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CHICAGO, SEPTEMBER 4, 1880.

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### ANGELS OUR SAVIORS, OR

### Spiritualism versus Race Deterioration.

- ABSTRACT OF A LECTURE GIVEN BY CAPT. II. 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,

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 peo-

JOHN C. BUNDY, EDITOR AND PUBLISHER.

> ple. Where lay the power that developed these nations to greatness? It all lay in the struggle for life. War, famine, plaque, 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.

stroyed 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 Ptolymies and the conceivers of pyramid and Sphynx, Cicero and Demosthenes, Marcus Aurelius and Æsop, 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. In-deed, here we are truly progressing. But these are only the vanguard of the army, ever its best. 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 re-fuse-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 great-est 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-live years, millionaires and 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 des-potism 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 spec-ulation, 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.

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 facticide, tell of the deterioration of our social life. Said Horace Greeley, "The parlors of our homes are payed 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 inborn 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

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 1850, in the kingdom of Great Britain the increase of crime was 482 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 1860 in the proportion of twelve to five. 1s 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 wofully 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, nill 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 de-mands 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 general-ities 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 Oity to one hundred and twenty. five, while Col. Ingersoll with no more philosophy than a schoolboy, fills a large thea-tre 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

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 daguerreotyping, telegraphing, improvements in steam power, arasthesia, 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.

tus 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.

tives were merely so many human cattle. The cause is in the use made of the ma-terial prosperity. Human nature must be changed. More Peter Coopers must be raised and less Vanderbilts nd 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 ele-ment 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 angel's work comes in? Do you now begin to perceive the place that as Spiritualists, you hold? Do you see the work, camp meeting, scance, 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 vivilization, for unless he can be spiritualized faster than he is pushed by the conditions of today into selfishness, this civilization But ever our helpcometh 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 seer 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 cion 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 fraternity, 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 at-tainment of a more perect 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 organ-isms in obedience to their make, shall be to the good a good, 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 scance mania; it is phonomena in day and by night, in street, on platform; mental, physical, satisfactory and unsatis-factory, 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? Sci-ence 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.

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> Philosophy, born of the desire to know more, is also an important step, and must precede the practical use of all knowlege. 1880 has opened with a new order formed. Nuclei 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 presedes 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.

ive places, and each have organization, plat-form and press, and learn that there is room for each in peace in this glorious work of manhood building. Science, the knowl-edge 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 antiquarians digging about the ruins of our metropolis, find there an obelisk, and carry it again across the water to grace a new civiliza-tion risen in its ancient home; come to re-move 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 communi-cations, the development of mediumship or the materialization of forms? These are the materialization of forms? These are all means to an end, and that end development of manhood and womanhood. Beau-tiful 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 rander, for it gives the a al thig side in men and women. Brilliant as is the light, it throws on the upward more failance 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, plummets 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 Love shall have goodness for its curses. 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 passional. Ah! here is a single truth that is of itself sufficient to redeem the race. Let love be affectional and not passional; 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

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 equal. 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 compelied 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 theirs, 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 ac-tive and highly gifted crab, insect or annelid, may become a more sac, absorbing nourishment and laying eggs." The Cap-tain in illustration, referred to the loss of legs in serpent-like lizzards and in fish-like mammalia; 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, Esquimaux 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 figments 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 disfigure 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 degenerate."

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

"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 atands 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 subtile 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 grabs, land steals, railroad and steamship subsidies and Credit Mobilier stock, 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 libertles has become an instrument of oppression.

The social life of our people has also feit the degenerating tendency of our prosperity, and the home is fast yielding to the domination of fashion, and becoming only the thesize for social display. The expense of mantaining a home, so much is demandad socially to day, that young men do not marry, and though they live single, they do not live chasts lives. There is an increase of crims from unrestrained passion.

passional, 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 s fast nearing fulfillment, for Cristendom through arbitration is bowing like Bethlehem's shepherds to "Peace on earth, good will to men!"

fount, grows upward; he who lives in the

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 collossel and unadulterated lie, but on the glorious truth that all are brothers and equal in this life of ours. Then will thy kingdom come, O Lord, and thy will be done on earth as it is in heaven.

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

"They place copper at the bottom and tumble bales of hair of an oyal shape on them. The boats are so loaded it locks as if a high wind would swamp them. The engine occupies a space of about 10 feet cube. I see no fuel or steam. It makes hardly any noise. It takes in air and drives it out again. Electricity seems to be the motive power in connection with air. It is a complicated machine. The boats look something like our tugs."

CIVILIZATION AMONG A BROWNISH YELLOW PEOPLE. As the people of Sideros ceased to fight and became enlightened, the superior races gradually formed on e people, while the inferior races died out. The Syrio-Siderians and the Japerians came in contact along a line of several hundred miles on the continent that lay to the north of the Medisiderean Sea and .amalgamated at an early time. The following is a description of a part of their territory near the north-east corner on the Mcdisidercan Sea, from the examination of a meteorite from Disco Island, Greenland, by A. D. Cridge:

"I seem to be above a country that has large valleys in it and high mountains, barren on the top, where the air is very thin; there is snow on some parts of them. The

valleys have low trees in them. There are two valleys that look a good deal alike. They are near the ocean and there are rocky hills near them. There is quite a large city near one of the valleys and on the sea-side. The valley is inhabited by a brownish-yollow people that irrigate a good deal and have artesian wells. Their pipes have a screw groove all the way to the bottom, and the water in coming up turns the pipe round and deepens the well. There is something at the bottom sharp and hard that cut the rocks.

"There is a kind of railroad here, made of hard stone: it is smooth and wide. It is as much as ten, feet wide and slants to the middle. A kind of engineruns on it. They run a great deal in the night. It is almost as light as day a long way ahead of the engine. The engine is twice as high as ours, and is flat on the top. There is a great deal of machinery in it. They take tremendous loads down, of grain, and hair and dried fruit. The hair is long and grows on a goat-horse-like animal; it is sometimes 18 inches long. The fruit looks like a prune, but has fine seeds inside, like a fig.

"The people live in little villages all around in those valleys. There are one or two large buildings and then 10 or 12 houses round them, and outside are immense fields, This is done for society and not protection. One settle ment is about a mile from another. At the end of the railroad is a town.

"There are oxen here and animals allied to the goat. I think they must be the lama-like animals I have seen before. They differ from the others as a donkey differs from a horse. One is used for producing hair, 12 or 18 inches long, and for food; the other with mouse-colored hair is used to ride on. They eat oxen sometimes, but they are scarce. There are bluish-looking birds like a quail or chicken, that are domesticated; they have some beautifully colored feathers. . There are also what may be called ducks and geese, water-birds with long wings.

"When the engines go too fast there are rollers underneath that slide along and stop the train. The angle of the rollers can be changed. The road is not elanted much. Some of the engines are in the shape of birds and decked with flowers when the people go off on excursions. They have a long neck in front for the light at night, and that is made into the neck of the bird."

the dress that covers his body; the dress looks a little gray. He is rather dark; not a negro nor Indian, but dark complexioned. He is a tail man; the house is low and small. I see a woman, but she is not as large as he. I see no carpet and not much paint; things seem plain.

" It does not look mountainous here. The house stands by itself. I feel a chilly wind; snow is several feet deep; it seems cloudy and dark.

"Now I see the man-in something much lower than a sleigh, to which is attached one of those animals, and he slides along. It is a very rude sleigh, pointed in front. He is going toward the east.

"Trees that are round loom up in the snow bank and look very queer. Now the sun shines; the wind blows furiously and I feel lost. I seem to be out away from everybody and everything.

"I am somewhere else now, where there is no snow. I see a river. It seems like warmer weather. The country was immensely high where I was before; this is low. When the sun does not shine, it seems chilly even here." A SUMMER RESORT.

With the same specimen my nephew sees a country quite uninhabitable in the winter, but a delightful place in the summer. It was situated near the north-eastern side of the Medisiderean Sea."

"Iscem to be in a deep valley; the mountains have low, pine-like trees on them. It is very cold here at times, and for a long time, and at other times warm. The people migrate. It is elevated. The snow collects in great bodies and runs down this valley as a glacier. It melts off in a few days' thaw when it becomes real warm. The people, on the approach of winter, carry everything into a large stone building on the hill. When the warm weather comes they build their houses over again.

"There is a large city 10 or 12 miles below. Ice is taken out of deep crevices and sent down a kind of railroad made of rock, and sided up so that the train cannot run off. It is a double road and empty cars go up as full ones come down. Men and women come up at times in them very rapidly.

"There is a fall here of about 200 feet. The cold does not freeze the cataract; the water comes from under the ice. Before the river reaches the fall there is a large pool that never freezes and in that I can see fish. Men must have put them in. When the ice commences to melt, this is a terrible river. There is a mountain near here, where one can stand and look down on the city that is near the ocean. The people go up into this mountain region, to raise a kind of root that does not grow below. It is pleasent up here, but the air is thin.

"There is a singular looking railroad for passengers. The rails are of iron, are two feet broad and dip slightly toward each other. The engine looks smaller than those Thave seen before. The road goes up a canyon. These people must have some easy way of blasting, but the rocks seem soft. The granite crumbles easily; it has large black spots in it. Every thing they do seems to be done to last. The engines are ponderous and the railroad broad; the trains do not go as fast as ours.

"On the side of the canyon, where the railroad ends there is an elevator for taking things up, one that goes up very high, and then a shorter one about 100 yards off. They are trying to make the engines lighter. They have trouble by the giving way of the ground and rock. They are obliged to fit the rails very nicely.

"There is a high tower on one of the mountains, where people watch for storms. When a man sees one coming, he makes a flame ascend by electricity. There is some system of telegraphy here, but I see no sign of it outside. Great masses of native iron are taken or

### A Few Words as to a Jewish Philosophy and Religion.

"The best way of worshiping God is to do what he commands." -- Plate.

"Summum mentis bonum est Dei Cognitio, et summe mentis virtus Deum Spinona

It has always appeared to me unfortunate that no satisfactory definition of the word religion, so far as I know exists; consequently there is much confusion of ideas and terms on the subject. It seems scarcely possible that there can be a true religion unless there possible that there can be a true religion unless ,there be first a true philosophy, because true religion is, and can be nothing else but philosophy in practice, that is carried out into the active sphere of life. Philosophy and religion are one and the same medal, with an obverse and a reverse side; in the sphere of thought, of ideality, in the study, it is philosophy; in the active life of the world it becomes religion; are not the two one and the same force, correlated, but manifesting it-self differently under different conditions. correspondself differently under different conditions, correspond-ing to the two sides of man, the ideal or philosophicpractical or religious ?

From the view it follows that all popular or ethnic religions, no matter how well suited they may be to any existing state of popular knowledge and culture, beexisting state of popular anowing and cutous, in ing mere forms in which the living stream of high thought flows down, cannot be philosophically true; that is, they must all be only temporary, all destined, to far as the form is concerned, to disappear. The pipe in which the water flows is not the water itself, and the pipes are continually going astray, becoming worn out, and require constant tinkering to make them work. It is the philosophical ideas contained in any ethnic religion which alone are true, and these are of no time, take no form, are independent of all outward historic facts, belong to no sect, but are the eternal possession of the soul of universal man, the direct gift of the universal soul of the universe.

girt of the universal sour of the universe. It is high time that the old rotten leaking form, out of which, alas! the pure stream has escaped before it reaches us moderns, in our churches and temples, should be discarded either for a new form, which at least may for a time remain without a leak, or better still, without any form whatever, without any church, any mys-teries, any priesthcod, allowing each individual to gov. ern himself, in an infinite development and progress ern himself, in an infinite development and progress towards perfection. It is in vain to seek for truth on this subject in the theology of any of the Christian churches; these all rest on authority, not on reason, on the opinions of churches; not on facts of experience, hence they are all muddied—unhealthy—false. The Christian theology also rests on a false basis, with the monstrous bistorical delusion of the incorres

viz., the monstrous historical delusion of the incarnation of a God, and of vicarious atonement for sins or errors, by means of sacrifice; neither of which doctrines were taught by Christ, but were introduced by his followers from pre-existent ethnic religions, for reasons very manifest to all inquirers into the origin of religions.

This latter doctrine of vicarious atonement, striking as it does, at the root of human responsibility, is one, and a very potent cause, of the existing demoralization, vices, crimes and materialistic tendencies of all so-called Christian populations. How could it be otherwise, when the Christian churches are, in the practical effect which their doctrines produce on the minds and habits of their believers, nothing but vast "Insurance socie-ties against fire," by means of which every believer paying a premium to his church, either in cash or blind taith, thinks to secure himself from the conse-quence of his evil acts, and to escape, a "justified sin-ner," from everlasting fire? We have only to read the ner," from everlasting firer We nave only to read the disgusting and demoralizing scenes which generally occur when murderers are being hanged, when they are assured that if they repent and believe they will be saved, and pass immediately from death into unimagi-nable glory and happiness, without having to pay the just and full penalty of the crimes; and this on the extraordinary ground, that Jesus Christ lived, and died on the cross some two thousand years ago. It is refreshing to turn from this Christian theology

It is refreshing to turn from this Christian theology to that of philosophic Jews in the early and middle ages of our epoch; and I would earnestly direct atten-tion to the study of their writings, which are almost unknown in the West, except to a very few. This study would assist in the revindication of Jewish philosophic religion, and contribute towards effacing the unjust prejudices against the Jews, which have so much disgraced Christian countries. Among the Jews in the fast two thousand years of their philosophic and religious development, the duty of leading a moral life, was constantly taught as the necessary and only file, was constantly taught as the necessary and only effectual means of personal holiness, and as the only true way of serving God, hence they had no dogmas and no caste of priests, those two iron fetters which bind men and hinder all freedom of inquiry. The older sacrificial rites and sacrificial priests, sneered at even by their own biblical prophets, had then almost entirely ceased, Unfortunately this false idea of the necessity of a sacrifice for sin, has continued firmly established in Christian beliefs, but owing to the increasing knowl-edge of the anthropomorphic origin of the ideas as proved by old texts relating to the subject in all the old Bibles, it cannot much longer survive. All inquirers into early religious ideas are aware that sacrifices originally meant food, "sacrificial viands," to give the anthropomorphic gods strength and exhilaration to fight against the evil demons, principally those who kept back the rain. It was originally a strictly egotistic bargain and sale between the gods and men the latter soon to be represented by an organized sacrificial priesthood; in these terms, I will give you (the gods) food and drink, music and praise, if you give me rain for my flocks and herds; if you do not give me rain f cannot feed yon. Sacrifices arose at first in this way, a strict bargain for the human and divine stomachs. strict bargain for the human and divine stomachs. Gradually and by slow degrees this view became more and more idealized and spiritualized by various stages, all of which can be clearly traced. When the oldest of the Jewish books were written, the Jews were just emerging from this early stage of materialistic relig-ion. I shall now give a few specimens of Jewish theol. ogy: Ben Asai, writing in the second century says, "Every nother after it. for the reward of good action draws another after it, for the reward of virtue is virtue itself." . How much nobler is this teaching than, the egotistic shricking and howling of so many Christians about the salvation of their own souls, to which selfish end they make all virtue subservient. Rabbi Simon, also in 2nd century, wrote thus: "The welfare of the world rests on three principles, "Truth, Justice and Peace." In the 9th century Saadiaben Joseph, the chief of the The the statestury saminated soseph, the chief of the great school at Sura, began to ground the Jewish pop-ular form of religion on philosophy, and taught that reason is the ultimate judge of all sacred scripture, and of the Talmud, and in his work (Emunot we Diot.) "Faith and the doctrine of faith," he maintains that the Jewish religion (he might have said all true religion) is simply a confirmation of the truths of reason re-vealed by God in order to shorten and simplify the difficult path of research and thought for the less gifted majority of mankind. Saadia also wrote against ed majority of manuful. Shadin also wrote against teleology, being of opinion that the strictly human no-tion of design could not in any way be applicable to the supreme Deity. In this, he preceded Spinoza and Kant by 700-800 years, and held the same doctrine which is now held by Kant's copiers, the Tyndalls and

thought, above all dogma and all revelation. About the same time Abraham Ibu Daud wrote a work called. "The Highest Faith," the ground-idea of which is that the aim of all philosophical theory is the practical at-tainment of moral sime, and that Judaism rightly in-terpreted was nothing but this. This is the very idea promulated 800 years after by Christian philosophers in the saying that "Heligion is the primate of practi-cal resson." But perhaps the facts important of these middle age thinkers was the Rabbi Mose ben Maimun (Maimonides, 1185-1204) who acquires vast importance in the history of philosophic-religious thought, as being the spiritual father of Spinoza, Albertus Magin the history of philosophic-religious thought, as being the spiritual father of Spinoza, Albertus Mag-nus, and Thomas Aquinas. He wrote an explanation of the Talmud, taking as his sources, Judaism, along with all the Grecian philosophers, not merely Aris-totle as the Christian schoolmen exclusively did. His great work, "More Hanebuchim," or "The Guide of the Erring," is a most remarkable work, and had an im-mense influence on philosophy, as is admitted by Scali-ger and Casaubon. His chief position in it is that "Man should not in his life or studies allow himself to be led by authority:" according to him "the aim of rebe led by authority;" according to him "the aim of religionis to learn how to think and to act in harmony with reason, in order thereby to approach nearer to perfection." This seems to me the best definition of religion I have met with.

