Eruth Mears no Mask, Hows at no Human Shrine, Seeks neither Place nor Applanse: She only Isks a Hearing.

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JOHN C. BUNDY, EDITOR AND PUBLISHER.

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CONTENTS.

FIRST PAGE.-Address of Mr. Giles B. Stebbins, at Anniversary Meeting of Free Religious Association, Parker Memorial Hall, Boston, May 27th, 1831. The Revised New Testament, by Alexander Wilder, The Spiritual Cause in Rochester, N. Y.

SECOND PAGE. Theosophy and Spiritualism, by Win. Emmette Coleman. Common Sense Reasons—Why the Plan-ets as a Whole, Influence the Animal and Vegetable Life and the Object of the Same, by Bunyan Turton. "The Prayer Cure—Laying on of Hands," Traces of Spiritualism among the Australian Aborigines. Why Boys Should

THIRD PAGE.—Woman and the Household, Book Reviews.

Partial List of Magazines for August. Hiscellaneous Ad-

FOURTH PAGE. Notice to Subscribers. Agnosticism. Mediumship, Obsession. Henry Slade—Alleged, Fraud at Kast Saginaw. Sincere Inquiries. Materialism Inade quate. The Position of Thousands. Camp and Grove

FIFTH PAGE.—English Spiritual Journals. New South Wales Liberal Association. Piety and Depravity-Guiteau. Thomas Henry Buckie Done For. Free Labor Better than Slave Labor. High Appreciation of the Journal. Labors in the Spiritualistic Vineyard and Other Items of Interest. Miscellaneous Advertisements

SIXTH PAGE.-Human Progress, by Martha J. Anderson Communication from Philadelphia. Report from Ne shaminy Falls Camp Meeting. Sir Philip Crampton and the "£100 Bank Note." A Psychological Wonder—Strange Condition of a Young Lady in Nev-da—Predicting Her own Afflictions-Remarkable Clairvoyance. The Aztec Mysteries. Japanese Skepticism. Notes and Extracts.

SEVENTE PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal, Miscellaneous

RIGHTH PAGE.—Remarkable State-writing at Neshaminy-The Spirit of Horace Greeley says President Garneld will Recover and Declares that Conkling's Defeat will Benefit the Republican Party. The Institute of Heredity-A Correction. "Obsession," "Evil Spirits!" Social Science Papers—Man's Relation to Nature, by Rev. Wm. Tacker, D. D. Special Notices. Miscellaneous Advertisements.

ADDRESS OF GILES B. STEBBINS, At the Anniversary Meeting of the Free Religious Association, Parker Memorial Hall, Boston, May 27th, 1881.

(From Report of the Free Religious Index.) Mr. President,-I am aware that there

must be a limit to human endurance; and the hour being so late, the words that I have to say shall be very brief.

I think the real problem before us, the nature of the change that is going on in religious organization, is one of great importance. All over the West, where my home is to-day—and I presume it is the same here—you will find multitudes of thoughtful earnest men and women who fear religion as the burnt child dreads the fire. They think of religious organizations as prisons. They cannot separate the idea of organization from the idea of religious bondage and spiritual slavery and death; and the problem before us is to change all this, and bring about some method of organization that shall mean for such people not slavery, but liberty; that shall mean not darkness, but light; that shall mean not bigotry, but the broadest and most liberal fellowship. That is the problem before us, and now let me briefly point out some of the hindrances in the way, in the West especially, and some of the encouragements as well.

A few months ago, in the city of Detroit, my then home. I met a gentleman one day in the street, and spoke to him about something that was going on in his church. "Why," said he, "I don't go there to church now." Said I, "I thought you had a pew there." "Well, I did," said he. "We had a pew, and paid our quarter's due; but, when the collector came round at the time the last instalment became due, I found that none of the family had been there for three months, and I thought it was useless to throw away the money for no purpose, so I gave it up. Now," he said, "I think there are families in about that position enough to fill a dozen churches in the city." This indifference is one element in the solution

of this problem.

There is another matter connected with this question. It is difficult to induce people who differ in their opinions to come together on a broad free platform, like this for instance, and preserve and maintain toward each other their mutual respect. I may be said to represent a large body of liberal-thinking people in the West who are called Spiritualists. I say this because I have been asked to speak of the progress of organization among that people, and therefore speak somewhat in their behalf. And let me say here that every Spiritualist is of necessity a Free Religionist, because the spiritual philosophy, broad eclectic and inclusive, knows no prejudices, no limitations, no barriers, recognizes no authority for truth, but only the truth of the soul for authority, and accepts the intuitions of the human spirit, the testimonies of the human reason, the truths of human experience, and the results of scientific experiment as its basis of education. But then there is a text which says, "They are not all Israel who are of Israel;" and this is true of the spiritual philosophy in the broad sense, for there are many who imperfectly comprehend it, just as on the Free Religious platform you find some who more perfectly comprehend the beauty of the Free Religious idea than others. This is a great difficulty in the way of progress in the West—to induce people, differing quite heartily in their sincere and earnest convictions, to come together with mutual respect for each other, and engage in some common work. If I come on a platform with another man, and treat him as though I was stooping from my elevated position to come down to his level, or if I treat him with a sort of ill-concealed contempt, if that man has any self-respect, he will go his own way and leave me alone. It is a hard lesson to learn—this lesson of mutual reverence and respect; and the want of that is one great difficulty in the West as it is in the Feat.

the East.

Another great difficulty is the wide differences of opinion that prevail. We have very conflicting and contradictory elements in this day of transition. We are coming out from the shadow of the old traditions, and are just at the turning of the paths; the one leads toward Materialism, and the other toward Spiritualism. These paths diverge so entirely it is difficult to bring these two classes together. They may, and should, meet for occasional expression of honest opinion with mutual respect, but as to organizing for permanent education in opposite opinions, that is hardly possible.

As to the encouragements, they are many. I believe in organization. I believe it ought

I believe in organization. I believe it ought to come. I believe in Napoleon's answer, when a general said of a plan of his on the battle field, "It is impossible." The imperial commander said: "I know nothing about the impossible. I have no such word in my dictionary." And so it seems to me that, if this is a good thing, we ought to have no word "impossible" touching the organization of Free Religion in our dictionary. tionary. One great help in the West is the heart-hunger of the people. They are hungering and thirsting for spiritual and intellectual food—men living on their farms, women toiling in the household vocations, men sitting in their offices. They are not satisfied with the few husks they are fed with; they want something more; and, after waiting and hungering and thirsting, the time must come when they will have something more.

Now, how is this demand met in the West? Let me say there is a large class of people who do not feel like being tied down a week. They feel they can get along with more distant intervals, and sometimes they are compelled to. I know one very marked and excellent feature that shows a tendency to accept a simple and practical or-ganization in the West; and that is, that ill over this country—in distant Kansas, in Ohio, Michigan, etc., you find associations very simple in their form and very free from narrow restrictions, in which people work together in a common sense way for certain practical results. We have, for instance, grove and camp meetings in the summer; and those in charge invite men and women to come and speak to them. They always say to those they invite, "Come here to our grove, and speak what in your own soul you believe to be true." Never to they limit them. I believe there will be held one hundred of these great meetings this year. Night before last, I had the pleasure of going to Music Hall, and sitting in the gallery, looking on that magnificent audience of four thousand people and listening to the eloquence of that wonderful organ; but, friends, I presume there will be score of audiences gathered in the far West during the coming summer larger in numbers than the immense audience in Music Hall night before last. These are very encouraging signs, and I have no fears for the future. It is wonderful, the progress we have made in the direction of liberty of thought and speech in the last twenty years. It is like the transition from the ice-bound drifts of winter to the floods of spring, that make devastation for a brief space, but prepare the earth for the fruits of summer and the golden harvest of the autumn. Let us take heart and hope, and move right on. Sectarianism has been organized long enough. Sectarianism is being honey-combed with free thought everywhere. Thinking ministers in the pulpits do not believe half they preach, and thinking people who hear them do not believe half they hear. This is a very unsatisfactory condition of things, and it cannot last through many years. So it seems to me all we have to do is to move right on, and carry on the good work of freedom and fellowship in religion. That is the great work of the nineteenth century. It is the great

need of the age. I want to thank my friend Mr. Hinckley for his fine statement of the leading points and ideas of the Free Religious movement I indorse that statement and am very glad he was able to make it here. I think it is of great consequence that, while we do not limit each other, while we do not browbeat each other, while we show the fulness of the spirit of religious freedom and fellowship, yet at the same time that we strive to conform to, and to affirm, certain great eternal principles and ideas that have been the inspiration of the best thought in all ages, in all places, and in all the religions that have sprung up and gone down again in the world; and it was the statement of those great truths in the address of my friend that I like. Permit me to add one thought, and I will draw my words to a

In addition to his admirable statement, I would say we need to receive the great, the lasting, the never-dying truth of the immortal life. We need an outlook over, above, and beyond that change which we call death. We need the thought of the broad eternity that we are beginning to live in now. We want an outlook of such a nature that the injustice of to-day shall be rounded out into justice to morrow, that | entitled to very little respect the ignorance of to-day in the great to-

morrow shall be changed to wisdom, that the prejudice of to-day, in the great to-morrow, if not before, shall melt away in the sunlight of love and truth. I am glad that it is one of the signs of the times in this nineteenth century that there is a revival of this glorious conception that binds the life that is with that other and higher life that is to be. I am glad that we are alive in this nineteenth century, when there are witnesses to an accumulation of facts which have been verified as thoroughly as any facts in the whole realm of natural science, and that these facts go to prove the great truth that man shall never die. But, the great thought is to be free, to help each other's growth, and help each other to a higher, a more beautiful, and a diviner

Something has been said here about the Index. The only reason, Mr. Chairman, why I do not put \$5,000 into the treasury of the Index is the unfortunate fact that I have not it to put in. It is well that the Index lives; but, as a little reminder of the progress of the cause in the West, I want to say to you that there is a journal pub-lished in the city of Chicago, asking no contribution of anybody, asking not a dollar's help, and it has not asked a dollar's help for the last fifteen years, save the patronage that its subscribers give it, and this journal is circulated by thousands all through the Western States, through Oregon and California, over into that Australian continent, over into Europe, Africa, Asia, and England, and in New England as well. That journal is the RELIGIO-PHILO-SOPHICAL JOURNAL; and, although in some respects its views might not accord with the convictions of some of you, yet, I want to say, and I speak it from a sort of inti-mate knowledge, that the idea, the aim, and the scope of that journal are exactly the same as the idea, the aim, and the scope of this Free Religious Association, advo-cating and claiming freedom and fellow-ship in spiritual truths.

the inspired soul of a New England wom-an, Lucy Larcom. I read them because they seem to contain the great central thought and inspiration toward which the Free Religious movement, and the advo-cates of fellowship, under various names, ought to reach. He read "The Mountaineer's Prayer," and closed with the close and careful attention of the listening audience, who had kept up their interest through the long hours of a very warm day.

The Revised New Testament.

BY ALEXANDER WILDER.

Perhaps this is a premature utterance upon the question now before the English speaking peoples. If so, it will manifest itself by some conspicuous blunder which will lead to the severe castigation of the writer for his temerity. Indeed, it requires audacity, if not fool-hardiness, to enable one to speak honest conviction, even, when it is consonant with the general or dominant sentiment. Very well; I am used to differing, and often chastised for it; but theological ruffianism and proscription will not harm me more than any other.

There was never good reason to hope for much from the Revisers of the Authorized Version of the New Testament. They are men of fair ability in verbal and linguistic criticism; and have made accordingly a decided improvement in regard to the Greek text from which the book has been translated. Whether, however, there ever was a pure Greek original to a solitary book is more than dubious. Several of the books are clearly, as the internal evidence shows, not genuine. The treatise entitled Acts of the Apostles, is not even authentic. The writer of the Gospel according to John did not know the geography of Palestine aright; and the endeavor to supplement the story of Mary Magdalen, the fable of the rich man and Lazarus the Ebionite, and to impute to the Pharisees, who were a mild and thoughtful sect, the cruelties and bitter animosities which characterized the Sadducees, to whom the high priests belonged, are so many objections to the book. It may be sacred—that is, sacerdotal scripture written for a purpose and with a moral; but it will not bear severe criticism as a historical production, any more than the Dhammapada or one of the Upanishads. It is enough, perhaps, to say that no whisper from the ray ont of Tribingen was admit. from the savants of Tubingen was admitted to the Jerusalem Chamber. The product of their labors belongs like the copyright, to the men who worked; but the great world have little part in the work or its results.

The verbs in the agrist tense have been often improperly rendered, as in past times. Indeed the most notorious botch of all, the Lord's Prayer, is a fair illustration. It dis-plays a slavish adherence to old dictions, of plays a slavish adherence to old dictions, of the same character as leads the Romanist to pray in Latin and the Jew in Hebrew— because these are unspoken priest-dialects. In regard to the "daily bread," there was a sad halting. They wanted to read it "Bread for the coming day," which might be in conflict with the precept: "Take no thought for the morrow." Peter Abelard rendered it supersubstantial bread, which may not be far amiss. The clause: "Forsive us our be far amiss. The clause: "Forgive us our debts as we have forgiven our debtors, is palpably wrong—wrong as a sentiment and a scholarly rendering of the Greek. It is

The next sentence I discard with disgust

and bitter loathing as untrue in letter and doctrine. The Holy Ghost never inspired the sentiment in either Hebrew or Greek. In the common version, which is bad enough, it reads: "Lead us not into tempta-tion, but deliver us from evil." The Revisers have it: "Bring us not into tempta-tion, but deliver us from the evil one." All that has been achieved has been, to perpet-uate a blasphemous libel upon God, and to

graft the Devil upon the Lord's Prayer. There was a preacher, it is said, that announced the subject of his discourse to be the world, the flesh and the devil. "I will begin," said he, "with the world, touch lightly on the flesh, and hasten on to the devil." The revisers have pretty much accomplished a similar feat with this prayer. They briefly mention the Great Father, touch lightly on man and his foibles, and make way speedily to the devil.

The idea that God had or could lead any one into temptation, is a blasphemous paradox. It is of a piece with the assertion of the Israelitish prophet Mica ah, that Jehovah had inspired the prophets of Ahab with a lying spirit, as though he had been "a liar from the beginning and the father of it." I worship no such God, but repudiate him utterly. He is totally unworthy of the intelligent veneration of every loyal

The rendering of ton poneron as the "evil one" though admissible as according with the Greek text, can hardly be acceptable as carrying the sense of the language. The original meaning of the word is: occasioning pain; causing trouble, uneasiness, fatigue, sickness, distress; bad, wretched, evil. Nobody who did set the devil always before his face, who had not a very vivid idea of the creature, would ever have dreamed of rendering this term "the evil one." The word is from penomai, to labor, to toil, to be in want. The verb poneo comes from this term, and has about the same meaning. Then came an assortment of derivatives, of which poneros is one. In the neuter gender poneron, evil, misfortune, badness, pervers ity, suffering, wretchedness, misery, unhappiness. Moral evil is an idea forced into the word, rather than a germane, legitimate, and just definition. Indeed, there occurs in the previous chapter the phrase—"resist not evil." If the revisers had been consistent in their mode of proceeding, this would have been rendered—"Resist not the evil one." But although this may be orthodox in practice not even an investorate Calvinist. in practice, not even an inveterate Calvinist, believing sin to be the necessary means of the greatest good, would quite have the hardihood to let it have a place in "the sacred

The word temptation as commonly understood is also a very wide departure from the true sense of the Greek text. The word used is peirasmon, the accusative of peirasmos. This is derived from peira, an effort, trial, proof, ruse, stratagem, hazard. Euripides uses this last word in the sense of endeavor. The verb peirazo is formed from it, and signifies to try, attempt, prove. In the passive voice, it sometimes means to be tempted. There is also peirao, to make trial, to prove by trial, to attempt to lead astray. Petrasmos, therefore means trial, extremity, solicitation to do wrong. Temptation is thus an incidental, but not leading sense of the word. Peirates or pirate is from the same root:

The word rendered lead or bring, is eisen-egkes the subjunctive of eisphero. It is the most troublesome expression of all. It generally means to introduce, bring or carry, urge; to propose, to admit. It may have a causative sense; in which case it would have the idea of inducing, permitting. "God tempteth no man!" says James, and I believe it. With the risk of abundant sneers, hard and unkind words, I submit the following version of this admirable formula:

"Our Father, the one in the heavens, hallowed be thy name; thy will be established alike in heaven and upon the earth. Give us this day our super essential bread. And forgive us our debts as we forgive our debtors. And let us not go into perplexing trial, but draw us away from evil."*

The verb genetheto is used in the sense of becoming. The true import of the text invocation is that the will of God shall be evolved, be the outcome of all things both in heaven and in the earth.

Eprousias is generally supposed to be from ephetmi, and so to denote necessary or always at hand. "Give us our food as we need,"would thus express the sense But ousia means essence or substance; which would make the adjective mean super-substantial. i e. divine or heavenly. There are many other renderings which

are essentially vicious. In the passage, Matthew xv1:25-6, psuche is translated life; "What shall a man be profited if he shall gain the whole world and forfeit his life?" Yet the parallel passage in Luke suggests a truer reading: "What is a man profited if he gain the whole world and lose hinself?" We perceive at once that the soul is the self, that which individualizes the personality. In a large plur lity of cases in the Bible where the word psuche or N'P'S naphash occurs, the word self for soul makes excellent sense. It is absurd to render it life, as has been done.

So too, the adjective psuchikos, psychical, is translated natural and sensual—both which are far-fetched and but ill express the sense

The word noss or nous is rendered mind, like phren, or phronema. I prefer to read it, the interior mind. The Revisers have confused the sense very badly in this

omission to make a distinction. This is very conspicuous in the Pauline Epistle to the Romans, vii., viii. "I delight in the law of God after the inward man; but I see a different law in my members warring against the law of my mind (noos). So with the mind (nous.) I myself serve the law of God; but with the flesh the law of sin. For the mind (phronema, or proclivity) of the flesh is death; but the mind (phronema) of the spirit is life and peace; because the mind of the desh is emity against God." A little hermeneutical skill, not to say spiritual discernment, would have enabled the Revisers to have made these texts very impressive and instructive; but it has not een done.

If some word or even phrase had been used to express substantially the sense of the derivatives metanoeo and metanoia the readers would have been aided to understand it. The import is, the bringing of the interior mind or spirit into control of the outer character, inclination and motive. Such words as repent and repentance or even reform express the idea very imper-

I hope the reader will not find my lan-guage prolix or obscure. I have tried to be plain as well as just. I had not hoped much from the revisers; but in the little, I have been disappointed. So far as I have scrutinized this new version, it appears to be little else than an exhibition of theological quackery, as a spiritual agency un-wholesome; as a literary production, pedan-tic. If the book is a fetish-god, divine in the text rather than in the sense, it should be left untouched in the original Hebrew and Greek where the diving officence was

be left untouched in the original Hebrew and Greek, where the divine effluence was supposed to be manifest. If, however, the book is for instruction and benefit, we demand a faithful translation, with the meaning of every word intelligibly given.

This has not been done. We have only the work of grammarians, not of deepthinking, clear-seeing men. This Revised version, whatever its merits, is nevertheless, the stupendous failure of the Nineteenth century.

* Hon. George Lunt, in the Boston Advertiser of July 23rd, cites Prof. Alford's rendering with approval: "Permit us not to fall into temptation, but deliver us from evil."—A. W.

The Spiritual Cause in Rochester, N. Y.

