shepard was taxed by her "class" to whose numerous intelligent and appropriate questions, she was enabled to give most satisfactory and instructive answers. The writer hereof has no intention of ascribing to the lady aforesaid, the character of an oracle, for with some things she or her controlling intelligences advance, I should be all unready to agree. I doubt if after all life has been, and has not been, to her, she could be made to write like a Macauley, choose her words like Richard Grant White, or always enunciate like a Wendell Phillips; but it was written of one of old, that "the common people heard him gladly," and there is that about Mrs. Shepard that makes her popular indeed with those who really seek instruction in the actualities of Spiritualism. Let it be torne in mind, that though a woman in years and experience, she is young as a speaker. If the pub-lic are true to their own interests, opportunity will be given her for labor and practice of which of late she has had so much, will help that which needs development in her, to be cultured, and that which is best, to approximate perfection. At the close of her answers to questions on Wednesday morning, Mrs. Shepard improvised a poem upon the theme of "Loveliness," which was considered one of the best things of the kind, that have been done during our camp-meeting. In the afternoon, the same speaker delivered a lecture upon various subjects chosen by the audience, the whole being as acceptable as it was difficult to re-

In the evening of this day, there was a large and most enjoyable party at the pavilion, who "chased the flying hours with glowing feet" or "chased the glowing hours, with flying feet;" I have for-gotten which they did, according to Byron, before Waterloo, but they danced then, and now, at all events. I presume a ball such as they had before the day of Waterloo, would pretty well fit any description of a "crack" English military ball; or any American ball of the kind, either, at which the Jenkinses of the press have labored since. Wonder if I could give you an idea of one of our assemblies, they are dissimilar, quite so, unlike, too, in their sequel. Thank Heaven!

It has been, we will say, a warm and sultry summer day, among the farms and gardens of Bucks county; stifling in Philadelphia, but tolerable at Neshaminy Falls. Our afternoon lecture has had a good hearing, and part of our visitors are gone, a gloomy cloud rolls up, it grows dark, and near sundown comes a heavy shower, but this passes; the sun goes down in glory, and the stars shine out one by one. The lamps are lighted about the grounds, and the horn begins a colo among the trees; suddenly a handsome top buggy and spirita good hearing, and part of our visitors are gone; ed horse dashes into our square, courses along the front of camp and comes to a standstill at the appointed place. Don't you wish you could see the young couple who alight? Truly they are worth observation—they are country people; but country people within twenty-five miles of Philadelphia, on the road to New York; children of the nineteenth century and the centennial generation of American citizens of the country of the steamboat, locomotive, telegraph, telephone, electric light, Spiritualiam and The Religio Philosophiand the Kelleio-Philosophical Journal. If you see anything green, it is in the grass underfoot, and the "branches dropped and lifted, dropped and lifted in the" lamplight "greenly shifted!"

And now come more carriages, one after another, of varied kinds, some occupied by couples, some by trios, some by quartettes, quintettes, sextettes, octettes and dozens. In a few minutes, the train from town arrives, bringing friends from the city, among them always the welcome Floor Manager, B. F. DuBois. Others are from the way stations along the road, especially from some where summer resorts are open. The ladles who thus arrive, often seek the hospitality of the ever open tents and cottens. tents and cottages; and in the meantime, while horses are tethered, toilets retouched, and the orchestra got into place and tune, we will pass on to the bluff above the Falls, and enter the pavilion. Tis a common place building, but shows a large, fair clean floor. There is a good roof, high over head, and the sides are all one window, the sash and frames of which were never put in. A seat runs all around the sides, and we sit on this. The falling dew is felt no more, but the cool breeze sweeps in uninterrupted, and the cadence of the waterfall blends with the notes of the preliminary performance by the musicians. We are enjoying

a concert before the dancing begins. It is a notorious fact, that Philadelphians pay more attention to the dress of children than the more attention to the dress of children than the people of any other city. I have this from a celebrated lady not one of us. I don't approve, of course, but if the young dancing, growing chits who are monopolizing the floor just now, are not fairles, they are the exquisite product of loving care as to their manners, and taste and neatness in their dress. "They are just too cunning and lovely for anything!" Yes, Miss, they are lovely as the flowers they bear. God and angels bless the wee things; this is their half hour of jay and music. things; this is their halfhour of joy and music,

Help them to be happy! And now Manager DuBols presents the Western Editor a programme, neatly printed; he finds him a desirable partner; he deserts his friend to indulge in what one of Dickens's creatures of the brain, called sententiously "the mazy." The floor fills, the set is formed, and in the cool delicious summer night, the patter of dancing feet tells of gladness and of healthful exercise, in harmony, rythm and order.