religion I have met with. In this view he soars far above the slavish teaching of Christian scholasticism, which makes the human mind the mere slave of authority, that authority being of course an infallible church. Thus a "divine revela-tion" of so-called truth inevitably and soon becomes fossilized, and instead of being (like other fossils) rel-egated to museums for study as objects of natural history, is held up by a paid and consequently inter-ented priesthood for idolatrous worship. These very advanced views of Maimonides become most interest-ing when it is known that he exercised the greatest ing when it is known that he exercised the greatest influence on, by far the greatest and most original thinker on these subjects, during the last 200 years, wiz., Spinoza, and that without Spinoza we should not have had Goetha as he was

have had Goethe, as he was. In 1410 Chasdai Crescas wrote "Or Adonai," "The Light of the World," in which he combats the authority of Aristotic long before any Christian dared

to dispute his universal sway. In the 10th century Jehuda Sis Leon ben Isaac, sur-named "the pious," in his work, "Hints for a Higher Religious Life," says that a Jew ought never to make Religious Life," says that a Jew ought never to make use of any lying pretext, either against a Jew or a Christian, and should deal honestly with every man." This was written at the very time when the Jews were being scandalously persecuted by the Christians, at the instigation of the Christian churches, and when the largest of the Christian churches, and when the the doctrine that Waith made not be kent with her. largest of the Christian churches had enunciated the the doctrine that "Faith need not be kept with her-etics." Jehuda taught also that "prayer ought to be in every one's native tongue, otherwise the heart re-mains empty;" but the great Christian church even yet prays, or rather reads its Mantras, in Latin. It seems to me that the teaching of these old Jews'contrast very favorably with that of the Christian theology, and that they are well worthy of attention. I hold that, according to reason, the final judge in all such inquiries, those opinions only can be true in which all religions agree, and that all in which they differ must necessarily be false, or accidental accre-tions peculiar to the state of culture of each people and epoch.

All religions seem to agree in this, that there is an infinite intelligent cause or force which produces all effects upon our consciousness, and that the recognition of this great cause is the ultimate fact of philoso-phy and religion, and in which they both coalesce. They all agree also in this, that a future existence of some kind or other is a fact, and that retribution for sin as a means of progress is also true. A considerable amount of evidence has also been produced, principal-ly through Spiritualism to prove that a communication exists between the world of our senses, and that other and greater world beyond our senses. It seems to me, therefore, that these great truths naturally form the only basis for a philosophic religion and which will eventually originate higher beliefs, and a purer and more effective ethics than any existing religion For the authorities affecting this paper I beg to re-fer to a valuable pamphlet, "Die Bedeutung der Juden fur Erhalting und Wiederbeledung der Wissenchaften im Mittelalter," von M. J. Schleiden, Leipzig, 1879. Dr. Schleiden is not a Jew.

# SEPTEMBER 4, 1880.

AGRICULTURE ON SIDEROS.

"There are machines here that go across the land, tear the ground up fine and plant and sow. The wheels are made of iron, broad and light. Underneath are the tools, ploughs, harrows and chisels. They are drawn by an engine. I see nothing escape. The working apparatus is in the front; the back part contains grain sacks; a man stands there and pours it in. They have water under great pressure in strong pipes, which is made to -go up to a great height and fall around like rain. It helps things a great deal. They irrigate as we do too. They have also pipes under ground from which the ground absorbs water. (That must be expensive.) The pipes seem made of clay and have holes in them; they last a long time. Water seems quite abundant at a great depth. The grain comes up in clumps, six inches apart. They use the same machine for reaping, as they do for ploughing and sowing, with different tools. It throws the heads out on one side into a kind of wagon with broad wheels. They are dragged off by oxen, when full; they hardly waste a head. Toothed scythes go ahead of the machine, cut off the heads, which drop on a rolling plate, and from that it is sent out on one side or the other.

"They run the grain into a room that dries it perfectly before grinding. They eat a great deal, after the coarsest partis taken out. The grain looks & great deal like our rice. The bread tastes as well as ours.

"Those engines are used for nearly all farming purposes. They even distribute manure with them; it is dropped over a plate and scattered. Sometimes seed and manure are mixed.

"They use liquor made out of grain. I think they drink a good deal of that kind of stuff. It is alcoholic. but not very strong; something like beer. ... They send off a good deal of it. Most of the people abstain. There are yellow people, mixed people and brown people here, and the brown drink the most. I do not think there are many drunkards. The lower class of brown people do not seem to live in communities. They live along rivers and do work for the others. They quarrel a good deal. There is only one place in the whole valley, where they make that intoxicating liquor.

"The lame-like animals go rapidly with carriages. They sometimes get on the engine track. The engine makes a whirring noise, which can be increased for a warning. Those animals are not used for heavy loads; two of them will take 200 pounds and go well. They kick and balk at times. They blindfold them to make them go along when they get mean.

" Vegetables a good deal like our turnips are raised here, and tall cabbage-like plants that have a sweet taste. The people make flowers of any color they want, by putting something in the water, I think."

The civilization of a nation may be measured by the quantity of intoxicants that it consumes, The least civilized people on Sideros used the most, and it is equally true on our own planet.

WINTER ON SIDEROS.

When Sideros was in its aphelion, or at its greatest distance from the sun, the weather on the elevated portions seems to have been quite cold; and, since the winter last. ed for 'several of our years, the accumulation of snow must have been immense. Every thirty-three years there must have been a glacial period. Mrs. Hubbard with the Disco Bay specimen appears to have visited Sideros during this time.

"I see an animal that holds its head high; it has horns and a very short tail, if any; it is a swift runner. It is of a lightish color.

"Here is a small house; there is a man in it, who has a kind of hood over his head, that seems connected with | Phronological Journal.

"Many persons come up here and live in tents. Artists come here and use what looks like a telescope, which throws a picture on paper or canvass, when they fix it in some way. Two or three take parts of a picture, then they are united and colored to correspond with nature. The instrument they use looks like a theodolite; it is a little wider at one end than the other. There are more high and steep mountains than on our world.

"The city below is one that I think I have described before. It is not compact, like one of ours, but covers a great deal of ground, 'The houses are only two stories' high and are mostly polygonal. There is a group of houses surrounding a large one, and each large house has a park attached to it, larger toward the outskirts. There are flowers and trees in the heart of the city. Carriages run here by power, and everybody has them; they are of different sizes. They run on smooth roads, that seem to bemade of artificial stone. In running they make very little noise.

"Here is a railroad which comes from a large valley from which the town is supplied. It looks more like our rail roads than any I have seen before. The rails are narrow. edged on the outside and closer together. The engine looks something like one of ours, but it has no smoke stack. It looks like a boiler on top, but larger than ours. The engine has a house in the centre. It takes three men to run it. The cars have no roof and but little side; they are fixed up daintily. There are no platforms on the ends of the cars; just an elastic bridge from one to the others, made of metallic springs. They are fastened to gether and unfastened by the engineer. The seats are like lounges and the people sit sideways. The cars are nicely carpeted. They can throw a cover over in.case of a storm; it is concealed under the floor.

"The people seem to have been stagnant for a long time and they are now waking up. They are yellow people with some mixture of brown, that has not done them any good. The two races despise each other, yet they gradually mix. I think this is near a gulf that I have visited several times. (The Medisiderian Sea.)

"These people are like the French; they gesticulate a good deal in talking. They deform their feet with pointed shoes; it is the fashion. Their shoes turn up a little and some are ornamented at the point. They have very few animals; no lamas and but few oxen. There are more animals in the valley. (I think I came up in time when I saw that last railroad.)

"I think they had more knowledge of spirit intercourse than we possess, and it seems to be spreading rapidly among them."

ITo be Continued.1

MANHOOD.-He who would do wrong, but is deterred through fear, or hope, or promise of a reward, is a slave not only to his vile passions and propensities. but to the power of popular prejudice or popular sentiment, be that right or wrong. He who, being free. does right because it is right, who dares to be true to his own convictions in the face of the obloquy and scorn of a misguided, bigoted, and intolerant majority, is nature's true nobleman and hero, the grandest and noblest type of human kind. Such have ever been the lights of the /world, the advance guard in the advo. cacy of all the truth, in civilization, in human progress and reform-have been revealed and persecuted by time-honored conservatism as disturbers and innovators, as heretics and infidels. The ingrained ignorance and superstition of old conservatism still cries "Crucify him! Crucify him!" "The fathers ate sour grapes and the children's teeth are set on edge,"-

others of the present day. He also laid down a very valuable rule for interpre-tation, viz., that the words of the Bible should always be taken in their natural sense, unless they contradict facts of perception, or reason or themselves.

Abulhassan Jehuda beh Samuel Halevi (1986-1148) one of the greatest thinkers on these subjects, maintained in opposition to the Christian theory of human depravity, that man inherited from Adam an inborn inclination to virtue; a view which is certainly truer, if not the whole truth, than the Christian view. This great thinker, however, could not escape the fatal error of his time, and of our time also, of trying to finda basis for religion in outward historical facts, and thereby exposing religion to the unpitying scalper of modern criticism.

The "Sohar." the principal work of the Kabbala, dat ing (it is supposed) from the 12th century, contains sublime views of the destiny of the human soul, and distinctly teaches the right and duty of freedom of

A. J. CRANSTOUN.

Spirit Influence.

Lucerne, Switzerland.

A. Daguid writes as follows to the Medium and Daybreak:

I have found in my experience when coming out of trance, that things material do not appear what they really are to my ordinary observation and senses. The hard wooden table at these times seem to feel soft to the touch, and my fingers appear to pass through it; the books are the same, and if I abruptly leave the meeting the houses in the street appear to have elastic. ity. and come and go with every moment of the mind, or, as stated in ancient phraseology, I see "men as trees walking." All this is a sort of unearthly experience, and I think it is just so.

We have a spirit who controls at our scances at Kirkcaldy, purporting to be a member of the old Ros-icrucian Order, and in his day was accounted a wizard. He declares that a power rested in their hands of con-He declares that a power rested in their hands or con-trolling the weather, the wind, the tides, the whole elements of nature; of bringing persons and things from a distance, and commanding the appearance of individuals dead; and such power was gained through the tuition of their order and the observance of certain rules and ceremonies similar to the conditions and requirements of spirit circle. Is it not possible that such results may still be obtained, and a power be ac-quired of that kind? But it is not so much from the cultivation of magical powers as the nursing of good graces that these consequences will follow. The spir-itual phenomena rest not entirely on the evidence of a materialization scance, but on the broad diffusion of minimal sists living and breathing in the common spiritual gifts, living and breathing in the common actions of mankind. We do not become spirits actions of mankind. We do not become spirits through the experience of death unless we be spirits before; therefore, I think, many of these phantasmag-orial appearances recorded by "Resurgam" enter into the evidence of a soul-existence, as much and far more than the apparitions at the materialization sé-ance. The testimony of "Resurgam" is valuable, and the resitations from his new breather acadid and in ance. The testimony of "Resurgam" is valuable, and the recitations from his pen breather a candid and in-quiring spirit worthy the imitation of the whole move-ment; but it is a little out of place to resign to the lumber-room of imagery the apparition of so-called "double" in every one of the many forms in which it

### The Rev. Robert Collyer.

# The Chicago Tribune says:.

Sturdy Robert Collyer has been at his post of duty in New York this hot summer, and has been giving the devil some hard licks while the rest of the clergy were away on vacation. His sermon last Sunday was on "Home." Notwithstanding the heat, a very large congregation assembled to hear him. Judging from the abstract, the discourse was both eloquent and amusing. Many anecdotes were interspersed through it, and among others this one, which, though not new to his people in Chicago, perhaps may be so to other

readers: I recollect asking a Federal moldier some time ago whether he did not feel like running away from his first battle. "Be sure I did," was the reply: "but as I couldn't run home, and there was no other place I cared to run to, I remained in my ranks and fought with the rest." That boy told the whole story of the influence a home has on the man. That mother would never have received him in her arms, that sweetheart would never have blessed him with her kisses, and those comrades would never have welcomed him back. those comrades would never have welcomed him back, had he shown the white feather.

SEPTEMBER 4, 1880.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Household.

#### BT 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 s'ippers, sir, To put on when you're weary—or a stool To tumble over and vex you. Certain of your

feebler souls Go out in such a process; many pine To a sick, incdorous light; my own erdured. I had relations with the Unseen, and drew The elemental nutriment and heat From rature, as earth feels the sun at night, I kept the life thrust on me, on the outside Of the innerlife, with all its ample room For heart and lungs, for will at d intellect, Inviolable by conventions. [Elizabeth Barrett Browning.

Geo. L. Chaney, in his sparkling little volume of travel through the Sandwich Islands, called Aloha, thus describes a native Hawaian 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 buxum beauty, easy mirth-moving industry and feative taste of her sons and daughters, with all the bravery and grace of her natural scenery as a back-ground, I would paint that woman com-ing down the vale of Iso. Her face should ing down the vale of Iao. Her face should be of the same rich color which mahogony 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 en-wreathed her neck. Her eyes were black as onyx, soft as moonstone, and bright as diamonds. Garlands of glossy, sweet scent-ed leaves hung from her shoulders, set off by the dull, dark blue of her flowing gar-ment. In her hair she wore a grown 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, 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 foot-steps freedom in the rough road; and, as she came toward us, walking under a wide branching bread fruit tree, with all the mystery and majesty of the wondrous val-ley 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 Ho-mer'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 re-store its fine serenity. They manage, too, to introduce unknown wants and weaknesses. In the better life to come on the better earth, when through individuals society shall have attained a degree of Harmony, "Then comes a statelier Eden back to map,

Then reign the world's just bridals, chaste and calm.

Then springs the crowning race of human kied." Then rising to a higher point above this native one, in the upward, spiral carcer, 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 prophe-cy. Here and there the indwelling spirit has modeled a form to show what race may yet inhabit the earth.

Wiley fellows. The speakers were intellec-tual 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 bethink themselves that 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.

TROMAS PAINE, the Apostle of Religious and Political Liberty, by John E. Remsburg; 134 p. 12 mo. Boston: J. P. Mendum, 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 cen-tury, more of Paine's theological and political works are sold each year than of 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 bet-ter than any of his competers, 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 with-out having received yet its full ontward re-cognition. 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, Haeckel 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 as persion. 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 were spent without a stroke of the pen which after-ward 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 FIRESIDE COMMENTATOR, by Rev. George Alex. Crooke; 550 p. 8 vo. James H. Chambers, St. Louis.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Mr. Pickwick and Nicholas Nickleby; Recompense; Eighteen years Alone; The Rose; World-Music; George-town College, D. C.; When Woods are Green; Richard Henry Stoddard; The Guardian of the Red Disk; The Grandissimes; Peter the Great; Over the Balkans with Gourko; Forgotten; Serenade; Jean Francois Millett; The Loss of the "Oneida;" Hickett's Hollow; The Value of Vivisec-tion; Thomas Paine and the French Revolution; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

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 Tiles; 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's-Nesting; Down in the Meadow; Why Gran'mammy Didn't Like Pound Cake; Obbie Dobbie; Two Young Homesteaders; The Boy that was too Beautiful; Six little Kitty-Cats; Concord Picnic Days; 'It's one to go, but another to come!" The Queer Clover Chronicles; In Sorrow; 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 Pig-eons 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; Wonderland; A Day among the Welsh Castles; How Tom Cole\_carried out his Plan; Captain Butterfly; The Lesson of Walnut Creek; A Quiet Chat; Small Boats; 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-inthe-Pulpit; Young Contributor's Depart-ment; The Letter-Box; The Riddle-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; Hallucina tions; Edgar A. Poe; Notes on the Psychology and Pathology of the Brain; The Coquita 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

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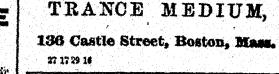
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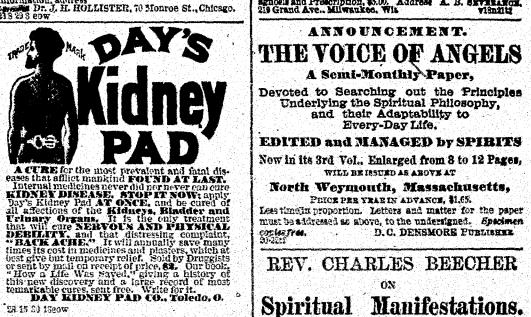
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yet innaoit the earth. A striking proof of the simplicity of these-native Hawaians, was their belief in equal rights. Mr. Chaney continues, "I heard so little of woman's suffrage, that I imagined it had never been mooted there; but I was mistaken. On expressing this opinion to a prominent official in Honolulu, he gave me an amusing incident of the first exercise of this civil trut. When the neonle were sumthis civil trust. When the people were sum-moned to vote, behold, the women came moneu to vote, benold, the women came with the men, very naturally concluding that they were people, and insisting on de-positing their votes. 'What did you do about it?' I asked. 'Oh,' said he, with the utmost nonchalance, as if that were an easy ques-tion, 'we took their votes and didn't count 'en.'"