To the Editor of the Religio-Philosophical Journal: The number of Spiritualists in Rochester is steadily increasing, though there have been some unfortunate occurrences calculated to retard its rapid growth. Perhaps this is the case in other localities, for there are those going from place to place, pre-tending to be mediums, who are an injury to the cause, and their deceptive course often prevents persons from investigating the genuine phenomena. All this is, perhaps, incident to the importance of the subject, for if it was a matter of little moment, there would be no temptation to counterfelt its genuine manifestations. But Spiritualism, in the city of its advent, is not dead, and believers are constantly increasing. It is found in all ranks of society, and there is not a Protestant church in the city but contains members who admit the truth of the phenomena of modern Spiritualism; some openly, others privately, for fear an acknowledgment might injure their church standing. Churches here have long since ceased to deal with members because of their Spiritualism.

There are mediums in Rochester of almost every phase, and all, our healing mediums especially, are doing much in their way to disarm the public of its old time

prejudices.

For most of the time for three years the Spiritual Society of Rochester has had pub-lic speaking on Sundays, and the meetings were well attended. Just now we are hav-ing a vacation, but it is presumed the meetings will be renewed in the early fall. The last speaker that visited Rochester was Mrs. Emma Jay Bullene, of New York. Mrs. Bullene is an exceedingly graceful and interesting speaker, and the manner as well as the matter of her discourses. commands the close attention of her audiences. Though a veteran in the cause, she is yet in the prime of her intellectual and inspirational powers. Her visit to Rochester was of marked interest to some of the early Spiritualists, for she was the first purely trance speaker to which they ever listened, Mrs. Bullene was educated at the Le Roy Female Seminary, and while a young girl attending school there, she was developed as a trance speaker. Her wonderful powers attracted the attention of Judge Haskell, of Le Roy, who induced her to speak occasionally in his parlors, and Spiritualists far and near were invited. This speaking took place not long after the famous Corinthian Hall investigation of the "rappings" in Rochester, and Spiritualists were not then as numerous as "the sands of the sea." The writer of this recollects well about twenty-eight years ago, going from Rochester to Le Ry, a distance of thirty miles, to hear Emma Jay (now Mrs. Bul-lene), who was regarded as the wonder of the times. Such philosophy, such fervid eloquence we had never heard before from the tips of a girl not eighteen years old.

Mrs. Bullene was the first trance speaker

who ever addressed an audience in New York and in Boston. For a few years she labored constantly, and was a piopeer speaker in the Western cities. Circumstances then induced her to retire from the Continued on Mighth Page.

by wm. Emmette coleman.

In Colonel H. S. Olcott's address in Simla, India, not long since, upon Spiritualism and Theosophy, he tells us why he ceased in 1874 to call himself a Spiritualist and took the name of Theosophist. It was because, he says, he had seen Mad. Blavatsky produce at will and in full daylight the most wonderful facts of mediumship. Here follows a list of the wonderful things thus witnessed by him:
"I have seen showers of roses made to fall in a room; letters from people in far countries to drop from space into my lap; heard sweet music coming from afar upon the air, grow lowder and louder until it was in the room, and then die away again out in the still at-mosphere until it was no more. I have seen writing made to appear upon paper and slates laid upon the floor, drawings upon the ceilings beyond any one's reach, pictures upon paper without the employment of pencil or color; articles duplicated before my very eyes; a living person instantly disappear before my sight; jet black hair cut from a fair haired person's head; had absent friends and distant scenes shown me in a crystal; and in America, more than a hundred times, upon opening let-ters upon various subjects coming to me by the common post from my correspondents in all parts of the world, have found inside, written in their own familiar hand, messages to me from men in India who possess the theosophical knowledge of natural law. Nay, upon one occasion I even saw summoned before me as perfectly 'materialized' a figure as any that ever stalked out of William Eddy's cabinet of marvels." All this, he tells us, was done by the "trained human will."

Analyzing these so-called marvels, we find them naturally separating into two classes; those due to jugglery, a little skillful prestidigitation; and those due to the psychological power of Mad. Biavatsky upon the Colonel's mentality. So far as the supposed magic music is concerned, I have knowledge that Mad. B. had a music box concealed in her house in New York, the music of which she palmed off on her dupes and visitors as magic music. The effect of its gradual approach and dying away could easily be produced by having the box carried gradually from a distant room to the neighborhood of the one where the listeners were, and then as gradually carried away

I have also knowledge that drawings and paintings previously purchased or prepared by Mad. B. were on different occasions imposed on visitants and friends as instantaneous productions of her magic power; I have knowledge that she at times hoodwinked Col. Olcott, and that, at other times, the two united to hoodwink others. Mad. B. had painting materials in her house all the time, and is a proficient in painting. As a specimen of her impositions on the Colonel, I will state that, on the wall of his room in her house (be it remembered that Col. Olcott lived with her for a long time before they went to India together, while his wife resided in another house in the same city),—on the walls was painted an inscription, said by Mad. B. to have been done magically; and his private room being changed one day to another apartment in her house, during his absence Mad. B. crased the inscription in the first room and repainted it in room No. 2, telling him, on his return, the erasure and painting were accomplished by magic. It may be well to state that I am in possession of many other facts in the inner life of this soi disent magician, including her career in Paris prior to her arrival in America; her connection with the demi monde there, and her proficiency in the use of argot or French slang, with which her conversation in that tongue is ever so plentifully interlarded; her marriage in Philadelphia before she met Col. Olcott, her separation from her husband, and the great dread manifested for fear he should present himself at her New York residence; her mysterious receipt of money at intervals, presumed by some to come from Jesuitic sources. (In this connection it may be noted that Miss Emily Kislingbury, secretary of the British National Association of Spiritualists, very shortly after her return to England from an American visit, during which she was a protege of Mad. Blavatsky, after recommending Col. Olcott as a fitting leader of American Spiritualism; wound up by joining the Roman Catholic Church, while Dr. C. Carter Blake, one of the most prominent English Theosophists, who also claims to possess magic power, is likewise a Catholic); her violent profanity, intemperance, cigar-smoking, and other coarse masculine habits, etc., etc.

The following named phenomena claimed to have been seen by Col. Olcott were, most likely, juggling tricks of the Madam's: Falling of roses; dropping of letters in his lap; the music; writing on paper, slates, etc.; pic-tures without pencil; black hair cut from fair haired persons; letters from India found in letters of ordinary correspondents (in this case, probably, the Colonel's letters were opened by the Madam, the Hindoo letters slipped in and then resealed); and the "materialized" spirit. Mad. B. is well known to possess considerable psychological power, especially over Col. Olcott; and the remainder of the magic feats seen by him were probably non-objective in character, had no existence in reality, but were impressed upon his mind just as the mesmerist causes his subject to behold, as seemingly partial realities,

whatever he wills him to see.

We thus see that the two qualities possessed by Mad. B., clever jugglery and strong psychological power, are sufficient to account for all the seeming marvels falsely attributed to magical control of the sub-human elementals and elementaries none of which have any existence save in the imaginations of those unwise enough to believe in them. And for this Col. Olcott renounced Spiritualism, and now asserts that none of the spiritual phenomena are produced by the spirits of the dead,—all being due to the exercise of "trained will power" of the adept, assisted by the elementa-

Materialization he explains as being caused thus: The soul of the living medium, unconsciously to his physical self, oozes out, and by its elastic and protean nature takes on the appearance of any deceased person whose image it sees in a visitor's memory. The medium's body being entranced, and his active vitality transferred to his inner self, or "double," that double can make itself appear under the guise of a dead lady or gentleman, and catch and comment upon the familiar incidents it finds in the relative magnetic atmosphere. With all due respect to the Colonel I feel compelled to dissent from this extreme position, until I see more convincing proof of its truth.

have no doubt those cases of "materialization" where a second form the exact image of the medium is seen apart from the medium, are produced by the "double" of the medium; but even then I am of opinion that outside spirits aid in the manifestation of the medium's "dauble," assisting it in the production of the phenomena. In cases, however, where the forms seen are unlike the medium's, of different sex, color or nationality, or variant in other respects, I think the "double" has no

be the counterpart of the person to whom it pertains. Is it reasonable to suppose that a female form or the form of a child, can be the "double" of a fully grown man? In cases where two or more "spirita" of different sexes, ages, sizes, nationalities, etc., manifest themselves at once through one medium, as I have seen in genuine materializations witnessed by me, is it not absurd to suppose that the 'double" of a man could divide itself up into three or four fully formed persons, with a distinct individuality in each, and all different in appearance and mental traits from the medium? Again, where the medium is not entranced, but even engages in conversation with the materialized forms as I have seen in genuine materializations, the theory of the "double" is ruled out. Attention is invited to the significant fact that a few years ago, Col. Olcott asserted that the materializations were produced by elementary, non-human spirits, who impersonate the spirits of the dead; now we are told that it is not elementaries but the spirit of the medium himself who impersonates the spirits of the dead. This is a characteristic sample of the continual changes in theory which the Occultists have been making ever since the rise of this nineteenth century superstition. After we were first told that non-human spirits, sylphs, gnomes, undines, and salamanders, produced the manifestations, in a year or two we were told that a mistake had been made; it was not the nonhuman elementals, but the spirits of former human spirits,—spirits of men and women who by an impure life had lost their immortality—who simulated materialization. Now we have a third hypothesis, the medium's double. The next, a fourth theory of Col. Olcott's, will probably be the true one,-partly the double, and partly disembodied spirits. I gradual advance towards the truth may be seen in each theory: First, spirits who never had been human, but would in time attain to the prerogative of human immortality; secondly, spirits formerly human, who had lost their immortality; thirdly, spirits of the mediums. Or, first, non-human; second, quasihuman; third, strictly human, in the body. The fourth will perhaps be, human spirits, out of the body. Even Theosophists make progress towards the truth. There is still hope for them.

There is a foundation of truth in the vagaries of Theosophy. Spirits in the body do perform some of the phenomena attributed to the spirits disembodied. If the Theosophists would drop their absurdities about elementaries and elementals and go to work to demonstrate the action of the occult forces of the human spirit on earth, they would be doing valuable work—work much needed. But as it is the little truth they have is so encumbered with nonsense and charlatanty that their influence upon the world is more injurious than beneficial. Occultism and Theosophy rightly directed would be eminently servicable to Spiritualism and the world. Let us hope that in time its services may be thus utilized.

"Presidio of San Francisco, Cal.

COMMON SENSE REASONS

Why the Planets as a Whole, Influence The Animal and Vegetable Life and the Object of the Same.

BY BUNYAN TURTON,

Go with me, if you will, to the mineral, vegetable, and animal kingdoms, and you will see a connecting link and a similarity right through from the inanimate to the animate life. See how closely connected they are. There can be no difference scarcely distinguished between the lowest stages of animate life and the inanimate, only that there is life, and that is all.

There is but very little difference between the vegetable world and the animal. There are but two distinct kinds of plants upon the face of the earth from the rising to the setting of the sun and from the north to the south pole, and these two kinds are the endogenous, and the exogenous plants; one an outside growing and the other an inside growing plant, from the smallest blade of grass to the largest tree that grows.

Man has his circulating system, so have the plants; the sap of the plant is the same to that species as our blood is to us, and for the same purpose, to help sustain life. Man has his digestive organs, so have the plants. Man eats food, so do the plants. We eat what the elements in nature produce; the plants eat the elements directly themselves. A child when first born can not eat coarse food. Why? Because its digestive organs are not strong enough, therefore nature prepares food partially digested in its mother's breast adapted to its organs at that stage of its life.

The plants are the same, the acorn, grain of wheat, grain of corn or any species of these kinds, and they are all alike and similar to the child. I will take the acorn for illustra tion to explain what I mean, as it will be easily understood: We break open the shell and we have what we call the kernel; down in one spot in the kernel we find little spots no larger than a pin point; this is the germ of embryo. This embryo is the life itself; that protoplasm that no man can explain. This yellow or white substance that surrounds the embryo that we call the kernel, is nothing more nor less than food prepared by nature adapted to the embyro's digestive organs at that stage of its life, the same as a child before it is wesned.

The embryo is not old enough yet to be weaned. The acorn drops into the earth and the electricity of the sun comes in contact with the embyro-then it begins to show life and eats the food that surrounds it. When the substance that surrounds it is all eaten up. then its digestive organs are stronger and it is old enough to be weaned, the same as a child It then has roots that sink into the earth and draws coarse food from the moisture in the earth, and stems that extend above the earth that derive food from the atmosphere. Thus you see the similarity and connecting link from the mineral to the vegetable, and then to the animal kingdoms. There is nothing in nature independent in and of itself. Every thing is dependent to a certain extent upon something else inferior or superior to itself and these upon other things still beyond. As there is no such thing as a first cause, when you find one cause then there is one still beyoud, and no end to causes. When you find one cause it is easier to find a second and then still easier to find a third and so on up. The more evidence you get the easier to find others. From what science has now discovered, it is evident to my mind that two things always existed and had no beginning, and these two are mind and matter, or in other words, intelligence and the elements. What would mind or intelligence be without something to act upon or what would matter or elements be without intelligence. I claim that they both (mind and matter) were essential to each other and this grand mind is God himself. Man is the highest race of the animal kingdom. In the age of progression from the mineral to the lowest stage of animal life up to the highest, there is continually, step by step, a superior.

part in the phenomens. The "double" must be the counterpart of the person to whom it pertains. Is it reasonable to suppose that a female form or the form of a child, can be the "double" of a fully grown man? In cases where two or more "spirits" of different sexes, ages, sizes, nationalities, etc., manifest themselves at once, through one medium, as I have seen in genuine materializations witnessed by me. is it not absurd to suppose that the

Now I wish to ask the question, why is this the case? I will try to answer it. We will take for example a sewing machine, a musical instrument, etc. As they set in the house by themselves, they are a dead letter; they must have an operator to act upon them. Some machines, pianos, organs, etc., are superior; some are inferior; some instruments chord better and make finer music. Just so with man. He is an instrument to be operated upon, and must have an operator. And there is something in nature that operates upon men's minds, that leads their minds and thoughts in certain directions and causes them to do certain deeds in proportion to the quality and superiority of the instrument. The general opinion is that this something has not yet been discovered. I think that if you will just stop and reason from cause to effect and from the known to the unknown, that we can

form some idea, although not perfect.

Let us go from earth to the sun and from the sun to the rest of the planets. Why are the twelve signs or constellations of the zodiac and the planets existing in space? What are they there for? Just to look at? I answer no! They are there for a purpose and have a work to perform. Take the whole zodiac of planets and constellations, and they constitute one grand perfect machine as a whole, and they show a grand and broad mind at work far superior to that of man.

Man invents a machine but never car he in vent a machine so perfect as this, the planets and constellations as a whole, and working together in unity and perpetual motion. Man's invention must have its parts, etc.; if a cog in a machine is broken, we must stop running it until repaired. Not so with this immeasurable mind that made and controls all things and is in all things in nature. I claim that every thing in the earth and on top of the earth is under the influence and control of this perfect machine, and it operates upon man's mind according to the perfectness of the instrument to be acted upon; also this machine must have an engineer to operate it, which is mind, the God of the universe. We know that the sun that shines through the stellar medium and atmosphere upon our earth with such beauty, influences the vegeta-ble world and gives life to it, and the moon upon water, and why not upon man? We do know that if the sun was taken away from us, that the animal and vegetable life would be of very short duration and we would soon de-If the sun and moon influence us to a cer-

tain extent in this, then why not the rest of the planets in proportion to their size and distance from us? As it takes all the planets combined to constitute this grand machine, that operates on all and in all things, why is it that there is not war all the time in the United States, or why is it that there is not always peace, and in other countries the same? will tell you the reason: It is because there is not the same kind of magnetism influencing, operating, or acting upon the instrument, men's minds, all the time. And this same magnetism or electricity exists in space, men's bodies and in all things, all the time, in more or less quantities, as it or they are positive or negative. I claim that there is more than one kind of electricity. There is more than one kind of trees and plants, and yet they are all trees and plants. Go with me, if you will, into an orchard, and you pick an apple off a tree and taste it and it is sweet; go to another tree and get one and taste it and it is sour, and yet they are both apples, but of different quali-ties. Men's mind are different, yet they are all men in one sense of the word, and yet have different qualities and minds. Just so with the planets; they have different qualities and electricity. The sun has a different work to perform than the moon. Jupiter. Saturn, Mars, Herschel, Neptune, Venus and Mercury, all have different avocations, and yet all combine and work together in unity as a whole for the henefit of man and the vegetable and mineral kingdoms upon this earth, and thus fulfills the intention and law of the divine Creator of all things; and thus it is that men are of different minds; they are supplied by different electricities of different planets; because that something in nature is acting upon his instrument, the white and grey matter in the brain. Why is it that all nations of people even the savages and cannibals, have an idea within them of a hereafter and a better dwell-ing place than this earth? It is that some thing in nature, in space, the God himself that is acting upon the inner man, the spirit of man, that dwells within the physical body of

The United States will never have war, nor any other country, until certain planets are passing through certain signs of the zodiac, and after war commences, peace will not come until the planets pop out of the sign or come to good position. We never have earthquakes until the planets are in certain signs, or else countries are controlled by earthquake signs. What was the cause of the past long cold stormy winter, floods, destructive earthquakes, diseases, pestilence? I answer: It was planetary influence, as the planets are now undergoing changes and positions that have not taken place within the history of man, or since the flood; and why do we have these wars, pestilence, tornados, fires and earthquakes, causing the earth to upheave in some laces and settle in others? If we read ancient history and make observations and get the planets' positions, we will find them in signs and similar positions when these things take place, that produce these things in dif

ferent countries. I will ask who were the mound builders that existed in both North and South America previous to the Indians that inhabited this country, when it was discovered by Christopher Columbus, and we have no history of them except their works of art, that are found in their mounds? Now, when were these peo-ple destroyed? and when did they exist? I answer: The only way to get at the time is to figure back and see when the planets were in the right position to destroy them. And I ask, why do they come into these positions, and pass through these signs and produce the results before mentioned? I claim that there is a divine mind and creator at the head of all this, that has control of all things, as man has not arrived at that stage of perfection for which he is intended and will eventually attain. If this is not the case, why is it that the inner man or the spirit and nature, teaches us these things? In the end all will be for the benefit of man, to prepare him for that spiritual kingdom not made with hands, eternally in the heavens, where we all one day will dwell and live according to the deeds we have done while on earth.

Every duty well done adds to the moral and spiritual stature. Each opportunity eagerly grasped and used is the key to larger privileges.—J. M. Leighton.

"The Prayer Cure-Laying on of Hands."

The New York Sun has an interesting report of The Prayer Cure, and healing through faith and the laying on of hands, by Mrs. Anna J Johnson, whose faith-healing powers are widely known.

She opened a neat cottage at Ashbury Park, New Jersey, June 20th, with the sign: "Christ's Healing Institute" over her door, and sends out circulars of endorsement by leading clergymen. Her place and her practice are described by a Sun reporter, as follows:

Entering, the reporter of Sun found himself in a neat sitting room with cottage furniture, spotless white curtains at the windows, and with walls hung with religious pictures. Inscriptions cut out of sky-blue paper were pasted on the walls, as follows: "Comfort Ye My People." "Lo, I am with you always." "Peace I Give Unto you."

Mrs. Johnson is a pleasant-looking, whitehaired lady of 50. Her voice is low and sweet, and she has a Scotch accent. She greeted the reporter pleasantly, and cheerfully consented to be questioned relative to her institution.

"Do you heal entirely without medical treatment?" she was asked.
"Not without medical treatment, but without medicine, I use no drugs," she replied.

