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

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MR. MANSFIELD'S MEDIUMSHIP.

Reply to Dr. S. B. Brittan.

BY WM. EMMETTE COLEMAN.

When I saw Dr. Brittan's lengthy review of my critique of Mr. Mansfield's mediumship in the *Banner of Light*, I wondered why he had published it in a paper in which the article he reviewed had not appeared, rather than in the *JOURNAL* in which it had appeared. I at once sent a reply to the *Banner*, of which I kept no copy, not expecting that a reply would also be needed for the *JOURNAL*; hence this reply will not be identical with that in the *Banner*, though the general purport will be largely the same. I have since seen Mr. Brittan's review in the *JOURNAL* also, and learn that it was sent to both.

There are many things in the Doctor's defense of mediums which command my hearty assent and the truth of which I have never contended; therefore, when he advances such propositions and proceeds learnedly to sustain them, as against my conclusions of an opposite character, he is guilty of great injustice to me; since the contrary conclusions, mistaken as I am, have never had lodgment in my brain, nor can they be fairly deduced from anything I have ever written or said. The whole of Dr. Brittan's review, from beginning to end, except in a few slight particulars, places me in a false light, attributing to me ideas and statements never broached by me—in several cases my critique voicing directly opposite conclusions. Dr. B. speaks of justice to Mr. Mansfield and to mediums in general (and of justice towards them, as to all humanity, I am as firm an advocate as he); but I would remind him that others have rights as well as they. The same justice extended mediums should be extended their patrons and their critics. Mediums have the same rights precisely as all other persons, and any attack upon, or infringement of those rights, will resist as determinedly as Dr. Brittan (see my recent defense of Mrs. Roy from unjust suspicions in certain directions), but they have no more rights than have other people. One species of justice cannot be awarded them, and another species to the rest of mankind; such would be rank injustice. Does Dr. B. consider it just to me, by omissions of portions of my remarks and forced constructions of other portions, to place me before the spiritual public as advocating certain propositions distinctly repudiated in the article criticized, especially in the columns of a paper many of whose readers had never seen what I really did say? Writers have rights as well as mediums, and one of those rights is that of having their views correctly stated by those differing from them, rather than having them garbled or caricatured, as is often done.

Dr. Brittan sets out by stating that it had never occurred to him that I would be found among those whose "superficial intelligence and spasmodic temper" would lead them to a "too hasty decision" of the grave questions involved in mediumship. In reply I would state that I have given no "hasty" decision in this matter. For over twenty-two years I have been a student of the spiritual philosophy, and for over thirteen (13) years past I have devoted attention to Mr. Mansfield's mediumship. My conclusions are not based alone on my individual experience thirteen years ago. During all these years I have examined everything I could obtain bearing on the subject. I read carefully all the accounts in books and papers of his answers to letters, his private office sittings and his public tests

in spiritual halls, etc. I obtained from friends and correspondents in different parts of the country, narratives of their experiences with him; and carefully analyzing and collating these, my conclusions were arrived at—which conclusions have been measurably strengthened since the publication of my own original remarks in the *JOURNAL*. I cannot find that I have done Mr. Mansfield the least injustice, but, on the contrary, more of a critical nature might have been said truthfully and justly than was then said. The whole truth was not told in that article, and a good deal connected therewith never will be published, probably.

Dr. Brittan expresses the hope that I will not deem him my enemy because he views mediumship differently from myself. Certainly not; I entertain personal enmity toward no person in the universe, nor can I think for a moment that so accomplished a scholar as Dr. B. would be at enmity with one simply on account of a difference in opinion concerning certain ill-understood occult phenomena.

Dr. Brittan names one "G. W. M., a local preacher in Illinois," as the *JOURNAL*'s conspicuous witness. This may mislead some in the belief that he was my "conspicuous witness," or that his experience (ventilated by Dr. Brittan from Mr. Mansfield's records) was in some manner the basis of my critique. The fact is, not the remotest connection exists between G. W. M.'s experience with Mansfield and my remarks, for no thought of him or his experiences was in my mind when I prepared them.

Dr. B. gives one partial quotation from me in his very long criticism, and by inserting a portion only of that one he contrives to hold me up to public reprobation for that of which I am innocent. In the quotation referred to I speak of the reply to my sealed letter being a fraud, and then give my reasons for so denominating it. First, I said, instead of my father, whom I addressed, writing the reply, another person incidentally alluded to in my letter purported to reply to it. This was merely the prelude to, or beginning of, the reason why the answer was not satisfactory; but this is all Dr. Brittan gives; by omitting all my subsequent remarks, Dr. B. makes me charge Mansfield with fraud simply because my letter was answered by one person rather than another. Setting up this man of straw (only one of the many men of straw, based on a misconception or misrepresentation of my remarks, set up by the Doctor), he proceeds, in a half-column argument, to annihilate it. Now, I have never thought nor intimated that the answering of a letter by a different person from the one addressed is evidence of fraud *per se*, and I agree with Dr. B. in his remarks thereupon to a considerable extent. The only way he could attribute so untenable a theory to me was by the suppression of my explanation of my reasons for predicating fraud. The proof of fraud lies in the nature of the answers given, not matter by whom given. Had the person purporting to answer my letter given satisfactory answers, that would have been as good proof of genuineness as if my father had replied. Now, mark what I did say in my original criticism! After saying another person than my father purported to answer my letter, I continue: "By this means an answer to the personal questions addressed to my father was avoided [here Dr. Brittan stopped his quotation—in the middle of a sentence], all such questions being skipped in the reply, although the party communicating, if it were really he, was as thoroughly conversant of the correct answers as my father. The answers given to the other questions were such as any one reading my questions could readily give, not the slightest sign of a test being given except convincing tests of the fraudulent character of the communication given; for the answers given to a number of my questions were such as would readily occur to any one un-informed in the matter involved, but in every case it happened that the true answer was directly opposite to that one given. In several cases it was said, 'This is given as a test,' and so it was, a test of the complete ignorance of the person writing the replies to my queries."

Why did Mr. Brittan stop his quotation from me in the middle of a sentence, and omit entirely my explanation of the proofs of fraud in the reply to my letter? Simply because if he had published the remainder of the sentence, much less the remainder of the paragraph, the force of his subsequent half-column of remarks would have been lost. By suppressing my explanation, he placed me in a totally false position, and then argues against this false position, imposed upon me by his own word-juggling, for a half-column. Were I disposed to be severe on Dr. B., I could call this garbling and I would be fully justified in so asserting. I did not say the answer was fraudulent simply because another person than the one called for was said to have written it, as Dr. B. makes out, but because the character of the answers given proved that the party claiming to answer, never detached a line of it, the replies being poor guess-work and invariably erroneous where a test was involved.

Dr. Brittan assumes that I charged Mr. Mansfield with opening my sealed letter, and then argues at length to show that he did not, and that he never opens sealed letters. As I had not asserted that he did open sealed letters but had really defended him from that charge in the very article

criticized, one can see how unjust Dr. B. is in this instance. There is not a line in the whole eight columns or more of Dr. Brittan's review which intimates that I regard Mr. Mansfield as a genuine medium, that he answers sealed letters through his remarkable psychic powers, assisted at times by direct spiritual power, or that I regard him otherwise than as a wholesale robber, opening all sealed letters sent him and thus answering them. Any one reading his article who had never seen mine would be forced to come to that conclusion regarding me; and yet how far removed from what I really said in the article criticized. Did I not say, as plainly as language could express it, that it would be unjust to charge Mr. M. with deliberate fraud or with opening the letters and thus answering them? Did I not say that he undoubtedly possesses the power to answer letters without their being opened, which power seemed independent of any conscious mental effort on his part? And yet, with this staring him in the face, Dr. B. argues at length, as against me, to show that Mr. M. possesses the power which I had said he undoubtedly did possess. Is not this rank injustice? With my whole soul I protest against being thus held up to public reprobation for that of which I was totally innocent, and of which my own words proved me to be innocent. Is it necessary, in order to defend a medium from a supposed injustice, to garble, distort, misrepresent and pervert the language and ideas of the medium's critic (writing solely in the interests of truth and justice), making him say black when he says white, in order to make a case against him? Is that Dr. Brittan's idea of justice? Take what I did say and criticize it as much or as severely as you please; but, for God's sake and truth's sake, do not place words in my mouth which I distinctly repudiate, and then level a wilderness of words at me for so asserting!

Had I believed that Mr. Mansfield opened my letter I would have said so explicitly, and had I so believed, I would not have defended him from the charge of opening letters as I did. I said my letter was returned broken open, which Mr. M. said had been done by the post office authorities—which was the exact truth; but I expressed no intimation of a disbelief in Mr. Mansfield's assertion, never questioned the truth of his statement; but said, farther on, it would be unjust to charge him with opening the letters. What justice was there in Dr. Brittan suppressing all this and arguing at length against me for charging Mansfield with opening letters? When I wrote that article I did not believe that he did open letters; but that belief has been rudely shaken within the last few weeks. The evidence I have received in one case where, to my mind, positive proof exists of his having opened and resealed a letter, coupled with a re-examination of the circumstances connected with the opening of my own sealed letter, have convinced me that Mr. M. is not as innocent in this regard as I had supposed. In a separate article I shall consider the question, "Did Mr. Mansfield open my sealed letter?" giving Mr. M.'s two contradictory statements as to how my letter came open, and the rationale of the whole affair. Suffice it to say that when Mr. Mansfield now says my letter was open when it reached him he gives the lie to his statement as to its opening at the time he returned it to me with the answer. Facts are stubborn things; one or the other of Mr. M.'s statements are false, both probably are.

Dr. Brittan heads his article "My Defense of Mediums," and speaks of seeing mediumship in a "less lurid light," than I do, and of viewing it in its "nobler features and more inviting aspects." On other occasions I have dwelt upon these "nobler features and more inviting aspects" also, as well as Dr. Brittan; but truth and justice demand that the whole truth be presented. We want the facts on both sides; where genuine mediumship exists, we want to know it; where fraud exists, we want to know that too; and where the two are combined, we want to know that also. We want no suppression, no hiding, no glossing over of defects or of malpractices in mediumship. Whatever will not stand patient, honest, calm investigation and rigid analysis is bound to fall, and the good and true in spirit-life are anxious it should fall. Does any sane person suppose that the wise and virtuous in spirit-life have any sympathy with the attempts made on every hand to bolster up, conceal and smooth over the gigantic frauds daily perpetrated in the name of Spiritualism? Verily, those engaged in so little a business "have the reward"—loss of self-respect now and prospective agony and remorse. [I am not including Dr. B. in this class.]

Dr. B. now engages in a defense of mediums against my "lurid" views thereupon. Does he forget that only a few months ago he in a lengthy lecture frantically charged all, or nearly all, materializing mediums in the world with systematic fraud? Did he not lay down certain *a priori* rules or principles governing all genuine materialization phenomena, beyond which spirits could not go, and claim that all phenomena not of the character specified by him were not of spiritual origin—*ergo*, fraud? And as nearly all the so-called materializations of the world is of the character excluded by Dr. B. from the genuine category, did not he, therefore, positively assert that nearly all the materializers were frauds? Did not this excite the ire of that "veteran vindicator" of exploded humbugs and persistent

slanderer of all lovers of honesty and truth in mediumship, Thos. R. Hazard? and did not a protracted discussion ensue between the two in the *Banner of Light*, on the merits of materialization phenomena, etc.? Did not the Doctor at that time see the subject of mediumship (in its materialization phases) in a "lurid light" and did he then pay special heed to its "nobler features and more inviting aspects"? I occupy practically a less radical position now concerning certain mentalo-physical phases of mediumship than he then did concerning materialization. I regard most of the phenomena now under discussion as genuine displays of psychic powers; and but a small portion as due to deliberate fraud. On the other hand, if Dr. B.'s theory be true, nearly all the materialization phenomena must be conscious, deliberate fraud, and a very small portion genuine. [In this latter conclusion he is very near the truth.] Have I not as good a right to analyze, sift and criticize one phase of the phenomena as he has another? I have criticized the last few years many mediums and pretended mediums. Dr. B. has not defended any of them from my strictures. But in Mr. Mansfield's case, who is popular and has many other defenders, he publishes an elaborate defense in two papers! Have not personal considerations something to do with this? Mr. M. is a personal friend of his of many years' standing; and moreover Dr. B. may consider himself under some obligations to defend him, seeing that he has contributed a considerable sum to the Editor-at-Large fund. But personal considerations, or gratitude for favors conferred, should never be suffered to pervert our judgments, or becloud our reasoning, or lead us to be unjust towards those disliked by our friends or by those to whom our gratitude is due. Justice is impersonal; truth is impersonal; our dearest friends when in the wrong should never be sustained against the right. Right above all things. Perish friendship, perish love, if it oblige us to sacrifice conscience and truth. "Let justice be done, though the heavens fall!"