And so the simplicity of one half the pop-ulation 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 morter have pushed out the little wild flowers that creeted us last year. little wild flowers that greeted us last year. How I wish you could see this strange place; it seems like a new world in its customs. A few days 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 its enemies. though the attention of strangers has not been called to them at all, as far as I can earn. 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 sp-gacity, 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 railings of priests and lay-men 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 Popes had rafused them shelter in Italy, and that all the countries in Europe unite in the opinion that a Jesuit cannot be counted 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 meet-ings held by the active royalists of France,

which were named 'private conferences,' to escape the law which prevents public meet-ings opposed to the government being held without official permission. The committee were each decorated by a white rose made of a peculiar fabric, and were fine represen-tatives of good blood. The speeches were earnest and finished, intended rather to keep the royal fiame 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. 1 George Grote.

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 bane-ful tendencies. It is a conscienceless 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 Fagin, this book would have some truth in it. As it is, perhaps, a knowing child might get 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 Fasts, etc.; by Robert A. Gunn, M. D., Professor of Surgery, etc., 108 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 inflat-ing 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 by 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.

### Partal List of Magazines for September.

The Popular Science Monthly. (D., Appleton & Co. New York.) Contents: Com-parative Jurisprudence, by Wm. M. Ivins; State Education: a Help or Hindrance? by Hon. Auberon Herbert; How Animals Di-gest, by Herman L. Fairchild; The Solar System and its Neighbors, by C. B. Warring, Ph. D.; Legal Prosecutions of Animals, by Wm. Jones, F. S. A.; Psychogenesis in the Human Infant, by Prof. W. Preyer; Climb-ing Plants, by Francis Darwin, F. L. S.; Aesthetic Feeling in Birds, by Prof. Grant Allen; Electricity and Agriculture, by Dr. Raget Higgs; 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 Leidy; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Rotes. Relectic Magazine. (E. R. Pelton, 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 Am-erica; 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; Lois Montes; The North-ern Shepherd; The Future of Astatic Tur-key; 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.

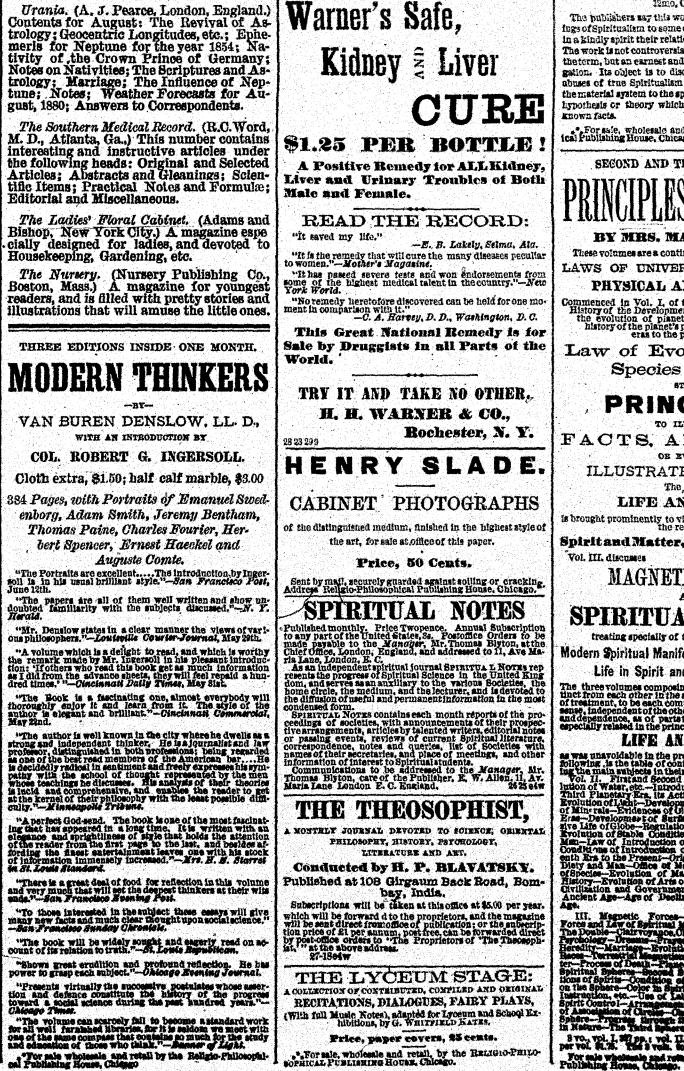
Urania. (A. J. Pearce, London, England.) Contents for August: The Revival of As-trology; Geocentric Longitudes, etc.; Ephe-meris for Neptune for the year 1854; Na-tivity of the Crown Prince of Germany; Notes on Nativities; The Scriptures and As-trology; Marriage; The Influence of Nep-tune: Westher Forcests for Autune; Notes; Weather Forecasts for Au-gust, 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 Articles; Abstracts and Gleanings; Scien-tific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

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.





12mo, Cloth, \$1.50. The publishers say this work attempts to reduce the teachings of Spiritualism to some consistent form, and investigate in a kindly spirit their relations to both science and religion. The work is not controversial in the ordinary acceptation of the term, but an earnest and discriminating effort at investigation. Its object is to discriminate between the uses and abuses of true Spiritualism to investigate the relation of the material system to the spirit world, and to establish some hypothesis or theory which will consistently account for all \*, For sale, wholesale and retail, by the Religio-Philosoph ical Publishing House, Chicago. SECOND AND THIRD VOLUMES OF PRINCIPLES OF NATURE, BY MRS. MARIA M. HING. These volumes are a continuation of the exposition of the LAWS OF UNIVERSAL DEVELOPMENT, PHYSICAL AND SPIRITUAL. Commenced in Vol. I, of theseries. Vol. II continues the History of the Development of Earth, commencing with the evolution of pianetary conditions, giving a brief history of the pianet's progress through successive . eras to the present, with the Law of Evolution of Life, Species and Man; STATING PRINCIPLES TO ILLUSTRATE FACTS, AND FACTS OB EVENTS TO ILLUSTRATE PRINCIPLES. The Law of LIFE AND FORCE is brought prominently to view-what it is, how it operates, the relations of Spirit and Matter, God and Nature, etc. **MAGNETIC FORCES** AND SPIRITUAL NATURE, treating specially of the practical questions of Modern Spiritual Manifestations, and Mediumship, Life in Spirit and Spiritual Spheres. The three volumes composing the series, are sufficiently dis-tinct from each other in the subjects discussed and manner of treatment, to be each comprehended by itself, and, in that sense, independent of the others; and yet there is a connection and dependence, as of parties whole. These two are more especially related in the principles referring to

### LIFE AND SPIRIT,

LIFE AND SPIRIT, as was unavoidable in the presentation of the subjects. The following is the table of contents of the two volumes, show-ing the main subjects in their order: "Yol. II. Firstand Second Planetary Eras-Action of Evo-intion of Waise, etc.-introduction and Use of Organic Life-Third Planetary Era, its Action-Fourth. Its Action Law of Evolution of Licht-Development of Continents-Elimit iton of Minerale-Dividences of Vid Continents-Fifth and Sattin Eras-Development of Continents-Fifth and Sattin Eras-Development of Continents-Fifth and Sattin Eras-Development of Surface-Cause of United-Progres-rive Life of Globe-Regulation of Ilmate-Glastial Epoch-Evolution of Blable Conditions and These-Progression for Man-Law of Introduction of Man-Frequents Through Rev-enth Ers to the Present-Origin of Life-Froot-active Force-Diety and Man-Office of Man In Serme-Law of Evolution of Species-Evolution of Man-Tae Human Rese- Its Barty History-Evolution of Acta-The Human Rese-Enderson in Ancient Age-Age of Decline-The Debage-Early Education Action Law Of Introduction of Life-Froot-Ender I Barty History-Evolution of Man-Tae Human Rese-Freinstron Action Age-Age of Decline-The Debage-Early Education Action Law Age of Decline-The Debage-Early Education Action Law Age Age of Decline-The Debage-Early Education Age.

Age. III. Megnetic. Forces-Medizmann-Conversion of Forces and Law of Spiritual Agestionations - Mappingline Con-The Double-Chirvoyance. Chirmanitenes and Tayshongeiry-Pyrobology - Dramms-France and Balacters-Marken as a Heredity - Martings-Evolution of Sec.-Permanner, e.g., of Reconstructual Measurements. - Force of Spiritual Orange ter-Frocess of Double-Planes of Spiritual Torce- Agentin Spiritual Sphere-Cooler in Spirite-Satematic - Activities of Spirit Control-Arrangements of Charles in Measurement and the spiritual Sphere-Cooler in Spirite-Marken - Marken - Marken ions the Sphere-Cooler in Spirite-Marken - Marken - Marken ion the Sphere-Cooler in Spirite-Marken - Marken - Marken of Association, etc.-Use of Labor-Marken - Marken - Spirite of Spirit Control-Arrangements of Charles in Marken - Marken of Association of Chroise- Charge in Science-Comerce of Marken Sphere-Trogress Brown - Charge in Science - Charles of Spirit Control-Arrangements of Charles in Marken - Marken Sphere-Trogress Brite Babere-Charge in Science - Charge in B Network-The Third Babere-Charge in 8 You, Yol, L SF pa, t yol, IL SE Mar, 1992. 117, 21 Marken - Trogress

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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 at no haman shrine, seeks neither place nor applause; she only asks a hearing." Steadily, with cumulating power it has kept on its course despite the seemingly overwhelming difficulties which have from time to time environed it.» Treachery in its infancy, fire at a later period, followed by the tragic death of its indomitable projector at the hands of an insane man, have all been helpless to stay the triumphant progress of the paper. After each catastrophe it has emerged unscathed and gone forward with increased capacities and a wider, deeper, more far reaching influence. One by one those who have helped to make it a fearless, just and truthful exponent of Spiritualism, pay the debt of nature and pass on to new experiences in spirit-life. But the RELIGIO-PHILO-SOPHICAL JOURNAL is not the mere creation of circumstance. The wise and beneficent spirits who first inspired its publication and have steadily watched over and guided its progress, are not dependent on any one individual for the success of the

won, the contest is virtually over. Welldisposed triends of true Spiritualism and genuine phenomena who stood aloof and doubtingly hoped for the success of the issuce we were forcing, are throwing off their hesitation and sonning the armor of aggressive righteousnes. Critical methods and close analysis are now demanded by Spiritualists generally. The morals of the movement is rapidly improving. Honest mediums are coming generally to comprehend that the honor and respect fue their profession can only be had through support of the JOURNAL'S policy. The non-spiritualist, but interested public are respectfully investigating. A happier, more hopeful spirit prevails. New energy is being evinced. Old subscribers of the JOURNAL are settling their arrearages and sending in new subscribers; they are waking up to the necessity of doing their share in helping the JOURNAL do their work. We heartily thank the large number who have of late squared their old accounts and started in on the prepaid system. There is still a large number whom we hope to hear from promptly. Let us all work together, with a true fraternal feeling of reciprocity and cooveration. The growth and increasing success of the JOURNAL, is we know, gratifying to true Spiritualists and encouraging to investigators, inspiring them with confidence to pursue their observations. We confidently rely upon our readers to aid us in

making this, the fifteenth year of the Jour-NAL's life, the most successful it has ever had.

## 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 translation, which is a condensation in some parts from Zoellner's scientific treatises, is entitled, "Transcendental Physics," and forms an 8vo. volume of 266 pages, which comes to us in the English edition, admirably printed on good paper and illustrated. The excellent mechanical execution of the work adds to the pleasure with which its contents must be read by every person to whom it is accessible. We do not well see how any volume could provoke a profounder interest among thinking minds than this. It is strictly scientific and inductive. Its experiments are as diversified and ingenious in their range and scope as any ever made by Newton in arriving at his theory of colors, and we can not perceive that they are one whit less important than the wonderfully exact and varied calculations, by which he proved the universality and precise force of gravitation.

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, coacerning 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. The reality of spirit intercourse becomes a subordinate consideration compared with the many new and startling evidences, which this volume forces home to the reason and perception of every reader, that there is something about the methods and conditions of spirit-action that seems to delight in defying the laws of the material world. in some such manner as animal and vegetable life seem to consist' in defying the laws of inorganic chemistry. Precisely as we learn that substances have animal or vegetable life by ascertaining whether they defy and controvert the laws of inorganic chemistry, so do we learn that spirit phenomena are possible and that spirits themselves exist, by facts that defy material laws of some kind. Perhaps, on close analysis, it will be found that it is impossible in the nature of things that spiritual life and activity could be proved to exist, except by phenomena that defy and trample upon the principles of natural (i. e. material) philoso-

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 that matter cannot penetrate matter, or that no two particles of matter can occupy the same space at the same time. Any one who will take a string and seal the ends of it together, and then to tie such a knot in it as would require that the two ends should be loosed, and should pass around each other in a circle, will see the physical impossibility of this feat, and that it depends upon passing matter through matter.

2. A magnetic needle is thrown into violent oscillation, and at length is set re. volving 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 books 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 up-right 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.

### Mrs. F. O. Hyper on Oritical and Discriminating Spiritualism.

The fact that Spiritualism is everywhere becoming strong and wise enough to criticise the claims of those who purport to be the media of spirit intercourse, is eloquently and beautifully stated by Mrs. Hyper in her lecture on spirit materialization at Brooklyn, on June 12th. She says:

"When as at Astoria the beautiful spirit-daughters of Mr. Hatch and Co. Eatoa stand smiling upon me weaving around them by the graceful motion of their illy hands, yard upon yard of starry gossamer fabric, I do not marvel at the seeming miracle more than I have marvelled at the phe-nomenon of an old brown bare tree redecking itself in the royal spiendors 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. as in our circles for spirit materialization. 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 be-cause 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 heav en is arrayed on the side of innocence, and when all earth will also be is but a question of time. Innocence in the high councilchambers of God's unerring justice ever vindicates herself; but down in the mists 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 through 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 Blodgett's Landing, Newbury, N. H., commencing Tuesday, August 31st and ending Sept. 12th, 1880. 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 The speakers' engaged areas follows: Mrs. E. L. M.Paul, of Stowe, Vt.; Mrs. Lizzie Manchester, of West Randolph, Vt.; Dr. I. P. Greenleaf, of Boston, Mass.; Mr. George A. Fuller, of Dover, Mass.; Mrs. Geo. Pratt, of West Braintree, Vt., Miss Jennie B. Hagan and Mr. A. F. Hubbard.

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.

SEPTEMBER 4, 1880.

Voluminous 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, Ver. mont 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, 1830. 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 o 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 Mandæan liturgy there is a special form of prayer against the imprecations of women. "The Mandæans," says the Edinburg 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 malisons. Hence when a Mandæan 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 obvered 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."

paper. Each seeming disaster has produced combinations resulting in more effective work than before. And thus it ever will be until its mission is fulfilled.