"All are invited who have faith in God, and all those who desire faith."
"Could you cure an infidel—Bob Ingersoll,

Does your treatment require faith?"

for instance?"
"Yes, if an infidel comes asking God. All
I want is to bring his mind to a clear understanding of the Divine power, which rights
all, whether he is taught to know Him or

"And is your healing done entirely by prayer?"
"By prayer and faith and laying on of hands.

by prayer and faith and laying on of hands. I do not claim to do the healing myself. God does it for those who believe in Him. I find out the condition of the patients' minds. If they come in the spirit of inquiry, with loving temper and sanctified spirit, I can help them."

"Have you any patients in your institution at present?"

"Only one child, who is paralyzed; others are coming to see me daily, and are receiving benefit."

"Have you cured any case of paralysis?"

"Yes; Mrs. Robert, of Hoboken, was paralyzed three years. She lived at the corner of Fifth and Washington Streets. I prayed with her one afternoon, and the following morning she walked across the room leaning on the arm of her daughter. She was at that time so blind that she could not see me. When I saw what success there was in curing her paralysis, I said, 'Oh, Lord, it is not too much to ask for sight.' She has seen since, and is as active as a woman of 80 could be expected to be."

"Did you treat any one else in Hoboken?"
"Yes; Mrs. Colin, her daughter, living at
the same house, was also cured of extreme
nervousness. This was only three months
ago. I do not claim to make these cures myself. I am only the instrument in God's

hands."

"Anybody else cured in Hoboken?"

"Yes; there was a Mrs. Veulle, I think her name is, a French lady living in Garden street, near Ninth. She sent for me on account of my success in the other cases. All these cases were professing Christians. Another lady in Garden Street was cured of extreme nervousness. Her name was Miss Matty. Then a child of a neighbor was cured of St. Vitus' dance. Miss McGill, of 125 Garden Street, was cured after having been prostrated with weakness.

"Have you made cures in other places?"

"Yes; in Newark, about a year ago, I made a number of cures."

"Do your patients always remain cured?"
"Not if they go back to their natural inclinations and become infidels. If they disobey the laws they must be punished. Of course, I cannot insure people against the workings of natural laws."

"Have you made any cures in New York?"

"Yes; I cured a remarkable case, that of Mrs. Carey, a dressmaker in Sixth avenue, who had a very bad cancer. It was entirely removed by prayer, and she remained cured. Then there was the case of Mr. Jenkins, of 675 Madison avenue. He had a stomach difficulty which compelled him to give up business in 1876. He was entirely cured although he had been ill 20 years."

ie had been ill 20 years."
"How long have you possessed this pow-

"It is ten years since this light came to me, and I desired a home where the work of the Lord could be established and made practical. It is the same power that was used by Christ and His apostles. Another cure made through me was that of Mr. Skinner, corner of Clinton and Grand Streets, who had been bedridden two years. He was cured by prayer on the seventh day. A Mrs. Roberts had been troubled with asthma twelve years, and was coughing incessantly. She said she had tried everything without effect. I said to her: 'Why don't you put yourself in God's hands' God is the great physician; He heals all disease.' She looked at me in astonishment, but she took my advice and was cured. She was not only cured instantly, but has remained cured."

"How long a time is usually required?"
"Some require more than others. Some are cured at once, and some require seven days."
"What was the first cure effected through your instrumentality?"

"Mrs. Clark, of Long Branch, who keeps the Central Cottage there, was the first. I was boarding at her house, when she was supposed by her physicians to be at the point of death from dysentery. I was directed to prepare for her a drink of alum and gum arabic water, and go and sit by her. I gave her the drink, and in a short time she was relieved. From the moment I laid my hands upon her the disease was cured. I sat by her all night, and she slept well. In the morning I was directed to lay hands on her in the name of the Lord. She said to me: 'Mrs. Johnson, you are inspired by the Lord; every particle of disease has left me.'"

"Were you directed by the Lord in person! Did the Lord talk to you?"

"Yes; I heard His voice, using the language that we speak. He spoke just as anybody else would. I have heard his voice frequently in the last ten years, When the Lord took me into his care and keeping, I was a worn-out and helpless woman. I did not know that He had given it to me until it was manifested in that way. Mrs. Clark's son was taken with congestion of the brain and certainly could not have lived under a physician's care. I laid hands on him and told him to trust in God. In five minutes after I laid hands on him he was better. When the doctor came he said I was right in saying that the young man had congestion of the brain. In 1873, I was in Milwaukee, and was enabled, by the grace of God, to make great cures there in the way of casting out devils."

"Have you the power of casting out dev-

"Yes; disease and ain, the results of broken laws, are devils,—the worst devils we have in the world."

"How are you compensated?"
"My patients give what they please. I find them generally grateful. It is the gratitude of Mrs. Colin that makes me able to start this house. I cannot fix a money price, but there is an understanding that people will give according to their means. I would rather they would seek the Lord and ask his guidance as

is an understanding that people will give according to their means. I would rather they
would seek the Lord and ask his guidance as
to what they shall give. I was in business in
Chicago, where I was a caterer, and kept an
establishment that was the Delmonico's of the
West. But I was worn out with business embarassments, and should have gone mad if the
Lord had not come to my rescue."

"Do you belong to any denomination?"

'No; I belong to Jesus—to the Lord and to humanity. I was formerly a Catholic. I went to Bishop Foley, of Ohicago, and tried to get his advice. I told him of my power, and wanted him to test it and find out the truth. But the Bishop was incredulous. I asked him to take me to any of the sick in the church, that I might cure them by simply asking God to heal the soul and body. But the Bishop said nothing, except that his advice would be useless. Finally I left the church, feeling that I was free."

"Do you recall any person of well-known reputation whom you have cured?". "Yes; Mrs. James McVicker was cured, and

"Yes; Mrs. James McVicker was cured, and Joe Jefferson received great benefit, for which he was very grateful. He made me a present of \$100, and told me that he could play 'Rip Van Winkle' a great deal better after my treatment than he could before."

"Can you discern disease without being informed of the ailment of a patient?"

"Yes; they need not tell me what their troubles are. I ask the Lord, and He tells me and gives me understanding."

"Is there any resemblance between your treatment and that of Dr. Newton?"

"No; Newton was a believer in spirits; I operate by asking the Lord to help me. A remarkable cure that was made through me was that of Mrs. Lowry, of Fifth avenue. I cured her of sciatica after the doctors had given her up. I went to her bedside and said, 'Now, leave everything to the Lord. Just become like a little child, and trust God, and He will give relief.' She did as I directed. She had not been able to sleep for days. I laid my

in mine as I sat by her. She went to sleep, and slept until they thought she would never wake up."

Mrs. Johnson said she could name hundreds who had been cured by her. As the reporter departed she resumed the reading of her Bi-

hands upon her forehead and took her hand

This good woman probably has magnetic healing power, clairvoyance, and angel help, not miraculous but natural.

Traces of Spiritualism among the Australian Aborigines.

(From "Light," London.)

A work written in great part by Alfred W-Howitt (a son of the late William Howitt), on the manners and customs of certain of the native tribes of Australia, and which contains a great amount of curious and original information, gives the following in reference to a belief in communications with the departed.

Mr. Howitt says:—"One of the Tatungolung told me that he had been present at an invocation of the ghosts, which bears a strange resemblance to a modern spirit séance: On a certain evening at dusk, the Birraark commenced his invocation. The audience were collected, and The free were let The Birraark uttered the cry, 'Loo-ee' at intervals. At length a distant reply was heard, and shortly afterwards the sound as of persons jumping on the ground in succession. This was supposed to be the spirit 'Baukan,' followed by the ghosts. A voice was then heard in the gloom, asking in a strange intonation, 'What is wanted?' Questions were put by the Birraark, and replies given. At the termination of the scance the spirit voice said, We are going. Finally the Birraark was found in the top of an almost inaccessible tree, apparantly asleep. It was alleged that the ghosts had transported him thither at their departure. At this seance the questions put related to individuals of the group who were absent, and to the suspected movements of the hostile

"Birraark" appears to have been the name of a class of what we should call "mediums." But so far as Mr. Howitt had been able to ascertain, they had entirely died out before the time of his intimate acquaintanceship with the natives, so that he had unfortunately no opportunity of personal investigation.

Mr. Howitt says further: "It should not surprise us that the Kurnai is superstitious. His belief that the dead survive as a ghost, in a form usually invisible, when taken in con-nection with the knowledge that during life his enemy was probably trying to destroy him by magic, is seen to produce a belief that that enemy, when a ghost may have power to work destruction, against which he is powerless.

Nor is it strange that he should accept the statements of the Birraark, or that he should believe him able to communicate with ghosts, when we recall that he believes his own ancestral ghost visits himself in dreams. We should be loth to reproach him with superstition when we reflect upon the extraordinary resemblance, between the proceedings of the Birraark and the proceedings even now taking place in the midst of our highest civilization at spirit séances." E. T. B.

Why Boys Should Not Smoke.

When boys are advised on the grounds of health not to smoke, says the New York Times, they laugh at the advice and call its givers old fogies. But careful experiments lately made by a physician of repute prove that the practice is very injurious. He took for his purpose 38 boys, who were in the habit of smoking, and examined them closely. In 27 of them he found hurtful effects plainly to be seen, 28 having various disorders of the circulation and digestion, palpitation of the heart, and a more or less craving for strong drink. Twelve of the boys were frequently troubled with bleeding at the nose, 10 had disturbed sleep, and 12 had slight ulceration of the mucous membrane of the mouth, which disappeared after discontinuation of tobacco for ten or twelve days. The physician treated them all for weakness and nervousness, with no avail until the had given up smoking, when health and strength were speedly restored. Even if it be granted that smoking is not injurious to adults, there is no doubt of its harmfulness to youth. Dr. Rankin, Dr. Richardson and others who have made special study of the subject, all agree in declaring that it causes in them impairment in growth, and premature virility and physical degradation. One of its worst effects is the provocation of an appetite for liquor in both young and old. When boys drink to excess they are invariably smokers. Men who want to give up drinking usually have to give up smoking at the same time, for a cigar or pipe excites a desire for liquor very hard to control.-The Anvil.

Woman and the Household.

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

" Aid yourself and God will aid you," Is a saying that I hold Should be written not in letters Wrought of silver or of gold, But upon our hearts be graven, A command from God in heaven. 'Tis the law of him who made you— "Aid yourself and God will aid you."

"Ald yourself"—who will not labor All his wants of life to gain, But relies upon his neighbor, Finds that he relies in vain. Till you've done your utmost, never Ask a helping hand, nor ever Let the toilful man upbraid you— "Aid yourself and God will aid you."

"Ald yourself—you know the fable Of the wheel sunk in the road; How the carter was not able By his prayers to move the load Till, urged by some more wise beholder, He moved the wheel with lusty shoulder. Do your own work—your Maker bade you— "Aid yourself and God will aid you.

It is well to help a brother Or a sister when in need, But believe me, there's another Not-to-be-forgotten creed. Better lore did never science Teach to man than self-reliance. 'Tis the law of Him who made you."
"Aid yourself and God will aid you." "Aid yourself"—be not like ivy

Clinging still to wall and tree, That can only rise by striving For support unceasingly. Rather be the oak, maintaining Heart and branches self sustaining; For this the "Great Task-Master" made you— 'Ald yourself and God will aid you.''
[J. F. Waller.

The New York Tribune has said kind and generous words from time to time in regard to the higher education of women. It will be remembered that Margaret Fuller was once on the staff of the Tribune, and that several able women are connected with a paper which has been associated with many reforms and struggles for a better civilization. Of late years it has been under more conservative inflûences but in the matter of woman's education and opportunities, it has held but one opinion. Some of the following items have appeared in its educational column:

Wellesley College has a microscopical society comprising about forty of the young ladies. This society has been in existence for three years and has accomplished some admirable work.

One hundred and fifty-three colleges and universities in the United States admit women on equal terms with men. In these there are 35,357 male and 9,599 females. Reports from the majority of these agree that the average standing of the women students in the college departments is fully equal to that of the men.

Mme. Madeleine Bres is the only woman physician practising in Paris. She passed a successful examination before the Paris Fac-ulty of Medicine, and no one laughed on seeing her gravely maintain her thesis, dressed in a loose black robe. Mme. Bres holds the rank of Officier d' Academie, and is said to intend to compete for the place of hospital doctor.

There are eight girls' schools in Italy directly under Government control, and there are

also an infinite number of private schools for which the government regards a regular system of inspection as essential. There are now men of education, tact and good manners. They receive a salary of 2,000 francs a year, with nine francs a day for expenses and a free pass for all railways and diligences. They

perform their duty well. The Woman's University in St. Petersburg which provides a series of courses for higher training in the mathematical, physical and historical sciences, has, although only two years old, attained remarkable success. It has 840 students, and would have many more were it not for the obstructive regulations which are intended to check the further development of the institution. The necessary funds are collected from private, not State sources—from students' fees (\$25 a year) or by voluntary subscriptions. Similar courses have been provid ed for women at Moscow and at Kieff.

Girton and Newnham, the young women's colleges at Cambridge, England, are full of pupils, and the authorities have more applications for admission than they can accept. The students go in carriages to university lectures. There is not the slightest opposition to the colleges among the professors and students of the university—which is a fact to be reflected upon by those connected with the comparatively youthful American universities which become so alarmed and irritated over every suggestion for admitting women to their privileges. The majority of the ladies who have been educated at the Cambridge colleges have become successful teachers.

Signorina Carolina Magistrelli of Mantus, and Signorina Evangelina Bottero of Aqui,* who had previously passed with great distinction examinations in Greek, Latin and Italian literature, in the Roman University, took the other day doctors' degrees in natural sciences. No woman has until now taken a degree in this university since its foundation in the thirteenth century. A Roman newspaper says that notwithstanding that the appearance of these young women among the students was at first viewed with dissatisfaction by the heads of the university, their studies soon won for them the esteem of the professors, and their exemplary conduct was such that their presence among the students, instead of being a cause for dissatisfaction, commanded the chivalrous respect of their colleagues of the male

The first woman student at the University of Berlin, was matriculated in June of this year. It is well known that the many other universities in Europe are opened to both sexes, but s solitary American lady pleasantly and modestly presented herself at the lecture room, causing quite a sensation among the large class of assembled students.

Rutgers College, New Brunswick, N. J., a staid, conservative and eminently respectable institution under the patronage of the Dutch Reformed Church, was the occasion of a sensation quite lately. The trustees, some of whom are residents of New York City, voted their wish to throw open their doors to young women as well as young gentlemen. It is understood the latter class were opposed to the innovation, and their opposition was shared by the faculty; so Rutgers will continue to flourish in the pure and uncontaminated atmosphere of the one sex. The father of one of the students, when asked why "the boys" opposed the entrance of girls into their class rooms. replied, "Because they would have to behave themselves better;" and so old Rutgers goes on

No truer words have ever been uttered on woman and education than those in the grand and glowing speech of Wendell Phillips at Harvard, on "The true Value of Education

and the Duty of Educated Men." I should like to see its every word reprinted in the Jour-NAL, but as that may not be done, we must be content with a few extracts. He first draws the distinction between cramming in and drawing out, before speaking of woman's piace in the State. He says, "But what is education? Of course, it is not book learning. Book learning does not make five per cent. of that mass of common sense that 'runs' the world, transacts its business, secures its progress, trebles its power over nature, works out in the long run a rough average justice, wears away the world's restraints and lifts off its burdens. The ideal Yankee who has more brains in his hands than others have in their skulls, is not a scholar, and two-thirds of the inventions that enable France to double the world's sunshine, and make Old and New England the workshops of the world, did not come from minds trained in the schools colleges or from minds trained in the schools of science, but struggled up, forcing their way against great obstacles, from the irrepressible instinct of untrained natural power.....Hence I do not think the greatest things have been done for the world by book-men. Education is not the chips of arithmetic and grammar, nouns, verbs and the multiplication-table, neither is it that last year's summary of dates or series of lies agreed upon, which we so of-ten take for history. Education is not Greek and Latin and the air-pumps.

"Social science affirms that woman's place

in society marks the level of civilization. From its twilight in Greece, through the Italian worship of the Virgin-the dreams of chivalry—the justice of the civil law and the equality of French society, we trace her gradual recognition; while our common law as Lord Brougham confessed, was, with relation to women, the opproblum of the age and of Christianity. For forty years plain men and women, working noiselessly, have worked away that opproblum; the statute books of thirty States have been remodeled, and woman stands to day almost face to face with her lost claim-the ballot. It has been a weary and thankless, though successful struggle. But if there be any refuge from that ghastly curse. the vice of great cities, before which social science stands pallid and dumb—it is in this more equal recognition of woman. If in this critical battle for universal suffrage, our fathers' noblest legacy to us, and the greatest trust God leaves in our hands—there be any weapon, which once taken from the armory will make victory certain, it will be as it has been, in art, literature and society, summoning Woman in to the political arena.

But if universal suffrage ever fails here for time—permanently it cannot fail—it will not be incapable civil service, nor an ambitious soldier, nor Southern vandals, nor venal legislatures, nor the greed of wealth, nor boy statesmen, rotten before they are ripe, that will put universal suffrage into eclipse—it will be rum entrenched in great cities and commanding every vantage ground.....To be as good as our fathers, we must.....rise to their level, crush appetite and prohibit temptation, if it rots great cities. Entrench labor in sufficient bulwarks against that wealth which, without the tenfold strength of modern incorporation, wrecked the Roman and Grecian States-and with a sterner effort still, summon women into civil life as reinforcement to our laboring ranks in the effort to make our civilization a success."

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHIL-OSOPHICAL JOURNAL.)

THE PHILOSOPHY OF CARLYLE. By Edwin D. Mesd. Boston: Houghton, Mifflin & Co., Publishers. Price \$1

An able, manly and sensible book, by a man who appreciated Carlyle, is not blind to his faults, and sees that his merits and services outweigh them. The motto on its title-page from Emerson, is significant: "Carlyle has best of any man in England, kept the manly attitude of his time. ... His errors of opinion are as nothing in comparison with his merits."

The great Englishman felt and thought and wrote with great depth and power, sometimes with an intensity not well balanced. It is not easy to make all his works parts of a consistent philosophy, if we only look at the surface. Mr. Mead looks deeper, and whoever looks with him will find that Carlyle is no materialist, but held all materialistic thought as dark, cold and shallow. He was no believer in conformity to dogmatic creeds or outward ceremonies. Of his friend John Sterling, who tried to stay in the Episcopal ministry and left after eight months, he said: "What is incredible to thee thou shalt not at thy soul's peril attempt to believe! Go to perdition if thou must—but not with a lie in thy mouth; by the Maker, no!" But he held with strong and tender reverence to the great foundations of the old Scotch faith—Deity, Duty, Immortality. He said, writing of Goethe: "It begins now to be every where surmised that the real force which in this world all must obey, is insight spiritual vision, and determination. The thought is parent of the deed, nay, is living soul of it, and continual as well as first mover of it." Sincerity he loved, cant he hated, and love and hate were not half hearted but intense. He seemed to worship force, mere brute power, but he wanted a soul under it, to make weak and bad men tremble. His inconsistencies cannot be defended, yet beneath were reverence, trust, moral clearness, a divine philosophy, and this Mr. Mead sees and shows. In a clear style, and with fit narrative and quotation, he gives us a good idea of the mode and spirit of the thought of a man whose power is felt as a great teacher inspiring many to a higher life.

spiritualism as a new basis of belief: by John Farmer, London, England." E. W. Al len, publisher, 11 Ave Maria Lane, E. C.; price,

This book of 150 broad pages is the work of an able and conscientious man, a clear thinker of large experience in Spiritualism, knowing whereof he affirms and competent to "render a reason for the faith that is in him." A word from the Preface will help to explain the work. "My object in writing the following pages has mainly been to present an out-line of a new basis of belief which, it appears to me, Spiritualism is now a days furnishing to the world. The influence it is exercising on modern life and thought is not the least important among the liberalizing tendencies of the day. As a movement Spiritualism lives and, in spite of the vehement opposition which, until lately, was accorded to it by a large section of the cultivated classes, it is pushing its way to the front and signs are not wanting that, in the near future, its influence will be felt in the social and religious life

of our times," To show the weakness of materialistic op-position on the one side, and the blindness of church opposition on the other, to illustrate. by a fine array of spirit-facts and by clear argument the need and the solid strength of this new basis of belief, there are chapters on The Breach between Modern Culture and Popular Faith; Modern Thought vs. Modern Facts; Religious world and Spiritualism; Nature

and Immortality in the light of modern Spiritualism, etc. Scientists and theologians are criticised fairly but closely, his arguments are eloquently put and the spirit of the whole work is free and fearless, yet reverent.