Every word I have written concerning Mr. Mansfield has expressed my honest, conscientious convictions, and I am firmly and positively convinced that not the slightest injustice has been done him by me, but instead much more could justly have been said than has.

To use Mr. Brittan's words, as applied unjustly to myself, "it was with mingled feelings of surprise and sorrow that I perused" Dr. B.'s "Defense of Mediums," since "its *ex parte* character, inadequate statement of facts, uncertain reasoning and implied inference are calculated to do great injustice" to the cause of truth in general and to myself in particular. Let us indulge the hope that when next the Doctor sets out to defend a medium he will be careful to do full justice to those he criticizes, and argue against that which they really have written or said, instead of denouncing them for that which is contrary to their own expressed convictions, especially in a journal many of whose readers may have no knowledge of the true sentiments in the matter of those criticized.

"Nought is on earth more sacred or divine,
Than that good man doth actually adore;
Than this same virtue, that doth the right define;
For the heavens themselves, whence mortal man
Right in the wrongs are robed by righteous love
Of highest Jove, who doth true justice deal
To his inferior gods; and evermore
A newswind comes his heaven's common weal—
The skill whereof to princes he doth reveal."
Presidio of San Francisco, Cal.

IF A MAN DIE, SHALL HE LIVE AGAIN? A Trance Discourse Delivered Through the Mediumship of Mr. J. C. Wright.

(From the Herald of Progress, England.)

Of all the problems interesting to a speculative mind, the problem of immortality is the most interesting. Man's physical organization is subject to certain laws—these laws embody continual change in its structural tissue. The atoms composing the physical man of twenty are not the atoms composing the physical man of forty. A perpetual actual condition of laying on of new atoms of matter to replace the wear and tear in the system, periodically produce what we may call a new, physical man. Competent authorities on this subject asserted a few years ago that the atoms composing the human body are entirely changed every seven years. But the opinion entertained now, we believe, limits that time considerably, showing that the physical man is subject to the law of wear and tear, and consumption of tissue. But we do not find in instituting a parallel between the mind and the body, that the mind undergoes this change. We always know we are the same personality. We have the same consciousness now we had in childhood. No amount of evidence could convince us we are not the same in thinking and willing. We are the same.

Absolute consciousness is not subject to the law of mutation—it is an entity distinct from the brain. Brain cannot think. There is no reason in matter. Matter is inert. The mind is distinct from that which we call matter, and is an indestructible personal entity. Mind and brain are wedded together by close ties of affinity to meet physical conditions and for the expression of intelligence. The brain is a fine instrument of a very delicate and complex nature, and contains a great amount of ani-

mal magnetism and electricity. The mind is a mode of substance far higher and finer than substance in any other mode. It is no less than a mode of thinking substance. A substance is not necessarily a physical substance, for there are spiritual substances. We have to contend to night, in reply to the question: "If a man die, shall he live again?" that he will, verily, perpetually live—that life is a perpetual continuity, subject to change, but identical as to personal intelligence.

With emphasis, we say, that a man can never die. True, he may change the instrument. He may cease to express his intelligence through a physical organism. But because the body dies, it does not follow that the mind dies also. We are made of the organ ceases to flow, it does not follow that the organism has passed out of existence, but only that he has ceased to manipulate the instrument. We have to affirm, first, that if a man die, he shall live again, because we have in nature manifestations of intelligent existences existing apart from physical organizations. This to the biologist will seem somewhat extravagant. It is not extravagant, because it is true. The phenomenon of mind acting independent of brain is established as facts by modern Spiritualism. Modern Spiritualism has been the means of bringing to light some most extraordinary results, arising from peculiar mental and physiological conditions. If there be existing intelligences without brain, the proposition is proved that mind is an entity, taking place, independent of the influence of brain, but displaying remarkable force and intelligence. We have been contributory parties to the elevation of a table in the air in good light, without personal contact of hands. With it we have contributed of our will power to reply intelligently to questions put by certain known movements of the table. We may be asked what moves the table? We answer the same force which moves the arm in working and the leg in walking. There is a difference, however, in the method in which the force is applied in the case of will-power being applied to move a man's leg in walking. There is an adaptability of organization in moving a table without contact.

Will-power has to act under great disadvantages, the greatest being that it has to act without the suitable medium of an organization, showing more power and demonstrating its distinct and separate entity. We see quite recently that it has become the fashion of unbelievers in Spiritualism to ascribe those singular phenomena to will-power. We have never known any one of these scientific men reasonably define what they mean by will-power. In the first place, they dogmatically affirm that mind can only act through organization, and then most disingenuously say that spiritual phenomena is the result of will-power. But these manifestations of which we speak lie not within the domain of will-power at all. We admit that there may be an exercise of will-power where there is contact. The will must act upon the brain, and the brain upon the nerve, and the nerve upon the muscle, and the muscle upon the solid substance moved. Will-power does not act independently of the organization, but through it. Therefore, when a table or any other physical body is moved without contact, it cannot be moved by will-power.

Let us look at the other side of the question. Can this, which we call will-power, exert a force independent of brain, nerve and muscle? If it can, this will-power becomes something distinct and separate from brain, nerve and muscle. To admit that will-power can be the cause of these phenomena is to admit the bases of the spiritual phenomena and hypothesis. It is all that we contend for, that will-power can act outside of organization. Its acting outside of organization proves it to be an entity distinct from the white and grey matter of the brain. If you prove that will-power will suspend a table in the air without physical contact, you prove that mind is a force, and if it be a force, it is an individual force, and that force will not be conditionally dependent on organization for its continuity—that as a conscious individual force it will survive the change of death.

Again, if it be assumed that mind can exercise a power independent of organization, there can be no scientific difficulty in the way in believing that spirits may do these things by the exercise of will-power. It is as difficult to conceive a man by will-power lifting a table without contact, as it is to conceive a spirit doing it. If will-power can do it in the first case, we apprehend no difficulty in spirits, by will-power.

Continued on Eighth Page.

The Irreligiousness of Liberal Protestantism.

Translated from the German of Dr. Edward von Hartmann by S. A. Heinsohn and Hudson Tuttle.

All persons are religious who have metaphysical conceptions which affect their sentiments in a positive manner. Whether the sentiments become more or less strongly affected, or whether such affections are purposely sought and enjoyed for a time, depends on the religious disposition of the mind, and the culture it has received in the course of life; but there is hardly a human being destitute of such disposition, although with some the sentiments caused by certain metaphysical conceptions do not appear above the threshold of consciousness, while in others the same conceptions cause powerful sentimental emotions.

Now, metaphysics belong to science. But not all human beings attain to science; at least not to a scientific treatment of metaphysics, and yet every one has—as Schopenhauer so beautifully explained—"a metaphysical need, and each one requires metaphysical conceptions to do justice to his religious wants." Therefore it requires a metaphysical ideal world to communicate in not a strictly scientific manner, with those who stand distant from science and satisfy directly their metaphysical, and indirectly their religious wants. This popular metaphysics, as it may be called, is "religion," except that religion contains something more in itself than this bare ideal world of the people; i. e. first, means and directions to incite this religious feeling on the basis of this metaphysics in the utmost powerful and lasting manner, called religious worship; secondly the consequences growing out of this metaphysics in regard to practical conduct, the so called religious ethics. Worship is the exclusive possession of religion, but ethics belongs not only to conscious science, but also to the morals, customs, usages, manners and habits that have grown up unconsciously. To these, ethics stands as a complete fact, unconsciously generated, empirically received and, therefore, apparently unsupported by science, for only in science as far as it brings ethics back to metaphysical principles, and in religion when the same is true, have the moral perceptions a foundation which, at least, theoretically restrains the arbitrary opposition of the individual.

In this manner is the entire philosophy of the people encircled by religion, and they are unconcerned about other portions of philosophy. Religion at last embraces the entire idealism of the people, as "art" enters into their conceptions in too crude a form to elevate them to an artificial idealism. All ideals (more exact: all ideals of an ideal nature, except the materialistic ideal of a socialistic democratic Utopia) and all devotion of the mind for these ideals embody themselves to the people in religion; it is religion alone which holds steadily the admonition before their eyes, and speaks of something higher and more ennobling than to eat, drink, and multiply; that this temporal external world is not the final but only the appearance of something external, transcendent, ideal, of which we see only the shadow in the mist. This consciousness is the simple mind of the uncultured people and to keep it awake even as a mysterious foreboding, is the universal task held in common by all religions which have been elevated higher than the primitive beginnings of a crude natural religion.

The metaphysical ideal world must always remain the living source of incentive for feelings of worship, and of the animation of the ethical "will"; and when exhausted the worship becomes a torpid lifeless, senseless worship of ceremonies, and religious ethics withers to an abstract, sentimental moralizing of no practical use.

On the other side, metaphysics suffers the loss of its religious character, as soon as it ceases to be the direct motive animating the sentiments and will, and becomes a mere theoretical science, either a real science in philosophy, or a pseudo-science in limited theology to interpret and systematize the traditional dogmas on record. The people have by no means clear ideas in regard to the combination of elements in religion, and yet they instinctively look at religion as the answer to all their needs. They do not understand the term, "metaphysics," but they know that they demand of religion to give them the truth, not as revealed in the diversity of the special sciences, but the truth to which the universal science, philosophy, aspires; the one eternal truth, which will satisfy their unconscious metaphysical wants; not that "truth"—if science really would discover the same—might be exhausted in all its extent and transparent in all its depths, and so communicated to the people; naturalism is not altogether so easily made comprehensible to the human understanding; is confined to sensual perception, and in its essence will always remain a mystery, and its expression always symbolical, whether clothed in abstract ideas, or in figurative conceptions. Without this foreboding depth and unlimited wealth of this mysterious transcendentalism, which offers to every person a new view, religion would be an impossibility. It is with this mystery in religion as with the mystery in art; the work of art begins only to be called so, when its outward appearance becomes the symbol of a mystery, which opens, and leads the mind into an inner infinite world from which any one takes something home with him, without being able to prove that the others are mistaken in their views. But this mystery has a just claim only when the transcendental is projected into the sphere of the senses, the infinite into the finite, as in metaphysics, religion and art. We dare not speak of a mystery where only the temporal and natural relations of phenomena are considered without referring back the physical to the metaphysical source.

To introduce transcendentalism into the government (monarchy) as David Strauss has tried to do, where it does not belong, is equal to a mystification of himself and others; and to deny the mystery where it is the essence of the thing (as Strauss in his views of religion) means to elevate the commonness of the surface phenomena to a despotic ruler of a vacant world, in place of the ideal which is destroyed. The people as a whole make no objection if the mystery offered them as truth, is contrary to reason, but modern culture resting on the authority of reason objects to accept an irrational mystery for the truth. We accept mysticism only in the form of an hypothesis rising above the sphere of our senses, and leaving to us necessarily by its transcendental nature, an incomprehensible remainder which must not contradict itself or be irrational.

Christianity offered "the truth" to the people; i. e., the metaphysics of the middle ages, an ingenious combination of Jewish and Grecian philosophy, a wonderful system of thought closed in itself, and consequently ready to answer all questions which can be esteemed lightly only by those who have not yet conquered their hatred for the same, and have not their views purified and adapted to objective historical judgment.

The truth of Christian metaphysics was not in its flourishing time, doubtful, simply for the reason that there was no rival, since theology was the only science. At the

decay of the middle ages, independent science appeared, which unconcerned about "Revelation," rested on reason and experience. Then the contradictions of worldly truth with the Christian truth was removed by the odd doctrine of a twofold truth. With the reformation began the attempt of compromising both truths, of which each attempt following a preceding one was of shorter duration. The incompleteness of Protestantism demands a belief in a possible reconciliation between revelation and reason, belief and science, or what other terms may be applied to these diverse subjects. This *fata morgana* will disappear, as soon as Protestantism has completely exhausted its vital powers; become disconnected from revelation; and ceased to possess a theology in a strict sense of the term. Not before that time will the formerly considered divine truth of Christianity, leave the scene of action in favor of worldly science.

