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Truth fears no task, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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ANGELS OUR SAVIORS.

OR

Spiritualism versus Race Deterioration.

ABSTRACT OF A LECTURE GIVEN BY CAPT. H. H. BROWN AT THE OPENING OF THE LAKE PLEASANT CAMP MEETING, AUGUST 8TH, 1880.

The Captain commenced by referring to the progress of the age and our pride in it, and after reviewing the various departments of life asked, "May we not shout progress and yet not be ourselves progressive?" "Are we not many of us content to see the progress of the age and let this content us in inactivity?" Very much depended upon the definition we give to the word. If progress was only a bettering of material conditions, then the ox progressed when changed from a sterile to a fruitful pasture. Progress, he said, was not as far as individuals were concerned, universal. Evolution had of necessity its opposite and the other half of the same great fact, life, was degeneracy. Evolution was the positive and degeneracy the negative and equated. Thus these two balanced each other, as finite the infinite, and the individual the universal.

Cause and effect had been man's schoolmaster, and he had learned that necessity compelled growth. The law of adaptation made whatever is right; for, by this law, fins, wings, feet, paws, eyes, ears, feathers, furs, gills, lungs, odors and colors, were compelled to be, in order to adapt the individual to conditions, and those who could not thus develop organism in harmony with conditions, must by the law of natural selection die off.

He then used in illustration the fact that in our ears are rudimentary muscles like those by which the horse and dog move their ears, but from disuse we have lost power of use, and he said he had used this fact to bring us face to face with what scientists denominate degeneracy, and he quoted this passage from Prof. E. Ray Lankester's new work to show the conditions of the law: "Any new set of conditions occurring to an animal which renders its food and safety very easily obtained, seems as a rule to lead to degeneracy. Just as an active, healthy, man sometimes degenerates when he suddenly becomes possessed of a fortune. The habit of parasitism clearly acts in this way. Let the parasite life once be secured, and away go legs, paws, eyes and ears. The active and highly gifted crab, insect or animal, may become a mere sac, absorbing nourishment and laying eggs." The Captain in illustration, referred to the loss of legs in serpent-like lizards and in fish-like mammals; loss of eyes in inhabitants of caves and earth burrowers, and most peculiar of all, loss of power to feed themselves in slave-holding ants.

"Now," said he, "we have made conditions around man, the highest animal, easier for procuring food and safety, and is he under them degenerating?" Prof. A. R. Wallace thinks the Bushmen, Equimaux and Australian, and I add the American Indian, are possibly degenerated descendants of superior races. Now, are we deteriorating as a race to-day?"

Prof. Lankester puts the question thus: "Does the reason of the average man of Christendom stand out clearly as an evidence of progress when compared with the men of past ages? Are all the inventions and fragments of human superstition and folly, the self-inflicted tortures of the mind, the reiterated substitution of wrong for right and of falsehood for truth, that disclose our modern civilization—are these evidences of progress? In such respects," says the Professor, "we have at least reason to fear that we may be degenerating."

He then reviewed the history of past nations, and showed how they had all developed to a point, their zenith, and then degenerated till lost forever from sight, or remembered only for what they had been.

India, Egypt, Greece and Rome, all lands of a past only, and the same causes were at work to-day as then, the same elements of decay inhere in our civilization and their signs are patent to every careful observer, though, unfortunately, only the signs of progress are noted by the mass of the people.

Where lay the power that developed these nations to greatness? It all lay in the struggle for life. War, famine, plague, disease, flood, slavery—God's curses—produced all the development man had ever known, while the oft prayed-for blessings of prosperity, wealth, ease, safety, had ever been the destroyer of nations. These latter are friends while pursued; enemies when attained; blessings when used as means to larger manhood; curses when used as ends. The nations of the past were great while struggling, but prosperity degraded them into nations of idlers, sensualists, and destroyed loyalty, and they became an easy prey to envious enemies.

But shall we not struggle for these, you may ask? Fortunately you have no election in the matter, if in the race, you must run, if in the contest, you must wrestle. If you are out of these, then degeneracy is yours, and you are a parasite, a deteriorated manhood. Still you must remember that all the great ones of the past and the great fund of wisdom we inherit from them, were developed by opportunities prosperity gave them. The Holy Scriptures and the conceptions of pyramid and Sphinx, Cicero and Demosthenes, Marcus Aurelius and Esop, Homer and Virgil, and Phidias Praxiteles were, because the civilization gave them opportunities. They were blossoms of those eras, but the masses using the opportunities of the time only for selfish ends, die and are forgotten like the years of their life. The masses deteriorated, the few developed, till the nations so deteriorated that they went down. The few great could not save them from destruction.

Let us look at our civilization of to-day. Judge we by its high tide, we may well be encouraged. We find it in Emerson, Carlyle and Walt Whitman; in Parker, Beecher and Collyer; in Webster, Clay and Sumner; in Greeley and Raymond; in Edison, Morse and Goodyear; in bank, school and church; in manufactory, railway and steamship. Indeed, here we are truly progressing. But these are only the vanguard of the army, over its host. There is the main body, the middle classes, do they average better than one hundred years ago? There is the rear, full of stragglers, camp-followers, the refuse—the tailings of nature's workshops, are they growing proportionately less? If not, then we are not, as a race, progressing.

On every hand, said the Captain, I see signs of the evil of prosperity. The greatest and fastest growing evil is the caste of wealth. Class fast standing aloof from class, and opposing the welfare of each; palace and hovel stand in juxtaposition, and millionaire and beggar jostle each other on the street. Wealth concentrating fast in hands of few, and the many growing daily poorer. Capital easily concentrating, daily puts labor into deeper slavery. America has made in twenty-five years, millions of paupers faster than any other nation in modern times. The Captain quoted from the address of Rev. Wm. R. Alger before the last anniversary of the Free Religious Association, this passage: "The despotism of to-day," says Mr. Alger, "is the money power. We have a civilization that is based upon money obtained not as honest reward for honest labor, but won by speculation, something for nothing; and this is injustice. The whole fabric of Christendom stands to-day upon a colossal and unadulterated lie, that a man has a right to all the money he can get, if he don't get into prison in getting it. And," adds the Reverend, "there is no heresy that needs more advocates than this truth."

"What are the results of this civilization based upon a lie?" asks the Captain. And he answers: Increase of pauperism, crime, disease and death.

The whole commercial world stands upon this lie of speculation, and to-day the man who is in business and honest as man should be to man, will fail. Corporations are soulless and heartless, and organized for that robbery more dangerous because more subtle than that of the highwayman, a deteriorated condition from the business standard of our grandfathers!

Your politics is a history of corruption only, and my proof is your investigating committees in Congress and legislature, in asylum, prison, custom house and school, salary grab, land steal, railroad and steamship subsidies and Credit Mobilier stock, in which rise up as proof. Wire pulling, in conventions, buying and selling of conventions and candidates, nomination of men only because influence and money are behind them, and not for character or ability, have so disheartened the moral element that, feeling it was only a little boat in the Mississippi of corruption, it has largely left the political arena. Capital and church have at last corrupted our courts, and that last palladium of our liberties has become an instrument of oppression.

Rape and seduction were scarcely known to our fathers, while to-day they swell the criminal list in every journal. The increase of illegitimate births, and worst of all the terrible crime of feticide, tell of the deterioration of our social life. Said Horace Greeley, "The parlors of our homes are paved with the skulls of babes unborn," and the few children in homes where the faces of parents do not show continence, and the sixty thousand sinners sacrificed yearly in the single State of New York, compel us to ask again, Are we deteriorating?

The outlook to-day determines me in the belief that we have reached a turning point; it is now more or less liberty; more or less life; more or less virtue. It is now progress or deterioration as a people, and I make unhesitatingly the assertion that despite school, church, press, medical society, the social scientist, and the great army of noble men and women working to uplift mankind, that we are to-day, physically, intellectually and morally deteriorating.