Long before the hour at which such parties gen rally break up, the last set is called, the music ceases, the pavilion is deserted with a rush; the train has gone, the carriages whisk away. Capt. Keffer clangs his bell, the day is done, outsiders are not allowed to enter or remain in camp, and before midnight the dancers, one and all, are scattered midnight the dancers, one and all, are scattered and well abed and sound saleep! And that is the way we dance at Neshaminy Falls. And such dancing is every bit as good as praying. 'Tis the late hours, the unventilated halls, the too convenient bar room, the absence of fathers, mothers and other guardian angols in the flesh, that bring and other guardian angols in the flesh, that bring upon a happy necessary amusement, reproaches undeserved. The church, by its ill-advised hyper-criticism, has degraded the public assembly, and the theater, as the teaching of humanity's total deprayity, has demeaned life. Spiritualism has a mission to the world of art and amusement—a mission of good seuse and reform.

On Thursday, August 5th, Mrs. R. Shepard spoke in the forenoon, in answer to interrogations

spoke in the forenoon, in answer to interrogations from her hearers. In the afternoon, Mrs. Emma Hardinge-Britten, so long and extensively known among Spiritualists all over the world, was the speaker announced, and she came duly from the speaker announced, and she came duly from the scene of her present labors in the city of New York, and fully met the high expectations that have been formed regarding her work. Mrs. Britten is a woman of varied accomplishments in her own right, by virtue of culture and training; her lectures evince thought, thoroughness and inspiration. She is a living refutation of the pretense that tuition and intuition may not be manifest in the same personality. Her discourse on Thursday afternoon was to a large audience. She said among much else of importance, that the decay of among much else of importance, that the decay of faith caused by science in any literal inspiration of scriptural revelations, created a deep distrust of all religion, and made manifest the need of some new ground for confidence in the spiritual, such as could be found only in the phenomena and manifestations of modern Spiritualism when scientifically observed, and considered with philosophic calmness and care. The speaker referred to the state of society, as proof of the failure of sectarian Christianity, and of the churches. She mentioned three great evils which confronted the progress of the rese. Wer properly and ignorprogress of the race: war, pauperism, and ignorance, and showed most conclusively, that the church could neither be relied upon to educate the last, relieve the second, or put an end to the first. The illustration, the argument, the oratorical power, and the finished elocution which were parts of the really great essay, I can merely men-tion, are for those who read this to imagine; but for those who were present to remark, "even unto the present day."

In order to encreach as little as possible upon the time of so busy a person as Mrs. Britten ever is, the committee had engaged her to speak on consecutive days. And so it came about, that ou Friday, August 6th, Mrs. Britten spoke again. To attempt a report in half-a dezen lines, would be but an impertinence deserving resentment. It is tetter to say the subject was Spiritualism and those who, wherever they were, who were interest-ed therein, the treatment just what would be expected from the speaker by those who know her best. The two lectures of Mrs. Britten gave great satisfaction, being grandly instructive and only made all concerned the more regret the accident, which prevented us from placing her with others of ability before our great Sunday audiences. The ensuing Saturday was one of our quiet days, such as have been described before, but the camp readucily filled until every pook was compried and gradually filled, until every nook was occupied and new comers were quartered among hospitable friends and accommodating strangers for miles

But Sunday, August 8th, was not a quiet day. But Sunday, August 8th, was not a quiet day. The morning dawned brilliantly and promised an August day without discount. The speakers announced were A. B. French, of Clyde, Ohio; Samuel Watson, of Memphis, Tenn; and Mrs. R. Shepard. By arrangement with the railroad company several extra trains were secured, and warned by the immense throng of the last Sunday other enlarged accommodations were provided. Early in larged accommodations were provided. Early in the morning the people began to gather, and by the time for opening the meeting for the forenoon, the camp had more people than at the same

time on the Sunday previous.