Liberal Protestantism has nearly arrived at this goal and its only fault is its not daring to take the last step. Its supporters no longer believe in any other revelation than the one by which every reformer is brought to the light, and "truth" ought to be considered by them as nothing more than the temporary result in its historic development, all authors co-operating, of which Jesus and his disciples, considering our rejection of their principle views, can only claim a modest rank. In other terms may be sought for truth in the history of philosophy and the history of theology ought only to be taken into consideration so far as it is found philosophical; i. e. its truths that rest on themselves and not on revelation. They do this yet adhere to the old theological forms of thought, while the idea of revelation has become untenable; a form of thought expressed in a terminology the outgrowth of a quite different cosmical view, forcibly retained, and giving the subject an entirely heterogeneous sense by arbitrary transformations and suppositions. Such ways and means are indeed more worthless and repugnant than their Danaides-like industry, and not like bustling. Under these circumstances we can not wonder when orthodox stupidity in its struggle against the transformations and interpretations of the ancient fundamental theological ideas, when they receive the impression that their liberal opponents are wanting in and faith which so happily they enjoy themselves. When the imposing Gothicism of middle-age theology does not longer suit our taste, there is nothing to prevent us from building in another style, but no one need attempt to convince us that the ancient Cathedrals, in their newly discovered significance, are to be considered as houses made of cards.

Liberal Protestantism has only a mock theology left to which it clings for the appearance of continuity, and this clinging hinders it from seizing the truth of science as the new and only foundation.

The liberal Protestant seats himself in a chair from which he has saved off the legs, and holds on to a complete chair standing near. Can there be any hope, under such circumstances, for the people to find the "truth" they seek in religion?

We find metaphysics to be the foundation of religion, yet the liberal Protestants would feel embarrassed if we should ask them to name their metaphysics. They keep themselves prudently reserved and with perceptible shyness, at a distance from every profound touch of metaphysics. The reason for this is twofold; they know that every one of them has a different metaphysics, to be concealed from the people, and because of this have an indifferent feeling of embarrassment. It appears that they cannot free themselves from theism as long as they adhere to the historical continuity with Christianity and anthropomorphism of a father in heaven, who in person loves his children and pays due regard to their prayers. They have involuntarily to take the previously elucidated heteronomy—the (opposite of autonomy; laws forced upon us), of morality the necessity of justification of a personal almighty God on account of serious defects in his creation, made by him with consciousness and foresight, and as a reason for this they have to accept an optimism which hushes up the evil and promises great treasures in the future life; and finally also, an indeterminate free-will serving as a scape-goat for wickedness.

But this means to ignore the accomplished works of the great philosophers since Kant, or they accept from them only such subordinate matter as serves their purpose, and they go no farther than the shallow theism of the last century, and they amalgamate the dry common sense rationalism of this period with the sentimentality of the last theologian who had an historical claim to believe in the possibility of a reconciliation of faith and knowledge, and skillfully dress the so obtained medley in a stupefying rubbish of phraseology of which the parts are taken from all departments of modern culture.

But the Deism prior to Kant with its trivial constellation: God, moral freedom, immortality, cannot be considered any more to be philosophical than the systematized indefiniteness of Schlegel's metaphysics. So far as liberal Protestants are in earnest in regard to their theism they stand outside of the line of philosophical development of the last century, and a desire rather for truth and intellectual progress, is only negatively unfolded by them where destruction of positive dogmas and demolition of ancient authoritative barriers had to be accomplished.

Still worse, the liberal Protestants have been attentive, and have nearly lost all faith in their metaphysics. They adhere to it only "faute de mieux" and for the sake of preserving the continuity with Christianity. It is true they teach immortality of the conscious individual spirit, and an infinite progress of the same, but at the same time they teach that we must not care about this doubtful other world. They also teach moral freedom and a loving providence, but consider it as self-evident that we believe according to the teachings of modern science in evolution, caused by immutable laws. Should not this arouse our suspicion, that this theistic metaphysics is only a mere sham, and that behind it exists a quite different structure; "Modern Naturalism with its superstition in substantiality of Matter"?

It is in vain to acknowledge that the ancient theistic views of the world, have actually become incompatible with modern consciousness and that there is for the latter no other choice left than materialistic naturalism, *a la* Strauss; spiritualistic monotheism, or pantheism. The first may be acquired from materialistic migratory doctrines; the second, as we have in the West no pantheistic religion, only from real philosophers.

Deism and Materialism are remarkably related to each other, perhaps because they possess in common a shallowness and aversion against all that is profound and incomprehensible. Both foster a reprehensible rationalism, in as much as they deny before investigation, anything beyond mathematical demonstration, and declare all problems as plain and shallow as their own intellects. England and France have for centuries divided in peace together, because materialism considers the world as a purely material mechanism, created at a previous time and set in motion by God, and theism looks upon this subject in the same light. But finally this feigned peace ends always in fact; the Materialists throw the superfluous

engineer out of the world-structure, since it becomes obvious that the wheels of the machinery have become worn by friction, till as at present, the whole thing rattles. If liberal Protestants really do not experience a presentiment how soon it may happen that their God will be discharged, should their wrath against Strauss have become so vehement because he told them in strong terms that such was the probable fate of their God? (They have begun already in the United States by dismissing the devil). Let this be as it may, the loss appears inconsiderable, since the main point for religious sentiment, mysticism, is neither to be found in deism nor in materialism. Here and there everything has become no enlightened, so that no mysterious spot is left for religious sentiment to cling to. It may be that German philosophy is in the wrong, and that the deistic-materialistic shallowness is correct, but then they must relinquish the pretension to rest on a "truth" which knows no metaphysics but one of straw, a religious emotion and religious contentment. It is not only a significant but ingenious demand of Strauss to request a religious attachment and veneration for a universe which is only an aggregate of all material individual substances, and which may crush us at any time remorselessly, and without reason between the wheels of its machinery.

In the Christian sacrament we find, as it were, mysticism offered to the people in a palatable form; what liberal Protestantism to offer could in any manner afford a substitute for their sacraments, which have become untenable? Can it be prayer to God in whose supernatural invasion into my intellectual sphere or into that of natural phenomena they do not wish me to believe; a God, to whom I should play the fool, if I prayed for spiritual strength or consolation; for fair weather at harvest time or prevention of pestilence? Once admit that prayer is a conscious self-delusion, but that it has to be cherished for its favorable psychological retroaction, then prayer is brought to the same level with swearing, as the laborer is wont to swear thinking that he thereby eases his work.

The state of ethics of liberal Protestantism is in no better condition than that of its metaphysics. As already stated, theism can in a consequential manner only produce a forced morality (heteronomy) which is repulsive to the human consciousness, and liberal Protestantism has too much esteem for modern education to desire in such a coarse manner a heteronomy morality for modern consciousness. As its theism is yet a timid one, concealing its metaphysical weakness under the cloud of Christian love, its escape from this disliked heteronomy is to declare the independence of morality and severance from metaphysics already pressed into the background. Here they may refer to Herbert and Kant, (although Kant's criterion of practical reason bears decidedly a metaphysical character); dwell to their hearts content on the sentimentality of "a love without an end," and lift themselves to the height of the culture of the present time by worshipping the humane ideas. Nobody can object to the autonomy of such a morality, and there is abundant matter for preaching.

But easy as it is to preach morality, it is difficult to establish it. By what means will they find a base for their moral sermons? Manifestly only by appealing to the moral affections and motives in man. If they are sufficiently strong, the appeal will meet with success, if not the preacher will be laughed at and unable to prove to the scoffers that they are wrong. For these scoffers appeal, just as the preacher does, to affections and motives, and to decide which of the two kinds of motives is most preferable, love or hate, forgiveness or retaliation, self denial or selfishness, has no other means than again to appeal to the sentiments and tastes of man which are subjectively different. After renouncing metaphysics, ethics has no foot hold; rules may be offered but nothing can be done if they do not suit the taste of the individual. Without metaphysics ethics is at most only a science of the motives, appetites and affections in regard to their consequences for the real life of the society, and can only present its claims without means to justify their authority against the self-will of the individual. As ethics, in a true sense, i. e. as a science to correct actual life, is only possible when established on a monistic metaphysics, which forces the individual will to yield its assumed independence and sovereignty; while theism, on the contrary, supports the individual will in its conceited substantiality and really challenges the creator in a promethean pride as to his right for having created the individual without asking that individual's permission. That the ethics of liberal Protestantism is unscientific is of little account, for if it does not advance morality, it does not obstruct, as the heteronomy of Christian theism does. One main question here is that such ethics is not a religious ethics, like that of Christianity. For ethics can only be religious when it is something more than comments on the psychological play of the appetites, and looks for its support to the metaphysical basis of religion. We have not severed ourselves from the laws of Moses and the commands of the infallible church, to have now the laws of morality dictated to us by a liberal preacher.

The orthodox preacher may assume the role of an oracle, but the liberal has to disclaim such a role both in ethics and metaphysics. He must keep himself prepared to verify his instructions, while the orthodox have only to point to the command of God. When the liberal preacher finds himself dispossessed of an authoritative position to which he theoretically objects and entirely disclaims, but practically would like to divide with his orthodox brother preacher, he takes to the expedient of love as a moral principle. But if they want to prove that morality is the same as love and benevolence, they had better at once cease to preach morality, as they never can succeed in preaching love into one destitute of love.

When religion shall have been entirely worked over by means of psychology, into ethics, and ethics entirely sweetened by love, then all that is more than love in religion is renounced; or in other words the attempt is made to elevate the impulse of love to religion, because the real religion is lost. It is true the inquisitors believed religion to be a shark, this was a mistake; neither is it a mollusk, a shark may at least be dreadful—a mollusk is never anything but gelatinous.

This remark must not in any wise be understood as an assault on the high significance of love, but it must be remembered that even the most noble part of a thing cannot pass for the whole. Love is only one of many forms in which the ethical faculty exhibits itself in the mind of man, and the real basis of morals is not to be found in all these psychological factors combined. Love may be natural and even moral, without in the least partaking of a religious character. To pass love for religion is to deny the essence of religion; to imbue with love, means to divert the attention from what is really and alone religion.

It is a wonder that a position, which has good reason to conceal its metaphysics, whose worship is adorned with contradictions, and whose morality severed from metaphysics and religion is suspended in the air, has become insufficient for religious needs.

Liberal Protestantism has necessarily become an irreligious accident in history, because it has taken the interests of modern culture for its measure, and has tried to conform christianity to this standard, while modern culture itself is irreligious, a result of its evolution from the struggle between worldliness and religion.

Religion everywhere is generated from the perplexing problem of evil and sin, and the desire to explain the existence of both and if possible to subdue them. They who are not oppressed by the ills of life, find no cause to extend their thoughts beyond worldly things; but he who asks: "How is it that I have to suffer these ills? and how can I find redemption for the guilty troubled conscience?" is on the road to religion, i. e. being engaged in problems and interests which reach beyond this life. Whether the evil or the sin is dominating, it is always the discontentment with this life that leads to religion. In case the painful sensations caused by evil and sin, are not so oppressive as to outweigh for a length of time the pleasures of earthly life, these the religious-spiritual waves will produce only faint vibrations without lasting influence on the fundamental disposition of the mind. Only when painful doubts about evil, and anguish of a guilty conscience outweigh worldly pleasures, and become dominant in the mind; when the pessimistic views of the world gain the ascendancy, can religion become a permanent reality. Where such pessimistic views do not exist, religion cannot, at least spontaneously spring forth, and the educational respect for its externalities will be only illusory and give it a fair exterior. Primitive Christianity like all other religions was an outgrowth of pessimistic views of the world, and the Christian religion has inveterately rooted itself in this pessimism, until the revival of the heathen ideas of worldly pleasures was engaged in the struggle against Christian contempt of the "transitory" world, and the weakening faith in transcendental blessedness suggested the review of the sources of earthly happiness until then despised for heaven's sake. Rationalism made good use of this change by theoretically establishing optimism, a view that was practically respected by the revival of classic literature, and Protestantism keeping pace with modern culture, has been constantly feasting on this comfortable worldly pleasure and optimistic comfortableness; a least quite unfavorable to religion.

The skeptical talent of liberal Protestantism, which is compromised on every hand, with dexterity, settles all difficulties, and is made use of in accounting for the ills and aims of this world, which are not so bad after all when so jovially and pleasantly disposed of as is done by our Protestant preachers. In this respect a remarkable similarity exists between orthodox and liberal ministers. It is true the reformers, Luther, etc., have regarded the sinful world with stern countenance, while sinners were all from the devil, but secretly they reached him their little finger, and as is well known he will take the whole hand. Still we see to-day the disciples of Luther, theoretically expressing their displeasure with the wicked corrupt world, groaning under the curse of God, while practically they feel indeed very comfortable in this wicked world, which furnishes them a parish, and comfortable support for their families, for their lamentable cry. And the same is true of the liberals. This may be very practical, sensible, natural and joyous, and something else, but it is certainly neither christian nor religious. If a more perfect proof is wanted of this all absorbing enjoyment of worldly pleasures of Protestantism, it can be obtained by observing the violent cry from its liberal supporters, when the attempt is made to expose the heathenish delight of these preachers, in this wondrous world, by stating the worthlessness of all worldliness, the depth and universality of misery in this life, and illusory nature of all its pleasures, so passionately pursued.