As far as I can learn from statistics, the average length of human life is three years less in Europe and America than it was fifty years ago when it reached its greatest length; but the average increase of population is also less, and the average man and woman has less health. There are to the one thousand to-day more insane, idiotic, diseased, deaf and dumb, paralytic, epileptic, crippled and deformed, than there were ten, twenty, or fifty years ago. I will not trouble you with statistics but upon one point; proving this one, you must trust me on the others. In Massachusetts in 1861 there was one insane person to every 1546 of her people; in 1872 there was one to every 1357, an increase in eleven years of five per cent, and in less than 250 years in same ratio every one of her inhabitants would be in the insane asylum. Dr. Galton, a standard medical writer, observes, "With the deteriorated condition of the masses, their organization and functions, there will soon be idiots enough and few great men."

Morally, crimes are out of all proportion to the increase of the people. From 1800 to 1850, in the Kingdom of Great Britain, the increase of crime was 432 per cent, and that of the increase of population only 79 per cent, nearly six criminals added to the thousand where she added one inhabitant. Statistics of other countries, as far as I can get them, are not much better, and your own State, Massachusetts, may stand as the type of the highest intelligence and culture on the one hand, but also a type of the deterioration of humanity on the other; for I find by the report of your bureau of statistics that the proportion of increase of criminals to increase of population for the last ten years, is that of England six to one, and Carol D. Wright, chief of that bureau, says in his report, "There is scarcely a State or country in the civilized world where atrocious and flagrant crimes are so common as in educated Massachusetts."

Is it because of immigration? No! The proportion of crime to immigration changes but little. The proportion of native born criminals increased in the United States from 1850 to 1880 in the proportion of twelve to five. Is it lack of education? It is a fallacy to suppose that intellectual education is a preventive of crime. Intellectual development is not necessarily accompanied by moral growth. As far as I can learn the proportion of criminals who cannot read and write, does not materially change its relation to the proportion of the people who cannot. The increase of criminals comes from the educated classes. I lack proper statistics in this country; but in France the liberal professions give two criminals in proportion to numbers to one from the farming class. Something more than schoolhouse as to-day managed, is necessary to save us from moral death. The priest realizes this, and says, "Church and Bible," and in intuitive perception of a fact, he is right, but woefully wrong in intellectual grasp of it.

Intellectually we have no statistics, and the only way I have of judging of the relative capacities of the masses to-day and one hundred and two hundred years ago, is in the literature of the periods. The increase of cheap story papers, dime novels, and the difficulty that a truly cultured paper has to live, is to-day a discouraging outlook. Our fathers had but few books of standard value, and they were well read. The "Federalist" of Hamilton, "Sermons" of Edwards, the "Spectator" of Addison, and "Pilgrims Progress" tell us of what mental calibre were they. Few of their children could stand the mental strain of a sermon that reached 17thly, and few books and papers compelled them to do a vast deal of thinking for themselves.

Now, will ye, will ye, editor, author, preacher, politician and platform orator, do the thinking for the people, and from the table they spread we can judge of the demands of the masses. Go and listen to the average sermon and platform address, and this, too, often among so-called liberals, and see the hash, soda water, glittering generalities and hifalutin rhetoric there displayed, and see if you do not lower your idea of our culture. A. J. Davis, one of the greatest thinkers of modern times, speaks to a small audience while Talmage draws thousands with his pulpit buffoonery.

Walt Whitman, one of the two or three Americans whose books will be read five hundred years hence, spoke not long ago in New York City to one hundred and twenty-five, while Col. Ingersoll with no more philosophy than a schoolboy, fills a large theatre with his humor, good nature, common-

place truths, happy hits at old dogmas, and eloquence. The Concord School of Philosophy receives scarcely a note in the press that gives a column of telegrams of the last walking match. To what conclusion you may come from this survey I am forced to believe that intellectually, despite the few greater thinkers that our fathers had, the average man is deteriorating.

Now, the cause of all this lies in the inordinate selfishness of our civilization. The Captain then went to show how, under selfishness, men had developed material prosperity, not as a means of growth, but using it as an end, had crushed out spiritual growth, and spiritual growth alone is life. He showed the tendency of nature to action and reaction, from the spiritual to the material and vice versa; that different periods were distinguished by superior development in one of those directions; that 1600 was a period of spiritual growth; 1800 the pendulum swung toward the material. From 1830 to 1840 was, he said, the greatest decade in material prosperity; further discoveries and inventions were made that made subsequent prosperity possible. Then daguerrotypy, telegraphing, improvements in steam power, anaesthesia, the rotary press and many other discoveries were given to the world. Improved machinery made it possible for capital to increase by saving expense of labor, and it at once began to concentrate in large corporations, and from that time to this it has followed the impetus thus given.

The influence of large manufacturing and commercial communities is for the masses deterioration, and he cited the city of Lowell thirty years ago and now as an example. Then the cotton mill operatives were social equals of their employers; now the operatives were merely so many human cattle.

The cause is in the use made of the material prosperity. Human nature must be changed. More Peter Coopers must be raised and less Vanderbilts and Stewarts. Increase of power is only safe with increase of goodness. Conscience must go hand in hand with intellectual development and material prosperity, or they are an evil. Note this well, said he, power is an element of progress only to the good, and is an element of good only to the good. Prosperity a blessing only to the good, and our civilization can only be saved by developing goodness in equal proportion with the development of our other powers.

Do you see where the angels' work comes in? Do you now begin to perceive the place that as Spiritualists, you hold? Do you see the work, camp meeting, séance, press and platform in your ranks are doing? Do you comprehend the mission of those gone before in their return thirty-two years ago? It was to spiritualize men and save this civilization, for unless he can be spiritualized faster than he is pushed by the conditions of to-day into selfishness, this civilization dies.

But ever our help cometh from above and to-day our salvation cometh! The equilibrium of nature must be kept, and the decade of 1830 to 1840 was followed of that of '40 to '50, when the prophets proclaimed "the day of the Lord at hand" and in the Poughkeepsie and the Rochester knockings he came and throwing phenomena in the path of man compelled him to stop and turn his attention to spiritual things. The angels came again as saviors, as 2,000 years ago they came singing peace and good-will, and grafted a spiritual clan upon decaying Roman civilization, that has saved the race in the glory of to-day. Six thousand years ago they did the same by leading through prophet, a people in slavery to carry forward decaying Egyptian civilization to the glory of David and Solomon. Upon the tree of our liberty, hollow as the charter oak, they have grafted a graft from the Tree of Life that shall yet absorb and preserve the whole tree. There is everything, with their help, in the outlook to encourage, for if we learn from them fraternally, the race is ever onward.

Speaking of the hard conditions necessary to progress, Prof. Wallace remarks: "These essential conditions of progress will only cease when the mind has become so thoroughly healthy, so well balanced, so highly organized that the happiness derived from mental activity, moral harmony and the social affections, will be of itself a sufficient stimulus to a higher progress and to the attainment of a more perfect life." How shall men be lifted to that condition save by the development of his spiritual faculties? These can never be developed save by the same law that hands, eyes, and colors have, and that by the law of adaptation. The presence of angels compels angelic growth in us, spiritualized conditions demand spiritual development, and you shall learn if you have not already, that this spiritual power now so freely outpoured, acting upon organisms in obedience to their make, shall be to the good a god, and to the evil an evil, till evil shall destroy itself.

What have the angels come for? As actions are louder than words, the Spiritualists proclaim, "To give us phenomena and prove future life!" And we have a new disease, a séance mania; it is phenomena in day and by night, in street, on platform; mental, physical, satisfactory and unsatisfactory, till another Babel is the result of this latest attempt to scale heaven! To tell of future life? We should all know it in a few years, and it is not worth their while to spend so much time and effort for so little purpose. To teach us philosophy? Science is doing that, and I scarcely think it is of sufficient importance for angels to come as assistants. Phenomenon born of it or

the desire to see more, is the first important step in our progress. We need it all, as the toys in the spiritual kindergarten, but as children outgrow school books, so should we be ashamed to continually carry phenomena with us. Leave that for children in spiritual life.

Philosophy, born of the desire to know more, is also an important step, and must precede the practical use of all knowledge. 1850 has opened with a new order formed. Nocturnal are seen in our ranks, and a new exodus is preparing. Those who use phenomena as a toy will separate themselves from those who use phenomena for the development of manhood. This separation must come, but it will not be painless. Already it is in the fermentation that precedes the forward movement, and ill-feeling discussion is the result; our platform and press have been in a measure involved, but patience; soon each shall know their respective places, and each have organization, platform and press, and learn that there is room for each in peace in this glorious work of manhood building. Science, the knowledge based upon phenomena, must be as the equal of religion or the art of life.