A. B. French spoke to a grand, a magnificent audience, upon the subject, "What of Death and White of Death and the subject, "What of Death and the subject is subject." it of Our Dead that immoral poet, King David of Israel, "are as apples of gold in pictures of silver." David misbehaved sadly at times, but he had the gift of song and was a musician. To him was the truth revealed, for all his crimes. Orator French was wise enough to speak for the instruction and edification of the vast heterogeneous audience he had, rather than ambiticusly seek to win the applause of those who have made a study of Spiritualism. He spoke to the heads of the people and touched their hearts as with a magic power. The speaker showed by a review of nature, that death was not a penalty, but a privilege, a natural incident of the great law of causes, of which he quoted in-stances. This part of the discourse was replete with scientific statement, logical and philosophic,

As to the hereafter of death, the speaker scout ed the prevalent ideas of horrible orthodox hells. and more horrible orthodox heavens! He an nounced a spirit life of progress, of industry, of responsibility, of love, of use, of divine eternal happiness. We of the old guard had heard such doctrine before, yet it was good and sweet to hear again, never better, or more earnestly and im-pressively stated. To thousands present, that discourse was as manna fresh dropped from heaven -food of the soul. To few is it given to do in an hour so much for the good and happiness of his fellow man as did Bro. A. B. French on this occasion.

Long before the time for Mr. Samuel Watson or the Rev. Samuel Watson, if you like it better-Friend and Bro. Watson anyway, to speak, it was seen that the audience, as on the last Sunday must be divided. Two meetings were arranged. but three were needed, as on the former Sunday. but there were not so many speakers at hand competent for such crowds, and some of these present were not well.

At the auditorium, he who for a full generation was "Elder Watson" of the Tennessee Methodist Church, spoke, a veritable "old man eloquent," concerning Spiritualism and its phenomena as not only the fact of this but of Biblical and all

other human ages. Considering the age and positio of friend Wat-son-Father we feel like calling him-he is deserving of genuine reverence for the honesty and progressive spirit which enables him to advance from the attainments of his earlier days. had a remarkable experience and as well attested as wonderful, which in his books, "The Clock Struck One," "The Clock Struck Two," and "The Clock Struck Three," he has given candidly to the

The meeting at the pavilion was presided over by Edward S. Wheeler, who spoke to some extent upon the method and manner of spirit control, stating to the mass who filled the building and crowded around it, that the action of mind upon mind, and of mind upon matter, was all there was of the universe. Spirit control was manifest ac-cording to law, and after the same natural methods observed in all the phenomena of psychology magnetism, clairvoyance and similar well known human powers used by us in the body—all of which and more of like tenor was attentively heard and well received by the inquiring people.

Although announced for the evening, Mrs. R. Sherard had consented to be the next speaker, the people from New York wishing to hear her. She accepted several subjects from the audience and spoke as usual ably on them all, concluding with an improvisation which drew tears to the eyes of some of her listened. In the evening a fine audience heard Mrs. Shepard once more upon "Woman and Her Relation to Spiritualism." Could I write that plain, practical, true, poetle, pure, wise, loving discourse, in letters of gold, and hang it in every home, teach it to all, persuade all to heed the same, and live by it myself, society would be an harmonious anthem, and life an angel's song on earth. In particular, Mrs. Shepard spoke of the debt woman owed to Spiritualism, her recognition upon its platform, and the work she had accomplished as a medium and otherwise. It was conceded that this discourse was one of the best and perhaps the most eloquent, of those this friend has given have.

To close this too long discursive letter, I will state a few facts and leave the reader to form a picture in his own mind of that which a more facile pen might describe. Last Sunday there were one thousand or more carriages came to

this ground—this Sunday the gatekeepers told me they passed over fitteen hundred teams, some of them four-in-hand. There were many more cars, and all, as I am informed, came full. Those about and all, as I am informed, came full. Those about the auditorium and camp, estimated there were as many there as the Sunday before, while those as many there as the Sunday before, while those who in the course of duty traversed and patroled the entire ground, knew there were very many more on the grounds. All listened who could be made to hear, but a multitude were scattered in pleasant places far and near. Those who estimated the attendance as ten thousand on Sunday, August 1st, declared there were fifteen thousand present on Sunday, August 8th. There was "a great company which no man could number," but order and peaceful enjoyment reigned supreme, without an accident to mar the occasion at NESHAMINY.

The Boy Preacher and Insanity.