THE REASON WHY; OR SPIRITUAL EXPERIences of Mrs. Julia Crafts Smith, Physician, assisted by her spirit guides. Boston, published by the Author 1881. Price \$1.00.

This neat book of 200 pages is the autobiography of a medium. The Introduction purports to be by herspirit father, written through her and dedicated to her mother, and that father helps in the writing of the work. She gives her mediumistic experiences in childhood, and the religious differences of her parents, which did not create discord; and tells how her mother heard raps around her bed at night, and her brother, a lad, saw his father sick and weak, and ran to the mother's bedside to tell her, the father dying in California at the same time, the family living in Maine. The trials of her wedded life with an intemperate husband, the loss of children, and the visions that lightened those trials, are narrated with suggestions. The growth of her medial clairvoyance and practice of healing are also described, with remarkable cases of vision and cure. The spirit of the work is good, and its language plain, and simple, its good and its language plain and simple; its suggestions on health, parentage, mediumship, etc., are sincerely given and with an aim to help a true life. help a truer life.

THE PARKER AND TILTON ART EXHIBITION of Fashion. Mrs. E. Stevens Tilton, designer; J. Beale, del; Hallock and Chandler, wood engravers; Donnelly, Gassette and Lloyd, Lakeside Press Chicago.

As a beautiful specimen of artistic and typographical work, wholly by the taste and skill of Chicago artists, this is something to be proud of. In exquisite taste of designs, in admirable engravings, excellent printing, fine paper and general effect, this quarto of 100 pages is a fit ornament for the parlor or libra. ry. It is an advertising sheet for the business of Dunlap & Co, hatters, and other leading firms, but its choice literature and beautiful appearance rank it among the triumphs of skill and genius. -

LAWS OF THE STATE OF ILLINOIS: ENACT. ed by the Thirty-second General Assembly, Jan. 5th to May 30th, 1881. By authority. H. M. Bokker, Springfield, Ill., State Printer.

Hon. H. D. Dement, Secretary of State sends us this blue book of Legislative acts, and will please accept thanks for it.

THE PSYCHOLOGICAL REVIEW .- Just on our going to press comes again this Review for July, from London, revived after some months suspension and promising its old value and interest, and more still, we trust. It is welcome. To "set forth phenomena, to sift and tabulate facts," to "determine and name subtle forces," to "discuss laws and philosophy," to "present the higher and better aspects" of the spiritual movement, as it aims to do, is a needed and important as well as a high and responsible task. E. W. Allen, 11 Ave Maria Lane, Lon-don; E. C. and Hay Nesbit & Co., 38 Stockwell street, Glasgow, publishers. Price 7 shillings

or \$1 50. The Review kindly says: The "RELIGIO-PHI-LOSOPHICAL JOURNAL represents the thoughts of the leading intelligent Spiritualists in America," and there is "no doubt of its sincerity;" but speaks of its "philosophical utterances giving a very uncertain sound." Of this we do not complain, for frankness is good, but if the Review will point out this uncertainty we will give its criticism fair place in our columns.

Partial List of Magazines for August.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece: Saint Emily; Poem Saint Emily; Why those Boys did not run away; Picture; The land of Used-to be; A boys race with General Grant at Ephesus: Picture; To-day; Picture; Blue and Gold Sharon; Lost Pins; A Baby Show; The Lemonade Man's Story; The Brook behind the Waumbek House; Edith's Lesson; A night with Paul Boyton; Dorris' Spinning; Picture; Having his own way; In the Cradle Boat; Young Inquirer; A Midsummer Song; How Dot played she was two; Three; In the Black Forrest; Polly Cologne; Tangles; Music; Supplement. This number cannot be excelled in beauty and brightness; it is filled with pretty stories and appropriate illustrations.

The Popular Science Monthly. (D. Appleton & Co., New York) Contents: The Herring, by Prof. T. H. Huxley, F. R. S.: Physical Education by Helical Contents. cal Education, by Felix L. Oswald, M. D.; The Blood and its Circulation, by Herman L. Fairchild; The Teachings of Modern Spectroscopy, by Dr. Arthur Schuster, F. R. S.; Origin and History of Life Insurance, by Thomas Wehle; The Insufficient Use of Milk, by Dyce Duckworth, M. D.; Intelligence of Ants, by George J. Romanes; Lunar Lore and Portraiture, by F. E. Fryatt; The Visions of Sane Persons, by Francis Galton, F. R. S.; School-Room Ventilation, by Dr. P. J. Higgins; Origin and Uses of Asphalt, by Leon Malo, C. E.; The Unit in Plant Life, by Byron D. Halsted, Sc. D.; The Electric Storage of Energy; Sketch of Robert Wilhelm Bunsen: Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Century Co., New York.) Contents: Frontispiece: A Brown Study; Poem: A Brown Study; From Sandy Hook to the Light ship; Milkweed Playthings; Under a Fly wheel; The Tuneful old Women; Camps; A Russian Harvest Scene; Slumber Song; The true adventures of an Angora Cat; How Miss Jenkins "Got out of it;" The Elf and the Spider; Phaeton Rogers; Mark, the Dwarf; Proud Prince Cham; Cathie's Story; Flat-boating for Boys; Builders by the Sea; "A Boy on the Place;" A Strange Foundling; Little Maid Margery; In Nature's Wonderland; The Owl and the Spider; How we Belled the Rat. and what came of it; The Treasure box of English Literature; Saltillo Boys; Dame Toad; For very Little Folk; Jack-in-the-Pulpit; The Letter-

Box: The Riddle-Box. This number is profusely illustrated from beginning to end; the Departments are full of life and variety; a whole page is devoted to the thousand and more members of the new. and vigorous "Agassiz Association," and here and there are bright single pictures, jingles comical sketches and pretty poems.

The Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Sword; Mr. Froude as a Biographer: Dogs of Literature; The Sun-Voice: To Chaucer; Kith and Kin; Boycotted; A Reviser of the New Revision; Among the Dictionaries; Love and Pain; The Visions of Sane Persons; Some National Characteristics of European Society; Our Cooling Sphere; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

This number of the Eclectic contains several important articles of permanent value, as well as of current interest.

Revue Spirits Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) A monthly journal devoted to the Spiritual Philosophy, with able contributors.

Andrews' American Queen (Queen Co., New York.) This Journal appears with a new heading which is artistic and striking. Being a society paper with correspondents at almost every watering-place, it keeps its readers posted on the gayeties that take place all over the land. Aside from its specialty, the literary features of The Queen and its illustrations are of the rarest merit.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Magazine devoted to the Spiritual Philosophy, with a corps of able writers and contributors.

The Nursery. (Nursery Publishing Co., Boston, Mass.) An illustratep monthly for the youngest readers.

Snakes as Life Destroyers.

The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as wily and fatal as the deadliest Indian reptile, is winding its coils around thousands of people while the victims are unconscious of its presence. Dr. R. V. Pierce's "Golden Medical Discovery" must be used to cleanse the blood of the scrofulous impurities, for tubercular consumption is only a form of scrofulous disease. "Golden Medical Discovery" is a sovereign remedy for all forms of scrofulous disease, or king's evil, such as tumors, white swellings, fèver sores, scrofulous sore eyes, as well as for other blood and skin diseases. By Druggists.

The true harvest of my daily life is something as intangible and indescribable as the tints of morning or evening. It is a little star dust caught, a segment of the rainbow which I have clutched.—Thoreau.

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vocabulary. A good illustration of this is

given by the new words agnostic and ag-

nosticism. Gnostic is a word long used; it means "good at knowing, sagacious, one that claims to have a deeper wisdom," and is from the Greek gnostikos (see Webster's Dictionary). The Gnostics were a class of early believers who aimed to combine some Pagan views with Christian doctrines, and held all outward things as images of the Divine; and so went back, in a dim way, to inner knowledge. Agnostic signifies not good at knowing, etc., the first letter and syllable being a prefix deprivative of the sense of the original word. Why does it come into use now? Because it best expresses and represents a school of modern thought which simply disclaims all knowledge of matters not cognizable by the external senses. It limits all that man can surely know to what is tangible to some one or more of the five senses. What we can see, touch, hear, etc., and this limitation is more especially directed to ideas of Deity and Immortality. Touching these questions the agnostic's attitude is "I don't know," with the doubt, in many cases, going to the benefit of the denial. In spiritual things the agnostic is a know-nothing. How comes this? Because the old dogmatic spirit and methods and proofs are passing away. Men will not believe in Deity simply because the Bible teaches his being: or in immortality because Christ rose from the dead in the Hebrew story. Such proof does not suffice, is held as no proof. We cannot think, or feel, in the old way on these and kindred questions, and there is a great revival and increase of the scientific spirit and method. Modern science deals only with facts and forces; intuition, or innate intelligence guiding forces and shaping facts it knows nothing of, does not recognize or take into account as a factor in its processes. Tired of the dogmatic assumptions of theology, put before them in a method and spirit which they have passed away from, men say: "Give us the tangible evidence, that, and that only, we want. So far as that goes all well, beyond that we don't pretend to reach." Hence agnosticism, doubting much and affirming little, sapping the foundations of faith in all intelligence higher than that of man, in all life beyond this narrow span which the grave, to their sensuous perception, ends. It is a tall mile-stone pointing toward Materialism and Athersm. Many good and true men and women stand in its shadow. waiting and hesitating, not caring to reach the goal to which it points, yet seeing no other path they can honestly walk in. Let us honor moral fidelity, whether it keeps men in the church or leads them out. Let all be true to themselves. But while we honor this fidelity we want light, and wisdom for the best way to seek and to gain it.

As a method of thought Agnosticism seems fragmentary limited and imperfect to another school of thinkers; and this school too is growing, and is to grow, as a great and conquering power. We mean spiritual thinkers without dogma or superstition or creeds; those who take in a vital factor which agnosticism and modern science leave out—the inner-life of man and things; the spirit of man and the Infinite Spirit; intelligence guiding all to an everunfolding and perfecting purpose; Nature the body and God the soul and these inseparable and making up the great cosmos. These say that man knows in a sense far I ly safe, able to hold in the upward path, and

deeper and wider than his outer senses reach; that these senses indeed, in some high aspects of life, only verify the knowl edge of the soul; that Deity and immortality are revealed by intuition, and that the voice within which says: "Thou shalt not die." is the deepest proof of our continuous and eternal life. Yet these do not ignore the lessons of outward experience; they say, as Thomas Paine said, that God is manifest through his works and that the order and beauty and unity of Nature, the upward tendency in all things, are impossible without the sway of the Infinite Life in all, that unity without intelligence is impossible.

The Spiritualist says: "This voice within, telling of a future life, is proved by the facts of spirit-presence, and so the soul and the outer senses agree, but the spirit is first, greatest and most enduring, the senses only verify what it announces." The spiritual thinker keeps up a healthful and inspiring recognition of both the inner and the outer life. The agnostic looks only to the senses and to what is tangible to them. His mode of thinking is superficial and lacks lasting power. The great saviors of the world have not been agnostics or materialists. Even Paine and Voltaire were spiritual thinkers. In ethics the agnostic unconsciously puts aside his theory. You cannot prove justice and purity and fraternity by inductive science. They are not tangible to scales or crucibles and escape all outward observation. By the same process which leads the agnostic to say of God and immortality. "I don't know," he must say of justice and purity, "They may be or may not. I cannot affirm or deny." Yet, true to moral intuitions which his shallow theory fails to acknowledge, many a good agnostic puts that theory aside to affirm and stand strong for that justice which his external tests cannot prove. Without ildelity to innate and intuitive ideas no ethics or morals stand on lasting or sure foundation. An agnostic psychology, or moral philosophy, would be poor and incomplete.

Agnosticism is a reaction from the dogmatism of theology. That dogmatism says: "Believe without proof," and the brave demand is flung back for proof before belief is yielded. So far well; but agnosticism limits its evidence to the tests the outward senses can give, and so ignores a supersensuous realm wider than telescope ever traversed: fails to see that the soul is greater than the senses, and that all growth and life is from within, starting ever from the interior and the invisible. A single fact of clairvoyance or spirit-presence, showing inner vision power and intelligence independent of our physical organizations, scatters agnosticism and materialism to the four winds of heaven. Agnosticism is a transient and fragmentary reaction, a spasm

Spiritual thinking is comprehensive and inclusive of the inner and the outer life, of intuition and experience. It is to shape our shattered fetters into the spiral stairway up which untrammeled feet shall climb.

that comes as the fetters are dreaking

We can all work and wait for the sure development of the truth we seek, the best method of search is what we want. We can all be glad that the day of abuse and persecution for honest opinion is passing into night and oblivion. The world has, probably, seen its last great religious wars among nations; let the clash and jar of proscriptive creeds die with the last echoes of the cannon of warring bigots on bloody battlefields, and we will aim for wise thinking as well as for free thought.

Mediumship, Obsession.

"My defense of mediums," by S. B. Brittan, and our review and criticism of some of his positions, both in the Religio-Phi-LOSOPHICAL JOURNAL of July 16th, have brought out several able articles taking various views of these matters, and we shall all be helped in the search for truth by this broad discussion. It is matter of regret, however, that our correspondents pay so much attention to personal matters and verbal criticism of fact and phenomena, and so little to the gist of the whole matter, the principle involved as to the responsibility of mediums. Again we repeat, and emphasize, our words in the editorial of July 16th on mediums and mediumship: "Most dangerous and pernicious is the idea that mediums are not responsible. It saps the foundation of all ethics and morals, and plunges Spiritualism into moral void and darkness and mental imbecility. * * If any medium is led by mediumship to fraud and immorality, they are responsible, and in a perilous downward path, and the sooner they leave it the better." Edward S. Wheeler has a good word on mediumship in his letter from Neshaminy in another column: "The best instruments of the Spiritworld are made the victims of terrible and dangerous abuse, equally from the dense ignorance of the bigoted 'investigator' andcruel and careless defamer, and from the absurd sentimentalism and flattery of overweening and misjudging friendship."

On obsession, Dr. Hayward of Boston, gives both sides of the case in a fair way, and then his own opinion. Without entering on that subject this suggestion may serve its purpose. This world's people and the people in the higher life are much alike. only that they average wiser and better over there; yet some of them are "poor in spirit" no doubt. In this daily life weak and ignorant people are obsessed and controlled by bad men to bad ends, but those trained to self-reliance, to the exercise of reason and to obedience to the "voice within" are fair-

if they stray, to learn wisdom by their experience. So the morally and mentally weak are "obsessed," if any body is, by these bad spirits." Keep up high and clean thinking, keep in good company, cultivate the will-power and self-reliance and fidelity to the light within, and we shall be safe from all obsession, and receptive of spiritual wisdom and light.

Henry Slade-Alleged Fraud at East Saginaw.

Mr. Slade has visited East Saginaw, Mich. and the Evening News, in a column article gives its verdict of which these paragraphs

"Dr. Slade has long been regarded as in some respects the most wonderful medium in the world. Mr. Epes Sargent's "Scientific Basis of Spiritualism" would not have been written, in all probability, but for the astonishing performances therein ascribed to Slade, and the same statement is true with regard to the still more wonderful book of Professor Zollner, of Germany .All of his accordion playing is very simple trickery. The instrument employed is easily worked, and sounds may be produced upon it when in sight of the "sitter" by concealing the fingers of the medium's hand in the folds of the flexible sides and working them backward and forward; or by holding the accordion so that it will draw out by its own weight, and thus pro duce sounds....Nine tenths of Slade's famous slate messages were written by Slade while holding the slate upon his knee, the sound of the pencil being obscured by coughing or some other noise, and the atten tion of the visitor being drawn away, if possible from what he is doing by muscular contortions, conversation, and various other devices.... His elevation of the table was effected by sitting close to the table and contracting the muscles of the abdomen and upper leg, assisting himself when necessary by his knee. The table dropped again and again when a visitor presumed to look under it, but it did not drop soon enough to hide the deception. Slade's painted cheeks aid in this performance, as the paint conceals the flush attending the muscular effort. ... We pronounce no judgment upon Slade's doings elsewhere, or the alleged facts given by Sargent and Zollner, or upon mediumistic manifestations in general, or upon the philosophy or beliefs of Spiritual ists. Spiritualism may be true, but Dr. Slade is a rank humbug, unworthy the countenance of any self-respecting Spiritualist or any other honest man."

Such is this editor's experience. Per contra. We have seen the accordion played in full sight, with only the edge grasped by Slade's fingers, the fingers in full sight and motionless, and good tunes well played.

We have held the slate ourself, Slade touching a corner, all in daylight and we cleaning the same slate a moment before and it not going out of our hands, and had messages, intelligent and ample.

We saw a table rise up a foot in the air once. Slade and three others touching it any flush he became very pale. A man weighing one hundred and sixty pounds sat on the middle of the table and was lifted with it. All were quietly watchful. A volume of like facts, under test conditions, certified by persons second to none for capacity and critical care, could be compiled. Mr. Slade's conduct, with us, was fair and manly, with no unwillingness to submit to close yet fair tests. For years among the best people in England and Europe, no charges were brought against him, save in the effort for a trial by Lankester, a bigoted London scientist, which was dismissed by an English judge, and after which Mr. Slade offered to give Lankester several scances free, at such place and with such apparatus as the Englishman and a committee might decide, if he (Slade) could be guaranteed against prosecution. This offer Lankester lacked the honor to accept.

Of the medium powers of Mr. Slade there can be no doubt to many who have long and carefully examined: Zollner had scores of sittings with him, at his own house, with his own tables, slates, chairs, etc., and with such results as he carefully gives. Each séance, like each scientific experiment of a chemist in his laboratory, must stand by itself as successful or not, and the testimony of persons who make repeated and systematic investigations, for months and years, is of far more value than that of transient and fragmentary investigators,

however honest they may be. But the past career of Mr. Slade is one thing, his present acts another. Rowland Conner, Unitarian and Free Religious clergyman at East Saginaw, writes us of the Evening News article: "For its essential correctness I can personally vouch. I was myself a witness of most of the tricks therein mentioned.... Whatever Slade may have been, he is certainly, today, taking money on false pretences." Mr. Conner is not a Spiritualist, but is a man of ability who aims at honesty and fairness, and is highly esteemed by some of the Spiritualists at Saginaw. A lady in that city, a Spiritualist for twenty years, an active and generous worker, steadfast and true, gives us her grave doubts as to the integrity of Mr. Slade. In yiew of all this we feel bound to give these statements, for only cowardice or crookedness will aim to conceal such charges. Statements of this Saginaw case in yindication of Mr. Slade will of course, have due place in our columns.