What have the angels come for? Come to save men from degeneracy! To save this civilization, lest some future antiquarian digging about the ruins of our metropolis, find there an obelisk, and carry it again across the water to grace a new civilization risen in its ancient home; come to remove the mean and the vile from us by their purity; to teach us to love each other as angels love us; come to throw around us those conditions that shall compel a spiritual growth and make us worthy of all this material prosperity, and is it not a glorious mission? Is it not grander than tipping of tables, the writing of communications, the development of mediumship or the materialization of forms? These are all means to an end, and that end development of manhood and womanhood. Beautiful as it is to dry the mourner's tears, this is more beautiful. Grand as it is to bridge the grave for angel visits, this is grander, for it gives the angel this side in men and women. Brilliant as is the light, it throws on the upward more brilliance than that which falls on man's downward way; for it compels his return to his father's home. Deep as have sunk their teachings in human intellects, plumbings never sounded, deeps like those reached in human hearts by angel love.

A glorious revolution is to be; civilization is to be made fraternal; commerce, its mother, is to be humanized; society to be purified and industry to be made philanthropic. Capital shall bless where to-day it curses. Love shall have goodness for its end and aim. Our educational system, now dogmatic and arbitrary, shall be natural and intuitional. Christ shall return to his cold and lifeless church. Politics shall join hands with religion in an eternal marriage, and science and art work together for manhood. The masses shall be uplifted till progress is the rule and degeneracy the exception. Caste shall be lost in equality. This is to be done, and there is only one way, and that is to spiritualize us by moving upon our affectional nature. For two thousand years the Christian Church has kept the fires of love burning upon its altar and brought it down to us, and we are to learn that love is spiritual life, and that that life or love should flow with a persistent, and not as to-day with an intermittent flood; that it should be affectional and not passionate. Ah! here is a single truth that is of itself sufficient to redeem the race. Let love be affectional and not passionate; persistent and not intermittent; fraternal and not selfishly confined to one alone. This was the secret of the life and power of the beautiful Nazarene. It is the truth apprehended intuitively by poet and sage, by Quaker and Shaker by convert and revivalist, but not comprehended by them. He who lives in the affectional and lets his love be a persistent fount, grows upward; he who lives in the passionate, with love intermittent, deteriorates, be this love towards sex, or for gold, position or power.

Remember, love is life; love is God in the soul; love is the Lord of Lords; love is the redeemer of the world, and in the name of love, come the angels to save us. Whatever they can do to stimulate in you that love on the plane of the good, the beautiful and the true, they will do. In the hour of war, plague, burning city or sinking boat, they will intensify your sympathy, till as of your household, you shall feel for the sufferer, and till they have bound nation to nation in closer bond or sympathy; thus they are bound to-day by electric wire. In the white wake of commerce are the wings of angels proclaiming "Peace on earth," and soon war shall be no more, for through the good will of angels, men shall love too much to battle, and the promise of two thousand years ago is fast nearing fulfillment, for Christendom through arbitration is bowing like Bethlehem's shepherds to "Peace on earth, good will to men!"

Throwing around us their sphere of love, we learn to love each other. Man's heart is softened, his icy reserve melted, his selfishness burned away and opening his heart to high and holy influences, he shall ask them to abide with him, and then shall he have a civilization beautiful and enduring, builded not as now upon a colossal and unadorned base, but upon the glorious truth that all are brothers and equal in this life of ours. Then will they kingdom come, O Lord, and they will be done on earth as it is in heaven.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.] The works of women are symbolical. We sew, sew, prick our fingers, dull our sight, Producing what? A pair of slippers, sir, To put on when you're weary—or a stool To tumble and vex you. Certain of your feebler souls Go out in such a process; many pine To a sick, incandescence; my own endured. I had relations with the Unseen, and drew The elemental nutrient and heat From nature, as earth feels the sun at night, I kept the life thrum on me, on the outside Of the inner life, with all its ample room For heart and lungs, for will and intellect, Inevitable by convulsions. [Elizabeth Barrett Browning.] Geo. L. Chaney, in his sparkling little volume of travel through the Sandwich Islands, called Aloha, thus describes a native Hawaiian woman whom he met in one of the most remarkable and beautiful valleys of Oahu: "If I were a painter and wished to put into one figure and one scene Hawaii herself in all the luxuriant beauty, easy mirth-moving industry and festive taste of her sons and daughters, with all the brawny and grace of her natural scenery as a background, I would paint that woman coming down the vale of Iao. Her face should be of the same rich color which mahogany displays, only of a lighter tint. Just so much red should show in either cheek as if it had caught the reflection of the roses that wreathed her neck. Her eyes were black as onyx, soft as moonstone, and bright as diamonds. Garlands of glossy, sweet-scented leaves hung from her shoulders, set off by the dull, dark blue of her flowing garment. In her hair she wore a crown of fern leaves. She held a long basket, shaped like a cornucopia, in one hand; it was filled with roots and leaves and, rising above her head, redeemed the inferiority of her curt figure. With the other hand she gathered up the folds of her long, loose robe, to give her footsteps freedom in the rough road; and, as she came toward us, walking under a wide branching bread fruit tree, with all the anxiety and majesty of the wondrous valley of Iao behind her, she seemed the very genius of the land." This figure reminds us of the breadth, repose and statuesque dignity of one of Homer's creations, or indeed, of a woman of any race who leads a life approaching to ideal simplicity. Custom and conventionality suffice to hamper and distort this proud grace, and no after cultivation can quite restore its fine serenity. They manage, too, to introduce unknown wants and weaknesses, in the body, into the life of the better earth, when through individuals society shall have attained a degree of Harmony. "Then comes a staid Eden back to man, Then reign the world's just bridle, chaste and calm, Then springs the crowning race of human kind." Then rising to a higher point above this native one, in the upward, spiral career, woman shall find herself blossoming in a cultivated naturalness and simplicity of which this form is only a faint prototype, Venus de Milo was wrought in sure yet soft, earth, where there the indwelling spirit has modeled a form to show what race may yet inhabit the earth. A striking proof of the simplicity of these native Hawaiians, was their belief in equal rights. Mr. Chaney continues, "I heard so little of woman's suffrage, that I imagined it had never been mooted there; but I was mistaken. On expressing this opinion to a prominent official in Honolulu, he gave me an amusing incident of the first exercise of this civil right. When the people were summoned to vote, behold, the women came with the men, very naturally concluding that they were people, and insisting on depositing their votes. 'What did you do about it?' I asked. 'Oh,' said he, with the utmost nonchalance, as if that were an easy question, 'we took their votes and didn't count 'em.' And so the simplicity of one half the population was matched by the astuteness of the other, on the question of human rights, CORRESPONDENCE. The wife of a leading citizen of Leadville, Col., writes, "We indulged in a snow storm as late as the 4th of June, and dress nearly as warmly as in January. I miss flowers sadly; not a blade of grass to refresh the eye, and brick and mortar have pushed out the little wild flowers that greeted us last year. How I wish you could see this strange place; it seems like a new world to its citizens. A day since a friend of ours was coming from his mine about a mile distant, and saw a group of people gathered around a cabin. Upon investigation he saw a coffin with a body in it resting against the house, and mourners standing around; all were having their pictures taken, probably for some grief-stricken friend in the east." From our Paris friend we hear that "The expulsion of the Jesuits has been accomplished without many signs of the struggle the act cost the Jesuits, or the energy which sustained the act on the part of the government. There were here and there ugly circumstances connected with the ejection, which were made into weapons sharp and heavy against the Republic by the enemies of this city. Through the attention of strangers has not been called to them at all, as far as I can learn. Offer congratulations to France." After the passage of the law that the societies of the Jesuits must disband or leave France before the first of June, the main body decided to remain and be expelled by force. They thought, with their usual sagacity, that by so doing they would insure sympathy and gain strength and perhaps conquer in some places. The fatal day came. Mary and Christ did not manifest themselves, and the rallies of priests and laymen were powerless against a few officers of the republic. Those opposed to the act found it convenient to forget that the law was old, and that Louis XIV led the way; that Spain long since refused to have these members of a secret organization on her soil; that Pops had refused them shelter in Italy, and that all the countries in Europe unite in the opinion that a Jesuit cannot be called a loyal citizen. These Catholics whom I know are silent and sullen; they fear this is the first step out of power for the whole army of the church. "Late in June I attended several meetings held by the active royalists of France, which were named 'private conferences,' to escape the law which prevents public meetings opposed to the government being held without official permission. The committees were each decorated by a white rose made of a peculiar fabric, and were fine representatives of good. The speeches were earnest and finished, intended rather to keep the royal flame alive and free from dross than to encourage present action, while the inefficiency of the present government was exaggerated. I observed that when the Republic was attacked the priests did not cheer.