A case of insanity is just now attracting considerable attention in Brooklyn. A bright and promising young lady attended several weeks ago the exciting revival meetings of an evangelist known as "the boy preacher." This person is a tolerably old boy, being about thirty years of age; yet he is somewhat boyish in appearance and is possessed of youthful alacrity in his movements. He is withat somewhat dramatic in action and is capable of exercising a strange magnetic effect. over with somewhat dramance in action and is capable of exercising a strange magnetic effect over his audiences. When in this city, several months ago, this "boy preacher" was the means of adding about five hundred to the roll of one of the Methodist churches with which he labored for some wasks. His recent Recoblem campaign resulted weeks. His recent Brooklyn campaign resulted in the gathering of over six hundred converts. His manner is eccentric and his methods are the His manner is eccentric and his methods are the subject of frequent and severe criticism even from those who approve the end he has in view and who believe in his kind of revivals. His habit is to stamp up and down the alsles of a crowded meeting house and with shouting and gesticulation warn sinners that if they do not at once repent they will be sent to hell. His picturings of hell are in vivid colors and redolent of brimstone. On the excited imagination of a young woman On the excited imagination of a young woman given to hysteria and kindred mental and nervous allments such evangelizing can not but have a pernicious effect. The girl who is now a raving maniac was evidently crazed by the evangelist's terrific appeals. Her mind is no longer under her control and her physical faculties are quite as uncontrollable. Several times she has attempted to take her own life, as well as to do violence to her relatives. Admit that such eases are reast the expenses. take her own life, as well as to 60 violence to ner relatives. Admit that such cases are rare; the existence of even this one ought to be a hint to this evangelist and to all others who are in the same line of effort. The blood-and-thunder, brimstone and pyrotechnic style of appeal to the unconverted will easily scare a certain class of people into another fight from the wreth to come. In proporsudden flight from the wrath to come. In propor-tion to the mechanical energy of style and the yapidity of matter is the number of backsliders from the so-called conversions resulting from this sort of labor. Possibly this high-pressure method of making converts has its advantages, but it is difficult for thoughtful people to say what they are. The churches which work industriously and earnestly for steady growth will grow larger and better and more healthy, and with more salutary effects on the outside world, than those which work on the passions and imaginations and fears of the weak and nervous.—Philadelphia Times.

A Correction.

To the Editor of the Religio-Philosophical Journal: Usually I do not trouble editors to correct mistakes in my published articles, being aware that writers are often more to blame than printers in such cases; but in my article, "Early Dawnings of Spiritualism," in your number for July 31st, there is a mistake which so decidedly falsifies the meaning both of myself and the one from whom I quoted, that I am constrained to ask of you the favor of a correction. On the first page, middle of the fifth column, Rev. Mr. Clapp is made to say, "In all my experience in New Orleans, I have met with no dying persons who were terrified, except church members who had been brought up in the Unitarian faith." Trinitarian was the word used both by Mr. C. and myself, by substituting which, something like theological consistency will be maintained. takes in my published articles, being aware that maintained.

H. SNOW.

San Francisco, Aug. 6th.

M. I. Swift writes: I acknowledge that the RELIGIO-PHILOSOPHICAL JOURNAL has been a great medium of help to me the past nine years of con-tinued subscription. My verdict is that your Jour-NAL will assist anyone in soul growth that will investigate its claims.

Mrs. R. A. Massey writes: We prize the dear old JOURNAL more than all other papers combined; it is a weekly feast of epiritual food to our family. Go on with the good work that is before Sanford Betts writes: I am well pleased

with the JOURNAL and could not get along with-out it. It is a great source of comfort to me.

Wm. C. Bishop writes: I find the Nesham. iny Camp Meeting is doing a good work for the cause of Spiritualism.

Notes and Extracts.

Nature is commanded by obeying her. - Bacon. It is the work of a philosopher to be every day subduing his passions and laying aside his preiudices.—Addison.

Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.—Bacon. Nature has made occupation a necessity to us;

society makes it a duty; habit may make it a pleasure.—Capelle.

Affections, joy, grief, etc., the sundry forms of appetite are not excited by things indifferent, and must rise at some things. To be stirred or not by them is not altogether in our power. But actions which issue from the will are in the power thereof. Appetite is the will's solicitor, the will is appetite's controller. No desire is properly called will, unless where reason and understanding prescribe the thing desired.—Hooker.