Then they say: Stone him! the ruthless sinner who touches with his profane hand our sanctuary of worldly happiness! Such views, if generally known, might at last turn the people against religion, and then liberal Protestantism and its worldly pleasures would come to an end.

To summarize our results: liberal Protestantism is deficient in metaphysics, a fact which conceals as much as possible from criticism in a worship happily freed from mysticism, but in no wise from contradictions. Its ethics are irreligious because severed from metaphysics, and depend on a worldly and optimistic view of life with which religion cannot prosper, and even the remnant brought along from the past soon withers.

We do not assert that all liberal Protestants are irreligious, but that their standpoint is an irreligious one, which in a prolonged period will extirpate even the scanty residuum of religion to which they still adhere.

Coleman vs. Mansfield.

BY PROF. W. H. CHANEY.

To the Editor of the Religio-Philosophical Journal.

Brother Coleman appears to be a natural critic. He is never over-credulous, never dogmatical, but always searching for the truth. Therefore I admire him. He may include me, as he has, among his subjects of criticism, so that I feel pained and mortified, still I admire him all the more. Others, feeling as I have, may turn upon him as upon a personal enemy, bitter and revengeful. I look to him as a friend from whom I have learned a lesson. Suppose I am right and he thinks me wrong, then if I am a true philosopher I shall feel no anger, but rather pity his mistake. If I am wrong, I do not blame him, but grieve on account of my own imperfection. So much by way of introduction.

Brother Coleman takes the ground (in his review of the errors made by Brother Mansfield, in answering sealed letters), that the errors could not have been the work of lying spirits, but "that they are of the earth, earthy, in origin." He adduces eleven good reasons for coming to this conclusion, and I would be glad if some one can show, fairly and logically, that his reasoning is not sound. Simply to abuse him, say he is uncharitable and the enemy of mediums, and so forth, is not argument. What the "bushwhacker" is to military discipline, this kind of reply is to logic. I will not ask that the whole eleven propositions be answered, but will be satisfied with an answer to the third query which he propounds, namely: "(8) Knowing it, is it possible that the lovers of truth, honesty and fair dealing, in the Spirit-world, are so indifferent to the practical realization of those heavenly principles, and take such little interest in the children of earth, whether or not they are preyed upon, cheated and swindled by designing charlatans, in the Spirit-world, that they make no effort to prevent the continuance of such diabolism?"

To admit that good spirits do not care, or that they have not the power to prevent these cruel impositions, is to abandon all claim that spirit communion is a blessing, and admit that it is not only an evil, but a curse. Better have no news, than news that is false. These considerations force upon us the conclusion

that good spirits, to say nothing of the spirits of our loved ones, would not remain silent for a third of a century, permitting our most tender emotions to be trifled with by lying spirits. O these lying spirits! They are the scapegoats [Lev. xv.] of impostors and fraudulent mediums. "Well, some lying spirit must have gotten control," is the stereotyped answer that has been given me for the past thirty years, whenever I have pointed out to mediums their errors and mistakes. I cannot disprove their assertions, any more than they can prove them, and so submit in silence. For the good of Spiritualism I wish no true medium would ever again offer this lame excuse. Better say, what is far more likely to be true, that the conditions are unfavorable, as the electrician would say when the atmosphere was laden with moisture, so that the manifestations of his electrical machine were imperfect, or complete failures.

Let us now weave from "unfavorable conditions" a mantle of charity for Brother Mansfield. For arguments sake we will assume that he is strictly honest, although the seeming tricks which Brother Coleman points out seem to indicate otherwise. I go farther, and positively affirm, from my knowledge of the occult working of the human mind, coupled with an intimate personal acquaintance of more than twenty years with Brother Mansfield, that it is more reasonable to assume that he is honest than that he is dishonest. I will explain how I arrive at this conclusion.

The body is supplied with both voluntary and involuntary muscles. The voluntary act subjective to the will; the involuntary act independent of the will. When I strike a man for insulting a woman, the voluntary muscles are exercised; but the digestion of food, healing of a sore, circulation of the blood, etc., are affected by the action of the involuntary, over which we have no control. When I sit down to write, an impulse, the faculties of the mind are directed by the will, and therefore voluntary independent of the will, and therefore involuntary. There is a connecting link between the voluntary and involuntary muscles. This is illustrated as I now write. Do not will the muscles of my hand to move the pen; I only think of the word that I desire to write, and involuntarily, as it were, my hand moves the pen and forms each letter. The compositor, who puts this in type, does not will his hand to go to any particular box in his case; he only thinks of the word, and his hand "seems to go itself," as an old printer once told me, without his thinking where any of the boxes were. These semi-involuntary motions are the result of educating and training the muscles. The link which connects the voluntary with the involuntary mental faculties is also the result of education and training, and still more curious. A friend requests you to read aloud to him, and you comply. Your mind is very actively engaged upon a matter wholly irrelevant to what you are reading. You continue to read in clear, distinct tones, page after page, so that your friend and thoroughly understands every word, yet you cannot tell anything about what you have been reading.

Brother Mansfield is quick of temper and very sensitive, but has a high sense of justice in his cooler moments. Once I called on him in New York and found him under very depressing influences. He used strong language to me, and considering our friendship, I felt that it was insulting. Having a high temper myself, I left him, being very angry and resolved never to speak to him again. Next morning I received a very kind and brotherly letter from him, making the most ample apologies. Therefore I think the psychometrist must have made a mistake, owing to some bad condition (not lying spirit) when he said that "he can hear anything in the world and keep as immovable as this stove." Neither can I think him so selfish as represented, always "with an ax to grind." While living in New York I had opportunity to learn of many deeds of charity, as well as many written communications, bestowed upon the poor and unfortunate. I know that he was sometimes straightened for means to pay his rent. Yet such could not have been the case, with his "hundreds of thousands" of letters answered, had he been mean and selfish. Why, by simply saving and putting his money at interest he should have been a millionaire years ago. Finally I never have found Brother Mansfield anything but honest and truthful. I speak only for myself; the experience of others may have been different.

Now, keeping in mind the facts of the voluntary and involuntary actions of the mind, and Bro. Mansfield's phases of character, as viewed from my standpoint, I will suggest a theory to account for his errors and what may seem "tricks." The foundation for this theory is "bad conditions." This alone will account for the ordinary errors. But when he seems to avail himself of information, purely mundane, in order to give a spirit test, something more than mere "bad conditions" are needed to overcome the suspicion that he is cunning and tricky. Therefore we will make a case in point. John Doe and Richard Roe are cousins; Mary Doe is the grandmother of both. In 1857, while residing in Boston, Mansfield received a letter from Richard Roe, telling him that grandmother Doe was a strange woman in both looks and actions. When young her hair was red, her eyes black, and very cross-eyed; that she was uneducated, unpolished in manners and when she heard anything she did not believe she had a habit of saying: "hip, ho, slap! what a lie!"

In 1877, Mansfield receives a letter from John Doe, in which he puts questions to his cousin, Richard Roe and his grandmother, Mary Doe, both in spirit life. He reads the letter psychometrically, without opening it, but the spirit of neither Richard nor the grandmother are present. Nevertheless, his hand moves involuntarily and answers are written, in which the peculiarities of the grandmother, as already stated, are dwelt on at length. Now, I insist that the involuntary faculties of Bro. Mansfield's mind might furnish this information, from memory of the past, and he be totally unconscious of it, just as much so as the supposed case of reading page after page and yet not aware of the contents. In the case of reading the mind sets, giving tone, emphasis and inflections to the voice, the knowledge of which had been acquired years before; and yet the reader is totally unconscious of it all. Then is it any more wonderful that the mind should involuntarily, furnish other information? To me, this is much easier to accept than was the theory of psychometry, spirit communion, or even phrenology.

But I would not be understood as an apologist for fraud. On the contrary, so determined am I in my opposition to impostors in our ranks, that Spiritualists on this coast are continually denouncing me as being no Spiritualist at all. For five years they have not invited me to speak at the spiritual camp meetings, here in Oregon, because they will persist in having fraudulent mediums and hypocritical Spiritualists as speakers, and I utterly refuse to occupy the stand with such. I make it a rule to show no countenance to deception and hypocrisy, even though practiced by a near and dear relative. Therefore, if Bro. Mansfield has been guilty of fraud, I would be the last to try to shield him.

Continued on Third Page.

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Hartmann-Nihilism-Assassination.

Hartmann, a Russian Nihilist, has been in New York, and, of course, has been interviewed, commented on and reported in the newspapers. He had part in a desperate effort to destroy the late Czar at Moscow, which ended in killing several innocent persons by the explosion of a murderous powder-train.

Years ago, when Ireland was even worse oppressed by England than now, Daniel O'Connell was the great leader and devoted friend of the Irish, braving obloquy and abuse in the British Parliament in their behalf, never flinching in the face of any peril to be met for them, and devoting the wealth of his wondrous eloquence to the cause of the oppressed.

The awful enginery by which Czarism aims to put down all liberty of speech or of the press; the torture of the knout, the torments of Siberian exile, are not to be extended and should all come to an end.

In the nature of things "oppression maketh the wise man mad," but are we to commend the madness? In the old days of chattel-slavery in this country William Lloyd Garrison and the anti-slavery pioneers never counselled insurrection, but always urged a moral warfare, to be helped by the peaceful conduct of the slave, not hindered by his bloody vengeance.

It is reported that Hartmann has gone to Canada, because Secretary Blaine, at Washington, takes the ground that a Russian, or any foreigner, who kills a man against the laws of his country, whether that man be Czar or laborer, is a murderer, and to be delivered up, as such, to the government from whence he fled, on their requisition.

The President of the United States lies on a bed of pain and peril, the victim of an assassin's bullet. Guiteau's madness was fed and nurtured by this Nihilistic element, and its kindred madness nearer home. The Word, a free love sheet at Princeton, Mass., edited by E. H. Hayward, says that moral means are best and it does not approve of Guiteau's crime, but then continues:

"His idea ludicrous, his purpose murderous—yet, reckless of self and mis-taking all on sense of right, Guiteau is infinitely more sane and worthy than Grant, Blaine, Conkling—the blood-fed, mercenary expon-

ents of that craziest of all efforts towards order, that organized war on Enterprise-Government!"

To make an assassin better than the men whom the people elect to high places is a strange condemnation of his crime! No meaner "word" can be found than this.

Put Guiteau far above such men as Grant and Blaine, and make our government only "an organized war on enterprise," and you have bloody rebellion, and murder most foul and stealthy as the means to be used to improve the freedom of the people.

T. L. Nichols, M. D.—What He Is—His Own Statement.

In an article summing up the Fletcher-Davies case, in our issue of June 25th, certain statements were made touching the past career and present misstatements of Dr. T. L. Nichols, now of London, and we said: "If he has retracted his free love teachings and his Roman Catholicism our pages are open for his retraction."

He sends a long letter, dated London, July 12th, mostly a statement of his views of the Fletcher-Davies matter. At the time of the trial of that case we gave quite as much space to the affair as a pitiful personal quarrel between parties all professing to be Spiritualists was entitled to.

In justice to Dr. Nichols we quote so much of his letter as bears on our statements touching himself. He writes: "I have the proof that Mrs. Fletcher came to England solely to meet the charges against her. She had a telegram that Mrs. Davies' property had been taken from her (Fletcher's) Gorton Square house, and that a warrant for her arrest had been issued."

Did the removal of Mrs. Davies' property from Gorton Square put it legally in her hands? No, not until the trial and decision of the case in court. Our statement stands, that Mrs. Fletcher went to England to keep legal hold of that property, if possible, and Dr. Nichols' "gross misstatement" is plain. As to his opinions and teachings, they were spoken of because one who has "boxed the compass" as free thinker, Spiritualist, free lover and Catholic, lacks mental and moral health, and is not safe or fit to follow or affiliate with.

Further he says: "It was quite true that, in the first edition of Esoteric Anthropology, in 1852, I expressed the opinion that it was desirable to have less legal restraint in sexual relations, and that a woman has a natural right to freely choose her husband, and to control her relations to him as her own health and the interests of her children required. I taught then, as I hold now, that freedom is the right to do right, not wrong. I have, however, modified and made more clear some of my opinions in subsequent editions."