Wiley follows. The speakers were intellectual gentlemen of much polish, and had the ease and charm of manner so natural to the best bred of France. I frankly admit their polish and superiority of culture, but with their intelligence, they should know the hopelessness of their cause at least for the present, by the few poor people who attended their conferences, and betook themselves to success depends always on the honest working classes. When they cry, 'Live the King; he is alive, till then there is no King,'

New Publications. THOMAS PAINE; the Apostle of Religious and Political Liberty, by John E. Remsburg; 134 p., 12 mo. Boston: J. P. Mumford, 1880. From the most unpopular, Thomas Paine is fast becoming the most popular of the great minds connected with the American Revolution. While the influence and impress of his co-laborers has long since waned until little more than a name remains of them, Paine's influence is waxing broader, deeper, and more aggressive and personal with each generation. At the end of a century, more of Paine's theological and political works are sold each year than those of any other theologian or politician America has ever known. He is infinitely more in harmony with 1880 than with 1780. This increased respect for Paine arises from the fact that though Paine served his time better than any of his contemporaries, yet he was no time-server. His rank as a philosopher rises far above his rank as a political revolutionist, because the revolution he fought for was long since won, but the revolution in religion for which he contended is only now beginning to be inwardly enjoyed without having received yet its full outward recognition. All the progress of the century has been in the direction in which Paine steered. Could he now return to earth for a brief period, long enough to discuss the Positive Philosophy of Auguste Comte, the evolution theories of Darwin, Huxley and Spencer, and the changes in social condition which have resulted from that spirit of mechanical invention, as well as mental freedom in which he and Franklin led the way, if his own mental progress permitted him still to remain a Deist, he would say to that Deity whose moral government he so zealously sought in the "Age of Reason" to defend from the aspersions cast upon it by the Bible, "Now let thy servant depart in peace for mine eyes have seen thy salvation."

This little book is a judicious collection of the materials of which Gale, Ingersoll and others have made wide use for the vindication of Paine's memory from aspersion. When will some masterful biographer take up the meagre outline of Paine's life from its beginning, trace him through the thirty-seven years of his life which preceded his coming to America, and find out what he was doing during that period. Current biographies assume that seventeen years of Paine's early manhood he fought without a stroke of the pen which afterward wrote as if by inspiration. Let the hiatus be filled. "Till this is done there is no life of Paine."

THE BIBLE FOR THE YOUNG AND FUTURE COMMENTATOR, by Rev. George Alex. Crooke; 580 p., 8 vo. James H. Chambers, St. Louis. This book has two good uses. It will make a good "dummy" to set on the parlor table of a boarding house whose proprietors want to prove themselves religious in some cheaper mode than by furnishing good board. Secondly, it will make a good book for agents to sell to people in the far back woods who never read books, but who want the few they buy to be free from all baneful tendencies. It is a conscientious summary of the supposed teachings of the Bible by a man who brings to his aid nothing but the ability to read the common version, and who sees in all its brutalities, crimes and contradictions, nothing that even requires gloss or explanation. If the world had been created and were now governed by the Jew Faith, this book would have some truth in it. As it is, perhaps, a knowing cheat who gets from it more light than its author intended upon the significant question, "What becomes of a world that is run by a devil under the name of Jehovah."

FORTY DAYS WITHOUT FOOD. A Biography of Henry S. Tanner, M.D., including a Complete and Accurate History of His Wonderful Fast, etc., by Robert A. Gunn, M.D., Professor of Surgery, etc., 106 pp., New York: Albert Metz & Co., 1880. This pamphlet gives a full statement of the negotiations between ex-Surgeon General Hammond and Dr. Tanner, which led to the great fast. It is the old conflict between the presumption and effrontery of men who are hedged around by the inflating accidents of metropolitan position and official reputation, and who, therefore, know everything, and the vast modest courage and endurance required on the part of men who know a few things, to make head against the tyranny and dominating impudence of the class in power. It may not have been worth all it has cost. Dr. Tanner to prove Hammond to be a bubble easily pricked, but whatever it may be worth is so much is Tanner ahead in his recent conflict. When he descended from Clarendon Hall, Dr. Tanner bore Dr. Hammond's intellectual scalp, dangling in his belt.

Partial List of Magazines for September. The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Comparative Jurisprudence, by Wm. M. Ivins; State Education: a Help or Hindrance? by Hon. Auberger Herbert; How Animals Digest, by Herman L. Fairchild; The Solar System and its Neighbors, by O. B. Warring, Ph. D.; Legal Prosecutions of Animals, by Wm. Jones, F. S. A.; Psychogenesism in the Human Infant, by Prof. W. Preyer; Climbing Plants, by Francis Darwin, F. L. S.; Aesthetic Feeling in Birds, by Prof. Grant Allen; Electricity and Agriculture, by Dr. Raget Higgins; Zoological Education, by Prof. W. S. Barnard; The English Precursors of Newton; Night Schools in New York and Paris, by Alice H. Rhine; Sketch of Joseph Ledy; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Belotia Magazine. (E. B. Palfon, New York.) Contents: Henry David Thoreau; Edgar Allan Poe; A Learned Lady of the Sixteenth Century; On Ants; A Fable; In the Manner of Mr. Gay; A Stranger in America; Story-Telling; The Decline of the German University System; A New Poet; The Romance of Chinese Social Life; In Town; White Wings; The Migration of Popular Stories; Lola Montes; The Ninth Earl of Oxford; The Future of Astle Turkey; A Woman's Wisdom; George Grote; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a fine steel plate engraving of George Grote.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Mr. Eickwick and Nicholas Nikielby; Recompense; Eighteen years Alone; The Rose; World-Music; Georgetown College, D. C.; When Woods are Green; Richard Henry Stoddard; The Guardian of the Red Disk; The Grandest Times; Peter the Great; Over the Balkans with Gourko; Forgotten; Serenade; Jean Francois Millet; The Loves of the "Oleida"; Hickett's Hollow; The Value of Visitation; Thomas Paine and the French Revolution; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Brica-Braic. Scribner for September might almost be called an historical number of this magazine, containing, as it does, four or more contributions to history; all, however, in a readable and popular vein.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—Patty Packs her Bag; Patty's Traveling Bag; Nursery Tales; The Difference between Tweedledee and Tweedledum; If I were a little Baby; Our American Artists; Claude's Big Trout; John S. Crow; Five Little Peppers; Before the Shower; Michael's Mallet; How we went Bird-Nesting; Down in the Meadow; Why Gran'mama; Did you Like Pound Cake; Obble Dobbie; Two Young Home-steaders; The Boy that was too Beautiful; Six Little Kitty-Cats; Concord Picnic Days; 'It's one to go, but another to come!' The Queer Glove Chronicles; In Borrow; In Tangles; Postoffice Department; Music. As usual this number is filled with interesting stories for boys and girls and embellished with a great many illustrations.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—Feeding the Pigeons of San Marco; A Day off Barnegat; The Swiss "Good Night"; Roll's Runaway; Shell-Screens from Enoshima; Jack and Jill; The Major's Big-Talk Stories; Wonder-land; A Day among the Welsh Castles; How Tom Cole carried out his Plan; Captain Bolger; The Lesson of Walnut Creek; A Quiet Camp; Smack! Smack! The New Engineer of the Valley Railroad; Song of the Mocking-bird; A Talk about the Bicycle; "The Queen of the Sea"; The Sea-Urchins and the Wave; The Fairport Nine; The Girls' Swimming-Bath; The Naughtiest Day of My Life; For Very Little Folk; Jack-in-the-Pulpit; Young Contributor's Department; The Letter-Box; The Kiddle-Box. St. Nicholas for September is a thorough seaside and out-of-doors number. Boys will find interest and instruction in the fully illustrated article about "Small Boats; How to Rig and Sail them," and also, "Talk about the Bicycle," with its nine pictures. There are also in this number a description of the "Girls' Swimming-Bath," with several pictures; two pages of large type and pictures for very little readers, and the usual departments.