If thou workest at that which is before thee, following right reason seriously, vigorously, calm-ly, without allowing anything else to distract thee, but keeping thy divine past pure, as if thou shouldest be bound to give it back immediately if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word thou uttefest, thou wiit live happy. And there is no man who is able to prevent this.— M. Antoninus,

Im a recently published work, Count d'Ursel asserts that in Bolivia, Peru and other South American countries, he has met with an insect which, after its death, is transformed into a plant. He describes and figures this creature as a thick hard grub, with distinct articulations. When about, to die it buries itself beneath the earth, and there gradually increases in circumference until it pre-sents an appearance somewhat similar to that of a potato. A stem is then put forth, which in the spring months bears a crop of blue flowers.

Now the man who in working, no matter in what way, strives perpetually to fulfill his obligations thoroughly, to do his whole work faithfully, to be honest, not because honesty is the best policy, but for the sake of justice, and that he may and the sake of justice, and the laborer is render to every man his due—such a laborer is continually building up in himself one of the greatest principles of morality and religion, Every blow on the anvil on earth, or whatever material he works upon, contributes something to the perfection of his nature.—Channing.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one mother. As the snow gathers together, so are our habits formed; no single flake that is added to the pile produces a sensible change—no single flake creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain and overwhelms the inhabitant and his habitation, so passions at the sense that the sense the sense that the sense the sense that the sense that the sense the sense that the sense the sense that the sense t slou, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overwhelm the edifice of truth and virtue.—Jeremy Benthem.

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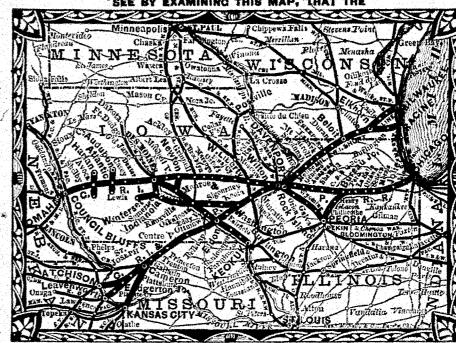
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Continued from First Page.

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David Jones, a medium, of Utica, N. Y., editor of the Olive Branch said: "Col. Bunday I am not a public speaker, but meeting you here for the first time, I have studied you well, watched you closely. All over the world the question has come to me, 'Where is this all to end?' and I wrote to you in response to these inquiries and your reply was frank and cordial, and I said to the friends, 'Wait! Col. Bundy is right.' And Spiritualists will find this so. I am glad that you are here and I thank you for your

that you are here and I thank you for your fidelity and earnestness. Let me take you by the hand and say, 'God bless you.'"

Miss Jennie Hagen, the youthful improvisatrice from Vermont was invited to improvise a poem and her guides chose for a subject, "Col. Bundy." The poem abounded in eulogies of the course of the RELIGIO-PHILOSOPHICAL JOURNAL and its editor, and was greatly enjoyed by the audience, who greeted this young medium with great

Mrs. Hester M. Poole, of Metuchen, N. J., was invited to speak and said: "I am accustomed to use the pen more than the voice, but in response to your invitation, I will say that I believe that the JOURNAL is doing a great work, and I am glad to meet the Colonel here as a delegate from the great west, and as a fitting representative of the Spiritual Press. May he feel the inspirations of this beautiful lake, and receive a new baptism of inspiration from the spiritual influences that are here. This is a period that marks a turning point, and a step forward. 1 wish to bear testimony to Bro. Bundy's faithfulness, and I wish to say to the friends here who are strangers to him, that one who has known him for 39 years, has said to me that she never knew him to do a dishonest act or a mean action."

(Great applause.) Mr.C. B. Lynn said: "As a New Englander and a representative of the Eastern press, I welcome you, and regret that Mr. Colby, the veteran editor of the Banner which I represent, is not present here to night, and as our cause is cosmopolitan in its character, I wish that representatives of the spiritual press in Australia, Italy, France, Germany, England and Spain and the whole civilized world, might meet and exchange views. Each editor has his way; Col. Bundy his, Bro. Dayid Jones his, and Mr. Colby his. Spiritualism is a complex subject, and we need all the aid possible in solving the problems, and as it is the fashion to grasp you by the hand, I extend to you, Col. Bundy,