In his Esoteric Anthropology, edition of 1853, page 151, are these words: "If there is any thing in this world she has a right to decide, it is who shall be the father of her children." Mark, it was "father," not "husband," as he now puts it. He prevaricates in smooth words, but does not deny our charge of free love teachings. That charge, therefore, stands.

Again we quote: "I, by means of Spiritualism, became a Roman Catholic, as I have remained to this hour. As all Catholics are Spiritualists, I do not see why Spiritualists may not be Catholics."

Our statement is more than confirmed; he is a Catholic "to this hour." His opinions are his own, but to prop them up by falsehood looks like a shallow effort to delude Spiritualists. "All Catholics are Spiritualists!" Individuals in that ecclesiastical body, as in others, may believe in modern Spiritualism, but the Holy Catholic Church holds it a Satanic delusion; the priests in this country are especially instructed to oppose it; not one Catholic in fifty knows of it, save blindly to hate or fear it. Catholicism stands for the supremacy of the Church over the individual conscience; modern Spiritualism stands for the supremacy and sanctity of the individual conscience, the right of man for "Light—more light!" which no ecclesiasticism can shut out. They are opposites, and Dr. Nichols's false assertion only reveals his moral and mental instability and confusion.

A correspondent of the Banner of Light once started the absurd cry of "Jesuit influences" around the RELIGIO-PHILOSOPHICAL JOURNAL. Suppose our Boston contemporary gives its readers the facts as to the crooked path of its London correspondent, T. L. Nichols, M. D.—free love teacher, Roman Catholic "to this hour," Spiritualist!

The Baptists are to have a "version" of the Bible all their own, and to suit themselves. Rev. Dr. Weston says that with other changes, "with," after "baptize" is to be changed to "in," so as to read baptize "in" the water. This will please the Baptists. At this rate every sect will soon have a "version" of their own, all claiming perfection, and all disagreeing on points claimed essential to salvation. Surely the infallible revelation has become a most sorry affair; an old wagon, in which the gods once rode triumphant, but now, alas, the poor parson's chief labor is tinkering it so it will run at all.

"The Alliance" on the Anxious Seat.

The Alliance says: "Unity and the RELIGIO-PHILOSOPHICAL JOURNAL do not seem to have discovered that moral leper yet. Meanwhile will either of these journals tell the world what a 'theological conscience' is? And when that is defined let us know what constitutes an elastic theological conscience. Did Calvin have a rigid conscience of this peculiar stripe, and have they who hold their beliefs loosely, like the Unitarians and Spiritualists, elastic articles of this kind? Or has the man whose beliefs are changing, who was once a Methodist or Baptist or Presbyterian, and who has become a Unitarian or Spiritualist, a theological conscience that will bear stretching? Or is only he who sees more than one side of inflexible problems to be charged with the moral leprosy that comes from an India-rubber conscience of a theological character? Let us know!"

As to the "moral leper," Unity knows but don't tell, doubtless for good reason. From its expressions we are satisfied it don't mean us. "The moral faculty; the moral sense; the reason employed about questions of right or wrong" (see Webster, etc.) is conscience, and this faculty applied to religious doctrines, is a "theological conscience." If a man is loose in business morals we say his conscience is elastic; if a man, especially a preacher or an editor to whom people look for close definitions and statements, shuffles, conceals or is twofaced as to his religious belief, he has an "elastic theological conscience." These simple things average school boys and girls can understand; it's a pity the Alliance needs information about them.

John Calvin's conscience was not elastic; bigot as he was, we give him credit and honor for holding fast to his convictions; his fault was a dread of mental and spiritual growth beyond certain terrible and narrow limits.

As for holding "beliefs loosely," Unitarians are quite competent to speak for themselves. Spiritualists make few boasts but, on the average, hold their beliefs more closely than do a large share of orthodox church members to-day.

No earnest and sincere person, of whatever belief or unbelief, can fairly be held as of "India rubber conscience," but only those, of whatever name, who lack the grand element of frank fidelity to their own convictions.

Does the Alliance believe in the orthodox idea of the plenary inspiration of the Bible? Or does it believe the Bible a human production, valuable but not infallible? Does it believe that Jesus was of supernatural birth and of superhuman endowments? Or does it believe that he was a man, born and living naturally; largely gifted; true to the light within, and so not of an "elastic conscience" but ready to die for the right?

Michigan Camp Meeting.—Bad Faith.

The Camp Meeting of the Michigan State Association of Spiritualists and Liberals, at Battle Creek, has been duly advertised in the JOURNAL, and mention has been repeatedly made of it. In good faith we have done what we could to call attention to a meeting in which we take a special interest. A full list of well-known speakers, persons of good repute, was given us; afterwards hand-bills were issued, and on those was a conspicuous mention that "Moses Hull, of Boston, had signified his intention to be present." Last spring, at its annual meeting at Flint, Mr. Burdick in the chair as President, this Association unanimously passed the following resolution:

Resolved, That we, in the future as in the past, teach and make all possible effort to sustain temperance, virtue, monogamic marriage, honesty and personal purity; holding character and moral worth as the claim to private and public confidence and fellowship.

Moses Hull is an open and avowed free lover. No retraction of his base and impudent utterances on that subject has ever been made public. If it had been it would have found place in our columns. To advertise him in this way is in direct and flagrant contradiction to the unanimous voice of the Association last March; in bad faith to the majority of decent people among Michigan Spiritualists, and to us; and an insult to the speakers who have been engaged to attend without knowledge of the expected presence of this notorious character. Such advertisement could not have been made without the knowledge of some officer of the Association, and who made it should be a subject of close inquiry. We will have all due charity for those who do wrong, and repent, and "bring forth fruits meet for repentance," but to bring forward a man like Moses Hull, who glories in his shame, is a suicidal act which, unless it meets with prompt rebuke, ends the usefulness and destroys the decent character of the Association and the moral and spiritual power of the Camp Meeting.

Character and Independence Win Respect.

From his quiet Delaware home our esteemed friend, J. G. Jackson, writes: "You may wonder at my accepting the petty office of Justice of the Peace; but when you learn that it was at the request of citizens of all parties, that a Democratic Governor sent me, an old Republican and a Greenbacker, the commission of a Notary (which I wanted, and could only get with the other), you can just put it down that an outspoken Spiritualist, one at whom the preachers sometimes fling the mad dog cry of 'infidel,' can still, even in Delaware, command respect for the fearless and independent expression of his thoughts."

Elder James White—Founder of Seventh Day Adventism—A Remarkable Man.

Elder White passed away at Battle Creek, Michigan, Aug. 6th. He was born at Palmyra, Me., 60 years ago and was a lineal descendant of Peregrine White, the first white child born in New England among the Pilgrims of Plymouth Rock. Visiting the Centennial at Philadelphia the Elder saw, in the "New England Home" on the grounds, the cradle in which his ancestor was rocked two hundred and fifty years ago, where

"The breaking waves dashed high On a stern and rock-bound coast."

His ancestry was strong of mind and body on both sides, and he was a sturdy boy who picked up a good education, taught school successfully, married Ellen G. Harmon in 1840, started The Present Truth in Middletown, Ct., in 1849, enlarged it at Paris, Me., next year with the name of The Advent Review and Sabbath Herald, moved it to Saratoga and Rochester as the advocate of Seventh Day Adventism of which he was the vigorous pioneer, and in 1855 brought it to Battle Creek, Michigan, where the publishing business grew to large proportions, the Review, books, tracts and a valuable health reform magazine being printed and 50,000,000 pages of matter going out last year. Battle Creek became the center of Adventism, a fine church, a college costing \$100,000 and in good condition, a Sanitarium—a great building ample and complete in baths and healing appliances as any in America, and the homes of some 1,800 industrious and earnest people of his faith being built up there, largely by his ability, energy and devotedness. Mrs. White is a superior woman, has great influence, and has done her full share in all this work. He has travelled far and established a publishing house at Oakland, California and one at Basle, Switzerland, devoted to Advent publications. Simplicity of life and diet and total abstinence from liquor and tobacco, as sinful delements, mark these 50,000 Adventists and they practice what they profess on these matters, with commendable fidelity. Elder White's ability as a preacher, and his judgment and energy in business made him greatly prized, not only among the Adventists, but by all who knew him.

Cancer Cure by Laying on of Hands.

A Council Bluffs correspondent of the Inter Ocean tells of meeting at a camp meeting at Bismarck, Kansas, Rev. A. H. Walter, a widely known Methodist preacher who started for Cincinnati to have a cancer, which had long troubled him, cut out of his lower lip, but decided to call at his brother's, Jacob Walter, near Wahoo, Nebraska, who had, in New York State, cured cancers and other ailments, by "laying on of hands." The elegyman said that each night his brother passed his fingers slowly over the cancer and in three weeks he was entirely cured, as he told this correspondent, who says: "The case is certainly a remarkable one. I do not know, and cannot of course say that the cure is permanent, but there can be no doubt of the accurate and absolute truthfulness of this statement of the facts given by the Rev. Mr. Walter himself. These facts were obtained only upon solicitation, because neither of the brothers seek to advertise the matter. Jacob Walter, who performed the great service for his brother, is desirous, I am informed, of avoiding such notoriety. He lays no claim, and indeed, derides the idea that this power of healing partakes in any way of the supernatural or miraculous. He believes that the cure comes from the employment and operation of electrical currents."

Mr. Walter, who was cured of the cancer, says that his brother is a strong healthy man, remarkable only for extraordinary will power. He can, he related as an instance, sitting quietly in his chair, and with no visible effort, by the simple power of his will, cause his own pulse to run up to 150.

Mesmerism in a Church!

The New York Times tells of a "regular Tuesday evening sociable of the Madison Avenue Congregational Church" at which "Mr. E. B. Jennings, professor of psychology and mesmerism" entertained the audience by psychologizing sundry ladies and gentlemen. One young English lady said she was born in Central Africa, knew the King of the Cannibal Islands well, and had often dined with him. Mr. Jennings asked if the "roast missionary" on his table was nice, and she replied: "Very nice indeed, I never tasted anything nicer," whereat the evangelical audience roared in laughter, the unconscious lady sitting quietly silent. Other odd things were said and done. Imagine Jonathan Edwards, or any old Puritan Congregationalist, seeing and hearing such things in a "meeting house." How hot their wrath would wax against their degenerate descendants! Let the churches go on. How long before we shall have raps and spirit-writing, etc., at church sociables?

Horrid Missionary Massacre.

The Fiji Times of April 30th, from the South Sea, tells of a Sandwich Islander named Kabu, sent there by a London Missionary Society to Christianize the natives. They were converted, gave up their weapons to his care, but refused to pay his priest-tax, whereat this Christian missionary armed his followers and killed about 1,000 men, women and children after the regular Old Testament fashion, piled the bodies under an old house and set fire to it with his own hand. Sailors on the "Elizabeth" say the bodies were strewn along the beach. Kabu has been arrested and sent to Honolulu to answer for his crime.

"A Spreading Mania"

The slowly changing tone and spirit of sensible people toward Spiritualism shows itself in the newspapers,—for the press is a delicate barometer. Under the above title a correspondent writes to the New York Evening Mail and we extract as follows:

"As a certain amount of a certain sort of evidence is all that is necessary to the overthrow or the establishment of any theory whatever, we should never blindly close the gates of our understanding against any subject purporting to be of a serious nature presented for our investigation."

Owing to our having accepted so generally the vicious and obstructive dogma that others have authority to think for us and that we should be guided by their opinions and utterances rather than by the dictates of our own reason and the evidences of our own senses, we have for ages been tossed about, the mere shuttlecocks of superstition, ignorance, presumption and fraud.

"And what is there of more importance at the present moment than that we should turn our attention to the study of that gigantic fraud or stupendous truth, modern Spiritualism, which so permeates all ranks of society and disturbs the popular beliefs of the day? There is here an all-absorbing superstition to overthrow, or a new gospel and revelation to establish. To be able to decide, we must investigate and analyze through the aid of the physical sciences, and to the utter exclusion of all preconceived theories and opinions, oral or written."

After saying that we must rule out a deal of trash and folly, he continues:

"But then, on the other hand, we have to look squarely in the face the experiments and deductions of some of the greatest scientists of the age—men of the most transcendent genius, who are skilled in all the phenomena of mind and matter—men of the most profound knowledge of the laws and forces of nature. These men have come forward publicly in England, France, Germany, Russia and America, and have stated over their signatures that they have demonstrated the truth of Spiritualism on a basis as immovable as the foundations of the earth."