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Winfield Scott Hancock, with portrait; Wm. H. English, with portrait; Studies in Comparative Phrenology; A Press Excursion; Hallucinations; Edgar A. Poe; Notes on the Psychology and Pathology of the Brain; The Coccolia Palm; The Story of a Pedlar; The Relation of Food to Morals; Apoplexy; One Phase of Evolution; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What they Say; Personal.

Urania. (A. J. Pearce, London, England.) Contents for August: The Revival of Astrology; Geocentric Longitudes, etc.; Epimeris for Neptune for the year 1884; Nativity of the Crown Prince of Germany; Notes on Nativities; The Scriptures and Astrology; Marriage; The Influence of Neptune; Notes; Weather Forecasts for August, 1880; Answers to Correspondents.

The Southern Medical Record. (R. C. Word, M. D., Atlanta, Ga.) This number contains interesting and instructive articles under the following heads: Original and Selected Cases; Abstracts and Cleanings; Scientific Notes; Editorial Items; Answers to Correspondents; What they Say; Personal.

The Ladies' Floral Cabinet. (Adams and Bishop, New York City.) A magazine especially designed for ladies, and devoted to Housekeeping, Gardening, etc.

The Nursery. (Nursery Publishing Co., Boston, Mass.) A magazine for youngest readers, and is filled with pretty stories and illustrations that will amuse the little ones.

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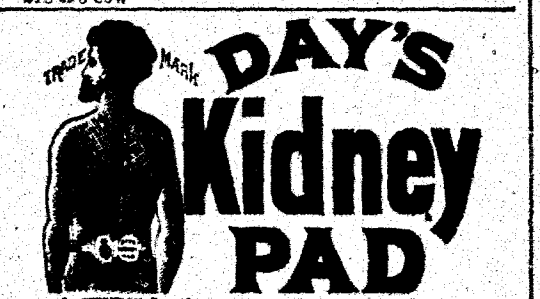
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ANNOUNCEMENT. THE VOICE OF ANGELS, A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

REV. CHARLES BEECHER ON Spiritual Manifestations. New York, N. Y.

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CHICAGO, ILL., September 4, 1890.

A New Volume.

With this issue the JOURNAL enters upon its twenty-ninth volume and fifteenth year. From the beginning it has steadily kept in view the motto which is borne on its heading—"Truth wears no mask, bows to no human shrine, seeks neither place nor applause; she only asks a hearing."

For years the JOURNAL waged a bitter and unceasing warfare against Woodhullism and the vile crew, whose attempts to overshadow the spiritual movement, are still familiar to our readers.

It is not a little singular that this volume of investigations into phenomena that transcend the ordinary domain of physical law, and which in the extent and variety of its "miracles" exceeds the whole Bible or any other work with which we are familiar, should have emanated from four professors, none of whom have ever been connected with teaching superstitions or marvels in any form, but the studies and labors of all of whom lie in the domain of physics and mathematics, wherein everything unaccountable is tabooed and most things supernatural are abhorred.

won, the contest is virtually over. Well-disposed friends of true Spiritualism and genuine phenomena who stood aloof and doubtfully hoped for the success of the issues we were forcing, are throwing off their hesitation and donning the armor of aggressive righteousness.

Zoellner's Investigations with Slade.

The translation, by Charles Carleton Massey, of Prof. Johann C. F. Zoellner's experimental investigations of spirit phenomena occurring through the mediumship of Dr. Henry Slade at Berlin, has been published at London.

The world had been drifting for several thousand years, lighted, until within thirty years past, only by a few unproven guesses and unverifiable dogmas, emanating from seers, prophets and sages, concerning immortality, which in their scientific force as evidence, no more compare with such a series of researches as this by Prof. Zoellner, than astronomy before Newton compares with astronomy after Newton.

Prof. Zoellner, the author and chief observer, is Professor of Physics and Astronomy in the University of Leipzig, and author of numerous treatises on astronomical topics. Prof. Weber is also a Professor of Physics whose investigations in electricity, and work in four volumes on "Electrodynamic Measurement," together with his originator or discovery of some very valuable doctrines in Natural Philosophy, give him a rank as a scientist second to that of none in Europe.

One might reasonably ask what has become of the entire Catholic and Protestant clergy of Germany, that investigations having in view the removal of the veil which separates the mortal from the immortal life, must be left wholly to the labors of professors of Physics and Mathematics?

In the presence of these gentlemen and others as witnesses, and always of Mr. Slade as the medium of spirit influence, a series of phenomena occurred of which the following is an imperfect summary:

1. A string, in which there is no knot, is carefully brought together at the ends and sealed. Then, upon forming a circle, knots are tied in the string repeatedly, either of which would be impossible upon the ordinary principles of natural philosophy; matter cannot penetrate matter, or that no two particles of matter can occupy the same space at the same time.

2. A magnetic needle is thrown into violent oscillation, and at length is set revolving by Slade simply pointing his finger at one of the poles, or sitting in a circle near the needle, though his arm was carefully examined for magnets; ordinary knitting needles were also converted into permanent magnets by Slade's touch or near approach.

3. Permanent impressions of hands and of feet were obtained in flour, and also in lampblack, between two slates which were closed and sealed before the impressions were obtained, and on being opened exhibited the impressions made without possibility of contact with the hands or feet of any human being.

4. Objects of considerable size, such as hooks and tables, were made to disappear without motion, under the very eye of the observer, and to again assume form and descend, perhaps, from the ceiling or elsewhere. In this, as in most other of Slade's experiments, everything is done in broad daylight.

5. Both showers of water and surfaces of flame are evoked in a closed and lighted room, with Slade's two hands plainly in sight upon a table, Slade himself entirely passive and no means of producing either the water or the fire are detectable by his investigators.

6. Solid rings carved of wood are transformed from a string on which they are strung, to the upright support of a solid card table which they encircle, and which is so built that without passing matter through matter, they could not be made to encircle the upright centre-leg of the card table without passing either the top of the table (say two feet wide), or the three legs which form its support upon the floor (say twenty inches wide) through the rings, while the rings themselves have an orifice not exceeding two and a half inches in diameter. The physical impossibility involved is about like that of passing a camel through the eye of a needle.

7. The appearance of materialized hands and forms, so tangible that in one instance in broad day, Prof. Zoellner shook hands with the warm and life-like materialization, which thereupon dematerialized instead of departing.

8. Laying a bit of pencil on a table, then laying one slate over the table at the point where the pencil rests, and another slate (which contains no pencil) under the table, and underneath the first slate, whereupon the writing is done on the upper surface of the underlying slate, thus showing that the pencil disregards the interposition of the solid inch table between it and the slate, on which it writes.

9. Transferring and exchanging coins between two sealed boxes, into and within which they are enclosed, without opening the package.

10. Inserting metallic substances within hermetically sealed tubes of glass without removing the hermetic seals.

11. Writing between closed slates in numerous languages, with some of which, as Chinese and Japanese, Slade was unacquainted, and in handwritings that are identified as those of deceased persons.

As an appendix Mr. Massey adds an interesting essay of his own in refutation of Hume's essay on Miracles. In his preface also, he dwells somewhat at length on the prosecution of Slade by Lankester in London.

The prosecution of Slade in London is exactly on a par with the prosecution of Galileo in Rome. Galileo was more profound than his prosecutors only in the fact that he had discovered a new medium, viz., the telescope, through which everybody could plainly see, what without the aid of this medium, nobody could see at all.

Mrs. F. O. Hyser on Critical and Discriminating Spiritualism.