For years the JOURNAL waged a bitter and unceasing warfare against Woodhullism and the vile crew, whose attempts to overslaugh the spiritual movement, are still familar to our readers. Without the support of any other Spiritualist paper, single handed and alone, it strangled the monster and fin ally drove its high priestess into exile and her chief advocates into obscurity-Spiritualism having been relieved of this burden, sprang forward into new life. The Atlantic Monthly opened its pages for Robert Dale Owen's record of phenomena. The rapid conversion of the country to a knowledge of, and belief in, Spiritualism, seemed to the superficial observer imminent. Yet to those who were familiar with the workings of the movement it was a matter of certainty that a check would come, that it would be a real calamity for Spiritualism to gain so strong a foothold at that time. The purifying process was not yet half complete. So while thousands of good souls were predicting the early and universal acceptance of spirit phenomena as demonstrated through the Holmeses and others, the late editor of this paper, as well as the present editor, were privately warning the enthusiatic investigators at Philadelphia, that deception was being practiced. None too soon the climax came. The world jeered. But intelligent, philosophical Spiritualists calmly met the seeming overthrow of their cause, knowing it would only strengthen it. Ignorance of the laws of spirit-control and manifestation, combined with native credulity and the inherited tendency to superstition gave unscrupulous charlatans, weak and undeveloped as well as tricky mediums, a rich field to work, and it had been industriously occupied. Not very long since, it seemed, to many, as though fraud and corruption had so engratted themselves upon the Spiritual movement that to eradicate them would destroy Spiritualism. Spiritualists generally, knew these evils existed yet feared almost to speak of them; and while deploring the situation, dreaded to apply the remedy. The emergency demanded bold, decisive action. Heroic treatment was the only hope. The RELIGIO-PHILOSOPHICAL JOURNAL in the hands of the angel-world has been the means of freeing Spiritualism from the domination of these vampires. The first incisive and well directed strokes made Spiritualists tremble and the weak to stand sphast. Knowing the necessity for the treatment, we unflinchingly administered it regardless of the imprecations of the wounded or the fears of weak-kneed friends. We never struck until prepared, and we never made a mistake as time has proven. The victory is | the Life Hereafter.

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 undemonstrable is tabooed and most things supernatural are abhorred.

phy.

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 origination or discovery of some very valuable doctrines in Natural Philosophy, give him a rank as a scientist second to that of none in Europe. Prof. Scheibner, also of Leipzig, is a distinguished mathematician. Prof. G. T. Fechner, while also a Professor of Physics at Leipzig, has written works. whose titles indicate a profound love for psychological researches. Among these are, The Soul of Plants, The Zend Avesta, The Things of the Future, Elements of Psycho-Physics, The Problem of the Soul, and About

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 ald of this medium, nobody could see at all. His prosecutors instead of looking at the same facts through the same medium, thought to suppress the whole affair by citing texts which embodied the antecedent ignorance of scientific men. The world's littlest and vainest men have their choice, since they can do nothing really great, only between obscurity and infamy. Lankester is known in America only by having connected himself as a prosecutor with the name of Slade. Had he not done so he would scarcely have been known at all. \* W. H. Harrison, 33 Museum st.

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

George A. Fuller, of Dover, Mass., is President of the association. He is an efficient officer and an able lecturer.

### Emma Hardinge 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 ar ways 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 nonspiritualists. 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."

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## SEPTEMBER 4, 1880.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### LAKE PLEASANT CAMP MEETING.

Memorial Services in Memory of E. V. Wil son, Monday, Aug. 23d, at the Grand Stand.

The speaker's stand was beautifully dec orated with evergreen, holly leaves, and a profusion of flowers; in the centre a beautiful; wreath of evergreens, enclosing a life like photograph of Bro. Wilson; underneath was a white dove perched with a sprig of holly in its beak; in the background was hung a large and beautiful anchor of flowers, emblematical of Brother Wilson's faith in immortality, which in his case, for many years previous to his transition, was a veri-table knowledge. All over the organ and platform were many vases of flowers. In the daily conference, in the various circles held hourly and upon the platform the held hourly, and upon the platform, this Father in our Israel has been visibly present. President Beals said, "Friends, we are met here to day to commemorate the advent of Bro. E. V. Wilson to his eternal home. Bro. Wilson passed away on the very day that he was engaged to speak from this stand." The large choir from the Spiritualist Society at Willimantic, Conn., were upon the platform, and sang beautiful songs appropriate to the occasion, and as Mrs. R. Shepard, the gifted lecturer, ascended the platform, she saw the spirit of Bro. Wilson standing there and looking at the large assemblage. Capt. H. H. Brown, after mak-ing an appropriate prayer, said. "Friends, 1 can only talk to you to day. I cannot make a speech. You who knew E. V. Wilson, knew him as a plain, honest man. As I knew him, he had a large, honest head and a loving heart that hated deception. For five years E. V. Wilson has been my friend and also the second man who took me by the hand and introduced me throughout the broad prairies of the West, and I have told him frequently, E. V. Wilson, you are my father,' and I feel like standing here in si lence and let my silence speak. I wish to say that no other man has made so many converts to our faith. He did great good and will you strive to imitate him? He was always ready to help, and gave the best years of his life and the talents he had. Had he done as much in politics, the law, or any of the professions, he would have aggre-gated a fortune, and would not have left his own family in poverty, and unless they are helped immediately, suffering will re-sult. There will be a business meeting held at the close, to devise practically how we may inaugurate a movement at once, to change, if possible, this mortgage to a lower rate of interest. The interest money is due now, and I am requested to say to you by President Beals, if you will take 200 copies of his book, it will help the widow to meet the interest on this mortgage. Remember that he is still here with you, and I al-most feel that his spirit is on this platform, and when the last words of his earth-life 'Is this death?' were uttered. I believe his spirit floated here. When I last saw him at Schroon Lake, 1 felt he was overdoing. We can feel that he is ever present, and he will be able to influence a thousand mediums; and in him you have another mediator between our God and ourselves, and we rejoice that he is grasping the eternal hills of progress, and we can say 'Glory to the All Father,' for we know that we shall live also and pass on and clasp the hands of our brother.

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Charles Sullivan, Mrs. H. C. Mason and daughter, sung a beautiful song, "Marching along," after which Mrs. Shepard improvised a beautiful song typical of Bro. Wilson's ascension, filled with fervent faith,

of sin is death.' This passage has never been understood. It is the shadow that falls upon the earth, and the mighty change that breaks up the atoms of imperfection; atoms of worlds in a drop of dew. I remember this great strong man with the heart of a child, the pressure of whose hand so many felt, and were blessed. He could be nothing but a soldier in the van of the fight, and now who can say a hard word of E. V. Wilson. Death has left us nothing but the earnest loving spirit. In death he has paid the penalty, and out of the temptations of life, he has ascended, and clasps my hand and yours, and we remember only the earnest soldier, the kind and loving father, husband and friend. I well remember an instance ten years ago when I laid aick in the home of she who is now Mrs. Thomas Gales Forst er, and my friends urged me to have the aid of the best physicians in Philadelphia, and they came to the door of my chamber, but I said, 'No! In this mysterious sickness they could not understand its nature, and could not prescribe the remedy.' One morn-ing at 7:30 A. M., I said to my friends, 'My physician will be here at 8 o'clock to cure me.' That was the voice that came to my soul, and at 8 o'clock, the door bell rang, and E. V. Wilson was announced. My friends refused him admittance as they had all others. I said, 'He is to cure me, and from 8 A. M., until 8 P. M., he sat by my bedside. He did not touch me, and said but a few words, but his kind fatherly eyes beamed upon me, and the great, strong spirit was there, and at 8 o'clock I walked on to the platform with him. I, who laid for so long a time wasting from an invisible breaking down of nervous forces, was saved by this seer and the magnetic currents flowing from him, and in this hour of transfiguration, we find nothing but the earnest father, the seer, the tireless worker, the gallant soldier, who gave all for the cause. I proclaim the birthday of this man's soul, and you are bound to take up the burdens of his life, and in his struggles for his wife and family, he will walk with us and be a power of strength. He will no longer sorrow. He has begun his work in the new life, and has beaten out a path for us to follow. I desire the President to take my name for one of his books, and the few minutes I have before I leave these grounds, I will act on the committee to receive the names of all who wish to aid in this matter."

Some 50 books were taken on the spot. One gentleman pledged the use of five hundred dollars towards changing the mortgage, and the Brooklyn Spiritual Fraterni ty pledged one hundred dollars towards redeeming the mortgage on the farm, so that Farmer Mary could have a clear title and her remaining days be free from care.

S. B. NICHOLS.

A Communication to Mr. Chas. R. Miller, President of the Brooklyn Spiritual Soclety.

DEAR SIR:-In view of your well-known attitude of boundless credulity towards all purported spiritual manifestation, coupled with your groundless fear of injury in some incomprehensible manner to the spiritual cause, in the event of your publication to the world, of the fact of your knowledge of the utter falsity of the charges made, in connection with the scandalous James's seances, against the Meesrs. Tice, by the rascally Mind and Matter,-perhaps, there is little cause for surprise at your silence respecting my former communication. But permit me to say, that I believe all fairminded Spiritualists will consider such sia virtual admission on your part, of the truthfulness of my affirmations respecting you, in that communication. You are fully aware that, on more than one occasion, the editor of the libelous "Mind and Matter," has replied to kindly protests against his scurrilous abuse of many justly esteemed Spiritualists, in language so malignantly abusive and abominably obscene as to indicate at once his own moral status and the exact value of his blatant professions of service to the cause of genuine medium-ship; and yet, I have reason to believe you stand in well nigh mortal dread of such a man. But, I will forbear pressing upon your attention a subject so evidently distasteful to you further than to say that, while deeply regretting the state of mind deterring you from a vindication of two of your estimable associates, against the in-famous charges of a libelous sheet, the time is not far distant when that sheet will be most righteously regarded by Spiritualists everywhere, as it is now by the Spiritual Society, Conferance and Fraternity of this city, as entirely outside the pale of honorable journalism.

young man unperwent confirmation without the priest suspecting that he had been rescued from idlocy. Undoubtedly, says Dr. Bateman, the idlot of the lowest class has the germ of intellectual activity and of moral responsibility, and this germ, cherished and nourished by the genial warmth of human kindnsss, fenced round and protect ed from the blasts and buffettings of the world by the cords of true philanthropy, watered by the dew of human sympathy although possibly only permitted to bud here, is destined hereafter to expand into a perfect flower, and flourish perennially in another and a better state of being.

Capt.H. H. brown spoke at Willow Brook. N. Y., and vicinity, Aug. 27th, 28th and 29th. He will be at the Lake George camp meeting, accompanied by Mrs. Brown, from September 3rd to 8th, speaking there the 5th. He will be at Willimantic Sept. 12th and 26th. At Bristol, Conn., the 19th. He will visit Sunapse camp meeting between the 12th and 19th. He will speak for the First Society of Spiritualists of Philadelphia, the five Sundays of October. He can be engaged for two Sundays in December, January and February. Address him at Willimantic. Conn.

The Theosophists claim that "the spirit works by will, and its powers are unlimited by physical law. The soul accumulates and remembers facts, the spirit sees and knows all things." They further state that there are certain persons who, by means of "a long course of training, having for its object the subjugation of the body to the will of the soul," can obtain perfect control over these secondary forces, and use in their place the one primary force, of which they are the manifestations. And the highest religion is assumed to be the entire subjugation of the body to the soul and spirit, and the acquisition by that means of psychic or spiritual powers, and concomitantly therewith the union of the spirit with God.

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# To the Spiritualists of Cleveland, O. | News Agents, for the Sale of the Beligio-

Spiritualists, arouse from your apathy! To those who recognize in the cardinal features of Spirit-ualism a truth, we would fraternally invite your attention to a retrospection of the past twenty years and the present status of the cause in this often

Every year seems to render Spirifualists more apathetic, the work more difficult, and the workers fewer; those who have sustained the burdens in the past, did so in the hope of fostering the in the past, on so in the hope or lostering the cause until a more general interest should be tak-en, and the present workers should read the re-sponsibility with the same hope, but the outlook is not bright for a continuance of the meetings, and the labor of years will fall to the ground, if a more united effort is not made.

It is not intended in this appeal to the Spirit. ualists of Cleveland, to argue the question-it is unnecessary; if they fail to realize the situation of affairs here, or do not deem it necessary to put forth more effort toward sustaining the meetings, the question will be already answered, and argu-

we trust that every Spiritualist in Cleveland, on reading this, will consider him or herself per-sonally appealed to, and unite with us in raising this organization on to a loftier and batter basis. By united action, we can have an edifice to meet in worthy of the cause we seek to sustain, and place our society where it rightfully belongs-to the front.

Those favorable to a continuance of spiritual meetings in this city, under better and more ele-vating conditions than in the past, will please drop a postal, (saying what they will give per year, payable monthly in advance) to the financial secretary, C. H. Rogers, No. 9 Lodge Avenue, so that some approximate estimate can be formed of our income for 1880 and 1881 and months. our income for 1880 and 1881, and whether it is but income for 1880 and 1881, and whether it is possible to proceed as proposed, with better sur-roundlogs and free meetings, or not at all. By order of the Board, THOS. LEES, President, First Religious Society of Progressive Spiritual-ists

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SOUL-READING.

#### Or Psychometric Delineation of Character.

Mrs. A. B. SEVERANCE would respectfully announce to those who wish and will send their autograph or lock of hair, that she will give an accurate written description of their lead-ing traits of character, intellectual and spiritan facultaes with directions for self-improvement; marked changes of past, present and fature life; adaptation of those intending mairinge and hints to the inhermoniously marifed; adapta-tion to business and business advice; also important instruc-tions for the mental, moral and physical management or childron.



true and lofty inspiration.

E. S. Wheeler of Philadelphia, said: "I remember that at the siege of Vicksburg, when we missed our comrades after there had been considerable fighting, a visit to the grave yard, and I would find amid the long rows of wooden slabs the name and reci ment of our friends. I have known E. V Wilson for twenty years, laborious years for him and us, and the most unexpected thing is, that the strong man should have passed on, and I, your speaker, live to speak of this brave soldier's work for a quarter of a century, and the young man who spoke such earnest words has known him but a few years. I have known him for over 20 years, and also has our friend Mrs. Har-dinge, who has been all over the world, also known him well. As I look up I see along array of names who have fallen in the fight. No two men could be more dissimilar than our brother and myself, and in the many years we were in the public field, i have had occasion to widely differ from him, but I never have found any one who could say ought against his moral life. I would not speak, however, so much of our brother's virtues, but would call your attention to Farmer Mary and the fatherless children. We need to help them at once, and have this lien or mortgage upon the farm changed to a lower rate of interest. I am told by a shrewd business man at the West, that the security is ample, and as the government can loan money at three per cent. per annum, you will be gainers if you change this loan to six per cent, besides par-ticipating in an act of justice to our brother who labored for us so earnestly and faith-fully. Last year as I helped our brother to ascend this platform to speak, I saw a vision of him passing down through the mists of the valley, and I saw him rise a strong man young in years, and ascend the hills of eternity. This was typical of his new birth and his new life. Soon I shall follow him. On the broad plains of the West, in the lec-turer's field, he was master of the situation, a power in Spiritualism, and the coming cen-turies will make the record of his life. I am glad that my last words to him were pleas-ant. I want you to remember Farmer Mary. The danger to you is now; the dark days of persecution have passed, and the danger to you to-day is that you are getting popular. Our friend stood in the perils of the early days. He was ever faithful and true, and may you show that you, too, are faithful, and unless this great load is taken from the poul of Formar Mary it will be a burning soul of Farmer Mary, it will be a burning shame, and if you do not see that there is a quit-claim deed to her, reaching into the eternities—if you fail in this, you will be judged by posterity as greater hypocrites than those who remain in the orthodox churches."

Mrs. Emma Hardinge Britten said: "A friend has been laid lifeless by the mystery of death, a solemn witness, and the Cry of old which comes down to us, 'Adam, where art thou?' it is the voice of the Death Angel, the voice of the living, and we are called here responsive to the wish of all humanity. here responsive to the wish of all humanity. Wherever goes the shadow, it leaves the great mystery to be solved by each alone, and it is, 'What does death say to us?' I have but little to say of him. When I saw the great strong man fall, I could cry, 'Oh! Father!' I do knew that he stands by my side, and that there is a great and mysteri-ous change, a great hollow place left behind, and we must shout 'Hallelujah' to the newborn sonl: I well remember the monition of the Hebrew Scriptures, 'That the wages

e journalism. Yours respectfully, W. C. Bowen. Brooklyn, N. Y., Aug. 22nd, 1880.

Idiots.