Are the sneers of some trifler in the press, who may have investigated but little, to outweigh public asseverations of Zollner, William Crooks, Alfred Wallace and a host of others who stand in the first ranks of science and experimental philosophy? Spiritualism, be it true or false, is quietly swallowing up the land. It has invaded all ranks of society. It is coloring every department of thought, and invading the pulpit, the bar and the stage in a manner the most subtle. For the sake of our own people and country, let us, therefore, grapple with it philosophically, and through scientific appliances test the genuineness of what are termed its physical manifestations. By these it professes a willingness to stand or fall; and if our institutions of learning refuse to investigate it on so reasonable and so well defined a basis they will become susceptible to the charge of hugging their chains, and seeking ignominious shelter among the gloomy nooks and crannies of their prejudices or superstitions."

The Texas Governor misrepresented.

Gov. Roberts of Texas has been misunderstood and abused by the press and people, because he refused to join with other Governors of States in a request, started by Gov. Foster of Ohio, for a day of thanksgiving and jubilee for the recovery of President Garfield. He writes to the applicant: "My failure to answer you favorably is not on account of any want of sympathy for the President, but because I do not deem it consistent with my position as Governor to issue proclamation directing religious services where the Church and State ought to be kept separate in their functions. I doubt not that the people of Texas have as strongly wished and will as devoutly pray for the recovery of the President as any people in the United States."

This plain and manly letter shows his sensible reason for refusal; and shows, too, that he is not, as has been falsely charged, animated by "secession" prejudice or "sectional" feelings.

"Yet more prophecies of the end of all things" opens a curious gathering in Light of dire foretellings in 1881. The Illinois Independent sets the time at midnight, November 12th, "when the seven stars whence Christ will descend, and Jupiter, the earth and the sun will be in direct line with each other. The comet will, I think, come straight in this line." St. James' Gazette tells of "terrible books of prophecy" flooding the houses of French peasants, by Abbe Rolon and Abbe X., of demons in the air, hideous shapes, darkness and death, in August. The Theosophist tells of old Chinese conjunctions of planets, over 4,000 years ago, and of war and turmoil then; of the plague in Europe in 1563, predicted by astrologers, of horrors to come now, of a Bohemian and Tyrolese belief that 1881 will be "the fatal year." He who survives it has an iron head." In closing Light says: "But alas! skepticism reasserts itself, and we feel that all these may be mistaken together!" We join Light in this feeling, even in the face of "the oldest astrologers."

Trouble, not Unity.

The Spiritualist, dated London, June 24th says: "The Banner of Light having printed of late in connection with the Fletcher case, assertions likely to bring down just punishment at the hands of the law, on anyone who publishes it in this country, we have ceased to supply it from the Spiritualist publishing office."

Whereat the Banner of July 16th says: "The man Harrison says he does not sell the Banner of Light now, * * * the prospects are he will not sell his own paper for a very extended term of years. Sometime since we discontinued any attempts to sell it at our bookstore."

"The Two Worlds"—A new Spiritual Journal in New York.

On September 15th a new weekly journal with the above name, will be published in New York by Dr. Eugene Crowell, with A. E. Newton as editor.

Both these gentlemen are well known as experienced and sincere Spiritualists and as men of high personal character. Dr. Crowell has written books which are widely known and need no commendation, and he has the financial ability to make this journal good for its subscription money.

A. E. Newton has long been known as an editor and writer of marked ability, a devoted Spiritualist, an earnest and candid seeker for truth and light. It would be hard to find two men equally fit to carry on such a journal in New York, and we give them cordial welcome in their new and arduous enterprise. May they be "wise as serpents and harmless as doves;" fearless against the wrong and tenderly hospitable to the right; "discerners of spirits," in the body or out; and so may great good come of their efforts. From these gentlemen we shall look for fair and fraternal co-operation in the broad field of Spiritualism and reform, and we doubt not that, "in the future as in the past," they will be animated by a spirit of manly earnestness and sincerity in their great work.

In the prospectus it is said: "We will aim to put on record in each issue trustworthy accounts of phenomena believed to be of spirit-origin, and will endeavor to discriminate carefully between the genuine and the illusive or fraudulent. Genuine and useful mediumship will be encouraged and defended, but fraud and imposture will receive no toleration in our columns. We especially aim to meet the difficulties and remove the prejudices of the religious world.... The Scientific, Philosophical and Practical bearings of true Spiritualism will receive a due share of attention.... The Two Worlds will be on a folio sheet 21 by 29 inches... \$1.50 per year, in advance."

May they long and well show how the two worlds, here and in the great beyond, interblend for the benefit and blessing of all.

Trial of Rev. H. W. Thomas.

In September this well-known liberal and conscientious preacher is to be tried for heresy by the Rock River Conference, on charges brought by Revs. S. A. M. Jewett and R. M. Hatfield.

It is alleged that he denies "the inspiration and authority of the Holy Scriptures" and the "doctrine of the atonement," and teaches "a probation after death to those who die in sin"—all contrary to Methodist standards, the last against "the endless punishment of the wicked." He will have sharp assault and able defence and Methodism will suffer, whatever the outcome may be.

We trust the good preacher will stand strong through the trial, and, at its close, whatever the verdict may be, that he will quit a fellowship that can never be more than a form without a soul, and without unity of spirit as the bond of peace, and walk the path of pleasantness and peace as an independent man.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

The German government is taking measures to protect the Jews in West Prussia and Pomerania, where the hatred of them is intense.

In London during the short stay of Mr. Bundy in that city in July, the heat was the greatest for forty-five years, reaching over 97° in the shade. In that moist air it was a trial to exist.

The first letter James A. Garfield wrote was to his mother; the venerable woman who kept the family together. In their log cabin in his boyhood, "Honor thy father and thy mother" seems in his brave and tender soul.

A protest signed by 24,000 laymen has been presented to the archbishop of Canterbury against the toleration of ritualism in the Church of England. It was signed by men of all ranks, and among them were many dukes, earls and other noblemen. The archbishop calls it a most important paper.

A Cazenovia correspondent of the Utica Herald says: "An old lady here has a granddaughter in Syracuse who awoke Monday night in great distress from a dream of a terrible fire in which a neighbor was burned. Her parents had just quieted her, when sure enough the fire was there and the man was seriously burned."

We are glad to learn that Mrs. Simpson, the medium, has returned to her residence at 24 Ogden Avenue, her health having been greatly improved by the invigorating climate of Colorado. Skeptics, investigators and Spiritualists can now have an opportunity of witnessing the manifestations given through her remarkable mediumistic powers.

The gentleman whose letter we quoted in an article on "Sincere Inquiries," in our issue of August 6th, writes: "I thank you much for your kind attention. Your reply is very helpful to me, and I have no doubt it will prove so to many others who, like myself, are earnestly endeavoring to gather light for this earthly pilgrimage."

Mrs. Kane, widow of Dr. Kane, the arctic explorer, and one of the Fox sisters, noted for their "Rochester knockings" of twenty-five years ago, is among the mediums at the Lake Pleasant Spiritualist camp meeting. She produces the raps quite as mysteriously as ever, and declares that they have followed her constantly since childhood. She does "spiritual writing," too, rapidly filling slates with messages in which all the letters are upside down.—Chicago News.

G. B. Stebbins will not attend the camp meeting at Battle Creek, Michigan.

General Grant has bought a house in New York, and will make his home there. From the President's place to railroading is his change of position—both well, if well done.

The 26th Annual Meeting of the "Friends of Human Progress" of North Collins, N. Y., will be held at Hemlock Hall on the 2nd, 3rd, and 4th days of September, 1881, opening each day at 10 o'clock, A. M. Competent speakers will be in attendance. Free tenting privilege may be had on the grounds during the meeting. A fee of ten cents will be taken at the gate. This meeting is always valuable and full of interest.

Large meetings, and able newspaper discussions, in England indicate a reaction against the "free trade policy" of the last forty years in that country. One of the speakers quotes President Garfield as saying that "protection" had helped all classes in the United States. England is slowly losing its supremacy in manufactures, its work-people suffer from low wages and want of work.

The Cassadaga Lake Free Association send a complimentary card to the Editor of the JOURNAL—an invitation to the camp meeting, August 5th to 25th, at their beautiful grove on Cassadaga lake. It comes just as he is about to start for Colorado with wife and daughter, for a month of mountain air, and it is impossible to enjoy the pleasure of accepting it. Thanks for their thoughtful kindness and success to their meeting.

A birthday social and seance was held at the home of Mrs. S. A. Brownell, 484 West Randolph street, on the evening of August 2d. Jesse Shepard had his remarkable music, etc.; Mrs. DeWolf improvised a poem, to which the hostess responded, and all passed off pleasantly. Developing circles are held at Mrs. Brownell's on Tuesday and Thursday evenings, and we understand she is giving sittings, as a trance medium, to callers, who desire to test genuine mediumship.

Rev. Dr. Lorimer filled a pulpit in Cleveland lately, and of course had to express his views of the attempted assassination of the President. He said God had left us that we might work out certain problems unaided. Now this is a bad state of affairs. How does Dr. Lorimer know God has left us? What business has God leaving a great nation to itself, and if it can work out "certain problems unaided," perhaps it could get on if left alone altogether. This proves entirely too much, good Doctor, and it were better not to be so explicit in your theology, for you know as much about the intentions of an Infinite Being as a mouse does of the solar system.

Onset—Old Pair Cottage.

To the Editor of the Religio-Philosophical Journal:

Our meeting goes on with fine success. The addresses by G. H. Geer and Mrs. R. Shepard-Lillie, last Sunday, were well received. We have demonstrated the fact that camp meetings can be run without the aid of alcoholic spirits, and without that our police force is almost unnecessary, having at all times the very best order, both night and day.

One other important factor conduces to the comfort of our people, and that is the cool breeze that predominates from the waters of Onset and Buzzard's Bay. There has been no time during the hot wave of the past week that the mercury has indicated more than 80 degrees.

Our test mediums are giving good satisfaction, notably among them are Mr. E. W. Emerson, of Manchester, N. H., and Mrs. Parmenter, of Lowell, Mass. The good work is going forward as fast as we are able to comprehend. Yours respectfully, W. W. CURRIER, Onset Bay, Grove, Aug. 6th.

FROM "ONSET BAY DOT," AUG. 6th. Surprise party to Jennie Hogan, at Mrs. Ricker's "Dayside" home, 120 present. Poems improvised by Miss Hogan, and substantial allusions to the friendship of the people; speeches by Storer, Greenleaf, Richardson, Crockett, etc.

Mr. and Mrs. Charles Ross from Providence, materializing mediums, are at Onset. Dr. Brigham's cottage full,—family and guests. E. Gerry Brown has Mr. and Mrs. F. Fluker, guests at his cottage on Prospect Avenue.

A. J. Hastings of Sub Treasury Department, Boston, and lady, greatly enjoyed a short stay.

The "Pine tree State" sends Mrs. M. E. Thompson and daughter, of Rockland, and Miss A. L. Hatch, of Portland. "Sunset Cottage"—Mrs. Coolidge—dedicated by talks by Colville and Miss Hogan; music, etc.

Twenty-seven lots sold this year. Dr. J. L. Dilson, of Provincetown, gives valuable scientific lectures. Conferences are addressed by Dr. Richardson, Mrs. Stiles, Mrs. Mollers, and many others, and good tests given by mediums—all filling the time well.

Dr. H. B. Storer, on the platform, in the conferences, at his bookstore and in his practice is at home and gives valued help. A pleasant party, in honor of Dr. Richardson, a pioneer in camp and other good works; speeches, poems, etc.

The notorious Philadelphia Blisses are at Wicket Island, near Onset, and notice of a seance, and a lecture by Mrs. Cutler, was posted on the bulletin board, and taken off—said board being only for Onset camp notices.

Miss Shelhamer, of Banner of Light circle room, is at Onset.

Dr. Pierce's Compound Extract of Smart-Weed composed of extract of Jamaica ginger, smart-weed, or water-pepper, and best French Brandy, cures colic, diarrhoea and dysentery (bloody-flux). By druggists, 50 cents.

When I was a boy, I wanted some taffy—it was a shilling—I hadn't one. When I was a man, I had a shilling, but I didn't want any taffy.—Thackeray.

Most conversions are made to sects, comparatively few to truth and love.—Lucetta Mott.

"The Gods Help"

those who help themselves," and Nature invariably helps those who take Warner's Safe Kidney and Liver Cure.

Business Notices.

No one who has used Dr. Price's Perfumes fail to notice not only their persistency, but their rich, fresh fragrance.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Riddett & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

WHILE Dr. Price's Extract Vanilla has the fine flavor of the fruit, others will be found to have the bitter, rank taste of the snuff bean.