In reply to this ovation, Col. Bundy said in substance. "My friends, did I for a moment suppose this splendid ovation, these heart-felt words of commendation and cheer, were for me alone, my feelings would overpower me, and in vain seek expression in language. But I feel that this spontaneous display of approval and appreciation is intended not alone for me, but as well for the noble corps of contributors and associates who have aided me in making of the Religio-Philosophical JOURNAL a mighty power in elevating, purifying and ennobling the spiritual movement. And in in their name, as well as for myself, I return my profound thanks. I want you to search deep down into my heart and there learn my motives. This you are doing, and I feel that you will respect and approve them, even though we may differ at times as to methods. I believe that good will ultimately dominate evil, but I also believe it our duty to facilitate the every me boyhood was spent on a farm, and I early learned that a good crop of corn could not be had, even on the rich soil of Illinois, unless assidious care was exercised in stirring the earth and eradicating the weeds, and I find the same law holds good in the growth of Spiritualism. I owe my knowledge of a future life, my hours of sweet and holy communion with spirit friends, to the sacred gift of mediumship, and I desire to so hedge about the profession as to make it worthy of the mission it has in hand. When mediums as a class come to fully realize the responsibility, the dignity and sanctity of their work, when as a class they acquire the proper esprit de corps, the profession will be respected and looked up to as it should be. This is realized by many mediums already and they are working heartily and earnestly with the Journal to this end, as has been evidenced here to-night, and as you will find the country through. I am, indeed, glad to be with you, and my only regret to night is that my dear wife who so nobly aids me in my work, is not here to share with me in person the wealth of kindness you are showering upon us. I hope another year to bring her here, that she may look upon your bright, kindly faces, and be strengthened as I now am, for the work assigned us. I pray that I may in the future continue to merit your approval and best wishes, and that together we may continue to stand, shoulder to shoulder in the great spiritual work. Again from a full heart I thank you one and all." (Great applause)

The meeting was composed of representative men and women and was very enthu-siastic. The spiritual and magnetic forces were great and most inspiring to all present. S. B. Nichols.

Classification of Mediumship and Instruction of Mediums,

A remark I once heard by Warren Chase in one of his able lectures ten years ago that "there should be a College of Mediumship," has almost ever since been a burden on my mind, the affirmative feeling thereto, growing stronger the more extensive may have been my subsequent investiga-tions into the principles of Spiritualism and into the erratic actions of its mediums, and I do not know any better way to relieve the pent up cogitation, than by asking you to give it wings, that it may fly through this and every other land where the immortals ascended, talk with those they love and have left behind.

One prominent and almost universal feel ing with mediums, which has been exceedingly painful to me, is that of a desire and conceit that he or she who is a good instrument for table tipping or raps, ought to be, is, or most assuredly will be very soon, a firstclass lecturer, spirit artist, or a prose or poetic writer of transcendent merit, or all of these things in one mighty lump! And how many possessing either of these gifts, did you ever find, except a few well edu-cated persons, but what they would tell you that they surely could become materializers by a few sittings with persons who were such kind of mediums?

Now, it is true that a Michael Angelo was both a painter and an architect; but not all-not many-are Angelos or Shakespeares; if they were the world would re-cognize neither the one or the other as such; but even an Angelo did not attempt to be a lecturer, miscellaneous author, priest, oracle and prophet; and if he had done so, who doubts that he would never have given to the world the grand pile of St. Peter's, with its fine proportions and appropriate decorations? But dropping the comparison, and

to our subject. 1st. Is it not wisdom in those who more than believe in Spiritualism, and ardently desire its propagation, to think about-to try to have as soon as possible an institution that shall take into its halls those who are every day being developed-being forced into mediumship by the irresistible efforts of determined disembodied spirits, often against the will of such embryo me

2d. Are there not Spiritualists enough in the United States, having the necessary funds in combination, together with the able spiritual teachers, to found and sup-

port such an institution? To the first inquiry, then, I will say that there seems to me to be a chaotic lack of any pretension to wisdom in resting for one moment without an effort to establish such an institution. We have poor fineducated children-some grown-up ones, who, placed in such a school with such men as Brittan, Chase and Davis, Stevens and others as its ardent professors, would give to this priest-ridden nation and world in one decade, hundreds of such mediums as Ada Foy, Charley Foster, Dr. Slade, Mrs. Blair, Wella Anderson and many others worthy of eminent enumeration and admiration; and now just imagine one hundred where there is now one such instrument to spread the light of truth within ten short years, and it is a low estimate; then try to express the blaze of spiritual facts that shall then illumine this material, grovelling humanity, into the renewed life of a sensible and certain immortality!