The following from Spiritual Notes, London, will be read with interest:

"Dr. Bateman, consulting physician to the Eastern Counties Asylum for Idiots, does not slavishly follow the fashion which prevails so extensively amongst medical men. He holds that man is something more than matter, and brings in the case of the idiot as proof. Speaking at a recent meeting in Norwich, under the presidency of the Duke of Norfolk, he said that the results of idiot training furnish a forcible demonstration of the dualistic theory of matter and mind of the dualistic theory of matter and mind upon which science reposed till the times of Spinoza, Laplace, Hæckel, Huxley and others. The pseudo-philosophers of our time have bewildered the public mind by the wild flights of their imagination. Thought, the so-called spiritual attribute of man, is held to be merely a function of brain protoplasm. The brain, say they, secretes thought, just as the liver secretes bile, or as oxygen and sulphur produces sulphuric acid; and all the varied phenomens of na-ture are nothing more than the molecular changes of matter, and volition and conscichanges of matter, and volition and consci-ousness are mere physical manifestations. But at an internatural congress of psychol-ogists in Paris in 1878, a celebrated Russian professor laid before the Congress the result of his elaborate experiments on the brains of idiots, and the Professor's conclusions strongly militated against the notions of this school of philosophers. Every fac-ulty manifests itself by means of matter, but it is important not to confound the faculty with the corporeal organ, upon which the external manifestation of such faculty depends. It has been held by many that in the idiot the intellectual and moral that in the idiot the intellectual and moral faculties are absent, but this has been clear-ly disproved. A celebrated German author-ity, Herr Seager, of Berlin, has stated that in his establishment he had indubitable cases of idiocy, in which the head was small and malformed, yet in which the re-sults of education wereso triumphant, that they were ultimately able to mix with the world without being recognized as idiots world without being recognized as idiots. Further, he tells us, that in one instance, a

SPIRITUALISTS AND REFORMERS west of the SPIRITUALISTS AND ASSOCIATES West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by address-ing 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 Spirit-nalist meetings in San Francisco.

SCRAFING CARROTS FOR BUTTER.-Farmers wives have for years been in the habit of scraping car rots to color their butter. This hard and disagreeable work is no longer necessary, for a more per-fect color in every way, and one absolutely cheaper, is now prepared by the well known chemists, Wells, Richardson & Co., of Burlington, Vt., and called Perfected Butter Color. It adds to the keeping qualities of Butter, and gives a perfect June tint. It has been adopted by the leading dairymen everywhere.

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FROM DESPAIR TO GLADNESS .- Mr. Giles Carter, a well known citizen of Rochester, N. Y., has just given the following card to the public: For about two years my wife has been troubled with some-thing and we could not imagine what; she had ining and we could not inagine what, she had frequent flashes of heat, followed by severe sweats, both night and day; her back troubled her a great deal, and any exertion seemed to utterly prostrate her. She drank large quantities of water without seeming to quench her thirst in the least, and kept getting worse and worse all the time. We emgetting worse and worse all the time. We em-ployed the services of a physician, but without benefit, not even learning what was the matter with her. Finally, noticing a peculiarity in her urine, I had it examined, and by boiling, reduced it to molasses, abcut half in quantity to the amount of water used. I at once wrote to her brother, a physician in the East, who pronounced it "Sugar" or (Saccharine) Diabetes. He said he knew of no cure for it, and that she probably could not get well; that she might live for a few years, but would get worse and worse all the time. At this time, and when we were in despair, I saw Warner's Safe Diabets Cure advertised, pur-chased a bottle and my wife has continued using

chased a bottle and my wife has continued using it until she is now *perfectly curst* and as well as she has been in years. I consider Warner's Safe Diabets Cure a blessing and boon to humanity."

Spiritualists Meeting in Wisconsin.

The Spiritualists of Wonewoot and vicinity, will hold a three days' meeting beginning Friday, the Srd of September, and is sting over saturday and Sunday. The speakers will be J. L. Fotter and J. W. Kenyon. CYRUS SPOONER.

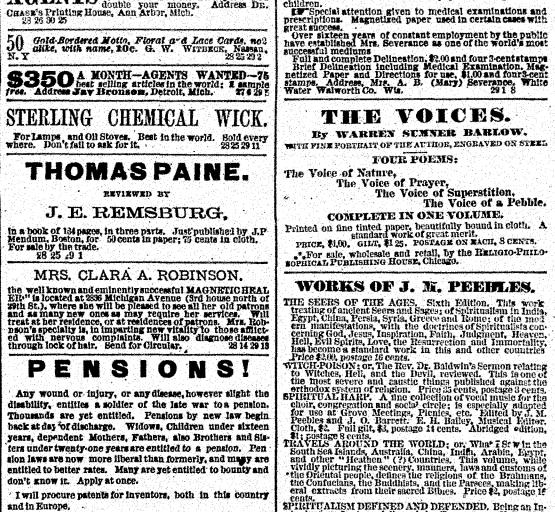
Meeting in New York.

The twenty fifth annual meeting of the Friends of Human Progress, will be held at North Collins Station, Eric county, N. T., 30 miles south of Buffale, on the B. & S. W. R. B., on the Brd, 4th and 5th of September, 1880 commencing at 10 o'alock, A. M. Good speakers and music will be in attend-ance. There will be a fee of 66 cents for all persons over 12 years of age taken at the gate be defay exponent. BY ORDER OF COMMITTEE.

Grove Meeting in Michigan.

The Liberalisis and Free Thinkers of Michigan and North-ern Indiana, will hold their annual Grove Meeting at School-craft, Mioh., Sunday, Sept. 12th, 1980, in Island Grove, Ool. R. G. Ingersoll and Prof. O. A. Phalps will positively be present and address the meeting. James Parton is expected. This will be the isrgest meeting ever held under Liberal amplices. Ballocate will run trains from all points center-ing at this place at very low excursion rates. Arringements have been made to receive tweaty thousand people. ALBERT BURSON, Managing Sec.

LAAM TO THE PARTY OF THE ALL OF THE



Any wound or injury, or any disease, however slight the disability, entities a soldier of the late war to a pension. Thousands are yet entitled. Pensions by new law begin back at day of discharge. Widows, Children under sixteen years, dependent Mothers, Fathers, also Brothers and Sisters under twenty-one years are entitled to a pension. Pen sion laws are now more liberal than formerly, and many are entitled to better rates. Many are yet entitled to bounty and don't know it. Apply at once.

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Modern Spiritualism,

REPLY BY REV. A. A. WHEELOCK, UTIOA, N. Y.,

To a sermon on Modern Spiritualism, presched Sunday even-ing, October. 20th, 1878, by Rev. C. H. GARDARE, Rector of Trinity (Episcopal) Church, Utics, N. Y.

arimty (spincopai) unuren, Utica, N. Y. In this pamphlet of 38 pp., the objections against Spiritual-ism and the denunciations hurled against its believers are met and answered. The Rector is defeated, routed and all his strong points captured and his hattorics are turned, upon himself. It should be generally circulated as a missionary tract. Single copies, 10 cents; 20 copies, \$1.00. For asle, whole-male and retail, by the Religio-Philosophical Publishing House, Chicago.



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eral discount.

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# RELIGIO-PHILOSOPHICAL JOURNAL.

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

### The Irrepressible Conflict.

To the Editor of the Religio-Philosophical Journal. To the Editor of the Religio-Philosophical Journal. «Your JOURNAL, of late, seems to be the battle ground of a very important discussion in relation to the Christianity or non-Christianity of Spirit-lam. The information I called for sometime since is being given by several noted expounders of our faith. I have heard all the guns that have been fired on both sides—have read all the articles, pro and con, with the deepest interest, and what of mist, smoke or doubtfulness hung over the proper adjective required to represent the modern out-pouring of the spirit, is fast being dissipated. The trenchant pen of our independent, uncalar-ied, truth.seeking farmer and author of Berlin Heights, seems quite sufficient to represent the "Christ person" from the "Carist-principle," and to leave Spiritualism so completely unincumber-

to leave Spiritualism so completely unincumberto reave opirituation so completely uninclumber-ed with partylatic phraseology that all kingdoms, nations, tongues and peoples can fractenally en-list under its broad, unsectarian banner and fight the good fight of self-development, unswed by any wrathful partialistic Jehovah or defined saint.

I, a good deal more than half suspected that principles would prevail over parties and persons, however good they might be; and that natural religion would take the place of engrafted relig-ion, while reason was left unbiased to enlighten human faith. The Holy Ghost element in man's human faith. The Holy Ghost element in man's top brain is the universal instigator of all self-development and spiritual progress, and never should be called for from any priests, prophets, or cruchied saints. In corroboration of my faith in this catholic sentiment let me quote a few rhymes from my book entitled, "Common Sense Theolo-gy," written come twenty years ago, when it cost something to be a rational Spiritualist, the asser-tion of Bro Fishbourb to the contrary. notwith. tion of Bro Fishbough to the contrary, notwithstanding:

Yes, every soul is germed with cood, Without this man's not man; If you would find it, probe the soul, 'Tis in the Deific's plan.

In some 'the covered up so deep, You'd hardly think 'twas there, But die away ancestral sine. The diamond you'll lay bare.

Now, let the rain of brotherly kindness. Soften and water the earth, And the heat of love's bright sunshine, 24 Will set it springing forth.

For the organ, Veneration, exists In greater or less degree, In men of every nation, Black or white, bond or free.

And so with Hope and Conscience, Also Spirituality, Yea, all have some Benevelence, With Intellectuality.

Now, what is needed, but the motive Of these elements within, And when they work in harmony, Why heaven must begin.

What's true religion but true manhood-All our pow'rs in good attune, Then every action is devotion, Like singing of the birds in June.

True religion knows no priesthood-Follows reason day and night— Calls no man master—spurns all creed, Hears no command save this, Do right.

And if you'd know what is the right, Ask your reason, not your Pope; Thy God within if sought unto,

Bo easy then we'll worship God, And in the future look. This glorious time is coming on, By man's progression driven, But for old fogies creeds and trash,

We'd find it had arriven.

The topmost brain of man is where The Holy Spirit dwells, And if allowed to rule complete, Would save from all the bells.

In man's top brain God has his throne, And there his judgment seat, And there it is, and only there The Godhead we shall meet.

Eo it seems to me, D. HOWLAND HAMILTON. Lewiston, Me.

Second Annual Camp Meeting of the First Association of Spiritualists of Philadelphia, at Neshaminy Falls Grove, Pennsylvania-Closing Week.

To the Editor of the Religio-Philosophical Journal:

Over four weeks, with five Sundays, is a libera allowance of camp meeting, even when it is a meeting of Spiritualists, where an orderly freedom and wise varlety admits of corporeal comfort, social entertainment, intellectual culture and spir-itual development in natural order and harmonious relation.

ous relation. However, Sunday, August 15th, was the afifth. Sunday and the twenty-ninth day of the meeting of which I write, and which ended yesterday, Monday, August 16th. Moreover, I have yet to hear the first dissenting voice from the confession, that the breaking up of the relations formed in camp and our departure from the lovely spot so long a woodland home, was a matter of sincere regret. Heterogeneous as we are as a people. regret. Heterogeneous as we are as a people, made up of "high and low, rich and poor, learned and unlearned," it is a standing complaint that we as Spiritualists, are by no means social enough —that we fail to find the good in each other, and thus miss much of usefulness and happiness in consequence.

The protracted camping out does much to correct and relieve this unsocial tendency-there friend meets friend and old ties are made stronger; those who should be friends "get acquainted" and new bonds of fraternity are established. We learn to appreciate each other, and beside more obviously than all, at least in my experience, we learn the power which comes of sympathy and self-sacrificing co-operation.

That Spiritualists cannot combine, organize, fraternize and successfully work together, is an error our camp meetings disprove. We have had good management, the best of harmony and super-lative order, while using large means, calling to gether thousands on thousands of investigating minds, and providing for their cars and instruc-tion. What we have done and what is cone to the north and east of us, may be done in many other places, and the manner improved, only the "Christ" of self consecration for the good of all, must be present with those who would accom-plish the greatest amount of good. Mrs. R. Shepard concluded her labors here by

speaking on Monday and Tuesday, August 9th and 10th. The other speakers I am able to report, are Samuel Watson, of Memphis, Tenn, and Nellie J. T. Brigham, of Colerain, Mass. Mrs. R. Shepard, who had been engaged for the full term of our meeting, after her very faithful and efficient labors here, left us by agreement for the last days of the same, to pass east, to fill engagements at Onset