W. H. Terry writes from Melbourne, Australia: "I have just seen your critique of The Harbinger: thanks for your kindly wishes. I am doing all I can for the advance of rational Spiritualism, and the exclusion of its follies and frauds."

J. M. Peebles is giving lectures on Travels, etc., at Windom, Worthington and vicinity, in Minnesots.

Sincere Inquiries.

A gentleman lately interested in Spirit ualism wrote from his home, in a western city, not long since for some books, and made an inquiry which was answered. Again he writes and we give the leading parts of his letter, and make reply, as his intelligence and earnestness may interest many readers:

"It gratifies me to know that you do not accept the theory of A. B. Child's 'soul af-As I more clearly understand the principles underlying the matter of spirit communication, I can discover how difficult it must be to procure from the spirits the pure truth. The obstacles now interposing, may, I presume, with the progress of time, become less formidable and the truth of all that pertains to these matters be more easily arrived at. I feel that I know little as yet. I am thoroughly engrossed in the subject. It has opened up to me a new field of thought. Its centemplations are to me filled with beauty and grandeur, and the sweet peace it has spoken to my bereaved heart, I can never convey to you. The matter that gives me the most trouble is the contradictions of your teachers. It renders it exceedingly difficult for a new student to determine which he should accept. Dr. Crowell, for instance, maintains that memory of the things pertaining to this life becomes a sealed volume in the following one, while Hudson Tuttle declares that every impression received upon the brain must live for ever. I do not know it to be so, but have gained the impression that these gentlemen are recognized as two of your best teachers. Here are statements (coming as I suppose from the spirit land) so widely different that one is somewhat staggered in an attempt at reconciliation. There cannot well be a halfway ground in this matter, and the question being one as to the retention or loss of a faculty, it would seem as though it ought not be so difficult of correct solution through reliable mediums. It is not because this matter is of such great importance (and yet who would not so regard it,) as because of the dazed condition in which the student finds himself when in possession of what are presented as facts by recognized teachers. May I ask you to state who are regarded the reliable teachers of Spiritualism? I have Judge Edmonds's works, two or three of A. J. Davis's, one or more of Dr. Crowell's and Hudson Tuttle's. I can not determine myself which are the best to study and accept. May error be found in all of them! It requires a good deal of time to go through Davis's Great Harmonia, and I would like to know whether there are other authors or teachers who in your opinion, are more reliable. I ask this question, not meaning to intimate a doubt as to the reliability of Davis, but desiring to utilize the time spent in this study, to the

best advantage. Neither spirits in the body, or out of the mortal form, are infallible; to accept their infallibility would revive and intensify the old superstition and dogmatism, which are, fortunately, fading away. Let us use our own reason and intuition. The spirits beyond are akin to the spirits in us, and truth with their fingers and we seeing him in full | and reason are the same here or there. Dr. daylight, from head to feet, and knowing | Crowell gives what his medium gets; Mr. he was perfectly motionless. Instead of Tuttle is helped to a higher use of his own powers, and is a medium also Both are honest men giving these things for the common good, to be weighed, accepted or put aside, as we judge best. Touching the memory of this life in the next we should hold with Tuttle, as would most Spiritual-

> The books you have are from honorable and able men, not infallible but valuable Epes Sargent's "Scientific Basis of Spiritualism," and "Proof Palpable of Immortality" are also excellent, as are more we cannot name.

The jar and clash, the conflict and contradictions of opposing opinions in the hundreds of creeds and preachers, make Spiritualism, comparatively, a consistent harmony. From the Bible itself, by varied views, men get Trinity and Unity, free grace and election, eternal hell and universal salvation, etc., etc.

Free from dogmatism, seeking reverently for truth, following the "light within" we learn much from Spiritualism, and shall never lose the great privilege of learning more. It is not a finality but an onward and upward help opening to wide realms of philosophy and natural religion, and feeding, too, as nothing else can, the heart-hunger, the soul's reaching out to meet the dear departed as they come again.

Materialism Inadequate.

In Man, a New York journal of the materialistic, or agnostic, school, is the following striking admission:

It cannot be said that materialism, or the doctrine that life and force originate from causes inherent in matter, is making progress correspondent to the advance of science in other ways. As long ago as 1868, Prof. Huxley, in an address delivered in Edinburg on "The Physical Basis of Life," said, "All vital action may be said to be the result of the molecular force of the protoplasm which displays it," and hoped we should soon be able to understand the cause of life from discovering the properties of the elements of protoplasm," but twelve years have now elapsed and not even an hypothesis has been suggested to supply the deficiency.

The mere assertion, often made without corroborative proof, that matter has within itself the cause of life, can have no weight until we show what that cause may be, and how it acts.

Believing with Prof. Huxley, that "the order of nature is ascertainable by our faculties to an extent which is practically unlimited," we have endeavored, by a new channel of thought and reasoning, to reach

whatever seemed to evade us by any other. The hope of the world long rested on the microscope, and it was universally felt that if life ever was discovered it would be through its means. But it is now admitted that the powers of the instrument have a limit. It may reduce the particles of matter to an infinitesimal size, but the only lesson it teaches us is, that our imagination may reduce the atom as far beyond the ken of the microscope as the latter reduces it beyond the power of the eye. That our imagination, indeed, properly used is the micro-scope of the senses."

"Not even an hypothesis" in twelve years, and no prospect of one to come! Not an encouraging outlook for materialistic science. That even "an hypothesis," an intangible and invisible theory, of which the agnostic is bound to say, "I don't know," would be caught at as a drowning man catches at a straw, is not inspiring to those who profess that they want only solid and tangible facts. Take in the idea of man the microcosm, linked and related to all of matter and mind in the universe, for "imagination" read "intuition." and instead of "the microscope of the senses," make that intuition the telescope of the soul, the spiritual and supersensuous power to discover truth. and let the senses verify and map out what the soul discovers and we get a fair start. In Martinus Scriblerus we are told that "As the jack had a meat-roasting quality, so had the body a thinking quality." The shallow old pedant would be a materialist today, and would wag his poor head and say: "I don't know," as sagely as any ag-

The Position of Thousands.

We publish the following extract from a private letter from a lady, a gifted author and editor of an able journal, as a sample of many others we receive reiterating the same thoughts in regard to the public aspect of mediumship and the avowal of belief in Spiritualism:

"The class of mediums usually met with in public, has brought reproach upon it long enough. It is time for thoughtful, intelligent people to openly espouse the cause they have secretely so long embraced. Spiritualism will be the cause of saving our country from the wave of infidelity sweep. ing down upon it from New England. For years we have held communion with those of our family who have passed to the other side, and it has helped us to bear sorrows that would otherwise have overwhelmed us. By the bedside of my brother we received assurance that our father and five brothers and sisters were waiting to lovingly receive him on the other side. We do not patronize public seances, in fact, never attended but once, many years ago, any thing of the kind. Our communications are held directly through ourselves with our friends. No acquaintances are admitted, save occasionally a neighbor, who having been a skeptic, from study and research has become a firm believer in immortality and a Supreme Being. Thus having brought peace to our troubled soul. I feel that we have not lived altogether in vain. I do not hope or desire to force my views and belief upon any one, knowing well that each requires the evidence of his own senses, consequently I rarely mention it unless I meet a hungry soul, but I do wish all believed the grand truth and had the consolation in their sorrows."

If all Spiritualists would publicly announce their belief, the cause would stand strong and respected before the world. As it is, a great many refuse to be identified with it because, as they allege like this lady, its mediums and advocates bring reproach upon it; and so they rest content, as she does or tries to do, with their private cir-

Two questions come up: How can they be content to rest quiet and make no effort for a waiting and wanting world to share their blessing? If, as they allege, the public advocacy by mediums, etc., brings such reproach, why do not such persons give the weight of their ability and influence to bring a better condition of things in mediumship and teaching? We may learn from suggestions like those of this lady, the difficulties our imperfections bring upon the spiritual movement, but they had better step forward and bear their share of the pioneer burthens and so lessen ours.

Camp and Grove Meetings.

These assemblies, "in God's free temple," multiply so fast it is not easy to keep them all in mind. At the East are Neshaminy, Onset Bay and Lake Pleasant, all in full. tide of successful operation with thousands in attendance. Good speaking, varied and instructive mediumship, and, what is especially worth recording, good order and good behavior. Away up among the great mountains of New Hampshire, the Sunapee Lake camp is to open, and near the lovely Lake George and the Adirondack's, a camp gathering opens in September. In the West, Solomon Valley in Kansas, Battle Creek in Michigan, and Cresco in Iowa, will each call a host together, and the good people will behave well in all these places, for freedom and decent order and clean living go hand in hand.

Midway between East and West, in New York, the lovely forest on Cassadaga Lake will hold its thousands at their excellent camp meeting, August 5th to 25th.

Grove meetings at Antworp and Cleveland, O., at Fowler and Lawrence, Mich. and other places, will have large attendance. Freedom, order, iellowship, light! May all go home strong and wise, and inspired for daily work and growth!

PURIFICATION OF SELF for best mediumship. A good lesson. The Harbinger of Light says: "A Queensland correspondent referring to Mr. Spriggs' materializing seances, reported in this paper says: 'How very few of your readers can really believe in these extraordinary phenomena. The thought wells up from the dark corners of. their mind, impossible. Allow me to assure such that it is not impossible, for I have stood face to face and held converse with the bright beings from the other side in the way you are doing now in Melbourne. All that needs to be done to obtain such glorious results is the parification of self, so that a spiritual influx may take place.'"

Mr. Bundy reached home last Sunday. He left Madeira on July 7th, reaching London on the 11th, just in time to experience the hottest weather ever known in that city, of which there is any authentic record. Owing to his illness and the heat he was unable to see many of the friends. His health is much improved and he will, next week, start with his family for Colorado. The best authorities on both sides of life unite in predicting his early and complete restoration to health.

English Spiritual Journals.

In exchange, from across the Atlantic, we get four English journals devoted to Spiritualism, The Herald of Progress, The Spiritualist, The Medium and Daybreak, and Light, and also a magazine, The Psychological Review. Of these, two are before us. and a list of their contents will give a glimpse of what our British cousins want and get on these topics. The Medium and Daybreak opens with "A. Search for Orthodox Spiritualism, an address by J.-Burns to the Star Circle," followed by "Bible Spir. itualism." "Lecture in Manchester by J. B. Tetlow:" Obituary Notices; "Notes and Comments" in brief paragraphs; "Memoranda of Seances," etc.; "Sequel to Poe's Annabel Lee;" "Ghosts;" "Mediumship;" "Healing in Australia;" "Questions and Answers;" mention of lectures by J. J. Morse and others in a score of places, and book notices, advertisements and items. In The Herald of Progress: "Is man immortal" a trance discourse by Mr. J. C. Wright, is on the first page, and next come "Is the doctrine of the fall of man reconcilable to reason?" trance discourse by S. De Main; "Open Council" in which the people give their views on their own responsibility on Orthodox Spiritualism and other matters; a page of "General Views;" "Jottings" give notice of several meetings; "Historical Controls, John Selden, 1584-1654," purporting to be a message from an ancient English judge; advertisements of some thirty societies, of books, of the RELIGIO-PHILO-SOPHICAL JOURNAL and other American journals.

New South Wales Liberal Association.

From Sidney, Australia, comes a neat pamphlet of rules of the above association, based on the universal brotherhood of man, and aiming for truth, high morals, woman's emancipation, secularization of the State. rights of labor, etc., by means of fair discussion, lectures, books, a reading room, and journals, that civil and religious liberty may gain. All good and laudable.

From the Sidney Evening News, a large daily, we find the city has 102,863 inhabitants, its near suburbs, 119,330, a total of 221,133, in this city of a day. Its imports for a week in April were some \$2,000,000. its exports \$650,000, of which wool made \$350,000. Growth in things temporal and in things spiritual also: keep both healthy! and all is well. The News gives an advertisement, with good testimonials of "Mr. Milner Stephens's marvelous cures."-a magnetic healer at National Hall in that

Piety and Depravity-Guiteau.

The Indianapolis Journal says:

"Guiteau ought to be taken to pieces care-"Guiteau ought to be taken to pieces carefully, scientifically. His organ of reverence should be cautiously lifted out and microscopically examined. We want to know why a man so devout, a man who wrote religious books, exhorted tardy sinners, assisted at revivals, and was often found on his knees praying at his office—thought it his religious duty to carefully plan the assassination of the President—in a church."

Professing religion, in the orthodox sense, involves little study or thought, of morals or ethics, no self-reverence, or culture of the will: but only a confused idea of innate depravity and worthlessness, of salvation by the blood of Christ, a thoughtless belief in the creed and the book, and a weak indulgence in blind emotion. Hence the moral weakness of pious professors, the tricks and defaultings, the falling from grace of pampered preachers. Guiteau, badly born and miserably ungoverned, could swing from plety to murder, with no principle to guide and no will to govern his wayward faculties.

Thomas Henry Buckle Done For.

In a late editorial the Northwestern Chris-

tian Advocate says: "Thomas Henry Buckle has some brilliant paragraphs in praise of doubt, and some recent brilliant reputations have borrowed recent brilliant reputations have borrowed their lustre from a plagiarism of Mr. Buckle's paragraphs. Mr. Buckle had the audacity of a half-instructed thinker, and his importance in literature and theology was short-lived. His theories have already been shunted off on the side-track, mere broken wrecks to be kept out of the way of the express train which, laden with living thought, thunders on along the main line of intellectual progress? intellectual progress."

Of anthusiasts for doubt and progress it

"Let such study the fate of those theories which, some twenty years ago, Mr. T. H. Buckle flung in the face of the world, and remember that it is possible for a great genius to gain a popularity which will be brief as it was sudden."

How fortunate that this great scholar and thinker is where this fearful blow will not harm him! His books are translated in a score of tongues, but now their readers will wane in numbers, for the Advocate has spoken in good orthodox Methodist lan-

The Chicago Exposition of Art, Manufactures, etc., for this autumn promises to be large and excellent, especially the Art department.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

"A psychological wonder," from a Nevada journal, in another column, is worth careful and thoughtful reading.

It is said that Mr. Miller of New York. just elected United States Senator, was in favor, when in the State Legislature, of taxing church property. Good, so far.

P. A. Field, of Chicago, will be at Solomon Grove Camp Meeting and have a supply of the Religio-Philosophical Jour-NAL to distribute and to take subscriptions among our Kansas friends.

Mrs. Hannah Graham, mother of the distinguished phonographer and author, A.J. Graham, of New York City, lately passed to spirit life from Jefferson, Illinois, in her 84th year. She was a devoted Spiritualist.

New York State Free Thinkers Association annual meeting at Hornellsville, N. Y., August 31st to September 4th, with prominent liberal speakers and plans of our sanguine friend H. L. Green for a great

Dr. J. K. Bailey, since last report, has been speaking at country school houses in the Missouri River Valley, near Modale, Ia., closing his series of meetings in that region with a Basket Grove Meeting at Modale on Sunday, July 31st. His present address is Sioux City, Iowa.

Captain H. H. Brown gave an address in Saratoga Springs, N. Y., Sunday, July 17th, entitled, "Will the coming man attend church?" Arrangements were then made for him to speak there every Sunday till September 1st. Parties wishing him week days or at camp meetings will address him as above. He wishes to correspond with societies or individuals in regard to fall and winter work. Would like to arrange a tour through the West and South.

Free Labor Better than Slave Labor.

The census returns of cotton statistics, as tabulated by Prof. Hilgard at Washingtop, show the cotton crop of 1880 to be 5,730,968 bales, an increase of 2,702,611 bales over 1870, and the largest crop ever raised in the South. Free labor, and increasing care and skill in fertilizing, have wrought this good result. Even amidst the trials and troubles of this transition period the most sensible men in that section of our country, see light, and begin to realize that the end of chattel slavery was a blessing in disguise.

High Appreciation of the Journal.

Warren A. Wells, of Vicksburg, Mich.,

The Journal is a grand paper and it will always receive my support (unless I should discover Spiritualism to be a hum-1 think, nowever nat it stands the test very well indeed. I don't like bogus mediums and I hope you will never abute in your brave and successful efforts to bring them to grief. St. Elmo showed here last winter and one of our committee (a Spiritualist) gobbled up one of his bogus spooks, which event created quite a sensa-

Dr. Joseph Beals, a prominent Spiritualist and President of the Lake Pleasant camp meeting, writes:

I am much pleased with the JOURNAL and do not want to miss even one number.

Don't Get the Chills.

If you are subject to Ague you must be sure to keep your liver bowels and kidneys in good free condition. When so, you will be safe from all attacks. The remedy to use is Kidney-Work. It is the best preventitive of all malarial diseases that you can take. See advertisement in another column.

American Traveler (who is being ferried over the sea of Galilee in a very slow boat:) 'Who rowed this boat before you?" Ferryman: "My father?" American Traveler: 'Who had it before him!" Ferryman: "My grandfather." American Traveler: "How long has your family followed this business?" Ferryman; "About three thousand years." American Trayeler: "Was it one of your ancestors that ferried Jesus Christ across?" Ferryman: "Yes, and in a boat just like mine." American Traveler: "Well, no wonder he got out and walked!"

"Summer Complaint."

For diarrheea, dysentary bloody flux, cramps in stomach, and colic whether affecting adults, children or infants, Dr. Pierce's Compound Extract of Smart-Weed is a sovereign remedy. It is compounded from the best French brandy, Jamaica ginger, smart-weed or water pepper, anodyne, soothing and healing gums. Sold by druggists.

The thunder is about the most reliable weather reports.

"It always Does"

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Grove Meeting in Ohio.

There will be an Annual Grove Meeting, held August 20th and 21st, in Daniel Wentworth's Grove, near Antwerp, Ohio.
Speakers: A.B. French and Mrs. M. C. Gale.
A. J. CHAMPION, Secretary.

Spiritual Meeting at Lake George, N. Y.

The Lake George Spiritualist Camp Meeting Association will commence their Meetings Argust 19th and close September 4th.

By Order of Committee HENRY J. NEWTON, President. A. A. WHEELOCK, Secretary.

Spiritual Meeting at Minneapolis, Minn.

Yourself, and any friends you may be pleased to notify, are cordially invited to attend a Mass Convention of Spiritualists, to be held in Minneapolis, at Harrison? Hall, from Sept. 2nd to 5th inclusive. Object, to have a glorious time, and to form a new State organisation of Spiritualists Good speakers and test mediums are expected to be present, whose names will be announced hereafter, through the papers. Efforts are being made with the railroads to return those who attend the convention, at one fifth the regular fare. We cannot promise free entertainment for all, but shall do the best we can to provide for those who come. Pease inform we can to provide for those who come. It ease inform any friends of the cause you may know. Come! and let us have a grand re-union and a good time. Speakers engaged, Rev. Samuel Watson and A. B. French.

SUSLE M. JOHNSON.

Per Order of Committee.

Minneapolis, July 20th, 1831.

Spiritual Meeting at Cresco, Iowa.

The Northern Iowa and Southern Minnesota Association of Spiritualists will hold their Annual Camp Meeting at Beadle's Grove, in Cresco, Howard Co., Iowa, commencing on Wednesday, September 7th and continuing over Sunday, the 11th. Several prominent speakers will be engaged to address the Meeting.

Mediums of various phases of spirit power will be present, affording an opportunity of testing the facts and truths of Spiritualism.

Beadle's Grove is but a few minutes walk from the depot, and we expect to make arrangements with the M. & St. Paul Railroad for a reduction of fare.