The fact that Spiritualism is everywhere becoming strong and wise enough to criticize the claims of those who purport to be the media of spirit intercourse, is eloquently and beautifully stated by Mrs. Hyser in her lecture on spirit materialization at Brooklyn, on June 18th. She says:

"When as at Astoria the beautiful spirit-daughters of Mr. Hatch and Col. Eaton stand smiling upon me weaving around them by the graceful motion of their lily hands, yard upon yard of starry gossamer fabric, I do not marvel at the seeming miracle more than I have marvelled at the phenomenon of an old brown bare tree redecking itself in the royal splendors of foliage, that the greatest artist of earth wins his laurels by best imitating. A skeptic has said to me to-day, 'In the growth of vegetation no advantage can be taken of us by vulgar rogues and tricking money-catchers, I think the correspondence in phenomena strikingly marked at this point of comparison. Who has ever found around any dark circle, or cabinet materializations or materializing circle, a more persistent trickster, or a more villainously self-aggrandizing traitor than the potato-bug, or weevil? [Applause] Shall we give up the harvest to such meddlers, or study and practice the best methods of defending that which we so justly covet?'"

"I do not echo the sentiments of those who say, 'We will defend all mediums because of the persecutions brought upon them by the world.' In my view, any one who demands the confidence of the public without yielding that public all reasonable opportunity for testing the genuineness of the article advertised nullifies his own claim by such withholding. I do not believe, as many do, that the cause of truth is better vindicated by allowing a thousand impostors to go unexposed than that one innocent person should be wrongly judged. All heaven is arrayed on the side of innocence, and when all earth will also be in such a question of time. Innocence in the high council-chambers of God's unerring justice ever vindicates herself; but down in the misty of earth the doubting, hoping, tearful, eager inquirer for the direct road to the beautiful temples of communion with the dear 'gone before'—for the telegraphic offices on the thorough route to the Summer-land should be, as far as possible, protected from aught that would lead him astray."

Sunapee Lake Camp Meeting.

The Spiritualists of New Hampshire and Vermont hold their third annual camp meeting at Biddisett's Landing, Newbury, N. H., commencing Tuesday, August 31st and ending Sept. 12th, 1890. It is to be held in a magnificent grove, consisting of an old growth of pine, hemlock, fir, spruce and maple. This grove is situated on the eastern shore of Lake Sunapee, in the town of Newbury, about five miles from the station on the Concord and Claremont railroad. The steamer Lady Woodsum makes connections with all trains on this road at the Newbury station. The lake is elevated nearly one thousand feet above tide water, and is about ten miles in length, while its width varies from one-half to about two miles. N. P. Rogers once remarked that this lake was "The Loch Katrine of America, only more beautiful than the Scottish lake." Cottages and hotels have been erected along the shores of the lake. A fine pavilion has been located near the centre of the grounds and overlooking the lake and grove. The speaker's stand will be removed about six rods to the north where is located a fine natural auditorium, capable of seating three thousand persons. Sunapee Lake is a great resort for summer tourists; thousands from all sections of the country either camp upon its shores or board at some one of the fine hotels near by, enjoying not only the scenery, but also the excellent bass fishing for which this lake has become so famous.

Emma Harding-Britten's Answer to the Rev. Joseph Cook's Attack on Spiritualism.

On the 19th ult. Rev. Joseph Cook delivered one of his characteristic lectures at Saratoga. Mrs. Britten was present and on the following evening replied to Mr. Cook. To Spiritualists it is unnecessary to say that Mrs. Britten ably acquitted herself; she always does that. Our arrangements were such that we are in possession of a full report of Mrs. Britten's lecture and shall spread it before our readers in the paper for week after next; press of matter preventing its earlier publication. It should be widely circulated among non-spiritualists. We shall print a large number of extra copies, but those desiring to secure a supply should order at once, as our rapidly increasing subscription list and the demand for that issue will, no doubt, exhaust the edition within a week. We will mail copies to any address at 5 cents each. Subscribers can send their list of names with remittance and we will mail directly from this office if preferred. Or we will send packages to any address postage paid on receipt of the money.

A special dispatch to the Sunday Herald of Boston, from New Bedford, says, "Miss Carrie Alden, of Westport, has become a raving maniac in consequence of religious excitement attendant on the camp meeting recently held at Cadman's neck, and has been taken to the asylum at Taunton. She is a step daughter of Gilbert Wordell, who is prominently connected with the meeting."

THE RIGHT KIND OF A BUMP—We have received all sorts of bumps within the past four years, and flourished reasonably well under them, but the most agreeable bump yet was one we got last week from Bro. A. J. Bump, of Iowa, who inflicted upon us a list of twenty-five new yearly subscribers, and several renewals, accompanied by the cash. This is a fair specimen of the "boom" which is setting in for the JOURNAL from all sections of the country. Honest mediums, intelligent and critical Spiritualists and investigators are coming to the front. Frauds, fanatics and fools are in rapid retreat.

Voluntinous camp meeting reports and lengthy articles have delayed the publication of much interesting matter now on file. We hope our correspondents will take time enough in preparing their contributions so that they can condense them into the briefest possible space. The division of a subject into topics and the discussion of each topic in short articles will be found the most effective way of making a dent in the world of thought through a weekly paper.

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

B. F. Underwood, Liberalist, lectures at Hamilton, Mo., this week.

The names of the visitors at our office during the past month would fill columns of this paper.

Gladstone, the great English Premier, is a Spiritualist, and has in his library the works of A. J. Davis; so says Dr. Mack.

Dr. Charles Woodhouse, of Rutland, Vermont has been visiting in this city for some weeks. Dr. W. is well known as a medical writer.

We have received a little pamphlet on Inspiration, the author being James Guild, Jr., M. D. It is really a fine production.

S. J. Dickson, the successful magnetic healer, expects to be in Des Moines, Iowa, for a few weeks. He is located at the Sabin House.

Mrs. L. A. Pearsall, of Disco, Mich., has not been speaking since last June, but is getting better and will be ready to commence work in a short time.

The Northern Wisconsin Spiritual Conference will be held in Omro, Wis., Sept. 17th, 18th and 19th, 1890. Cephas B. Lynn has been engaged as speaker; other speakers have been invited to participate.

Saturday, August 29th, Bishop A. Beals lectured at Pine Hill, N. Y. September 5th he holds a grove meeting at Garrettsville, Ohio, and then fills an engagement at Cleveland.

Judge Shuart, of Rochester, New York, lately had a sitting with Mrs. Simpson in this city. He expresses himself as highly pleased, receiving as he did some of the most astounding tests.

Mr. and Mrs. Eldridge will be at the Spiritualist convention to be held at Cedar Rapids, Iowa, commencing September 2nd and ending the 6th. They will then go to their home in St. Louis, Mo.

The Interior, of this city, sees a religious significance in Dr. Tanner's fast. It argues that if Tanner could fast forty days, sustained by his imperial will alone, the story of Elijah, Moses and Christ going through their forty days, upheld and sustained by the power of the Lord, need be doubted no longer.

"Look at him—look at him—he's in hell—deep, deep down—don't you smell it? Cut me, body and soul—I'm going—I'm going there—I told you so, mother—look at that spider—oh, my God, this is terrible—why don't you kill it—what have I done!—Jim, do you leave me—coward, coward, coward—you dare not stand with me—push me over—quick!—over—down—down—down." These were the words of a poor woman, an outcast of society, who lately died at the hospital. She had the delirium tremens.

The Rev. Dr. Williamson preached at the First Methodist church last Sunday on "Hell." He held that hell was a place of awful and eternal punishment, that the language of the sacred Scriptures left no doubt on the subject, and that any person who did not hold the orthodox views on that subject must, to be logical and consistent, reject the Bible as an inspired book.

In the Mandean liturgy there is a special form of prayer against the imprecations of women. "The Mandaeans," says the Edinburgh Review, "believe that women have a peculiar vein or nerve which was put into them by the devil, which renders them powerful for mischief and makes their good vows of none effect while giving extraordinary potency to their maledictions. Hence when a Mandaean sees an angry woman he puts his fingers in his ears, and flies with all possible speed from the spot, lest he should fall a victim to her curse."