same, to pass east, to fill engagements at Onset Bay and Lake Pleasant. Why her many friends here are the more easily reconciled to her depar-ture are bill learn when sonouncements are made of are unders at the hall the coming season. Search Watson spoke on Wednesday, August 11th, Friday, August 13th, and Sunday, August 15th, giving two powerful discourses on the last named day, and taking the train for Trenton and the hoaris lities of friends there the same even. umship honesty, in speaking cense and consistency, and with freedom in all things, decency and propriety. If, to insist on these, and all in good order, makes us conservative, then I cease to be a radical. If, as one newly invented Pope declares, the hospitalities of friends there the same even-ing. Though growing full of years and multifati-ons honors, his hearers and observers here have no we are not Spiritualists, on the account of our course as above indicated, we shall continue to make the best of progress we can, under the ban at his eve of excommunication. The subjects of Sister Brigham's lectures before his natural force abated. On Thursday, August 12th, Nellie J. T. Brigham us, were, on Thursday the 12 h: "What Spiritual-ists Have to be Thankful for." On Saturday the 14th, "The Bible of the Spiritualists and Their on Thursday, August 12th, Nenie J. T. Brigham spoke; also on Saturday the 14th Inst., and sgain on Surday, August 15th. There was additional speaking by Edward S. Wheeler, whose discourse on Surday evening to a good audience, concluded the series of lectures. The discourses of friend Watson formed a connected, continuous and emi-nently logical argument. He asserted the phi-Greed." Of her Sunday lecture, I am unable to give other than hearsay report. It may be unne-cessary to copy my notes of these discourses at length; the speaker is too well known to be mis-apprehended. While conservative of all that was losophy of a universal Spiritualism, and while dis-avowing the errors and absurdities of Fauline dogmatism, asserted his reverence for Jesus and good, and even of forms, not always appreciated by the less openly devout, there was a radical and progressive spirit manifest in her discourses; no high appreciation of the Bible as read in the light less effective, in many cases, because the graces of expression and diction, with flowers of rhetoric and poesy, characterized her style of speech. "What Spiritualists have to be thankful for," she said, "was chiefly their emancipation from the of modern Spiritualism. I have notes of these discourses before me, but can merely take from my record a few expres-sions selected more especially from what was giv-en on Sunday. "We live," said the speaker, "in a spirit of fear, from mental slavery and blind pre-judice. Their Bible was the universal book of remarkable age, to be noted hereafter; its progress having just begun. It is a fast age, a critical age, and will be known in future as the iconcclastic age. It is the era of transition; the age of faith Nature, the revelations interpreted by science for the good and guidance of humanity. The creed of Spiritualists was the philosophy based upon facts, and the conviction of duty in view of our is passing swift away, the age of knowledge is at hand. The authority of king, of priest and pope are all disallowed. The everlasting truth is to be Throughout these lectures were gents of poetic beauty. "The clouds are of the mists of earth, not formed in the spaces amid the stars! Our evolved, that truth which is of the past, the present and forever. All sects of Christians lock to the same basis, and find the foundation of all resorrows darken the perception of the heavenly at the same basis, and nue the foundation of all re-ligion, in just such phenomena and manifesta-tions of the spiritual life as are the present ex-perience of Spiritualists." The speaker urged his hearers, if possible, to throw aside bias and former prejudice and ex-amine these questions as if now for the first time times, but smid the stars of truth the soul finds peace and breathing room in the serenity of the Infinite," Infinite," etc. On Sunday last, Mrs. Brigham found heraelf confronted by, perhaps, the largest audience that has assembled during the camp. It was wonder-ful how far the fine well modulated voice reached, but a breeze stirred the tree tops, and Bonareges a himself could not have made all hear. As before, the meeting had to be divided, and in the pavilion and around the same gathered another assembly to hear Edward S. Wheeler and Samuel Watson. presented. He confessed that the error of the dectrine he so long personally taught, the doctrine of the "fall of man," and all that was based upon that dogma, had done much evil. He had come to see and to know these things were not Biblical not part of the lessons of Jesus. As to the pre-tended plan of salvation by vicarious atonement, it was an invention of the Jewish scholar Paul, to hear Edward S. Wheeler and Samuel Watson. The morning had been overcast and discouraging, and many were thus kept away. There was ing, and many were thus kept away. There was also an orthodox camp meeting near at hand on each side of us; and yet after all, some five or seven thousand people, perhaps more as some state, were upon the grounds. In the evening, at the auditorium, Edward S. Wheeler spoke to a large audience who listened with close attention. This speaker spoke in re-view of the camp meeting, and emphasized the practical side of the teachings of Spiritualism, as applicable-to the secular affairs of this life. He made a plea for fraternity, for disregard of non-escentials, and attention to the duty nearest us. The discourse was of a peculiar and original, yet very radical kind, and while it provoked thought and criticism, it met with approval from some of merely. He had no language to express his con tempt for the assumption that such atonement was devised by God, or for a God who could per petrate such criminal folly.<sup>3</sup> The presumption was absurd—the power of God unto salvation was in the *life* and not in the *blood* of Jesus. Friend Watson sharply reviewed the story of the Garden of Eden; he said that according to the the Gatden of Luch; he san that according to the account the devil was not guilty of even a pre-varication. We must read the Bible just as we would any other book, or cease to be honest. Death and sin were not introduced by the matter of the apple of Eden. No intelligent mind enter-tains the childish account of creation as given by Mosee, but over Christien enthusiate evolution Moses; but even Christian enthusiasts explain away the actual statement. The fall of man was very radies and, and while it provoked thought and criticism, it met with approval from some of the most intelligent. The meeting closed with an improvisation, a poetic farewell, when the audi-ence dispersed and the heavy train rolled slowly away to Philadelphis. During the day President H. B. Champion publicly thanked those whose faithfulass had made the meeting a success. The away the actual statement. In the latt of main was not mentioned by Moses, nor any of the prophets. Jesus taught no loss of moral standing by hu-manity through any "federal head;" nothing of the kind appeared in the Sermon on the Mount. Jesus never taught salvation through vicarious atonement by faith. To understand the Bible, those who study it must go back in mind to the time when it was written. Up to the time of Jesus the ides of sin It. B. Champion publicly thanked those whose faithfulness had made the meeting a success. The ladies in camp are grateful to Capt. Keffer for ceaseless courtesy and unending kindness. We all appreciate his services. The Association and the public recognize in H. B. Champion, a gentle-man and an effective officer, whose unselfish faith-fulness is only equaled by his firmness and discre-tion. "So say we, all of us." was that of sickness or disease. Jesus required faith in the power he had to magnetically cure the sick, well knowing such confidence would facilitate their recovery. Jesus as a developing medium, conferred the power to heal the sick upon his disciples; the recognition of the idea Among the mediums who have been upon the ground, and have given much invaluable aid to the work and great satisfaction in many cases, I that he gave any one power to forgive moral trans-gression is a conceit which is rapidly being outam allowed to name Mrs. Sarah Patterson, slate-writing, S3 Frankiln street, Pittsburg, Pa.; Mrs. E. George, trance and test, 680 N. 11th street, Philgrown with other pretence of the same kind. The speaker reviewed the Roman Catholic, the Episcopalian, the Presbyterian, Baptist and Methadelphia; Mrs. E. McNell, test, 642 N. 10th street, Philadelphia; and Mrs. Sarah A. Anthony, trance and test, 1129 South 11th street, Philadelphia. All odist churches, remarking upon the especial characteristics of each. For the Methodist doc-trine of free salvation, and for the work of the Were welcome and more were present, but I am unable to report all. trine of free salvation, and for the work of the church, he had a great attraction in former times, having preached for the Methodists thirty years. He believed Methodist revivals, where men were converted under the influence of a psychologic power developed by the arrangement of a human horse shoe magnet, had done some good to many. It was a psychologic effect often followed by sin-cere reformation; yet the fundamental dogmas and teachings of all the churches are at variance with "the good as it is in Jasua." By churches. NESHAMINY. Miss E. F. Johnson writes: The JOURNAL is still my ideal paper. I have a great desire to give you more real aid to fight the hard battle for iruth and spiritual purity. You have my entire sympathy and every cent I can command at present; you have also the consciousness of right do-ing. I am furnished with such reading as the <u>so</u> the <u>so</u>, and <u>so</u> so come to my relief, my Jour-man, with your antidotes of religio philosophy, or I shall have myself. with "the gospel as it is in Jesus." By churches, God was the worstalandered being in the universe. Jesus taught only what modern Spiritualism in-culcates: The fatherhood of God, the brother-hood of man, universal love and the immortality of the human soul. With the teachings of Jesus and the true sense of the Bible, Spiritualism is in W. D. Scates, of Unionville, Tenn., writes: A good writing medium like Mrs. Eldridge would do well at our city for a month or two. There are several fair minded persons here who are disposed to investigate the phenomena produced through absolute harmony. One great fruth, the Mossic account of Greation taught, which Jesus and all, or nearly all, Spirit. a writing medium.

ualists seemed to recognize as by instinct; this was the doctrine of the origin of man from God. Jeaus was the most perfect embodiment of Christ, yet we are all sons of God and heirs with him of all heavenly things. Egypt had thirty thousand gods; Greece and Rome reckoned their divinities by thousands, with them iconoclasm had done its work. The Old Testament recognizes God as alike angel and man or Lord. A clearer conception is work. The Old Testament recognizes God as alike angel and man, or Lord. A clearer conception is dawning; there is no authority in old prophecies to rule this age, which will bury the Old Testa-ment face downwards never to be resurrected. I do not expect unmixed truth in my existence on earth; the communications we receive from spir-its do not harmonize: but I could not by any pos-sibility respect a God who really gave such com-mands as some of those Moses is said to have re-ceived. ceive

ceived. Faith and belief are no merit, and unbelief no sin. All the crimes and follies of poor human na-ture are by theology charged upon God, a slander for which I seek to atone, as I have taught the same. I will as long as I can speak or write, lakor to correct the syll I have thus done. I stand now upon the Bible as a whole, and upon Jesus and his teachings.

and his teachings. Paul Judaized primitive Christianity. Jesus taught salvation from within ourselves, and even Paul declared we must work out our salvation. As I have said, Spiritualists fundamentally agree with each other and with Jeans. To turn the world right side up, we must teach, not original sin, vicarious atonement, election and the like; but the great law of immutable justice and compensa

the great new of immutable justice and compensation for every act in kind, good or bad. As to the hereafter, for those who come short of the full duty of this life, there is possible progression; the Roman Catholic idea of purgatory is not altogether absurd. Jesus preached to the spirits in prison. The facts of all spirit return, prove the childish absurdity of the ides of a heaven but 1,500 miles square-a place of confinement. Hell is no terror to the evil doer, sufficient to re-strain him; he sins on long time credit and is sanguine of evading payment through the stone-ment by blood. Heaven is within; to realize that Biblical truth, do good and be in Paradise, otherwise sin and suffer. "God knows," said the speaker, "the contempt

I have for those perfect bores, an ordinary or orthodox funeral. Death-there is no death." There is a birth to a higher life, a thing not to be feared; a breaking from the chrysalis, the upris-ing of a being little less than divine, the whole matter a system worthy of God. These things were for Spiritualists to consider and realize the moral motive power of their sublime science and philosophy.

I have at times witnessed the phenomena of Spiritualism; I know its wonders are true; form materializations are things 1 am familiar with; the half has not been told. These facts are the demonstration of all our argument, yet we do not propose to be carried away by mere phenomena but to act for the good of humanity and ourselves. Spiritualism teaches the Fatherhood of God, and the brotherhood and the sisterhood of humanity. Methodism gave a degree of freedom to woman Jesus recognized the equality of woman, and Spiritualism, thank God, did the same. Under the in-fluence of these great principles of truth it only remains to make our lives a consistent exposition of the glorious philosophy in which it has become our mission to instruct the world.

All this imperfectly presents the discourses of friend Watson, yet I can witness that such things, and many more of like purport, were well and, earnestly said. I take pleasure in laying these excerpts before you, that you and your readers may judge, considering this speaker was, as is well known, one of our most conservative-how just the charge has been made that we were in our utterances on the platform, as orthodox as

the churches themselves. Whatever may be said, the First Association of Spiritualists of Philadelphia, asks only in medi-

### **A Classical Apparition**

FROM PLINT'S LETTERS, B. VII. 27. TOSUBA.

Our leisure furnishes me with the opportunity of learning from you, and you with that of in-structing me. Accordingly I particularly wish to know whether you think there exist such things as phantoms, possessing an appearance peculiar to themselves, and a certain supernatural power, or that mere empty delusions assume a shape from over fear. The following story I believe on the strength of those who relate it.

There was at Athens a mansion, spacious and commodious, but of evil rapute and daugerous to health. In the dead of the night there was a noise as of iron, and if you listened more closely, a clank-ing of chains was heard, first of all as if at a dising of chains was heard, first of all as if at a dis-tance, and afterwards near by: Presently a spectre used to appear, an ancient man, sinking with emaciation and squalor, with a long beard and bristly hair, wearing shackels on his feet and hands, and ahaking them. Hence the inmates, by reason of their fears passed miserable nights in sleepleseness. And in the daytime as well though the apparition had departed, yet a remi-niscence of it fitted hear their eves and their niscence of it flitted before their eyes and their dread outlived its cause. The mansion was accordingly descried and entirely abandoned to the dreadful ghost. However it was advertised on the chance of some one, ignorant of the fearful curse attached to it, being willing to buy or rent it. Athenodorus, the philosopher, came to Athens and read the advertisement. When he had been informed of the terms, which were so low as to appear suspicious, he made inquiries and learnt the whole of the particulars. Yet none the leas on that account did he rent the house. As even ing began to draw on, he ordered a sola to be set for him in the front part of the house, and then called for his writing implements and a light. The whole of his servants he dismissed to the interior whole of his servants he dismissed to the interior apartments, and applied himself intently to com-position, that his mind might not, from want of occupation, picture to itself the phantoms of which he had heard, or any empty terrors. At the commencement there was the universal silence of night. Soon the shaking of irons and the clank-ing of chains were heard, yet he never raised his eyes nor sizekened his pen, but hardened his soul and deadened his ears by its help. The noise grew and approached; now it seemed to be heard at the door, and next inside the room. He look-ed round and recornized the figure he had been ed round and recognized the figure he had been told of. It was standing and signalling to him with its finger, as though inviting him. He made a sign with his hand that it should wait a moment, and applied himself afresh to his pen. Upon this the figure kept rattling its chains over his head as he wrote. On looking round again he saw it mak-ing the same sign as before, and without delay took up a light and followed it. It moved with a slow step as though oppressed by its chains, and after turning into the courtyard of the house van-ished suddenly. On being thus left to himself he marked the grout with some creater and heaves which marked the spot with some grass and leaves which he plucked. Next day he applied to the magis-trates and urged them to have the spot in ques-tion dug up. There were found there some bones tion dug up. There were found there some bones stached to and intermingled with fetters. They were collected and interred at the public expense, and the house was ever afterwards free from the spirit which had obtained due sepulture.

#### The Greatest Drawback to Spiritualism.

The greatest drawback to the spread of Spiritu-alism is the persistent and repeated assaults upon orthodoxy. All the evils which have ever attach-ed to the Christian religion are rehearsed, and de-nounced by spiritualistic writers as constituting the system itself, whereas the true believer in Christianity regreis these evils, regarding them as incident to all, even the best of earthly systems and organizations. In the main they result from that bigotry and intolerance which does not belong to true Christianlty, which, as taught by Christ, and rightly understood, is the very oppo-site; and which is identically the very same evil which prompts these spiritualistic writers to these

## The Work in Minneapolis, Minn.

SEPTEMBER 4, 1880,

We have started some medium's meetings, the regular lecture being given in the morning, and only one for Sunday. We have the medium's meeting in the afternoon. They have thus far elicited a good deal of interest. My object in the medium's meeting being, if possible, to establish fraternal feeling, unanimity of purpose and co-op-erative effort among mediums, as a class, and also to encourage a laudable ambition for improve-ment, as mediums. The old theory that the more ignorant, the better the medium, is rapidly becoming obsolete, and in my judgment is prophetic of better things for us all, and besides there are experiences peculiar to us, that we should be better informed upon, and none but sensitives can com-prehend them, and we cannot, except by mutual interchange of thought and feeling. Mediumship to-day is a very different thing from that of 20 years ago. To command a hearing, it must be not only strongly defined, but must have a practical moral bearing upon the conduct and thought of the age. It may be an Ulopian ides of mine, but I have dreamed of a time when we should all feel that our interests and labors, as mediums were that our interests and labors, as mediums were identical, and so combine our efforts as to become mutual protectors of each other. I don't mean as a faction or clique, but as a humane brotherhood and aisterhood, that in times of sickness, loss and bereavement, we might minister unto each other, not only by "word of mouth," but financially. The plan we have adopted is to devote the first hour commencing at three P. M., to mediumship in any form it may present itself, the only restrict ion bec. ing that it shall be of a character to deserve a hear-ing that it half hour to general conference, each ing; the next half hour to general conference, each speaker limited to five minutes, and the last half hour to general conversation and visiting. A vol-untary collection pays expenses, and should there be any considerable surplus, it is to be made a sink-ing fund, to be applied to sick or disabled mediums, where they have no means to provide for them-selves. This last idea 1 have not made public yet, but should receipts warrant it. I shall do so. Col. and Mrs. Eldridge are at far-famed Minnetonka, I hear, but have only met the Colonel. Suppose you are enjoying the camp meetings. I almost envy you. Come to Minnesota, and especially Minneanolis, next trip.

SUSIE M. JOHNSON.

### Christian Spiritualism.

#### To the Editor of the Religio Philosophical Journal:

I was in the Black Hills when your friendly letter reached my home in Kansas. I appreciate your kindly manner of asking for your just dues and consequently I respond at once. I was greatly interested in Hudson Tuttle's article on Christian Spiritualism, and the responses elicited from those that felt aggrieved. I am delighted that Bro. Tut-tle had the moral courage to strike the blow. I doubt not that he will receive their criticisms with-out the least perturbation of mind. Bro. Peeble's former Christian associations would cause him to view Christianity from the Universalist standpoint, and define Christian Spiritualism truly enlighten. ed, rational and consecrated. The natural infer-ence would be that he considers Christianity truly enlightened, rational and consecrated. Bro. Tuttle represents in his article, the sentiments of nineteen-twentieths of the Spiritualists. Christianity, view-ed in its general aspects and phases, is not calcued in its general aspects and phases, is not calcu-lated to promote the development of humanity in intelligence, science or philosophy, or even in a rational spirituality. The teachings, spiritual phi-losophy, moral code, and character of Jeaus, are the redeeming features of Christianity as a system of religion, but they are entirely thrown in the shade, by its narrow, bigoted dogmatism, irration-al theology, and its blind slavery to authority. The fail of man, redemption through the vicarious sufferings of Christ, a material heaven and hell, a nersonal God and devil, nine hundred and ninety. personal God and devil, nine hundred and ninety. nine going down to regions of eternal burning, while but one in one thousand reach the pearly gates, is an outrage and a slander upon common sense and humanity. Spiritualism can gain no strength, as a power in the cause of truth, by at-taching "Christian" to it.

JOHN A. DICESON.

with every fin with cold

For ignorance only makes men sin, True wiedom wouldn't allow it, And ne'er did man one foolish deed Who's wise enough to shun it.

Would foolish bargains e'er be made By any selfish man, Who'd power to comprehend his acts While laying out the plan?

Will not all men then seek the right, Nor sin another day, When they shall clearly see that none But righteous actions pay?

That heaven cannot pardon Transgressors in any way, That broken laws will chasten, Though loudly rebels pray?

Now he who chests his fellow-man, Too dearly buys his pelf, Who tramples on another's rights, But doubly cheats himself.

For Nature never lets her rogues Get less than they deserve, But honestly gives them their due, Without the least reserve.

She pays the bad as well as good, For none can hide away, For eviry wrengful action done She gives the rightful pay.

But whether now or sometime hence, Depends upon the deed, Some laws quite slowly operate But surely they proceed.

But there's the murderer and thief, The liar and his crew, When death o'ertakes and sends them on, What will these rebels do? .

Unless the laws of being change, And that we can't expect, For mind is mind eternally In every respect.

Unless death fossilizes And stops the growth of man, Or completely annihilates, And rubs him out, why then---

They'll do just what sinners always have-Repent and change their course, Or still continue sinning on, And thus grow worse and worse,

Till by and by they'll find a place So hot 'twill melt the drop, And then they'll turn like prodigals And hunt for Father's house.