Committee of Arrangements: John Nichols, R. Franshaw, G. W. Webster and H. Arnold.

IRA ELDRIDGE, Secretary,

Cresco, Iowa.

Michigan Camp Meeting.

The State Association of Spiritualists and Liberalists, will open their Second Annual Camp Meeting on the beautiful camping grounds of Goguet Lake, 1% miles from Main Street, City of Battle Creek, Mich., August 12th, ending August 22nd, 1881. A full line of able speakers have been engaged.

Sunday, Aug. 14th, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco. Mich.

August 15th, Geo. H Geer of Minn., and Mrs. L. A. August 16th, Mrs. M. C. Gale, Lausing, Mich., and A. B. French.

August 19th, J. H. Burnham and Geo. H. Geer. August 19th, M. Babcock of St. Johns, Mich., and A. B. French. A. B. French.

August 19th, Dr. A. B. Spinney of Detroit, Mich.;
Geo. H. Geer, and G. B. Stebbins of Chicago.

August 20th, Mrs. M. C. Gale, G. B. Stebbins and M.

August 20th, Mrs. M. C. Gale, G. B. Stebbins and M. Babcock.
Sunday, Aug. 21st, Dr. A. B. Spinney, J. H. Burnham and G. B. Stebbins.
August 22nd, 10 o'clock A. M., General Conference and Business Meeting.
Appropriate singing accompanied by instrumental music, will be a feature of the entire Meeting.
The forence of each week day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent.
Many excellent mediums have signified their intention to be present and hold seances. The mediums' tent will be in order on the grounds.
All rall roads mentioned below will sell round trip tickets at two cents per mile each way, from Aug. 11th to 22nd, good to return the 53rd;
Chicago & Grand Trunk R. R., without a certificate.
N. B.—Mich. Central R. R., Grand Rapids & Ind. R. R., Detroit, Lansing & Northern R. R., and Detroit, Grand Haven & Milwaukee R. R. requires a certificate to be presented to the ticket agent in order to obtain reduced rates.

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Box B Kalamazoo, Mich.
E. I. WARNER, Secretary, Paw Paw, Mich.

Grove Meeting.

The Spiritualists of the Solomon Valley will hole their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell County, Kan., on August 5th to 15th inclusive.

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The People's Camp Meeting.

The People's Camp Meeting.

The Spiritualists of New York, Pennsylvania and Ohio will hold their Annual Camp Meeting on the grounds of the Cassadaga Lake Free Association on the Dunkirk, Alleghaney Valley & Pittsburgh R. R., at Cassadaga, Chautaudua Co. N. Y., from August 5th to August 28th inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5th to 28th; Hon. Warren Chase, Aug. 7th; Mrs. O. Hyzer, Aug. 10th to 18th; J. Frank Baxter, Aug. 12th to 14th; Mrs. R. S. Lillie, Aug. 14th to 28th; Mrs. L. A. Pearsall, Aug. 19th to 28th; A. B. French, Aug. 23rd to 28th; Mrs. Cora L. V. Richmond, Aug. 26th to 28th; George W. Taylor, Aug. 20th; Mrs. Nellie J. T. Brigham, Aug. 20th to 21st. With this array of speakers, the engagement of the Grattan-Smith family of Painsville, Ohio, Maxam's Orchestra, and the best mediumistic talent in the country, lovers of good speaking, good singing and artistic music will be delighted and well entertained every day in the week. Grøunds to pitch tents free; location and grandeur of scenery unsurpassed. All trains leave passengers and baggage near the gates. Ample accommodations for all. Board and lodging \$1.00 per day. We are organized not for the few, but for the benefit of many. Come all and welcome, and let us work together for every thing that calls for reform. Send your name on a postal card to the Secretary for circulars. Admission 10 cents per day.

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Spiritual Meetings in Brooklyn and New York. NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 25 Rest 16th Birest.

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The style of the Treaties is well illustrated by its opening paragraph: "The two great forces of life are the city we hreathe and the food we cat. The two great receptacles of the system for these forces are the Lungs and the Stomack. The Lungs and the stomack of covery is logether in imparting strength and life to the system," Orders for the trade supplied by the Western News Company Chicago. Copies can be secured of any bookseller and at the office of the author, 106 State St.

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

HARMONIAL PHILOSOPHY. Human Progress.

BY MARTHA J. ANDERSON.

Wake! pulseless muse, to throbbing life again, 'Till quickened currents course through every And inspiration thrills the heart and brain,
With glowing thoughts of fire.
Thy voice seems mute as winter's icy streams, Thy wings lie folded in oblivious dreams; Wake! and ascend amid the glittering beams, And tune thy heavenly lyre.

Touch the deep chords that thrill the inner soul, swell the grand song that brings complete con-

Till symphonies in rapturous waves shall roll,
Uplifting hearts to heaven.
Lo! while time's lengthened shadows fall apace, The history of past and present trace, Behold, how men of every-clime and race For life divine have striven!

Religion, latent in the human heart, Has of its life forever been a part; Not fashioned by the skillful hand of art, Immortal germ so fair!
Like precious seed the husbandman hath sown, Who, patient waits until the harvest's grown, So doth the Father all His planting own, And nurtures it with care.

The good sown broadcast by His bounteous hand, From Asia's desert to Columbia's strand, Hath borne abundant fruit in every land, Where cultured soil was found.

The swelling song of immortality, Hath rolled from mountain, vale and restless sea: From hearts of bondmen, and from spirits free, The circling globe around.

Old are the scenes that first gave life and birth To seed, that people's now this glorious earth; Seed, that contained the growth of highest worth, Grand possibilities! In man's crude state, and undeveloped sphere, Strange thoughts of God,in stranger forms appear; The mirrored objects of his awe and fear

He worshiped, but to please.

God works through laws for man's eternal good; His laws are love—when rightly understood, They lead from idol forms of stone and wood, To worship that is reals Up through progressive steps in every age, " Earth's perfect seed produced the seer and sage; A war with cherished sins of times to wage And teach truth's high ideal.

The opening mind by slow degrees is taught, By forms objective to its senses brought; And thus expands in loftler realms of thought, By education's rule.

Experience gathered in the ages vast Is through the mold of human progress passed, And nobler types of manhood are recast, As teachers in life's school.

The reign of ignorance and error's night, Will by the glory of fair reason's light Pass like a funeral pall. And poor religion struggling for its life, Shall rise above dissension, feud and strife, With blessed fruits of summer harvest rife, Dispensing good to all.

Thus darkened blots of sur erstition's blight,

O prophet martyrs! ye who lived of yore, And gleamed as signals on time's rocky shore, While tempest, storm and surge, ye bravely hore Your light shone not in vain. The truth has sped its way through currents

strong,
By rocks and quicksands of opposing wrong;
And still pursues its glorious course along, With sure and steady gain.

Material science to its place assigned, Philosophy, the intellective sphere of mind, With intuition's inner sense combined Shall cease to be at strife; These are to man the body, spirit, soul, Which form in truth, the grand and perfect whole, The balance force, that holds in full control The varied powers of life.

And man by man in labor shall be blessed, No man by title deeds of hate oppressed, But all his wrongs by love shall be redressed, In true equality, For freedom rises in her sacred might; To break earth's shackles, and proclaim the right To rend the vell that screens the glorious light Of heaven-born liberty.

Lo! words of peace are passed from shore to Beneath old ocean's waves and billows roar: Hushed be discordant sounds forevermore, When nation's counsels meet And as the years of swift revolving time. Bring to our land the gifts of every clime, May all mankind blend in the hallowed chime, Of brotherhood complete.
—Shaker Manifesto, Mt. Lebanon, N. Y.

The Rev. Famuel Watson writes as fol-lows from Memphis, Tenn: From the letters I am receiving asking for our Constitution and By-Laws, I am of the opinion there will be a move towards local organization to a far greater extent than there has been. Those who want them should write me forthwith, as I shall leave in about two weeks for my Western trip, to be gone

over a month.

I enclose a letter received yesterday, which I think would be well for you to publish. The writer has some good thoughts on organization, which I think is the most important matter now for the success of our glorious heaven-born phi-

LETTER FROM DR. J. L. BRAFFETT. BRO. S. WATSON, Dear Sir: I saw an article from you in the RELIGIO PHILOSOPHICAL JOURNAL, in relation to the organization of a spiritual church at Atlanta, and that you had copies of charter, constitution, by-laws, songs, etc., to supply those that desired the same. You will please send me a few copies to my address. I feel that we must have the discipline of organization for our grow-ing needs in constructive work. I feel that there are no class of persons who have got any more or better material to build or organize a spiritual church with than the Spiritualists of to-day, and we are neglecting our duty in not giving a reasonable expression of its inhering uses in some form that will embrace an invoice of the spiritual substance, and place it in orderly form before a hungry and starving world, in some formulated manner that will be impressive, instructive, order-In anner that will be impressive, instructive, orderly, kind and loving. A spiritual church organized on progressive principles, that will cramp no one in growth, need not be feared. Let moral worth be the standard for membership. Let individualism, idiosyncrasy and private opinions be the common representatives; take them for what they are worth and what they will bring in the market of liberal exchange When we can be tolerant enough to do this, and reasonable enough to feel that those that differ from us the most in loving kindness; are our best educators and meet our greatest needs, we will have no trouble in organzing a useful and much desired spiritual church: s representative home for mutual exchange of ideas and self-discipline in all that pertains to physical, intellectual, social and moral develop-ment—the sequel to this, spiritual gifts ad infini-

My sympathies and prayers are with you in the work you are engaged in, hoping you may be suc-cessful in scattering much seed on the Western DR. J. L. BRAFFETT.

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Communication from Philadelphia. To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

The question is often saked us, "What is the good of Spiritualism?" Though fact after fact has been presented to the world showing its vast good to mankind, yet many of these facts have been presented in years past, and are not now immediately accessible to the young and rising generation. Spiritualists should not overlook this truth, and instead of occupying their time on long theoretical dissertations, which the majority of perple seldom find time to read, should seek to give us more of the phenomenal facts and personal experiences which occur to themselves, or to al experiences which occur to themselves, or to their friends and neighbors who may be too modest to chronicle the facts, yet have no objection that others do it for them. I take the liberty to relate a few facts in Spiritualism; though they happened many years ago, they were the means of bringing lasting good to at least two families. Friend Coats, a venerable Quaker, who for half a century has worked in all the reforms that aimed at the freedom and elevation of man, visits aimed at the freedom and elevation of the first ago. very frequently the Conference of the First Association where, on a recent occasion, he related

the following: Many years ago, a relative of mine, also a Quaker, living in the vicinity of Norristown, had a lit-tle trouble in his family. He had a son who fell the trouble in his family. He had a son who ten in love with a young girl cutside the Society, and on other grounds the parents thought the match an improper one, and hence opposed it. They re-monstrated with their son who became angry, married the girl and determined to go away where his parents and friends should never again hear

Years passed away and no tidings were heard of Years passed away and no tidings were neard of the son; age came on the parents and in due time both died. The estate was settled (Friend Coats being the executor), the money divided and the absent son's share was deposited in the Norristown bank, where he or his heirs might get it, should any ever turn up. Spiritualism came along. Friend Coats had heard considerable about it. True to his Quaker instincts he thought if it is from God, it comes to the individual and about it. True to his Quaker instincts he thought if it is from God, it comes to the individual and not to the chosen few. With this in view he one evening gathered his family around a little table; they had not to wait long before the tiny rans were heard. Questions were asked and satisfactory answers were given. The name of the spirit was demanded, when, lo! the absent son's name was given. "Where and when did you die!" "In the town of — State of Louisiana, so long ago." The number of children in the family and other test facts were given. Friend Coats said that he felt surprised, but did not know that any thing about it was true; vet he felt that it was his duty

about it was true; yet he felt that it was his duty to write to the widow, if such indeed she was, and inform her of her interest. He did so, and within a week or two received a reply from the widow confirming every word the spirit husband had given. The husband's estate was duly forwarded and the widow and orphan children were blessed

thereby.

Friend Coats further said that a dear friend of his, also a Quaker, had a son who gave the family, much trouble by his love for the intoxicating cup. When the civil war of this country broke out, this son had a great desire to enter the ranks of our brave soldiers; his parents interposed no objections, hoping in the providence of God that the strict military discipline of the army might make him a sober and a steady man. After the son had nim a soner and a steady man. After the sold had gone, an occasional letter reached the parents, giving his whereabouts and general health; soon all fidings of him were lost. The very last information had about him was that he was seen running crazy in the streets of New Orleans. Nothing more definite could be had, and the fam. Nothing more definite could be had, and the family were in great distress concerning him. A few years since a sister of the unfortunate soldier visited friends in Baltimore. Hearing while there of a wonderful medium, she determined to disguise herself and pay her a visit. The vary first to communicate was her lost brother. He stated that several of the waiters at a certain hetel knew him while north, and finding him in his deplorable condition, pitled him, took him in and nursed him, where he soon died. They took charge of the body and had it privately and decently interred. On returning home she related the affair to her parents, who immediately wrote to the proprietor of the hotel is New Orleans. In reply he wrote that there must be a mistake, as he knew wrote that there must be a mistake, as he knew of no such man having died at his house during the war. The parents wrote again, kindly asking him to inquire of the servants as to the knowledge they may have of such a man having died in his place. The next reply was that the servants did find such a man, knew him in the north, pitied his condition, took him in, and when he died
had him privately buried. For fear of the consequences the servants had kept the matter entirely hidden from him. The result is the body
was disinterred, brought home, and now lies with his kindred in his own native city. Oh, who but a bigot would dare to say aught against the glori-ous truths of modern Spiritualism. Sunday, July 17th, was the grand opening day for the Camp Meeting of the First Association at

Neshaminy Falls Grove. The day was one of the most beautiful that could be had in midsummer. There were about 4,000 people present, J. W Fletcher gave the morning lecture. Subject: "What have we gained and what have we lost?" "What have we gained and what have we lost?"
Mrs. Lillie lectured in the afternoon to an increased audience, and judging by the close attention paid to a lecture over an hour in length, it must have been very cloquent. There are about fifty cottage tents with added improvements, on the grounds, yet the grove sadly needs many more improvements before it can be said that it has approved the common desired for a same wasting pure smple accommodations for camp meeting purposes. There is but one large field sloping to the east without sheds or shade for the accommodation of the valuable horses that are brought there by the farmers and people from adjacent towns and villages. Farmers love their horses almost as part of their family, and to subject a horse to a sunshine of ninety to one hundred degrees on a sloping hill for half a day, would be to them an unmerciful thing; besides cruelty to animals might be successfully urged, and dear Mr. Bergh could find a wide field for operations here.

Though the camp has a good choir, progress does not seem a lively feature in it. "Morn amid the Mountains," was the opening hymn for Sunday morning. This hymn and tune has been dragged along by our singers for years until it is completely worn out. Mr. Laning having resigned as President of the First Association, Mr. Wood, the Vice-President, was obliged to officiate. Though fully capable, in consequence of his age, his voice is entirely too weak for a camp meeting

rostrum. A great many inquire for Mr. Champion, President of last year, and feel sadly disappointed at his absence. Mrs. Watson is also spoken of as one who should be present. Bro. Samuel Watson, Dr. Peebles and others are kindly inquired about. There are but few mediums on the ground. Mrs. Patterson, of Pittsburgh, is here and doing excellent work by independent slate-writing. Mr. Ackerly, of Brooklyn, is on the ground. He announced a physical test seance, Sunday 2 r. M., but was stopped by the authorities as against the law to exhibit on the Sabbath. Mrs. George, a good test medium of our city, is also present, these are all the mediums at this writing; others may come yet. All things considered we bespeak a happy and prosperous season for the third An-nual Camp Meeting at Neshaminy Falls Grove. The clouds that have gathered in consequence of a little inharmonious action, or perhaps better said, imprudent action on the part of those who represent the First Association, will soon be scat-tered, and we shall then float along in the sweet sunshine of peace and harmony, but this is am-biguous; I ought to say what I mean. Well, "The Fletcher Scandal" was much talked of on the ground throughout the day, and many found great fault that he should be the leading champion of the day; to help this matter on, a very scathing editorial was given on the subject in the Philadelphia Daily Record a few days ago, but the mania will seem forging and forget.

people will soon forgive and forget.

JOHN A. HOOVER. Philadelphia, July 19.

E. Raymond writes: I am an old man, al most seventy-eight, and my hand is so palsied and unateady that it is hard to use a pen. I like the Journal still, and shall patronize it while I live and am able to pay for it, and it takes the same course in the future as it has in the past.

Dr. John C. Wyman writes: I desire to express my hearty appreciation of the honest and able manner in which your Journal is conducted, and I consider it the very best among the many spiritualistic papers of the day. To me it has become indispensable.

Report from Neshaminy Falls Camp Moeting.

To the Editor of the Religio-Philosophical Journal: Several beautiful days have passed away since on the 15th inst., the third annual camp meeting of the First Association of Spiritualists of Philadelphia was begun at this ancient Indian haunt and camp. It becomes my pleasant duty to communicate a few items of intelligence, which may, persent the communication of the communicat haps serve to interest your readers, as significant in-dications of the nature of the work of liberal and

dications of the nature of the work of liberal and spiritualistic progress in this section, as part of the universal advance in the development of our age.

Thus to a matter of common interest, may be added the good effect of encouragement to all who anywhere strive and endure for the cause of common education, in all that pertains to the evolution of the higher nature of our race.

Of Neshaminy Falls, you have heard for several seasons past, and never were its waters more clear, its woods greener, or the skies more blue and full of purest air, than since we have this year been here. There has been a considerable addition to the accommodations in the way of "tents" and improvements of several kinds, too numerous to note at present. The "tents" are of wood, exto note at present. The "tents" are of wood, ex-cept the roof, which is of canvass from ten feet by twelve, to fourteen by sixteen feet in size. Beside, a hall and ladies dormitory, twenty by forty feet in size, has been provided. In a rather handsome building in the centre of the ground.

We have about the same order of exercises as in former years; lectures, dances, social parties, concerts and other entertainments, some of them the regular order of exercises as per programme, and others quite as enjoyable and, perhaps, fully as profitable, the spontaneous work of individuals, who combining their varied musical, oratorical and other talents, of which our company compressions. hends more than the full usual proportion, produce artistic results of the most creditable char-

By night the grove is a scene of brilliancy, the torches flaring and flashing among the trees, so what at ten o'clock, P. M., I am making these notes out of doors under one of the trees aforesaid. As I write, the strains of De Barth's band float on the cool evening air from the distant pavilion, and glancing down the broad well swept walk, I see scores of graceful forms moving in the pleasing figures of the dance. The young people of the great city, and the lads and lasses of the country round us have met there together, and hilarity and harmony rule the passing hour.

To music as a refining and harmonizing influence, we owe much of our pleasure and doubtless much of the extreme good order which now as ever characterizes the entire proceedings of the place and time. As lecturers we have now upon the ground J. William Fletcher, Mrs. R. Shepard-Lillie, W. J. Colville, and Cephas B. Lynn, and as per programme, the writer of these lines, Mr. Fletcher, Mrs. Lillie and W. J. Colville have thus

far spoken.
The lectures of Mr. Fletcher have been well received, and Mrs. Lillie retains her former popular-

ity among the people of this region. Beside his platform work, Mr. Fletcher has given evidence, in a number of interesting scances, of a mediumship of the highest order of development. His personal affairs have been made the occasion of considerable debate in the secular papers hereabouts, but as both sides of the story have been told, most of our friends who have met Mr. Fletcher, are quite content to continue their confidence in him, and sincerely hope that whatever of error or misfortune may have been experienced, may in the end merely serve to chasten and improve the man while still enlarging the scope of his devel-opment as an instrument in the hands of the world of wise spirits for the advantage of this time and the generations of the future.