It appears from the Journal of Science, London, that Prof. Crookes has communicated to the Royal Society, in the form of a letter to the Secretary, Prof. Stokes, a condensed summary of the evidence in proof of the existence of the fourth state of matter. In conclusion he says, "That which we call matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion; at the absolute zero of temperature the inter-molecular movement would stop, and, although something retaining the properties of inertia and weight would remain, matter, as we know it, would cease to exist."

The Chicago Inter-State Exposition will soon be in full blast again, bringing thousands of visitors to the city every week.

TRUE AND FALSE FAITH.

A Criticism.

BY WILLIAM EMMETTE COLEMAN.

"On argument alone my faith is built."—Young.
"Whom the soul grants what reason makes her see,
That is true faith, what's more's credulity."—St. Paul.

Some seven columns of a recent number of the JOURNAL were occupied with a unique prolixity by Dr. J. R. Buchanan upon the beauty, necessity and saving efficacy of faith.

As has been abundantly demonstrated in previous criticisms of the writings of the revered pastor of the "Woman's Church," of New York City, one of his characteristic features is the graceful and sweetly and delicately unconscious facility with which he infiltrates his utterances with glaring inaccuracies and illogical conclusions.

Both the characteristics referred to above are abundantly displayed in the Doctor's sermon on Faith—that is, (1), inaccuracy of statement and illogical conclusion, and (2), misrepresentation of, and insinuation against, those wiser and more discriminating than himself.

NATURE OF FALSE FAITH.

The faith so mourned over by Dr. Buchanan as being "trampled upon by the great world in cold heartlessness," is, says he, "the guardian of the historic truth of ancient religion and the defender of modern Spiritualism."

The faith so extolled by Rev. Dr. B. is confidence in the villainy and folly of the race, in all the rogues, cheats, liars, who, pretending to be Spiritualists and mediums prey upon the pockets of honest, unsuspecting Spiritualists.

Faith, says the Doctor, "thinks no evil," and "receives every one with open arms as a friend." He who blindly accepts the non-existence of evil, and regards every one as a friend, is a fit subject for an insane asylum.

chometers an ideal picture of Jesus, for the purpose of thereby obtaining a delineation of the character of Jesus. Whether this picture was one of the famous bogus spirit-pictures of Stewart & Co., Terre Haute, which highly æsthetic and refined band of swindlers turned out a goody crop of Jesus photographs and likenesses or whether it was the ideal picture of the ascended Nazarene advertised in the Banner of Light, or some other equally as imaginary representation of the "Son of Man"—in either case it was the height of folly, not to say an evident indication of incipient dementia.

THE ELEVENTH COMMANDMENT.

Dr. B. as the founder of his new religion, has improved upon Judaism and Christianity in the promulgation of fourteen commandments instead of ten; and in his eleventh commandment we are told that man should confide in "the truth of the true" (It needs no Jesus, Buchanan or "ghost from the grave to tell us that," "in the excellent testimony of humanity, in the world's honest testimony," and that we should "never wrong any one by unjust suspicion or jealousy.")

There is a form of faith which is one of the world's best benefactors; and such faith humanity, in its best phases, is becoming more and more acquainted with. It is faith grounded on knowledge, based upon rational philosophy, largely the offspring of honest, rational doubt.

NATURE OF TRUE FAITH.

There is a form of faith which is one of the world's best benefactors; and such faith humanity, in its best phases, is becoming more and more acquainted with. It is faith grounded on knowledge, based upon rational philosophy, largely the offspring of honest, rational doubt.

This is not a faith based upon the fiction of absolute goodness in human nature; but upon trust in exact science, in demonstrated truth; faith in the results of the most rigid analysis and strictest, most searching examination of all theories, and its capacity to detect the truth and expose the error, not in a sneering, emasculated Christian-ity, whether in the guise of Christian Spiritualism or Buchananite Christianity; faith in the enlightened common sense of mankind; faith in the outcome of humanity in its highest, holiest aspects, not in its lower, more superstitious phases; faith in true justice and strict equity, not in the efficacy of an unguarded, all-dominating love.

MORE UNJUST CHARGES.

Those of us who decline to accept the truth of fraudulent materializations are accused by Dr. Buchanan, most unjustly, with "denying the veracity and competence of honorable witnesses." Honorable witnesses may be perfectly truthful in their statements, but they are often liable to err in judgment. No two honest witnesses ever testify to the same thing precisely alike, the peculiar mentality of each influencing and molding his conceptions and descriptions of the events observed by him or her.

Nor do we demand "incessant repetition of what has already been fully established." Have not mediums been known to have genuine phenomena at one seance, and at another seance been detected in gross fraud? Each seance must stand on its individual and distinctive merits. Dr. Buchanan has admitted, in letters to myself, that he has known our most eminent mediums to be at times guilty of frauds.

Every one of the charges thus recklessly brought against the advocates of fair play in spirit manifestations, so far from being applicable to them, are, in reality, specially apposite to the practices of the fraud-defenders, of which Dr. B. is so conspicuous an example. They deny the veracity and competence of honorable witnesses. Many good and honorable persons, Spiritualists and investigators, have testified to the fraudulent character of the phenomena seen by them, and have given us positive proof of the guilt of the vile cheats imposing upon the public.

Dr. Buchanan joins hands with his compeer in fraud-promotion, the Rhode Island principle of Jesuit impostors, in deriding the institution of all test conditions. "In visiting circles," says Dr. B., "all thought of deception should be entirely banished from the mind." Such a course of conduct is possible only to an idiot or lunatic.

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holding above adverted to, it were idle to say a word. They are joined to their idols. One consolation have we, however; generally, their "way of life is fall'n into the rear, the yellow leaf," and they will soon be ushered into the higher life, leaving their places to be filled by younger, less fossilized and more progressive minds.

TRUTH IS OFTEN HARSH.

However harsh the foregoing criticisms may seem, but one spirit animates their dictation, and that is the advancement of truth. Too long have the friends of true, inspiring Spiritualism, through their indisposition to engage in dissension, permitted themselves to be ridden over rough-shod, by the partisans of folly and unreason.

Let the friends of pristine truth, fresh from the fountains of spiritual wisdom, rally to its defense, nor cease to wage the contest till victory perches on the standard of a Spiritualism centred in scientific induction, throned in philosophic deduction and freed from the extravagance of credulous enthusiasts and the vagaries of its semi-developed mediums, sensitives and indiscriminating devotees.

To the Editor of the Religio-Philosophical Journal:
Your pages have so fully reported Lake Pleasant, Neeshaminy and other Eastern camps that any word of mine would be superfluous, yet some mention of this beautiful place may be in order.

Some of our pages have so fully reported Lake Pleasant, Neeshaminy and other Eastern camps that any word of mine would be superfluous, yet some mention of this beautiful place may be in order. A year ago the Association—Messrs. Skidmore, Cobb, Chase, Carter and others—bought twenty-five acres of wild forest, a heavy growth of pine and oaks, on an island on Cassadaga Lake, or chain of lakes. The ground is high and rolling, and a part of it is cleared of underbrush, roads cut out and a dozen or so cottages built and building, some tents pitched, a hotel with rooms for thirty or forty persons in readiness, and kept in plain and neat comfort.

All this "from the stump," and a platform, seats, lamps, etc., besides a good year's work, and strong talk of more hotel room and more cottages and tents another year! Some thirty lots are sold; more are wanted than surveyed. The railroad station (on Dunkirk and Allegheny Valley R. R., 12 miles southeast of Dunkirk) is thirty rods or less from the arched gates and entrance to the grounds. The lake is 700 feet above Lake Erie, and is clear water, three miles long, with a little steamer. The advertisement in your columns gives the list of speakers and I have met here O. P. Kellogg, who acts as chairman easily and fitly, Mrs. Morse and Mrs. Colby. A long storm last week kept all indoors and made audiences moderate, but on fair Sundays 1,500 people have been here. The Association seems resolved to gain and grow, and never give up. The location, between the eastern and western camp of the seaboard and Ohio, and in the midst of a region well-settled and with a good many Spiritualists, is good for a large and lasting camp meeting, and it promises to be such, if wisely managed.