All evil hath its cure, no doubt, In Nature's onward move; Or else existence is a curse Which we might quickly prove.

Wisdom is the principal thing, As wise old Solomon said, And if we've but enough of it, By sin we won't be led.

As well have enmity between The trees and Nature's sun, As 'tween our souls and Nature's God, But for the evil one.

And he gets all his power from priests, Of them he's born and bred, Through him the love of God is crushed, By constant fear and dread.

Were Batan dead and hell shut up. We'd love God old and young, And praise to Him would surely rise From every lip and tongue.

There'll be no cross for men to bear When true religion rules, Tis the unnaturainess of creeds Makes us religious tools.

We'll worship with as much of ease. As we shake hands with friends, Where man is rightly understood. And God with nature blends.

As easy as one cats or sleeps, Or reads a pleasant book,

continued assaults upon orthodoxy: it is intoler-ance, hate, bigotry, nothing else, and is no less an evil when perpetrated by a Spiritualist or so-called liberalist, than by the over zealous and fanatical Christian.

The writer has been for some time investigating Spiritualism, and is convinced that invisible Mitel-ligences do communicate with mortals. His greatest trouble is as to the nature of these invisible intelligences, and as to their identity, whether they proceed from the "Prince of the power of the sir" exclusively. or in part from the power of the sir<sup>0</sup> exclusively, or in part from our departed friends who seek our good. I read regularly your JOURWAL, but as a believer in Christ, I am con-tinually pained and shocked by the expressions of hate, contempt and ridicule toward the Christian value of the three description (confiction with the christian religion. Why these assaults? Can't the phi-losophy and facts of Spritualism be presented and discussed without it? Suppose that I am in error, is it wise to seek my conversion by these abrupt and offensive attacks upon what has been held sa-cred and true for a life time? How can I before yet convinced or established in the new faith, take the RELIGIO-PHILOSOPHICAL JOURNAL into my family, trained up in orthodoxy? I can not do so, and am forced, as all Christians are, to read if "on the sly," and oftlimes with a conscience wounded, and a feeling of unrest and disatisfaction. Such a, writer as Samuel Watson I can read and enjoy his communications. I take his books into my family, and they will read them; but not so the large majority of the works of spiritual writers, or the papers which they publish. I submit these remarks for your consideration, as showing the feelings and views of an earnest seeker after truth, and which doubtless represent the senti-ments of the large body of orthodox Christians, who must either read it in the unsatisfactory manner above mentioned, or refuse in obedience to their conscience or sense of duty to read at all. A SLY READER OF YOUR PAPER.

#### Iowa Camp Meeting.

To the Editor of the Religio-Philosophical Journal: Everything is progressing finely towards our camp meeting, and we will undoubtedly have one camp meeting, and we will undoubtedly have one of the largest gatherings of the kind ever held in Iowa. Every one seems to respond with a will, and the tendency is to a grand success in every particular. We have received letters from Rev. Samuel Watson of Memphis, Tenn.; Susie M. Johnson of Minneapolis, Minn.; Col. J. W. El-dridge and wife, of Minnesota; Prof. P. O. Hudson, the Sankey of Spiritualism, of Detroit, Mich., and from a host of fast mediums. Speakers and Snirfrom a host of test mediums. Speakers and Spir-itualists in all parts of this, and adjoining States, say that they will all be here and do what they can to contribute to the success and harmony of the meeting.

We have secured the beautiful State fair grounds for the occasion, and the railroads have all gener-ously agreed to carry passengers back to their

ously agreed to carry passengers back to their homes for one-third fare, so our friends will apply to the secretary on arrival for certificates entitling them to the reduction of fare. The dining hall will be able to feed all who do not bring their own provisions, and those coming with teams will be allowed the use of stalls for their horses, free of charge The arrangement for dancing is perfect, and we have reserved some rooms for mediums to hold scances in. We trust that with good speakers, good music, and reliable that with good speakers, good music, and reliable inat with good speakers, good music, and reliable mediums, to be able to keep up the interest in the meeting so, that when it is over, all will wish for, another. We accept with great pleasure four generous offer made in response to our invitation to be present and deliver an address on Sunday. HAMILTON WARREN.

Cedar Rapids, Iowa.

### Christian Spiritualiam.

To the Editor of the Religio-Philomphical Journal: I heartily concur with Bro. Tutile in his views I heartily concur with Bro. Tuttle in his views on Christian Spiritualiam. I very well know that Spiritualiam has been scandalized by the Christian pulpit and press in every way they were cap ble of doing; and now I do not think Spiritualists should in any way attach the word Christian to our beantiful philosophy, for the express purpose of making it popular with those that have not moral courage enough to accept Spiritualiam as a truth, a science and a philosophy. I am very well aware that this is an age of sugar-coated pills, but with Spiritualism. Ist us as true Spiritualists ever keep the beautiful motio in view, "Truth wears no mask. Tours for the advancement of truth. L. H. Wangar. · L. H. WARREN,

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Monroe, Wis., Aug. 8, 1880.

James Bichardson writes: I am satisfied with the JOURNAL, and all the good friends of truth that are spreading the cause. What delight and pleasure it gives me to read all these opinions. The pure words of knowledge are the best food for a hungry mind.

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## Notes and Extracts.

Error is only to be effectually confounded by searching deep and tracing it to its source.

Spiritualists cannot be held by organizations, except such as draw them together by the ties of universal brotherhood.

Spiritualism stands upon a broader platform than it did thirty years ago. Then it was a stran-ger seeking a home in foreign lands; to-day it is a recognized principle and power in communities.

We are inclined to believe that in almost every family one or other member is sufficiently sensi-tive to act as an instrument of communication be-tween the mortal and immortal members of the household,

If a man be a thorough Spiritualist, he will make himself and his immediate surroundings a centre from which Spiritual truths may flow, and need never fear for the spread of the glarious cause, be he ever so far outside of an "organ, ation" whether of district or county.

It is difficult to trace the path of human expe-rience and not find some unsightly spots, some sharp angles, and some dangerous places. The ex-periences of lite are such that we dread to call up the past, and we stand dumb before the mirror of the future, and often we are dissatisfied with the present. present.

The air breathed seems laden with spiritual life and power. The presence of many streams is the best evidence that can be produced that there is a fountain from whence these streamlets spring; and when we take a survey of mankind, we find abundant testimony of the power of Spiritualism to root out past errors and dogmatic sectarianism.

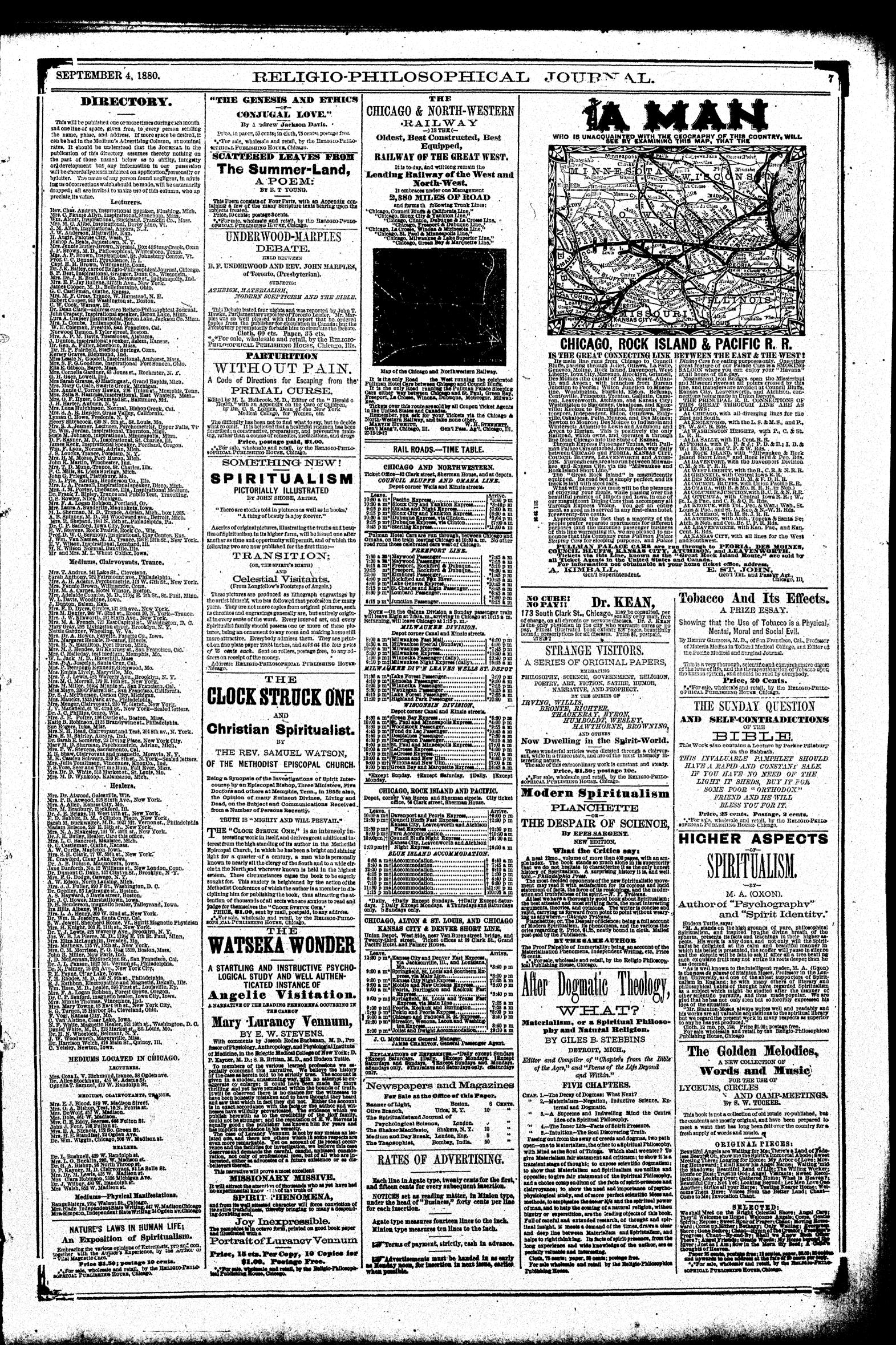
The conflict between Spiritualism and science is nothing compared to the opposition encounter-ed by Spiritualists from the popular religious organizations. The phenomenon furnishes the sci-entist with problems difficult to be solved, but as a class scientists will deal more fairly with the phenomenon than the Christian, though they fail to account for it.

Theore are many theories, but few definite prin-ciples known; but this wanting in intelligence can not be charged to Delty, nor to any plans that may have been devised by infinite power and with-held for any special reason. We do not recognize God as dealing with specialties, such as hoarding up blessings for one man and curses for another. We regard Delty as being infinite in wisdom and justice.

Trance implies the withdrawal of the individ-ual from an ordinary to an extraordinary sphere of observation-from a normal to an abnormal state of action; and however short the time of the seer in pure spirit-life, he hears the words and sounds, observes the dreas, manners, and occupations of the inhabitants of that life, and sees the acenery, hill, dale, streams, and seas, of another existence.

Spiritualiam needs no hero, no great leader. Spiritualisms needs no hero, no great leaders nor any formal creed. Truth alone is its object, and that may be sought and obtained individually as well as collectively; and with the valuable ad-junct of a spiritual press, guided by intelligence, wisdom, and foresight, either small or large cir-cles or societies have within themselves the power of acquiring spiritual knowledge, and the means of attaining their one great object—the diffusion of spiritual light in the dark corners of the earth.

of spiritual light in the dark corners of the earth. The performances of Professor Heriott and his daughter "Little Louie" at the Royal Aquarium, and at various places in London, Eng., have raised the question in the minds of some who have seen them, whether genuine or artificial psychical phe-nomens are presented by them. Professor Heriott calls the entertainment "second sight," and beyond that says nothing about its nature. Little Louie, blindfolded on the platform, instantaneously de-scribes any article put into the hands of her fath-er while he is off the platform and among the ob-servers, and this is not done by the well-known trick of a question being so worded that the alleged sensitive shall know what reply to give.



Smith area

#### JOURNAL. RELIGIO-PHILOSOPHICAL

### TRUE AND FALSE FAITH.

#### A Criticism.

# BY WILLIAM EMMETTE COLEMAN.

"On argument alone my faith is built."-Foung. "When the soul grants what reason makes her soo, That is true faith, what's more's credulity." Frank.

"But faith, fanatic faith, once wedded fast To some dear falsehood, huge it to the last," -- Moore.

"Wisdom and justice must guide our faith.....Faith guided by wisdom and lighted and inspired by love would be the better starement of the best influence and action of these fac-ulties or attributes of man."...Guiss B. Stebbins.

"Add to your faith, virtue, and to virtue knowledge.....As the body without the spiritis dead, so faith without works is lead also....Though I have all faith, so that I could remove mountains and have not charily, I am nothing."-New Tes-

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 inac-curacies and illogical conclusions. A second feature is that while lauding the beauty of love, philanthropy, charity, he takes special de-light in sneers and innuendoes, sometimes, in-deed, swelling into round abuse and lavish As has been abundantly demonstrated in deed, swelling into round abuse and lavish villification against those who fail to deify his latest shibbleth, gestated though it was in fatuous anility and cradled in senile rancor. As a rule, those so unstintingly dispraised by him are the possessors of a keener perception of truth, and more com-prehensive intellectual sweep than the worthy Doctor, despite the fact that he is fre-quently uplifted into the exaited sphere of Jesus of Nazareth, and we learn has been Jesus of Nazareth, and we learn has been deputed by him to revive in New York, his primitive gospel through principles and ideas inspired by direct communion with the ascended Jesus. The system taught by the Doctor may then be appropriately term-ed Jesuistic Buchananism or Buchananite Chyletianity Christianity.

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 discriminat-ing than himself. Not faith but reason is "the guardian of wisdon and love." Without reason no wisdom is possible, and love becomes a consuming fire blasting the happiness of its votaries. Faith in the false paralyzes the judgment, dethrones reason and effectually retards the develop. ment of wisdom; while in the domain of of love, faith in an unworthy object produces measureless woe and misery untold. So far from faith being unpopular and needing champions, it is alas! much too popular and its unwise champions confront us at every turn. Though in some directions the bent of its energies, purpose and scope, has been materially modified, and with decided advantage.

#### 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 lardian of the historic truth of ancien

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 esthetic and refined band of swindlers turned out a goodly crop of Jesus photographs and tintypes, or whether it was the ideal picture of the ascended Naza-rene advertised in the Banner of Light, or some other equally as imaginary repre-sentation of the "Son of Man;"--in either case it was the hight of folly, not to say an evident indication of incipient dementic, evident indication of incipient dementia, to think for a moment that any such picture could reveal to a psychometer the true character of Jesus. Fatuous anility again strongly marked!

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THE ELEVENTH COMMANDMENT.

Dr. B. as the founder of his new religion has improved upon Judaism and Christiani ty in the promulgation of fourteen com-mandments 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 needs no seaus, "Duchanan or "ghost from the grave to tell us that"), "in the excellence of humanity, in the worth of honest testi-mony," and that we should "never wrong any one by unjust suspicion or jealousy." Now, while we should confide in the truth of the true, we should have no confidence in the falsehood of the false, of which latter the world has yet a large proportion. "Hon-est testimony" has recognized rag babies and doll-pillows, and arms and legs of adults, as their own children, and "honest testias their own children, and "honest testi-mony" has even made affidavit that they recognized such disgusting humbuggery as veritable materialization. "Honest testi-mony," in many cases, will recognize any and everything as spiritual, as their imme-diate relatives in spirit-life, that may be presented them, no matter how transparent the fraud. There are two sides to overvthe fraud. There are two sides to every-thing in nature; the universe is dual in its structure and inter-relations. Dr. B. ignores the reverse side of the shield, the dark sides of human nature, in many of his ethical of human nature, in many of his ethical inculcations, seeming, for the time being, to regard everything couleur de rose. But at other times he unduly magnifies the evils of humanity, stigmatizing as evil and to be eschewed that which is really salutary and healthful, and vice versu. In this spirit are his assaults upon An-drew Jackson Davis and his moral and in tellectual character: his vitunerative dia-

tellectual character; his vituperative dia-tribes against the most eminent scientists and thinkers of the world in the Popular Sci ence Monthly and his work on the "Psycho-Physiological Sciences;" his effort to rob Prof. Denton of the credit justly due him for his extension of the principles of psy-chometry into the domains of geology, paleantology, and astronomy, foolishly claim-ing for himself that to which he was notin the least entitled; it is unjust suspicion and jealousy which prompt him continually to slander all declining to receive his new gospel of love on the lips with spleen in the heart.