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

THE WONDERFUL HAIR-RESTORANT—Diagnosis by letter—Enclose lock of patient's hair and \$1.00. Give the name and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2318 Boston, Mass.

DR. PARON'S Cream Baking Powder is perfectly pure and wholesome, and housekeepers are encouraging its sale by a liberal patronage.

SEALED LETTERS answered by E. W. Flint, No 1377 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23rd

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURE EVERY CASE OF PILES. 27-18

Spiritual Meeting at Lake George, N. Y.

The Lake George Spiritualist Camp Meeting Association will commence their Meetings August 12th and close September 4th.

By Order of Committee. HENRY J. NEWTON, President. A. A. WHEELLOCK, 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 Harmon's Hall, from Sept. 2nd to 5th inclusive. Object, to have a glorious time, and to form a new State organization 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 of the regular fares. We cannot promise entertainment for all, but shall do our best we can to provide for those who come. Please inform any friends of the cause you may know. Come! and speak for the cause of Spiritualism. Speakers engaged, Rev. Samuel Watson and A. French—SUSIE M. JOHNSON, Pres. of Committee. Minneapolis, July 29th, 1881.

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 fares. Committee of Arrangements: John Nichols, R. Franschaw, G. W. Webster and H. Arnold. IRA ELDRIDGE, Secretary, Cresco, Iowa.

Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Camp Meeting: Sunday July 31st, Mrs. J. T. Lillie; Wednesday, Aug. 3rd, Alfred Deaton; Thursday, the 4th, Mrs. J. E. Lillie; Friday, the 5th, Geo. F. French; Saturday, the 6th, Mrs. Nellie; T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan; Monday, the 8th, Mrs. C. B. French; Tuesday, the 9th, Mrs. C. B. French; Wednesday, the 10th, Dr. J. R. Buchanan; Thursday, the 11th, Mrs. F. O. Hizer; Friday, the 12th, W. Fletcher; Saturday, the 13th, Cephas B. Lynn; Sunday, the 14th, Mrs. Cora L. Y. Richmond; Chicago, and Henry Kiddle, of New York; Tuesday, the 15th, Dr. J. R. Buchanan; Wednesday, the 16th, Editor of the Herald; Thursday, the 17th, Dr. J. R. Buchanan; Friday, the 18th, Dr. J. R. Buchanan; Saturday, the 19th, Dr. J. R. Buchanan; Sunday, the 20th, Dr. J. R. Buchanan; Monday, the 21st, Dr. J. R. Buchanan; Tuesday, the 22nd, Dr. J. R. Buchanan; Wednesday, the 23rd, Dr. J. R. Buchanan; Thursday, the 24th, Dr. J. R. Buchanan; Friday, the 25th, Dr. J. R. Buchanan; Saturday, the 26th, Dr. J. R. Buchanan; Sunday, the 27th, Dr. J. R. Buchanan; Monday, the 28th, Dr. J. R. Buchanan; Tuesday, the 29th, Dr. J. R. Buchanan; Wednesday, the 30th, Dr. J. R. Buchanan; Thursday, the 31st, Dr. J. R. Buchanan; Friday, the 1st, Dr. J. R. Buchanan; Saturday, the 2nd, Dr. J. R. Buchanan; Sunday, the 3rd, Dr. J. R. Buchanan; Monday, the 4th, Dr. J. R. Buchanan; Tuesday, the 5th, Dr. J. R. Buchanan; Wednesday, the 6th, Dr. J. R. Buchanan; Thursday, the 7th, Dr. J. R. Buchanan; Friday, the 8th, Dr. J. R. Buchanan; Saturday, the 9th, Dr. J. R. Buchanan; Sunday, the 10th, Dr. J. R. Buchanan; Monday, the 11th, Dr. J. R. Buchanan; Tuesday, the 12th, Dr. J. R. Buchanan; Wednesday, the 13th, Dr. J. R. Buchanan; Thursday, the 14th, Dr. J. R. Buchanan; Friday, the 15th, Dr. J. R. Buchanan; Saturday, the 16th, Dr. J. R. Buchanan; Sunday, the 17th, Dr. J. R. Buchanan; Monday, the 18th, Dr. J. R. Buchanan; Tuesday, the 19th, Dr. J. R. Buchanan; Wednesday, the 20th, Dr. J. R. Buchanan; Thursday, the 21st, Dr. J. R. Buchanan; Friday, the 22nd, Dr. J. R. Buchanan; Saturday, the 23rd, Dr. J. R. Buchanan; Sunday, the 24th, Dr. J. R. Buchanan; Monday, the 25th, Dr. J. R. Buchanan; Tuesday, the 26th, Dr. J. R. Buchanan; Wednesday, the 27th, Dr. J. R. Buchanan; Thursday, the 28th, Dr. J. R. Buchanan; Friday, the 29th, Dr. J. R. Buchanan; Saturday, the 30th, Dr. J. R. Buchanan; Sunday, the 31st, Dr. J. R. Buchanan.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists holds services every Sunday, at Carter's Hall, 23 East 15th Street.

NEW YORK CITY.—The Harmonical Association, Free Public Service every Sunday morning, at 11 o'clock, in Stock's Musical Hall, No. 11 East Fourth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the largest and most influential organization of Spiritualists in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 9:30 to 5 P. M. The meetings are free. Address Box 4400 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 88th St. (near Broadway) every Sunday at 11 o'clock, A. M., and half past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Passed to Spirit-Life.

Passed to the Life Beyond, on Tuesday evening, Aug. 9th, at 444 Ogden Avenue, Mrs. M. M. Loucks, aged 63 years.

Funeral at the house on Friday the 11th. G. B. Stebbins read a poem, selected by Mrs. Agnes N. Knowlton, a sister; spoke fifty of the high esteem in which Mrs. L. was held; stated that she had been a Spiritualist twenty-five years, that it was her wish that the people know this, and know too the peace it gave her last hours, and gave appropriate words of consolation and hope as connected with this birth to a higher life. Choice hymns were sung at opening and close of the exercises.

Passed to spirit-life July 27th, 1881, Mrs. Mary L. Norris, wife of J. M. Norris, aged 69 years, 3 months and 27 days.

She has been a staunch outspoken advocate of the spiritual philosophy for many years.

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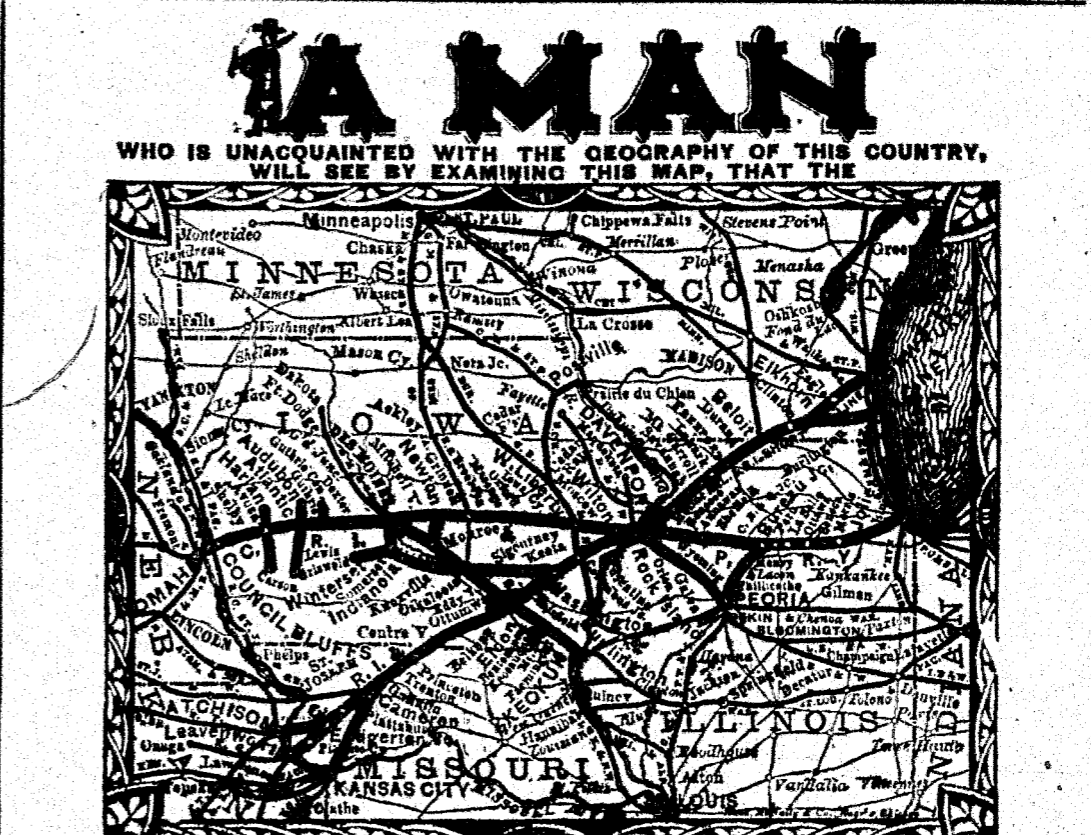
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Continued from First Page.
doing the same thing. When the scientific man begins the question by saying that these phenomena are produced by will-power, he makes a fatal concession to the spiritual hypothesis.

Again, it was a favorite maxim of Locke's, that nothing can come out of the mind which is not in it. That even will-power itself can only command knowledge that lies within itself. You cannot think any impressions which are not in the mind. You can only think of names, which are in the mind, and of circumstances which are familiar in the mind. You cannot think of that which you do not know—hence, when you are told something which you did not know before, you are told it by another mind.

When a half-a-dozen men are met together to investigate the facts of Spiritualism, and a spirit claims to be a personal disembodied intelligence, and speaks of facts impossible to be known by any person present, such a manifestation demonstrates the presence of an additional mind in possession of the information. The use of these facts proves the existence of a mind using them. When such a manifestation takes place, the cause cannot arise in the will-power of the sitters, because they are not in possession of the facts. Therefore, we say, there is an independent intelligence at work, personally distinct from the sitters. We call this intelligence a spirit, because we cannot discern it by the senses. Its existence is experimentally demonstrated by reason.

Again, it may be asked, how do you know that this spirit is a disembodied human spirit? Because of the nature of its information. We know a man is a geologist when he can talk about geology; we know a man is a chemist when he can talk scientifically; we know a man is an astronomer when he can talk knowingly about the stars, and we know a spirit is a disembodied man, because it can speak intelligently about its earthly experiences, which are capable of independent corroboration. The evidence is as conclusive as the evidence adduced by David Livingstone that he pierced the interior of Africa. Having been in Africa, he could speak of what he had seen there, how he had spoken with the people and what were their manners, customs and religion. He could speak about the rivers he had seen and forded; he could describe mountains and valleys, and the general peculiarities and customs of the people he visited. The ability and coherence of the narrative would be obvious evidence of its genuineness.

The spirit that describes to you intelligently, coherently and circumstantially the events which occurred in its earthly life, must be accepted as genuine until doubt can be thrown upon the moral genuineness of the spirit. The assumption made by some that the phenomena of modern Spiritualism are produced by demons, displays a strong degree of theological infatuation. Demonic agency can only be proved by the results. A man may be a good man, and refute the dogmas of theology. A spirit may be pure, and not like the dogmatic teachings of parsons. That is not always a devil which is up in arms against the church. Sometimes wisdom itself is called a devil, when it refutes our folly. Hence, because the spirits come to teach humanity the truths of experience, they cannot be in sympathy with the dogmas of every church, nor with the creed of every man. Because spirits do not preach always orthodox doctrine, is no evidence that they are demonic agents, but proves on the other hand they are conscientious—real men and women in the spiritual condition. The problem of another life is solved by the laws of nature.

The question of immortality has invaded the domain of science, and nature speaketh out in volumes of eloquence that when a man dies he shall live again. This natural fact is intensely valuable to humanity, more so, perhaps, than any other fact. When a man knows he has another life, a heavy nightmare is lifted from his soul, nature wears a finer and a grander dress. The birds sing with a finer melody in the woods, the blue azure more intensely glows with the light of stars, the foliage and the beauty of the fields have an added charm.