W. J. Colville speaks the 21st of July and the 27th of the same month. On the 24th we are to have J. Frank Baxter who is to speak also on the 26th, 28th and 31st of this month. On July 29th and 31st, and August 5th we hear Mrs. Amelia Colby. On August 2nd and 14th the platform will be occupied by Ed. S. Wheeler. Mrs. Cora L. V. Richmond speaks August 3d, 7th and 9th, and Mrs. Clara Field August 10th, 12th and 14th. Some of these speakers may be heard oftener and there will probably be additions to the list during the

meeting.

We have more than forty cottage tents standing, beside the hall pavillon, auditorium pavillon. dining hall, refreshment stands, etc., etc., and there is a demand for more room than we can supply. In consequence the building of tents has not yet ended. Our meeting has attracted much attention from the journals of the city and of the surrounding country, all of which, however they may regard the matter of Spiritualism. give us the highest credit for intelligence and good order, compliments which, without egotism are, I am

sure, well deserved.

As to our special Spiritualist journals, we have Cephas B. Lynn as the representative of the veteran Banner of Light, that young man having turned his talents very decidedly to journalism of late. The Religio-Philosophical Journal is also inquired after, and we can but regret the state of health which keeps the editor of the same from repeating the pleasant visit he gave us in a former year. We fully realize that the platform and the press are the twin motive powers to the cause of human progress and mean in all cases to extend as far as our means allow, support to every worthy representative of either.

Another paragraph if you please, and this upon a vital theme, that of mediumship. We have a number of mediums of various phases of development in camp, notably Mrs. McCahan of the city of Philadelphia, Mrs. George of the same place; Mrs. Patterson of Pittsburgh, Pa.; Mrs. Josephs of the city of New York; Miss. Mary Jones of Philadelphia; Mrs. Townsend, formerly Mrs. Suydam, "the fire test medium," and others more privately sowing the demonstration of an immortal life and sowing the demonstration of an immortal life and the soul's destiny, not to mention again Mr. Fletcher, who is, however, as conspicuously useful as a medium as any other way. All these good souls have done much good in their special phases of manifestation otherwhere, as well' as here and

Of mediums and their relations to the mundane and supermundane, the supernal; the most profound questions of to day are continually asked and in consequence of the gross lack of science in this connection the best instruments of the Spirit. world are made the victims of terrible and dangerous abuse, equally from the dense ignorance of the bigoted "investigator" and cruel and careless defamer, and from the absurd sentimentalism and flattery of an overweening and misjudging friend-ship. The facts of Spiritualism are the basis of the science of life and the philosophy of the soul in its infinite relations. It is true that the eleva-tion of moral character is most desirable in those by whom we hope to receive fresh proof of the verities which ever revivify the religious faith of age after age. However, I am unable to see how and wherein truth is any more of a necessity in the medium, the speaker, or the editor, than in the investigator, the hearer or reader. But I am open to instruction and so remain yours truly,
ED. S. WHERLER, Cor. Sec'y.
The 1st Association of Spiritualists of Philadelphia.

Sir Philip Crampton and the "£100 Bank Note."

BY SIR CHARLES ISHAM BART:, IN THE LONDON SPIRITUALIST.

The story of the £100 bank note, which the late Sir Philip Crampton published to the world that he had lodged in Ball's Bank, Dublin, some thirty years ago, to become the property of the person who would describe it, is being still continually raked up as full and sufficient evidence of the in

sufficiency of clairvoyance.

I therefore took the opportunity yesterday during an interview with the gentleman from whom the bank derives its name, and whom I have known many years, of ascertaining, by word of mouth, the accuracy of the said challenge; from which I learn that he was present at the opening of said envelope, when, instead of the bank note, there was nothing but a blank cheque. This coincides with the statement of Dr. Ellioston, in the Zofet who added that some claimwowent hav. coincides with the statement of Dr. Elliotson, in the Zoist, who added that some clairwoyant boy, I forget who, in England, revealed this fact; but as it appeared so improbable he was woke up without further investigation, and no more notice was taken of the statement until after the period of the test had expired, when the fact came to light.

Rozat, France, July 4th, 1881.

A PSYCHOLOGICAL WONDER.

Strange Condition of a Young Lady in Nevada-Predicting Her Own Affiletions-Remarkable Clairvoyance.

(From the Virginia City Enterprise.)

There is in this city a young lady whose case is not only the most distressing imaginable, but which also is most curious and a puzzle for physicians and all who are acquainted with her condicians and all who are acquainted with her condi-tion and the peculiar circumstances attendant upon and connected therewith. The young lady is a Miss Mary Kennedy, aged about eighteen years, who resides on the Divide. Previous to her illness she was a pupil in Professor Flint's school, where she was distinguished for her close application to her studies and her quiet and lady-like deportment. She was ambifious to become a teacher, and studied very bard in order to be able teacher, and studied very hard in order to be able to pass an examination. Some six weeks ago Miss Kennedy told her mother and others that a great calamity was soon to befall her, that she would be stricken blind, deaf and dumb. In mak-ing this announcement she was much distressed and wept bitterly. It was in vain that her friends tried to comfort her; she said it was a thing that must come. A few days later, while on her way home from school, she was suddenly struck blind, and was led by the hand the remainder of the way home. Four physicians, including Dr. Webber, county physician, have been attending the young lady since her illness, and have been unable to determine the cause of the malady which so suddenly selzed her. After losing her sight she soon lost her hearing, and then her vocal organs became paralyzed. For several days past she has been unable to hear, see or speak. , Her disease appears to be of the nature of paral

yels, and this had yesterday extended to her legs and the lower part of her body. For some days she has had but little use of her hands, and then only under certain conditions. The most curious feature of her case, however, is that all this time. she has been able to communicate with all around her, though bereft of all her senses. This she has done in writing. In asking her a question it was necessary to do so in writing, her hand being laid on that of the questioner during the time he was writing. This being done she at once wrote an answer to the question, but while doing so it was necessary for the questioner to place his hand on hers or to lightly hold the top of the pencil with which she was writing. All this time her eyes were closed and her head resting on her pil-low in such a position that she could not have seen what she was doing had her eyes been open

and she not blind.

It appears that the young lady's is a peculiar organism—that she has long been a sort of psychological puzzle. Many instances might be given on this peculiarity, but they nearly all concern persons well known here, and who do not wish to have their names mentioned. As regards the character of these things, we may say that she, in several instances, felt impelled to go to persons that were strangers to her and tell them things that were for their good, and which made their hair almost stand on end, for the reason that her rev-elations showed that she knew almost every action of their lives. In speaking of some persons she said she knew every action of their lives from childhood. Another curious thing remains to be childhood. Another curious thing remains to be told. In Gold Hill, fully half a mile away from the residence of the girl, are two persons who appear to be affected through her. One of them is a boy about six years of age, and the other a man of mature age. Since she has been stricken down these persons have felt every change that has taken place in the young lady's condition; have known it instantly. She has had frequent convulsions, and whenever one of these fits selzes ber the man and the boy at Gold Hill have in her the man and the boy at Gold Hill have in some way been made aware of the fact. Also, whenever she was seized with a spell of vomiting, which spells were quite frequent, the fact was instantly known to the two persons at Gold Hill. In order to prove this, persons interested in this curious business have made quick trips from Gold Hill to the Divide, carefully noting the time and always found that the man and boy had exactly described the young lady's condition.

The Aztec Mysteries.

A correspondent of the Boston Herald, writing from Fort Wingate, New Mexico, gives some interesting details of the work pursued in unveiling the mysteries attached to the Zuni tribes of New Mexico and Arizons by Mr. Frank H. Cushing, of Western New York, an official of the Smithsonian Institute of Washington. He was sent out about two years ago to investigate in the Pueblos of New Mexico the customs and history of the natives. Mr. Cushing finally selected Zuni as the seat of his researches. The Zuni Indians—a name probably derived by the Spaniards from Shi-ui-na, their name in their native tongue— were the principal Pueblo or town Indians with whom Coronado came in contact on his famous march, and may be regarded as the lineal descendants of the ancient Aztecs. There is a popular impression that all the Pueblo Indians of New Mexico are one people, speaking the same language, but the fact is that their tongues are widely varied. Often Pueblos widely apart, like Taoz and Isletta, will speak the same tongue with Pueblos of other languages intervening. The Zunis, being isolated from the outer world—Zuni is in the extreme western part of New Mexico, about forty miles south of Fort Wingste—have been little influenced by their conquerors, and live to day, in all essential particulars, just as their ancestors have lived for centuries and centuries. Only a very few of them know a word or two of broken Spanish, and they have preserved their native tongue in all its purity. Like about all the other Pueblos, they have been callous to all attempts to Christianize them, whether by Catholics or Protestants, and they practice to day their strange old religious rites.

In the pursuit of his researches Mr. Cushing joined the Zunis, was favorably adopted by them, learned their language, adopted their dress and modes of life, and has passed his time among them. Gradually gaining influence among them, he has obtained admission into their most secret councils, and has now been made one of their chiefs, the second man of influence in their city, standing next to their Governor in authority. Mr. Cushing has, in the study of the Zuni religion, found for certainty that the worship and traditions of Montezums—so long accepted in all accounts of the Aztecs—have no foundation in fact, and the Montezums have all of Earth. and that Montezuma was never heard of. But he has discovered a mine of mythological lore, beliefs and superstitions, gods and spirits, that throw the full light of day on the mysteries of the Aztec religion. Among other things is the existence of twelve sacred orders, with their priests, and their secret rites as carefully guarded as the secrets of Freemasonry, an institution to which these orders have a strange resemblance. Into several of these orders he has been initiated, and has penetrated to their inmost secrets, obtaining a knowledge of ceremonials both beautiful, profound and grotesque in character. But the most marvellous thing which he has discovered in con-nection with their religion is the grand fact that their faith is the same thing as modern Spiritual-ism. The Zunis have their circles, their mediums, their communications from the Spirit-world, their materializations—precisely like those of the spirit-ists of civilized life. Their scances are often so absorbing that they are kept up all night.

Mr. Cushing will probably stay with the Zunis about a year longer, as there are a number of im-portant themes which he has just hit upon, and which he naturally desires to work up thoroughly. There is a vast field waiting to be worked up by a man of such powers. This summer Mr. Cushing will make a trip to Arizons to investigate an unknown tribe of Pueblo Indians, living in one of the deep "box canons," so called, tributary to the great canon of the Colorado. In these almost the great canon of the Colorado. In these aimost inaccessible depths they are said to have beautiful peach orchards and cultivated gardens and extensive flocks of sheep. Only three or four white men have entered there, and but meagre accounts have been given of the place. Mr. Cushing, however, is famed among the Southern Indians, from Texas to California—tidings apread wonderfully fast among the Indians—and as there are constant interchanges of visits among the wonderfully tast among the indiant—and as there are constant interchanges of visits among all the Pueblos, this distant, unknown folk has extended an invitation for "the Washington Zuni"—as he is universally called among the Indians—to make them a visit. The place where these people live is called the canon of Cataract Creek. They are known as the Java-Supals.

Mr. Cushing hopes to be able to bring four or five of the principal men of Zuni East with him when he returns to Washington, and show them the homes of what they regard as the loftiest and most perfect type of man—the Eastern American. the men of the rising sun. - Philadelphia Record.

Japanese Skepticism.

The following item appears in one of our religious exchanges: "The upper classes in Japan are drifting rapidly into skepticism. Every one of the six hundred young men in the University of the six hundred young men in the University Tokio is an Athelst. The great middle class, how-ever, is more accessible. Of the Scriptures, sixtyever, is more accessible. Of the purpose is thousand volumes were sold during 1880." It is not always apparent what is meant by "skepticism" when the word is used by orthodox people. Nor has the more definite word "atheism" al-ways possessed a uniform significance in religious history. Still it is not inconceivable that both of these words, in this instance, are intended to imply the renunctation of all religious beliefs. It is common for the human mind to pass from one extreme to another. The people of Japan, like those of all heathen, as well as Christian, countries, have been educated in superstition, and the tendency of modern technique. tries, have been educated in superstition, and the tendency of modern scholarship everywhere is toward a loss of faith in such conceptions. The science of to-day is in direct antagonism to mythologies of every kind—Christian and Jewish, as well as pagan. But we believe that science and scholarship are compatible with a truer religious faith, which we trust is destined to dawn on the countries of the East, as we think we see even now premonitions of it in those of the West. But we cannot expect that orthodox propagands, not we cannot expect that orthodox propaganda, not even the circulation of the Bible in those eastern countries, will very much accelerate the advances of this truer faith. Indeed, such methods are more likely to operate as an impediment to it; to become the fruitful source of the skepticism and athelem which orthodoxy deplores, and which we ourselves very probably should not consider the perfection of life or thinking.—Free Religious

W. Given writes: I am much pleased with the Journal and think each number better than the last. I take great pleasure in showing it to my orthodox friends, who can't but admit its im-

Joseph Braudle writes: I can't do with.

Notes and Extracts.

Great men are born for the times in which they live.

Our remedies oft in ourselves do lie which we ascribe to heaven.—Shakespeare.

The sweet scent of flowers is lost on the breeze, but the fragrance of virtue endures for-

Christians keep Sunday as their Sabbath, Jews observe Saturday, and Mohammedans Fri-The time has gone by when either men or women will submit to be the slaves of a religious

fanatic. We don't know whether God ever issued any special decrees regarding us, or not; we have no

evidence that he did. What value is there in purchased friendship? The man who sells his smiles to you to-day, will sell them to another to-morrow.

A love of popularity, a desire to see and be seen, is not religion in any sense; it is simply a diseased condition of the mind.

All changes from old to new must meet with opposition, but after the dross has been separated, the pure gold will be prized all the more.

There is very little of the gospel of Jesus taught in the church to day. It would be too un-popular for the fashionable butterfiles of society. Words are good, but there is something better. The best is not to be explained by words. The spirit in which we act is the chief matter.—

Spiritualism is the sieve through which regold, and we must expect to find a large amount of dross.

Nature teaches that there is a power in the universe that keeps it in motion. We have been taught to call this power God. That is all we

Nature teaches us there is nothing lost in the realm of matter. If the tree dies, it is worked over again, and the same is true in reference to our physical bodies.

Suppose a father wanted a code of morals written for the guidance of his children, would he select such men as Moses and Abraham to write such a standard of moral ethics? Some men will not believe what they cannot see, and yet not a man lives but believes in and

ecognizes every day the existence of powers they have never seen nor expect to see.

Spiritualism is to-day on the highway to rictory. The child that was born, like Jesus, in a numble cot, is growing to the estate of manhood. Its progress has been through difficulties. Ome of the brightest gems in the crown of

Spiritualism is the rejection of all impure Bible doctrine; and if it be necessary, to cast the ac-credited author of religious obscenity overboard. If a person has inherited strong animal pro-

pensities, religious professions will not eradicate the evil; it is only by patient and steady growth that the evil can be overcome, and the higher powers finally made triumphant. What does this revision of the Bible prove? Simply this: that man has progressed beyond the boundaries of what was considered infallibility;

even the word of God has had to be revised to meet the pressing demands of the age. The subject of Spiritualism is one that has attracted the attention of the world for about thirty years, but like all other departures from crystallized customs, its most earnest opposers are found in the various churches.

The body may grow old, the limbs lose their vigor, and the mind seem to become impaired, but when death comes, the mind renews its former activity, and what was supposed to be lost reappears again, with all the vivacity of youth.

A little knowledge is in all cases valuable: it becomes a stepping stone to something new and better, and one of the chief aims of Spiritualism is to impart the kind of information that will prove of value in the time of greatest need.

We find that Spiritualists, as a class, are as everential and devoted to the God and principles they recognize, as the most devout Christians; the difference between them is the difference between faith and knowledge—between fiction and

The weakness of the church is the result of inactive brains; too many men prefer to pay for having their thinking done for them, rather than to think for themselves; this class will denounce Spiritualists, liberalists, free and independent thinkers of all classes.

When Spiritualism is fully understood, it will be welcomed as Christianity has never been, because it ever gives freedom to the mind; and in place of blind faith, it says to every one, reason is the guide, and reason will lead us near to the fountain of all truth.

A truly great man can become so identified in his truth, so lost to self in some great principle, that all he cares about is the triumph of the truth he labors to proclaim. That such men have lived, and such women too, we cannot deny; that there are such heroes and herolnes in our midst at this hour we need not doubt; they count not their lives dear unto them so that they may enlighten

The basis of all religions is supposed to be charity, benevolence, and a desire to benefit each charly, benevolence, and a desire to benefit each other. But we find very little of either of these elements manifesting themselves; barriers have been set up, dividing the rich from the poor, the cultured from the less cultured, and it is difficult to determine to what extent these castes of society would have been carried, had it not been for Spiritualism.

3 THREE

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Appendix D.—Plate X.

LIST OF ILLUSTRATIONS. LIST OF ILLUSTRATIORS.

Frontispiece.—The Boom at Leipsic in which most of the Experiments were Conducted.

PLATE I.—Experiment with an Endless String.

"III.—Leather Bands Interlinked and Knotted under Professor Zoliner's Hands.

"III.—Experiment with an Endless Bladder-Rand and Wooden Rings.

"IV.—Hesuit of the Experiment.

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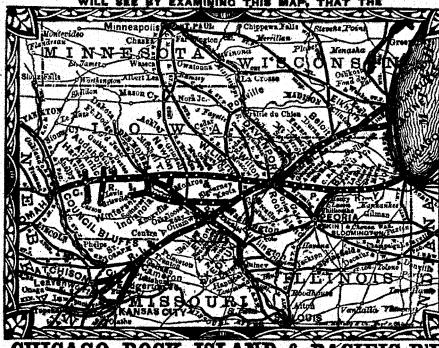
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Continued from First Page.

lecture field, and for years she appeared in public only at intervals.

Spiritualists will rejoice that Mrs. Bullene has been induced to again take the field, and she has spoken in the last few months in several places with great acceptance. Her influences are of an exalted character, and their utterances such as every true Spiritualist can endorse. Such a speaker, such a teacher of our philosophy

a speaker, such a teacher of our philosophy a speaker, such a community employed.

Should be constantly employed.

VETERAN.

REMARKABLE SLATE-WRITING AT NESHAMINY.

The Spirit of Horace Greeley says President Garfield will Recover and Declares That Conkling's Defeat will Benefit the Republican Party.

(Philadelphia Times.) The late Horace Greeley, the late Henry J. Raymond and the late Albert D. Richardson were prominent visitors at the Neshaminy Grove Spiritualists' Camp Meeting yesterday. The lady who introduced the distinguished guests to the public was Mrs. S. E. Patterson, independent slate medium. Mrs. Patterson is a tall, brown-eyed, plainlooking woman, about forty years of age, and hails from Pittsburg. Her husband is a river pilot there and disapproves of her making a medium of herself, but she gains his consent annually to come with her children to Philadelphia during the camp meeting season to visit her brother-in-law and sister, Mr. and Mrs. Winner, who are Spir-itualists and have a tent at Neshaminy, which Mrs. Patterson shares with them and conducts her manifestations in a tent next door. Mrs. Patterson and all her friends object to her being called a "public medium," and they ask anybody that doubts to come and investigate and explain and en-lighten them as to the source of her power. That power Mrs. Patterson declares she knows no more whence it comes than the veriest ignoramus on the street. All she knows is that she can take a slate-pencil, lock it up in a double slate, hold the slate under the table and messages will be written thereon, and the pencil will fly out of its locked prison when the message is com-pleted, and no one, not even herself, knows how it gets out, for the slate is still locked and the key is in the hands of whichever bystander in the room cares to hold it, which bystander, if he likes, may previous-

every movement thereafter from the time it was given into her hand until the instant the message has been written and the slate opened. She is a hard-working woman, with a large family of children and little notion of things outside her family duties. The development, so far as slate writing is concerned, began six years ago and came from frequent experiments around the family table of evenings with the planchette board. Yesterday the event of the camp-meeting season occurred in a series of surprising messages from the distinguished gentlemen

ly have placed the pencil inside, closed and

locked the slate himself and watched its

and agreed to give a series of private sit-tings to satisfy a number of skeptics. Seating herself at a small manogany stand, which was turned upside down and scrutinized by many suspicious eyes, she produced a double slate, with a small hasp in one of its frames and a hole in the other, and a small nickel padlock and asked that the slate first be closely examined. A dozen

whose names commence this article. Mrs.