#### 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 wit-nesses 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 coucepu tions of the events observed by him or her. Two equally "honorable witnesses" many times give diametrically opposite testimony relative to certain scenes witnessed by them. Have we not to decide between them? Both cannot be right. We need not impeach the veracity of either, but we are compelled to conclude that one is more competent then the other has better nor competent than the other-has better powers of observation, is clearer-headed or in some manner better qualified to give testimony upon the points involved. It is the height of absurdity to place implicit con-fidence in the absolute truth of everything told us by apparently honest witnesses. Two sources of error have to be eliminated first, we must ascertain if they are really "honorable" witnesses. We must have some reasonable evidence of their veracity; for we know the world is filled with falsehood, error and exaggeration. Next, regarding the persons as honest in their statements, we should gauge their mentalities to ascertain whether they are liable to be blased by passion; envy, sympathy or antipathy, pre-judices for or against, and like idiosyncrasies impairing the value of their testimony. The credulous acceptance of everything The credulous acceptance of everything any one may tell us, as recommended by Dr. Buchanan, would prove disastrous to every one simple enough to actualize it in real life. How many happy homes have been blasted, how many rendered bankrupt financially and socially, how many virtuous, logically and socially how many virtuous. loving girls have been rendered outcasts and moral wrecks through their practical embodiment of the pernicious principle of implicit faith in humanity. Let every true philanthropist then, every one whose heart and soul is touched with a living sympathy for the sons and daughters of earth, de nounce, in unmeasured and fitting terms this diabolical injunction to have perfect confidence in the utterances and promises of mankind. Its ultimate effect, if carried out, is devilish, full of woe to the world one of the greatest curses possible to be inflicted upon humanity; and its promulga-tion can have emanated only from a feeble, unbalanced, unphilosophic mind. Nor do we demand "incessant repetition of what has already been fully established." Have not mediums been known to have genuine phenomena at one scance, and at another scance been detected in gross fraud ? Each scance 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. Phenomena in circles are dependent on subtile conditions, and sometimes; genuine phenomena failing, mediums are tempted to produce simulated ones. How necessary, then, that the medi-um be so surrounded or situated, as to preclude all attempts at fraud on his part. Failing this, the door is open to every species of fraud. 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-de-fenders, 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. This they have done as an act of duty in the interests of tinth; and how have they been received? As we know, opprobrious epithets have been heaped upon them; and, to aid disreputable tricksters,

the reputation of every honest man or woman taking a stand for truth against deviltry has been assailed.

We do not charge him and the other de-fenders of fraud with lying or dishonesty; we think them, in general, honestly mis-taken—their good faith is not impeached. Yet Dr. B. has the temerity to charge us with impugning the good faith of the hon-est defenders of fraudulent mediums. We do not impeach the good faith of Dr. Buch-anan in defending them; though in one in-stance—that in which he claimed for him-self that which was due Prof. Denton for his psychometric discoveries—I do charge Dr. B. with a lack of good faith. In this case there was no possible chance for a mis-take. If in his right mind, he knew he had never discovered, or claimed to discover, certain psychometric principles first pro-mulgated in Prof. Denton's works. A man may forget what he has done, but he can never recollect that which he has never We do not charge him and the other denever recollect that which he has never done or thought of doing. I, therefore, in good faith, assert that it was an instance of dishonesty or insanity, and I challenge Dr. B. to prove otherwise. Can he clear up the stigma on his good name? I would be glad to have him do so.

Again, it is the fraud-defenders who demand incomeant repetition of what has al-ready been established. Overwhelming evi-dence has over and over been adduced of dence has over and over been adduced of the guilt of various pretended materializing mediums—proofs which leave not a shadow of a doubt of their knavery and fraud; and yet the host of fraud worshipers disgracing the name of Spiritualists, one and all, pay no heed to their conclusive evidence, and continue to assert that the so-called medi-ums are persecuted innocents. ums are persecuted innocents.

#### 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.

"There lives more faith in honest doubt, Believe me, than in half the creeds.".

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. Faith in the supremacy of human reason, and its capacity to detect the truth and expose the error, not in a decaying, emasculated Christian-ity, whether in the guise of Christian Spir-itualism 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 ungoverned, all dominating love. This is what the world needs, but of which the progress will never be enhanced by the efforts of the illustrious discoverer of psychometry.

In justice, however, it should be said that in portions of his lecture, the Doctor truthfully outlines and earnestly recommends the utilization of the true faith. Some parts of his lecture are excellent, but the gems of truth are so scattered amid a wilderness of fanciful concelts that the good impres-sion which otherwise might be derived therefrom, is lost. The confusion of thought, characteristic of most of Dr. B.'s latter-day effusions, was never more strikingly dis-played than in his eulogy on Faith. The two forms of faith are hopelessly inter-blended, leading the reader into a bewildering maze as regards the author's aim in writing it. Alternately each form of faith is praised and denounced, the writer veer-ing like the vane in some lofty turret. DO SCIENTISTS EXERCISE FAITH? Dr. Buchanan charges upon scientists a lack of faith. To be sure, scientists are, to a large extent, without faith in the "historic truth of ancient religion," or in modern superstition in its marvel-producing form; but where can be found any person with more faith in law, in the unvarying constancy of nature, in the principles guiding the universe, in the pertinency of facts, in the true scientific spirit, in the power of the human intellect to discover and apply truth in every branch of research? More-over, one of the strongholds of science is what is called the "scientific use of the imagination." While Dr. B. asserts its nonuse by scientists, even among the most ma-terialistic scientists, Huxley, Tyndall, Hæckel, the use of this faith is largely paramount. Dr. B. has doubtless heard of Hæckel as a scientist, and seen passing notices of his writings in current periodical literature, possibly he has even read certain of Hæckel's great works: his "Natural History of Creation" and "Evolution of Man" will ever stand as marvels of the scientific use of the imagination in filling up gaps in the grand scheme of physical evolution of organic forms from the lowest to the highest; the gaps being filled up in strict accordance with known facts and in the true scientific method. He is a strict accordance method. He, like all great scientists, con-tinually reasons from the known to the unknown, framing theories, elaborating hypotheses, formulating suppositive explanations of nature's laws in, unknown or partially understood realms. Similar examples are Newton's law of gravitation, Kepler's three laws, Laplace's nebular hypothesis, Harvey's circulation of the blood, Lam-arck's evolution, Darwin's and Wallace's netural selection. natural selection, Huyghen's wave, theory of light. etc. NO TEET CONDITIONS IN CIRCLES. Dr. Buchanan joins hands with his compeer in fraud promotion, the Bhode Island prince of Jesuit dissectors, in deriding the Institution of all test conditions. "In visit-ing circles," says Dr. B., "all thought of de-ception should be entirely banished from the mind," Such a course of conduct is possible only to an idiot or lunatic. How can any one with intelligence, visit a circle and entirely banish from the mind all thought of deception? If he possess any sense at all, he must know that deception is possible, no matter how strong his faith in the genuineness of the phenomena pres-ented. But we are told by Dr. B. that if thoughts of deception be banished, better phenomena will ensue than if test conditions be instituted. Very probably, if the medium be a pretender, or fraudulently inclined. Of course, under test conditions, he will be unable to practice as much fraud as when left to do as he pleases. Open the gateway to fraud, says Dr. B., exact no conditions at all, let the so-called medium have autons at all, let the so-called medium have everything his own way. No wonder that a Spiritualism which gives to the world such incentives to the practice of shame-less villainy and rescality, such barefaced roguery and swindling as is contained in the writings of Messrs. Buchanan, Hazard and Roberts, is looked upon with scorn and con-tempt by reasoning, honest men and womtempt by reasoning, honest men and wom-en; and it ought to be so contemmed until it purifies itself of the load of graceless scamps with which it is now inferred. To those advocating the loose system of stance.

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

TRUTH IS OFTEN HARSH.

However harsh the foregoing criticisms may seem, but one spirit animates their 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 indis-position to engage in dissension, permitted themselves to be ridden over rough-shod, by the partizans of folly and unreason. Let the friends of pristine truth, fresh from the founts of spiritual wisdom, rally to its defense, nor cease to wage the contest

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 enthus-iasts and the vagaries of its semi-developed mediums, sensitives and undiscriminating devotees.

"Virtue may be assail'd, but never hurt; Surprised by unjust force, and not enthrall'd; Yes, even that which mischief meant most harm, Shall in the happy trial prove most glory; But evil in itself shall back recoil." Presidio of San Francisco, Cal.

# Cassadaga Lake (N. Y.) Free Association

### Camp Meeting.

To the Editor of the Beligio-Philosophical Journal: Your pages have so fully reported Lake Pleasant, Neshaminy and other Eastern camps that any word of mine would be superfluous, yet some mention of this beauti-ful place may be in order. A year ago the Association—Mesars. 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 when surveyed. The railroad station (on Dunkirk and Alleghany 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 advertise-ment 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 Lily Dale camp ground is close beside this, and is an individual enterprise of Mr. Alden, the division growing out of some difference as to terms on which the Association could rent his grounds, which led them

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. STEBBINS.

I heartly endorse the above statement as I have seen the slate-writing and the letter, and they are exactly alike. A. B. SPINNEY.

August 22nd, 1880.

#### Lake Pleasant Camp Meeting.

Monday, Aug. 16. To day has been de voted to the election of officers, hearing official reports and the selection of committes. Tuesday, Aug. 17, Louis Ransom ad-dressed the people. His subject was, "The Influence of Christianity upon Civilization." It was quite exhaustive in treating the ef-It was quite exhaustive in treating the ef-fect 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 re-lations of Christianity and Radicalism in human action," and in the afternoon, Elder F. W. Evans addressed the audience. Friday. Mrs. Anna M. Middlebrook was.

F. W. Evans addressed the audience. Friday, Mrs. Anna M. Middlebrook was. the speaker and gave a very interesting dis-course. 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 about accurs his services and keep him huse 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 chap-ters. The new Bible was "Man." and she took certain traits in his nature, the sensutook certain traits in his nature, the sensu-ous, the affectionate, the moral and spirit-ual. 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 shower which passed very near the camp; it happi-by passed over, but it scattared the neople ly 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 fecture field twenty years ago; at least five thousand people were on the auditorium grounds to-day.

Sunday, Aug. 22. The trains all day Sat-urday brought many hundreds, many prob-ably to witness the illumination of the camp, and this was more general and ex-tensive 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 Neshaminy 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 a spir-itual camp meeting. We have many ob-servers 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 gentle-man 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 representa-tive one and a moderate estimate of the number of people who listened to the lec-tures, were at least eight thousand. Presi-dent Beals introduced H. B. Champion, Esq., President of the Neshaminy camp meeting, who made a brief and happy speech. E. S. Wheeler was the speaker for the morn-ing, and he gave for his subject. The Man-of the Future," and the drift of his lecture was the emancipation of the race from creed-al limitations and past forms of faith, and The gathering to-day was a representaal 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. Jo-seph 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 at tempt 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 peo-ple 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 othwent attended and appreciated. Almong oth-ers on the grounds to-day was our genial friend and brother, John Wetherbee, and Prof. Henry M. Parkhurst and wife of Bos-ton. 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 lecturers. S. B. NICHOLS.

### SEPTEMBER 4, 1880.

religion and the defender of modern Spiritualism." That is, we must have faith in the "historic trath" of self-contradictory records of ancient miracles distorted, ac counts of apochryphal "marvels" consummated by frauds and cheats purporting to be supramundane in origin, like those nightly performed by the Holmeses, Blisses, Eddys, Gordon, Mrs. Stewart, Laura Morgan, Mrs. Crindle, Mrs. Sawyer and the whole tribe of "materializing" charlatans with which Spiritualism is cursed. Not that some things genuine are not at times presented by some of these "mediums;" but the larger part of said phenomena is fraudulent. The fact of materialization is not denied. Such phenomena do sometimes occur, but simulation occurs much oftener.

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 precenting to be optimized and incurtainst prey upon the pockets of honest, unsuspect-ing Spiritualists. Have faith in the "his-toric truth of ancient religion;" believe that the bones of the prophet Elisha, by their touch restored to life a dead man; that God Almighty talked in person to Moses for forty years; that the rods of Aaron and the magicians were changed into serpents and that Aaron's rod-serpent swallowed all the other rod-serpents; that three men were never scorched, though cast into a furnace seven times heated; that Lazarus was restored to life after being dead four days and after decomposition of his body had set in; that Jesus was born of a virgin mother; that the sun stood still a whole day to allow one barbarous tribe to butcher another; that the Lord rained fire and brimstone on Sodom and Gomorrha, not from hell, mark you, the traditional great storehouse of fire and brimstons, but from heaven, where one would presume those distinctive combustibles could find no place, believe in the "historic truth" of these and the other myths and morals accompanying "ancient religion," and "great is your reward." In like manner, have faith in the marvels of present-day pseudo-Spiritualism.

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. Dr. B.'s own writings show that he recognizes the existence of evil and falsehood among us, against which he strongly inveighs, though, unfortunately, he often calls that evil and false which is true and cans that evil and raise which is true and genuine. A careful study of the Doctor's recent writings reveals such a confused mass of inconsistency as might strongly tempt us to forswear in future all perusal of the latter day writings of the ominant of the latter-day writings of the eminent discoverer of the laws of pathognomy, sarcognomy, chirognomy, neurology, anthropol-ogy and a radically reconstructed phrenol-ogy, all which since their first promulgaogy, all which since their first promuga-tion by Dr. B. over forty years ago, seem to be perfectly stationary. With psychometry how differenti It has grown apace, devel-oping into extensive proportions and will continue to be cultivated and expanded, de-spite the strong tendencies of its original discoverer, Dr. Buchanan, to degrade it by mankening its standing lending bis name discoverer, Dr. Buchanan, to degrade it by weakening its standing, lending his name to the abuse of true psychometric principles, by making them aid in the bolstering up of fraudulent mediums and pretended spirit-communications, including spurious ma-terializations of Jesus, Peter, the Virgin Mary, Sarah (Abraham's wife) and other ancient celebrities. During the last year or sobe has submitted to several psy-

to buy their own, which I have described, and which with the improvements, are paid for. It is not for me to enter into these differences, but only to say that it is to be hoped they may end and one camp ground only be kept up.

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, Paga 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 be-fore the audience of 200 persons, held the slates on the outspread fingers of his ex-tended hand, while Mr. Kellogg and myself stoud by hearing distinctly, as did others, the scratching of the bit of 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 writ ten. I copy it exactly, punctuation and all:

"Friends of Progress," I am glad to be here and much pleas-ed to write this. I thought it was a good opportunity for this large assemblage to prove what has often been done, the immor-mortality 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 ig noramuses. I will close by stating one fact Friends depend on my veracity. I tell you most emphatical, 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 themseves, but they must do the work for themselves. Do right, be true, and good, that is what counts.

Truly yours, H. H. Rouse."

1 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 his pocket a letter, the last he had from that brother not long before his death, compared the writing, and found that on the states a good fac simile, the signature being especi-ally perfect. He loaned us the letter and on careful examination I call the slate-writing an excellent fac simile. So we had one of the best tests ever given, and I would commend Mr. Saur to the attention of those who would see an excellent and sincere medium.

Sunday (yesterday) brought near or quite 2,000 persons, and they gave patient and fixed attention to speaking for some hours of morning, afternoon and evening, by Dr. , # 11

HORSFORD'S ACID PHOSPHATE IN NERVOUS DIS-HORSFORD'S ACID F HOSFHATE IN INERVOUS DIS-EASTS.—Having used it very considerably, I can testify to its great value in functional derange-ments of the secretory and nervous systems. CHAS. WOODHOUSE, M. D.

BUTLAND, VT.



A CHEERECAL MARK VEL. Though a thomsand leagues away Soliaer's fonic fountain forms, We can drink the same to-day, In our far off Western homes. Thanks to Chemistry's Spell---Is an instant--presel Freek as from the living well Soliaer bubbles in the glassi TARKAT's FURS APRELIART Gives the rare elizit birth, Healthral as the fluid sent Flashing, from the breast of Earth. Times and distance, what are they? When Art thus can reproduce Springs a thousand leagues away, For the sick man's instant meel SOLD BY ALL DEUGGIETS, SOLD BY ALL DEUGGISTS.