The Association is a stock company, its shares at \$20 and its means used in improvements and expenses for camp meetings, spiritual, and liberal and scientific lectures. On Saturday, with the storm ended, came a hall full in the afternoon, and a highly interesting and valuable test of psychography. Just before the meeting opened I met R. W. Saur, of Titusville, Pa., a German, some thirty years of age, an intelligent, sincere and devoted man, and a medium for slate-writing and for materialization. Mr. Kellogg and myself saw his slates, clean and tied together. He sat in our sight while Mr. Kellogg spoke some fifteen minutes, and came to the edge of the platform under a strong influence; sat in a chair before the audience of 200 persons, held the slates on the outspread fingers of his extended hand, while Mr. Kellogg and myself stood by hearing, distinctly, as did others, the scratching of the pencil inside, as it rapidly traced the letters, the dotting and strokes easily heard. The slates were turned over by his hand as one side seemed full, and then the pencil moved rapidly on, and he soon handed the slates to Mr. Kellogg, but immediately took them back saying: "I will write the name." We heard the pencil again a moment, and then opened the slates to find the following message clearly written. I copy it exactly, punctuation and all:

"Friends of Progress,
I am glad to be here and much pleased to write this. I thought it was a good opportunity for this large assemblage to prove what has often been done, the immortality of the soul. Now I well know that some will dispute this fact, but what if they do? I know the world is still quite full of these, on this point, respectable ignoramuses. I will close by stating one fact. Friends depend on my veracity. I tell you most emphatically, the Spirit-world is peopled from our world, and they cannot depend upon another man's light for their salvation; they must not only believe and know for themselves, but they must do the work for themselves. Do right, be true, and good, that is what counts.
Truly yours,
H. H. ROUSE."

I at once read this to the audience and Mr. Kellogg said to me, "A Mr. Rouse from Titusville, whom I knew well, the chief of police in that city, and a brother of this H. H. Rouse, who left the earth some few years ago, is here. I will find him." He found him near the door where he had been standing, showed him the slate-writing and he at once said, with tears in his eye, "That is from my brother," and took from that brother not long before his death, compared the writing, and found that on the slates a good fact was written, the signature being especially perfect. He loaned us the letter and on careful examination I call the slate-writing an excellent fact simile. So we had one of the best facts ever given, and I would commend Mr. Saur to the attention of those who would see an excellent and sincere medium.

Spinney, Mrs. Colby, Mrs. Morse and myself. Now I leave, at the close of these days, full of interest to me, for home and for Lansing-camp meeting.

G. B. STREBINS.
I heartily endorse the above statement as I have seen the slate-writing and the letter, and they are exactly alike.
A. B. SPINNEY.
August 22d, 1880.

Lake Pleasant Camp Meeting.

Monday, Aug. 16. To-day has been devoted to the election of officers, hearing of official reports and the selection of committees. Tuesday, Aug. 17, Louis Ransom addressed the people. His subject was, "The Influence of Christianity upon Civilization." It was quite exhaustive in treating the effect upon the world's history. Wednesday was the Shaker's day. Some forty men and women from the family at New Lebanon, N. Y., occupied the platform morning and afternoon, with short addresses. One elder spoke in the morning in regard to the relations of Christianity and Radicalism in human action," and in the afternoon, Elder F. W. Evans addressed the audience.

Friday, Mrs. Anna M. Middlebrook was the speaker and gave a very interesting discourse. Saturday, Aug. 21st, Capt. H. H. Brown addressed a very large audience. He is one of the most popular men upon the ground, and his lecture at the opening and also the one yesterday, were listened to with marked attention. Lecture committees should secure his services and keep him busy all the time. The subject was, "The Mission of America, or the Place of Spiritualism in human history."

Saturday, Mrs. Emma Hardinge-Britten spoke upon the new Bible, giving five chapters. The new Bible was "Man," and she took certain traits in his nature, the sensuous, the affectionate, the moral and spiritual. She showed by logical reasoning that man was an immortal being, and that he was responsible for his own growth, for his evil or good disposition, and for all violation of law there was an adequate penalty. Her lecture was interrupted by a thunder-storm which passed very near the camp; it hadly passed over, but it scattered the people and destroyed the moral effect of the lecture. Mrs. Britten seems to retain all the powers which made her so prominent in the lecture field twenty years ago; at least five thousand people were on the auditorium grounds to-day.

Sunday, Aug. 22. The trains all day Saturday brought many hundreds, many probably to witness the illumination of the camp, and this was more general and extensive than the week before, and it was a beautiful sight. The streets and avenues of this tented city, were filled with throngs of happy people, and many had to go to Montague, Greenfield and other places for lodgings, and mine host Barnard had the capacities of his hotel taxed to the utmost. A large delegation from Neeshaminy Falls camp meeting arrived Saturday, among whom were E. S. Wheeler and President H. B. Champion. What vast numbers of people came from the country; one train from Boston consisted of 26 heavily loaded cars, and it seems mysterious to our orthodox friends why people will come to spiritual camp meetings. We have many observers here who came to hear our speakers and to see our mediums, good, bad and indifferent, some of whom get basic facts that convince them. An illustration: a gentleman came six hundred miles to attend this camp meeting; he was a materialist, and he stepped into a tent where a seance was being held, and on going into it he received a verbal message from a dear friend who had passed out of life, and it was so convincing that he was made a Spiritualist on the spot.

The gathering to-day was a representative one and a moderate estimate of the number of people who listened to the lectures, were at least eight thousand. President Beals introduced H. B. Champion, Esq., President of the Neeshaminy camp meeting, who made a brief and happy speech. E. S. Wheeler was the speaker for the morning, and he gave for his subject, "The Man of the Future," and the drift of his lecture was the emancipation of the race from creedal limitations and past forms of faith, and he showed by his argument, that the man of the future would be independent in thought and action. In the afternoon Mrs. Emma Hardinge-Britten reviewed Rev. Joseph Cook's lecture in Saratoga, which lecture she replied to at the same place on Friday evening, and as this lecture will be published in pamphlet form, I will not attempt to give a synopsis of it, but simply say that it was a scathing rebuke to Mr. Cook for his inconsistency in admitting the phenomena to be genuine, and then warning his audience to avoid mediums and the manifestations, as they were of the devil, and he called the great army of poets, scientists, philosophers, theologians, and religious people who had embraced our faith "vermin and reptiles." Mrs. Britten was controlled by the spirit of our risen brother, E. V. Wilson, and her remarks were listened to with breathless interest. Sunday evening a subscription concert tendered by the camp meeting association to Jesse Shepard, was well attended and appreciated. Among others on the grounds to-day was our genial friend and brother, John Wetherbee, and Prof. Henry M. Farkhurst and wife of Boston. Prof. P. is on his way to attend the scientific convocation in Boston on the 25th, and expresses himself highly pleased with our camp, the people and the lectures.

Warrant's Acid Phosphate in Nervous Diseases.—Having used it very considerably, I can testify to its great value in functional derangements of the secretory and nervous systems.
CHAS. WOODHOUSE, M. D.
MUTLAND, VT.



A CHEMICAL MARVEL.
Though a thousand leagues away
Solace to find in distant East,
We can drink the same to-day
In our far off Western home.
Thanks to Chemist's Skill—
In an instant—power!
From a pure living well
Brought to the surface,
TARRANT'S ACID PHOSPHATE
Does its work, as this lecture will be published in pamphlet form, I will not attempt to give a synopsis of it, but simply say that it was a scathing rebuke to Mr. Cook for his inconsistency in admitting the phenomena to be genuine, and then warning his audience to avoid mediums and the manifestations, as they were of the devil, and he called the great army of poets, scientists, philosophers, theologians, and religious people who had embraced our faith "vermin and reptiles." Mrs. Britten was controlled by the spirit of our risen brother, E. V. Wilson, and her remarks were listened to with breathless interest. Sunday evening a subscription concert tendered by the camp meeting association to Jesse Shepard, was well attended and appreciated. Among others on the grounds to-day was our genial friend and brother, John Wetherbee, and Prof. Henry M. Farkhurst and wife of Boston. Prof. P. is on his way to attend the scientific convocation in Boston on the 25th, and expresses himself highly pleased with our camp, the people and the lectures.