Why, I tell you, brother Spiritualists, you would make more converts within the next ten years, after the first ten of classification and instruction, by sending these developed mediums into this wide world, than Christianity has made within the last five hundred years! Think, Spiritualists, while I tell you that I knew a man in San Francisco, who was planning in his mind the building of a grand hall for spiritual meetings and liberal discussions, when he should have a few more thousands, and whilst he was doing this, or hoping to, a priest fed out of his hand and ruining his wife, com-pelled him to get a divorce, divide the property, spend large sums in law, feel that his life had been a failure, and then commit suicide! The facts are well known there, and I could give the name. Would it not have been better for the world and for himself and wife, to have kept out the viper from his house and given from time to time, as he could spare, a few hundred dol-lars to an institution such as we are now

contemplating? Do you desire, when you go to a scance or when you send your children or any one else there, to be able to say, "Mr. or Mrs. So and So is a good test medium for this or that certain specific phase; he or she has spent his or her time under instruction for development in that particular gift, and I feel that we shall see there something to ourselves or to others, that will convince us of the sweet assurance that the loved ones are not lost, and that we shall all meet in a home that is eternal; or, instead of, as too often now, going and sending others to places where there are either impostors or good table tippers, who despise their own gift, who dabble at writing, talking or materializing, to the disgust of yourself and the repulsing of all your friends from Spiritualism—the only nope of an advancing world, that is growing too wise for its old theologies, and too ignorant of its spiritual nature its future destiny, its immense mennature, its future destiny, its immense men-tal capabilities, and its possibilities of phys-

ical improvement. Now, "wisdom is known of her children." Should the intelligent, thoughtful, philosophic minds of Spiritualists, who have left the old creeds and their older superstitions, be content with an unsystematic jerk here, an Indian war-whoop there, an unknown or Greek communication to night, and a message in Spanish through the same medium to-morrow night, to those who do not understand it, and all this to be allowed to end in sport, ridicule and smoke, when such mediums could in a few months be developed into intelligent, respected and powerful missionaries that should take the world by the ear and usher in the new era of knowl edge, justice, peace and good will to the suffering millions who are now the dupes of ignorance and deception? Would you have sweet converse with the living dead? give them a perfect telegraph or telephone on your end of the line, and then you may depend on them doing their share on their end, and soon the hearts of both worlds shall leap for joy under the inspiration of the precious old by gone communions, and the new songs that shall fall down from the supernal heavens like the blessed dew on the thirsty, parching, withering flower of human affection!

Neglect this systematizing, this licking into shape—which even the she bear does not neglect—and our systematic wise men shall almost justly despise us, and the un-thinking and overworked multitude shall go on in their doubts, their hereditary pap sucking, and their unending grossness and brute-like imbecility. But I hasten to the

second inquiry. Are there not enough Spiritualists in the Union to found and support one such an alma mater for our sons and daughters to perfect themselves in, who are constrained by the spirit to prophecy whether they will or no? Listen, oh, Spiritualists, and before your ears are bent down to the sensitive sounding board of human hearts and human harmonies, a sweet calm voice answers, "I have given the world thirty odd books, spoken many words from the immortals and from my own loving spirit, have lived an exemplary and a pure life, all for Father and Mother God and their children, the dear humanity, and what there is left of that earth-life, drain it O men, O spirits, O God I before I tread the soft green carpets of eternal rest." And when your ears are down you will hear surging and swelling a thousand voices from as many self-sacrificing spirits, "We have done what we could amid sorrow, poverty, bit-terness and scorn, and if there is any teaching or learning to be done, give them to us, that we may grasp them as a glad, willing sacrifice, to lead you and us up to a higher, a nobler life!"

And are there not some men and women whom fortune has favored with her shekels, that have hearts as big as their purses, and who will say, "Such as we have we will give you to spread the truth and bless our less fortunate fellows." I know there are such, not only among Spiritualists but among intelligent materialists, and the advanced theological thinkers, who feel that there is no thus saith the Lord, in the creeds or Bibles, that can quite satisfy their eternal longings.

And now for a sanctioning word from the army of spiritual editors, an eloquent exceptionless voice from the platform and

the rostrum; and a warm, general demand from mediums of every form, and I know the masses of our million brotherhood will respond with proportional means and a glad Amen!

"O 'tis coming! 'tis coming! I hear the bells ring! It comes like swift love on the carrier doves wing! The good time is coming, and soon we shall see lits waves rolling on, like an infinite sea." JESSIE H. BUTLER.

A SPIRIT CAST OUT.

How an Unbeliever Materialized a Seande.