Patterson was approached unexpectedly

pair of eyes were at once bent upon it.

"You might bring your own slates," said
Mrs. Patterson, indifferently; "it would be all the same."

Everybody declared they were ready. One visitor was directed to write any communication to any person he pleased on a piece of paper, but not to let the medium see it, and the following communication was written:

HORACE GREELEY: Is it true, as Stanton says in some recently discovered telegrams, that you were at the head of a combination to destroy him after the assassination of

The paper containing this question was placed between the slates and the writer who placed it there put the slate pencil inside, closed and locked the slates, kept the key and handed the slate around at the medium's request for examination. The slates were so fast together that a pin could not have been shoved inside. have been shoved inside.

Mrs. Patterson took the slate and held it

under the table, while every eye watched her. After a wait of three minutes a low moving sound was heard inside the slate, which continued for about a minute; then there were raps, followed by a sudden louder rap, as of something falling on the top slate. As the medium handed them over the table and directed the writer of the message to unlock them it was noticed that the pencil was on the outside.

The slate was unlocked and a strange sight presented itself. There on the slate was written, in a short, sprawling, spiderleg hand, the following answer:

The charge made by Stanton is wholly false and without shadow of truth. HORACE GREELEY.

After the message had been deciphered, and wonder over the remarkable chirography had closed, the following additional message was written and enclosed in the same manner:

HORAGE GREELEY: Will President Garfield recover from his wound? Do you

think he is as great a man as Lincoln? These replies were slow-in coming, and the medium, being asked what the delay meant, said it was the common practice of spirits when they were unable to answer a question to go and consult some one that could. After a little the writing again began and the three raps sounding and the pencil flying out, as before, the slate was unlocked and here was the answer, in the same sprawling hand:

Yes, Garfield will recover. He is the right man for the position and equal to Lincoln. HORACE GREELEY.

The slate passed from one hand to another and many and wonderful were the comments made. Another message was now written on a still different subject, as

Horace Greeley: What do you think of the result of the Albany contest? Will it be a benefit to the Republican party?

The answer to this did not come readily. While waiting a remarkable thing occurred Mrs. Patterson sat holding the slate and meditating, with her eyes on the wall, when she suddenly addressed the one who sat opposite her:

"Who is Richardson?" she saked. "Richardson?" queried the one addressed.
'Richardson," repeated the medium, nodding: "who was he?"

"Alfred D. Richardson," shouted an in-"Alfred D. Richardson," shouted an investigator, getting the first name wrong; "Greeley's famous war correspondent."
"No," said the medium, nodding her head; "he is behind your chair, and he shakes his head and says that isn't his name. He says it's Albert D. Richardson."

"Sure enough, it is, said several voices.

"He says," continued Mrs. Patterson, looking at a particular point of the wall, "something about a book across the con—"

"'Across the Continent" exclaimed voice, eagerly; "why, that's the name of the book he wrote about Pike's Peak and the

great West before the war," said one.

The medium nodded, "That's it. He says it was written by him." At this time the writing began and a moment later and the slate was brought up with the pencil on top and unlocked. This was Horace Greeley's

The result of the Albany contest is favorable to the Republican party, which otherwise would have been broken up in New HORACE GREELEY.

"Is Richardson here yet?"

Mrs. Patterson looked across the table behind the chair of the one who sat opposite her and answered, "Yes."

"Does he want to write on the slate?'

Again Mrs. Patterson looked up and again informed the assembled group that Richardson signified an affirmative. The slates were again locked with the pencil inside and shortly the writing began. Here is what was written:

Have learned much since coming here Was war correspondent for the Tribune. didn't understand my position.

A. D. RIGHARDSON. What Mr. Richardson meant by saying that did not understand his position will perhaps never be known, for at this moment some one proposed sending a message to Henry J. Raymond. But Mrs. Patterson broke in. She was intently looking at the same spot behind the chair of the one who

sat opposite, and said: "Richardson is talking. I must hear what he is saying. He says something about a son-Le-Le.

"Leander P. Richardson is his son and he is a newspaper man in New York," said

one.
"That's it," said Mrs. Patterson, nodding and smiling with satisfaction. "Leander P. Richardson is the name and he says that his son is going to make a mark in the world that will not be easily rubbed out."

The man who had a message for Henry J. Raymond now came up again. The message was as follows: HENRY J. RAYMOND: How will the de-

feat of Conkling affect New York? Will President Garfield recover? The answer to this was a good while coming, and the spirits taking control of Mrs. Patterson's fingers impelled her to write on paper with a lead pencil while she held the slate under the table as follows:

This person never received a message in this way before, and that is why he cannot answer right away. J. K. MORANGE, This spirit, it was explained, was that of a Pittsburg broker, a friend of Mrs. Patterson's family, recently deceased. But now the writing began and the message came as follows:

Conkling's defeat will have a good effect on the public interest, not only of New York, but of the whole country. Garfield will recover. HENRY J. RAYMOND.

With this dispatch the most interesting "sitting" that has ever been held on Ne shaminy's ground came to an end and the distinguished guests went back to the land of shades.

The Institute of Heredity.

. A CORRECTION.

To the Editor of the Religio-Philosophical Journal

In your issue of July 9th, 1881, you publish an article on "Heredity," by Sara E. Somerby, M. D., which contains several valuable suggestions, one in particular in regard to legislative interference with the marriage of criminals and persons with in-compatible temperaments. The Institute of Heredity has already drawn up a petition to our State legislature, for laws prohibit ing the marriage, not only of lunatics and idiots, but of habitual drunkards and confirmed criminals. But, as stopping here, might, and would, result in their doing against law, that which they were barred from doing with it, we shall have to advance another very important step. And, regard ing all of these, and perhaps some other classes, as persons afflicted with dangerous congenital diseases, liable to be transmitted to offspring, keep them, and treat them as patients in good life hospital homes, and so guard and protect them from leaving any posterity to be afflicted with their disorders. Then with healthy and harmonious matches to begin with, an eliminating process would commence, which would at length rid society of much of its disease, vice and crime; and with no greater, but really less cost, than is involved in our

present circuitous operations. And now, suffer me to set your correspondent right in regard to the origin of this new movement. She says: "I am glad that the Boston Moral Education Society has taken this matter up, and established the Institute of Heredity. As it is better to start right in this matter, historically, than to start wrong, it is due to truth and the facts of a very brief history, to state, that The Boston Moral Education Society, had nothing whatever to do with "taking this matter up and establishing the Institute of Heredity. That society, has never had any, not the least connection with the Institute. Not that there is any unfriendly feeling between the two, so far as I know: they are simply separate and independent associations; the conception and formation of the Institute of Heredity is wholly due to its present secretary; having been organized after issuing several circulars and appeals, wholly among those who gave him written or oral expressions of sympathy with the project, before the Institute was organized, letters of hearty approval having been received from Minnesota to Texas, and from Maine to California and Oregon. Indeed this movement cannot be the offshoot from any mere local, or minor association, as it compre-hends in its essence and scope, all the aims and purposes of all other reforms; only it seeks to secure those ends and purposes by seeks to secure those ends and purposes by the most natural, legitimate and effective way. The Institute of Heredity is the le-gitimate and necessary outgrowth of the progressive spirit of the age, and it fell to my lot, to strike the key-note, or sound the reveille and organize the volunteer forces. And as it grows and expands, it will vacate the need of moral education and all other reform societies. I send you the first and other circulars, and will send the

same to your correspondent, Dr. Somerby, if she will send her address to me.

LORING MOODY. 35 Pembroke Sqr., Boston Mass.

"Obsession," "Evil Spirits!"

To the Editor of the Religio-Philosophical Journal: When writers and lecturers on modern Spiritualism differ in their views so widely concerning what is termed obsession of sensitives by "evil spirits," it is not strange to me that many persons are confused in knowing what Spiritualists believe as to the power of evil spirits to control and cause innocent sensitive victims to do many

unbecoming acts.

A. J. Davis in his book entitled, "The Temple," page 69, makes use of the following language: "Since the advent of modern ing language: "Since the advent of modern Spiritualism, no intelligent mind can reasonably be pardoned for advocating the very ancient doctrine of the existence of invisible malignant spirits, commonly call ed 'devils' and 'demons.'"

Page 71, he says: "In short, the unthinking Spiritualists of the first, like their counterparts in the churches of the nineteenth century, adopted in the fulness of its unmixed simplicity, the (apparently) supernatural explanation rather than the truly scientific."

Page 72, he writes thus: "Interpreted in the light of unchangeable principles insaulty is no more caused by the infestation of individualized demons, than is dyspepsia caused by the sting of a fly or epilepsy by the perpetual flow of Niagara Falls."

Page 104, he states as follows: "There is now prevailing a widespread absurdity regarding the predatory and lawless habits of man's spirit; that it is so organized that it can slip in and slip out of the physical organization at any time, and roam boundlessly on the tireless wings of its own private will; but no scientific philosopher can be induced to adopt a theory so utterly without foundation in the unchangeable constitution of things."
Page 170, he writes: "Henceforth let no

man dare deny that he is 'possessed' with adequate will power, by which he can intelligently control the tempest of his per-

Page 180, he writes thus: "The harmonial philosophy teaches my mind and the world to derive very widely different con-clusions from the case of Winnemore namely, that although he was fitfully and emotionally mediumistic, and was sometimes adequately susceptible to complete psychological intercourse with spirits, yet the facts in his case fill me with sorrow because I am made to realize that practical intercourse with the citizens of the other world is yet rarely enjoyed; that, if the prisoner had in reality been under the control' of any person from beyond death, the horrible deed of murder or the commission of any other crime, would have been an absolute impossibility. Believe me, the police and philanthropic arrangement for the prevention of crime and for the care and curing of the great army of criminals and unfortunates constantly marching from earth, are infinitely more perfect and effec-tive in the Summerland than is even yet foreshadowed in best terrestrial institutions. But according to some non-scientific reviewers of mediumistic phenomena, it would seem that at least half of earth's criminals and libertines are but insensible and involuntary 'mediums' for the gratification of vindictive and lustful characters now in 'the Spirit-world,' who in spite of every divine law and moral and social restraint there known, and therefore without permission, but inspired independently and unrestrainably by their own evil passions and wills, take possession of impressible persons on earth, and thus satiste for the time their selfish and diabolical propensi-

Page 182, in speaking of the case of Win-nemore, he says: "The witnesses who testi-fied to his having fits, said he would sometimes have thirty or forty a day. Of late years, his brother said, he professed to be able to see the dead as plainly as he saw the living. At times he imagined himself to be an Indian chief, and would talk the indian language? Indian language," etc.

Mr. Davis gives the impression that he does not recognize that sensitives can be controlled by spirits of a low order. Mrs. M. M. King in her writings, draws the same conclusions as advanced by Mr. Davis. Other prominent advocates of Spiritualism write and speak in the same line of thought. On the other side of the question a host of our prominent spiritual writers and lecturers take the opposite ground. If evil or undeveloped spirits return and influence sensitives, it is a fact in the nature of things governed by the universal laws of the universe. I adopted the views of the lat-ter class when I first, was convinced that ter class when I first was convinced that spirits held their identity in the Spirit-world, the home of all classes of spirits, good, bad and indifferent. I cannot har-monize the philosophy of Spiritualism in

any other conclusion. It seems strange to me that any intelligent Spiritualists can come to any other conclusion than that all grades of spirits inhabit the spirit spheres, and the law of spirit control allows all spirits to return and influence and control sensitives when suitable conditions can be obtained. The effect and works of the spirits by and through the different mediums, show the reliability of the spirit controlling or influencing. I would not be understood that I believe that good true spirits do not influence mediums on a low plane of develop-ment at times, and on the other hand I am confident that many true honest mediums become victims to a controlling intelligence much below their growth of development, and they are made to do wrong acts. A. J. Davis's book entitled, "The Diakka," har-monizes with this conclusion, if I understand it correctly, and this conclusion har-monizes the ancient history with what is occurring to day in all parts of the world, wherein it speaks of evil spirits being exorcised or caused to depart from their vic-tims. Let us as Spiritualists be willing to admit facts, even if they do conflict with our former views, but let us state our belief and knowledge in a way that the general public will understand that we have a philosophy based on the eternal laws of the universe, that neither belief nor unbelief can change. A. S. HAYWARD.

Boston, Mass.

Among the other excellencies of man, this is one, that he can form an idea of perfection much beyond what he has experience of in himself, and is not limited in his conception of wisdom and virtue.-Hume.

A Testament Reviser's Opinion.

The eminent author, Prof. A. C. Kendrick, D. D., LL. D., who is professor of Hebrew, Latin and Greek in the University of Rochester, and was one of the revisers of the New Testament, in general conversation with a number of gentlemen, a short time since, said: "I have received from the use of Warner's Safe Kidney and Liver Cure very marked benefit, and I can most cordially recommend it to others."

SOCIAL SCIENCE PAPERS.

Man's Relation to Nature.

BY REV. WM. TUCKER, D. D.

Man's relation to nature and nature's adaptation to man, is the basis of social science. There is a wonderful adjustment and harmony between the material universe and man, the rational, moral and spiritual inhabitant of this palace, temple and workshop. It is the home in which man lives, the temple in which man worships, and the workshop in which man toils. As student, artizen, inventor, discoverer, creator, mechanic, philosopher, scientist, and worshiper, the universe is most wisely adapted to his nature, wants, necessities, capacities and powers.

It supplies him with a local habitation and presents the necessary conditions for the building of a home of comfort, beauty and elegance. It ministers to his sensuous, animal, intellectual, rational, social, moral and religious nature. In its materials, forces, organized forms, are presented the necessary conditions of productive labor and all creative art.

In the material universe man finds light for the eye, music for the ear, air for the lungs, food for his sustenance, water to slake his thirst, soil for tillage, material for mechanical arts, problems for study. facts for scientific investigation, medicines to heal disease, beauty for his taste and forces to drive his machinery.

The soil, climate, wood, stone, mineral, vegetable and animal productions of the earth, are all suited to man as an agriculturist, grazer, mechanic and manufacturer. The earth is a farm, workshop, laboratory, factory, schoolroom and home for man. Everywhere man receives the helping hand and fostering care of nature in prosecuting his industrial enterprises. Nature becomes a co-worker with man in all productive labor. Without her aid and co-operation he would be helpless, and no amount of genius, skill, enterprise and energy would make him a successful producer. To succeed man must become a co-worker with nature-working when she works or in harmony with her seasons—as she works or in harmony with her laws, because she works in harmony with the plans and purposes of the author of nature.

The successful worker must become a student of nature, a practical scientist, learning and applying the lessons she teaches -wooing from her the hidden secrets of success—solving the problems of matter,

life and mind. The universe by its wonderful and perfect adaptation to the nature, wants and necessities of man, makes social science possible. It presents all the conditions which are most favorable to its origin, growth and perfection. The evolution of social science under other circumstances, would have been impossible. Nature has made a large contribution to our social advancement and commercial prosperity, and we have been and are still dependent upon natural conditions of soil, climate, seasons,

light, heat, air, water, electricity and sun-shine for our material progress. The deposits of coal, limestone, marl, and animal and vegetable manures, which we have found in the earth, have contributed largely to our growth in agriculture, mechanics, manufactures, commerce, and in-dividual and national prosperity. These furnish the conditions of wealth, and wealth presents the conditions of culture, education and refinement, and upon the presence of these in society depends our growth in civilization.

The material and the spiritual, the natural and the supernatural, the universe and man, all combine as important factors in the building up of a rational and progressive social science. In the study of social phenomena, we will never reach the truth if we ignore personal force, intelligent and rational mind, or material, impersonal and necessary nature. Both these elements be-long to the problem and must be recognized if we would reach a true solution.

Any system of social science that fails to do this, is imperfect; its investigations are too narrow; its reasoning is illogical and its conclusions erroneous.

Camden, Uhio.

"A Whack Magnetic."

In our last a reputable physician took up

club and went for one of the magnetic healers, now engaged in work in this city-Dr. Dickson. The regular medic took up his club because of a somewhat high flown notice by the Doctor of the magnetic sort, wherein there was too much of the slush adopted by some of these "regular" traveling doctors, who propose to almost reach into the grave and render the promised resurrection an unnecessary thing. The fact is, too many of these doctors are tinctured with the pure essence of brag. The public knows this, and newspapers best of all. But bragging aside, it is the real work that must stand the test of criticism and examination. The plain proposition is, does magnetic healing heal? Does it give relief, and permanency to that relief—that is about the size of the conundrum. If it does give relief, it should be recognized to that extent; if it heals and cures permanently then let the acknowledgment of its merit be as frank and as strong as it deserves. From rather close observation and inquiry, we cannot fairly come to any other conclusion than this: that there are dozens and dozens of cases in the immediate neighbor. hood which testify to the relieving and curative powers of magnetic healing. We do not believe that any one cares to deny that. The witnesses are too many, the cases and diseases too varied to permit any doubting on the part of an unprejudiced mind. We believe that is all nonsense to attribute anything supernatural to the work. It is worse than nonsense to present It in that light. It is a natural gift enjoyed by a few; constitutional, and of different degrees of power. Its operation upon diseases is different in different patients. Some will be almost instantly relieved—others are not until after long treatment, and some not at all. In several cases recently this magnetic power has been displayed to a wonderful degree. Take the case of little Alma Roney—a grandchild of Mrs. Johnson's. It was sick a long time; splendidly treated by a competent doctor, but the little one was given up. Dr. Dickson was called in. There seemed to be a prompt assimilation of magnetic power with the remnant of vitality left—and the child is to-day a picture of health. This case can be examined by any one. The people are well known, and only too happy to tell the story as it is. There is another case here: the wife of a prominent citizen of Des Moines has for years been a dropsical pa-tient. The best medical skill of that city have had charge of the case, and all medication failed. She came to be treated, by

Dr. Pardun, and now, after three weeks the dropsical deposit has been removedby the quarts and gallons—in a natural way, and the lady, after years of confirmed invalid condition, walks our streets with vigor, and is daily growing better. Now, let "Physician," and all others understand that these statements are not made for the purpose of advertisement. We started out frankly, some weeks ago, to find out something about this magnetic business, and we here state that which we believe to be solid and unassailable fact. We are always ready to note any masterly surgical operation, or other action of any physician showing skill in relieving humanity of its ills and pains. It is a real pleasure to do it. But we shall not sit quietly by and see praiseworthy work, performed in another way, coughed down, and ridiculed, without at least calling attention to living facts—people made whole by magnetic treatment. In this little world of ours "you pay your money and take your choice" of the different systems of medication and cure.—Oskaloosa (Ia.) Herald.

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