ISan Francisco Chronicle. On Fremont street, near Folsom, is a building belonging to a Mrs. Sleeper, which bears conspicuously on its front a tin sign, imparting to a worldly public that a Mrs. Crindle lives within and exercises for its behoof a wonderful occult faculty for the highly useful art of materializing disembodied spirits. Mrs. Crindle has been in the practice, on stated evenings, of beckoning up from spirit lend the incorporael shapes, clothing rom spirit land the incorporeal shapes, clothing them with fleshy integuments for the benefit of curious or sentimental people who have four bits to pay for their folly. Mrs. Sleeper rakes in the four bits from the credible and the curious alike and Mrs. Crindle summons up the spirits from the vasty deep, and for four bits more sets them to talking to individual members of the circle, who pay for the privilege of getting points from their friends in heaven. On Monday evening there was one of these spirit shows given in the building to a large gathering of people, among whom were Col. J. P. Dameron, the distinguished Democratic statesman, Judge Collins, and other believers in the spirits. There was also in the gathering one Thomas H. Hannah, of No. 515½ Bush street, a graceless unbeliever, who had been coaxed by his friends into attending, to be convinced by ocular demonstration that the spirits will, to oblige certain of the convince of the tain gifted persons, return and put on their car-nal vestments to talk with the living. The lights were turned low, when the medium entered a cabinet, and began preparation for calling up the spirits. After the usual mystic persuasiveness, it was announced that the ghosts were acquiescent and were coming to commune with the circle. An aperture appeared in the folding doors, a curtain moved saide, Spirit No. 1 was disclosed, and was moved aside, Spirit No. 1 was disclosed, and was announced as the Empress Josephine materialized. The spirits of several other distinguished defuncts returned in the flesh to talk with the select circle of sitters, who, with many "Oh's!" and "Ah's!" acknowledged the favor, holding their breath in awed credence. A departed sister of one of the party returned, and was recognized by him and talked with him at considerable length. Finally the spirit of a lady long dead, who was aunounced by her celestial title of Star Eye, by which have a be seared a few like of several of the air. name she seemed a familiar of several of the circle. She appeared to be a spirit of superior rank, and the veteran sitters of the circle were much more awed at her appearance than at the condescension of the Empress Josephine, Duke of Wellington, Hannibal, or any other of the distinguished dead who had come for a few minute's gossip with the meeting, Mr. Hannah grew interested, for he noticed a remarkable physical remarkable physical remarkable physical remarkable. semblance in all the spirits of the evening, as if each wore the same fleshly garment over different spiritual framework. In fact, the spirits, to an eye which penetrated the outward disguises of head dress and paints, looked all of one family. Hannah put up his half-dollar for a chat with Star Eye, learned from her that his only eisterer had one—was happy in heaven: that his mother-in-law—he was never married—was being rewarded according to her deserts in the other world, and that his wife's spirit was rejoiced to see him coming to a belief in the spirits, and would come to commune with him at the next sitting of the circle. At parting the spirit put out a hand to lay it on his head, when he grasped the wrist with both hands and gave a violent pull. "Star with both hands and gave a violent pull. "Star Eye" shricked hysterically as her head banged against the door with a force which changed her to Blackeye, and proved the material part of her, whatever might be thought of her spiritual pretensions. The company held up its hands and raised its voice in horror at the profanation of the spirits. Hannah braced himself against the door, shouting above the clamor of the company, "Come out of that, you son of a gun." The spirit strug-gled hard, but Hannah tugged like a puppy at a root, and, after a brief struggle, the spirit yielded with a shrick, and came through the aperture in the door head first, with another spirit strange-ly clinging to her. The two piled on top of Han-nah, who fell on his back in the middle of the floor with the violence of his pull and the sudden yield ing of the spirits. In the fall the spirit's wig fell off, revealing the features of Mrs. Crindle, the medium, and the other spirit proved to be the hus-

nah made his exit through the front window, We publish the above without vouching for its entire correctness, but to show our readers the necessity of absolute test conditions at all times and under all circumstances. Our readers may ask. Why this sweeping assertion? We reply that Mrs. Crindle has friends who believe in her as a genuine medium in some phases, yet granting the correctness of their belief, it seems that little, if any, confidence can be placed in the materializa. tions which occur in her presence, not to mention the utter absence of scientific value of any phenomenon produced in her presence without crucial test conditions.

band of Mrs. Sleeper, the owner of the house and treasurer of the show. The circle broke up in

considerable excitement and confusion, and Han-

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