To have no realization of the fact of another life is to comprehend nature only in the sombre hues of death. No sweet voices of angelic melody, no soft invisible tread, no spiritual inspiration, no continued darling companionships with those we love; no angel whispers and guardianship. Man, the ending, the helpless subject of unfeeling law, doomed for a short time to suffer the pangs of outrageous fortune, and then sink into the oblivion of darkness. Such a conception of human life is too dolorous, melancholic and sad, and out of all harmony with the gigantic forms of a glorious nature. Nature points man to another realm, in the invisibility of which, he is preciously embosomed—a perpetual subject of its inspiration and culture, and guided by the providence of its better thoughts in this life, and prepared for the higher and grander felicities of the next. Humanity take courage! thy intelligent spark is eternal. In the imperishable forces of consciousness, thy being will expand into the pure and the God-like, and nature in the universal ring of her testimony, emphatically pronounces that if a man die he shall live again.

School Savings-Bank—A Good Plan.
Mr. Mundella, the English Liberal, has been calling the attention of the heads of English schools to the subject of school savings-banks. These institutions are now established in several continental countries and are developing habits of thrift and self-restraint in the children who make use of them. "The child," says Mr. Mundella, "who is helped to deny himself some trifling present gratification, who is encouraged to save by degrees a few shillings, and who finds this sum available for the purchase of necessities, for helping his parents at a time of family misfortune, or ultimately for his own equipment on leaving school for work, has received a practical lesson in forethought and self-restraint which will probably abide with him for life."

In Belgium the system has now been so long in operation that positive results have been obtained. So far back as 1873 there were savings-bank accounts in the name of 13,032 scholars in the city of Ghent alone, and the aggregate amount deposited was about \$100,000. Similar results have been obtained in France, where the children of the peasantry are naturally thrifty and economical. 1,087 schools in England and 63 in Scotland have opened accounts with their pupils on the same general plan, and the system is likely to take root in both countries. In many ways this is an admirable enterprise, for habits of thrift developed in childhood are likely to harden in almost all cases into character. There is, however, as Mr. Mundella himself admits, a possibility of the development of

avarice as well as the inoculation of thrift. Under proper influence and supervision of the teacher, however, it does not seem as if the plan could be other than a good one.

Inner Views.

BY W. D. REICHNER.

The philosophy of spirit is the logic of nature,—the basic principle of all life, and the revealer of the promptings and expressions of that life. It is a natural law of life for the purer elements to rise above the less refined; so is it the essential law of spirit to ascend. The knowledge of this fact is the animus of much past thinking, which was sometimes personified and expressed in this wise:

"Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption."

Corruption is disquiet and decay; in corruption results in an endless life. From this thought was born the idea of the resurrection from the dead, strengthened and fed by the preservative tenacity of all life for continuance.

Clothed in pantheistic vesture this idea becomes personified, and we hear our loving mother nature, through a representative incarnation, exclaim: "I am the resurrection and the life; the life, the truth and the way." And of this representative son, it is emphasized: "Having passed the pangs of death, he raised him up, because it was not possible, that he man, should be holden of it. Therefore did my heart rejoice, and my tongue was glad."

"For though the outward man perisheth, yet the inward man is renewed day by day." There is a spirit in man, and frequent inspiration imparts understanding. This fact is also the basis of optimism. Believing that all things tend to spirit the ascetic exclaims "we know that all things work together for good." His thought, following on after spirit, tended above, his conversation of heavenly things. He also strove to keep the physical subject to the spiritual; believing spirit to be the searcher of all things, the key also to the knowledge of things deepest hidden in nature. Matter tends to sublimation; the refinement of matter is mind, and the ultimate of mind is spirit.

The ceaseless work of universal nature is reproduction. Like a beautiful goddess, she delights to reflect herself as in a mirror. Her transformations are the subtle and essential processes of the interminable series of incarnations and re-incarnations by which she is constantly engaged in subsisting upon and reproducing herself.

Man is the expression in miniature of the universe, material, spiritual, terrestrial and celestial. And, if unfolded in harmony with the law of superior control, he becomes mediumistic to the elements, and as he lives in unison with the spirit realm, he opens to the receptivity of the more exalting inspirations.

THE DRUIDS PREDECESSORS OF THE CELTS, who settled Ireland, the ruins of whose altars erected thousands of years since, were fire worshippers.

It was the spirit of the element of heat or fire that they venerated and adored, yet beneath it all stirred the prompting impulse of the spirit philosophy. It was the spiritual idea—their tenacious faith in the controlling influence of invisible spirit power. The ancients were largely given to the building of temples and towers. The erection of the Tower of Babel, we believe, was not prompted by mere presumptuous curiosity, nor simply to escape a future flood of waters. It was the expression of the spiritual idea as well. The special mediums of those times could ascend by the tower to the upper air, amid the higher refinement, for better development. And the pyramids of Egypt, for what purpose were they built? Public worship, say some; for astronomical observation, etc., while their basements served as receptacles for their kingly dead.

The erection of these massive heavenward-tending structures, was prompted not less by the tenacious faith in the spirit law of control. The idea was that superior development was facilitated by the medium's ascent into the upper air amid the finer atmospheric elements.

It is said of Moses, the special materializationist among his people, that when he came down from the mount, "his face shone like that of an angel."

Through the Judean medium, Jesus, as beautiful a materialization perhaps, as has ever been witnessed by mortal, was on the mountain top, in the sunlight and open air. Indeed, it is written as a characteristic custom of his, to retire often away up into a mountain, there to remain sometimes "all night in spirit communion." It is also said that he possessed twelve legions of angels at his command, and on the night of his great conflict with adverse powers, a special angel appeared to him and strengthened him. "Are they not all ministering spirits?"

On the Isle of Patmos the revelator says: "I was in the spirit and heard a great voice as of a trumpet. I saw a door open in heaven and the voice said come up higher and I will show thee things which must be hereafter."

Then was opened to his astonished vision, such a panorama of varied spiritual scenery, intimating the social, political and religious progress of the race, a series indeed of spirit materializations, as perhaps, has never since been vouchsafed to mortals.

Why should not spirit exaltations be more frequent among us? The subject of essential conditions was well understood by the ancients: Parental condition, mental, physical, dietary and sanitary. They understood right well how right formation made reformation unnecessary. The best reformer is the reformed. Individual reform extended, reforms society. Proper unfoldment should begin with the parent. When we speak of virtuous living we do not mean that sickly, namby pambyism, the purient sentiment which starts at the appearance of cheery healthy indulgence, deeming itself saintly and holy! We mean rather the unfinching intelligent integrity, settled truthfulness of the inward nature, which makes dauntless men and women.

Who is sufficient to compute the degree of insidious power of concentrated mind, which has brought millions to degradation and ruin? We cannot place too high a value upon chaste thought. Direct and shape the thought, and you control and conform the life of the individual.

Virtue, therefore, is the predominant quality of our being which prompts nothing but truthfulness, unswerving honor, and constant fidelity. We have been saddened at the dippy accusation of infidelity among Spiritualists in public conference. We think that the brother who accused another of infidelity, does not properly weigh his words. To charge another with infidelity, is to charge him not only with a lack of faith, but he charges treachery also, and a want of fidelity. "The infidel is an unbe-

liver and a miscreant," says the lexicographer. Hard names for brothers to call each other.

Let us rather cultivate the spirit of forbearance, respect and courteousness, for a truly virtuous man never prevaricates. He will not lie. He is always reliable, because truthful. A virtuous man never deceives. Does not indulge in lying, not even "white lies," vainly so called. Mediums who are virtuous do not lie one to another, though mayhap, there be many "lying spirits."

To grow better cultured, better natured, better men and women, we must cultivate the truthful and pure. Real virtue, like mercy, is not strained. "It droppeth as the gentle rain from heaven upon the place beneath; it is twice blessed; it blesseth him that gives and him that takes," and like charity, virtue is not easily provoked, thinketh no evil, suffereth long and is kind, without envy, behaveth not unseemly, and rejoiceth always in the truth. Virtue is the fitting signet and crown of all the graces, and the real basis of permanent happiness. A man may be well received among his fellows; his reputation proves his passport into so called good society, yet lacking virtue, he is void of character, all that makes manhood really valuable. The basis of clean good character, is honesty, fidelity, virtue. Only he that doeth righteously is righteous. The best defense for mediums is self protection. The greatest defense against evil and all hurtful lusts for property or power is personal self-sacrificing culture; culture of the kindly, brotherly, social amenities of the better life; the constant practice of the finer, happier heart culture, inward truthfulness, "Truth, indeed in the inward parts." Truthful, affectional correct culture will fraternize and unite the people in the bonds of permanent peace, establish the brotherhood of the race, and prove the fruitage of a divine philosophy.

225 North 9th St., Philadelphia.

Lake Pleasant Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Last week was rather dull, partially owing to the frequent rains and partially to people being busy "fixing up," erecting tents and cottages. There are at least 2,500 people on the grounds, and 150 tents and 125 cottages. Last Sunday the first special train ran here, but the heavy rain diminished the attendance, and the meeting was held in the hall. On Thursday Aug. 4, Mrs. J. T. Lillie gave her last lecture, taking for a title "The Dreams of Life, or Our Dreams, What are They?" and gave a beautiful discourse. That our dreams and desires are to be gratified some time, either in this world or the next, was her idea. The lecture was well received and she is considered by many one of the best inspirational speakers.

On Friday, Aug. 5th, Mr. Geo. H. Fuller of Dover, Mass., gave a very interesting inspirational discourse. He said that we, by our thoughts and actions, build a spiritual body which will be inhabited by the soul after death, and that it will be the exact counterpart of our true selves. "Let us strive," said he, "with all our powers to purify our own ranks before we reach out to the Christian world and tell them of their incongruities."

On Saturday, Mrs. Nellie J. T. Brigham gave a discourse on "Jacob's Ladder," that was a lovely and continuous poem in spirit from beginning to end. She drew word-pictures of the angel's ladder of to-day, down which they descend to bear messages to the lone ones on earth.

Sunday morning the rain came down in earnest. The tents stood the storm well. One gentleman said: "I tell you it was splendid to be under that thin sheet of canvas and hear the rain pour down. I just turned over and went to sleep without any fear of getting wet." At the appointed time the long hall was filled; President Seals introduced Dr. Henry Slade, the well known slate writing medium, and said, in allusion to Dr. Slade's powers, that the first slate writing was produced on Mt. Sinai. We would respectfully suggest, however, that this slate writing was not produced under test conditions.

Mrs. Nellie J. Brigham addressed us, and also gave several poems on subjects chosen by the audience. Mrs. B. looks unwell and I fear that she is overtaxing herself.

In the afternoon Prof. J. R. Buchanan lectured on the "Philosophical Basis of Spiritualism," to a large audience. He is very deep and scientific. He illustrated his discourse with charts or diagrams, and spoke for at least an hour and a half.

Monday was a lovely day and a large audience met in the afternoon to hear the veteran E. V. Wilson come through his daughter, Mrs. Isa W. Porter, to speak and give counsel, this being the anniversary of his engagement to speak here. The President read a spirit letter from Mr. Wilson, saying he would come and speak at Lake Pleasant August 28th. Miss Eda Blanchard read a poem of his, and then Mrs. Porter spoke as under the control of her father for a few minutes, being frequently interrupted by a spirit purporting to be a bishop of some ancient country who is the medium's chief control, and then, through her, E. V. Wilson made the assertion that materialization was a fact, and said: "Before eight years I will stand on this platform and speak to you in my material form with my medium by my side. Mark it." Miss Lois Wilson and Mrs. Porter then sang in what they claimed to be ancient Greek. A generous contribution was taken up for Mrs. Wilson. The celebrated Pitchburg band plays every morning and afternoon, as well as at other times. The officers of the association are the right men in the right place. Lake Pleasant is now larger than at any time last year. Dr. Slade has filled slate after slate with his writing.

A. H. Phillips is doing well. Mrs. Carrie Twing is here at work. The Eddy Brothers have their houses filled. Their sister, Mrs. Hutton is giving sances, but is disowned by her brothers. I find conflicting evidence in regard to their manifestations. Two long streets are about filled with mediums, astrologers, magnetic physicians and phrenologists, and people have the privilege of finding out the frauds at the expense of their pockets. Persons come from varied motives—investigation, rest, amusement.

Our Christian neighbors are to be found on Sunday, as well as week days, plying the peddling trade in food for the body, with characteristic Yankee sharpness, regardless of the admonitions of the Lord or any man. The Morning News is issued every Sunday morning, filled with advertisements, notices and stories.

It is a beautiful custom here, when a tent or cottage is ready for a medium to occupy, for them to have a service dedicating it to the visitors of the other world. Several have been held during the past week. Yesterday evening a large crowd assembled to witness the memorial services at Mrs. E. V. Wilson's tent, many mediums spoke, and there was an interesting time. A. D. C.

Neshaminy Falls Grove.

To the Editor of the Religio-Philosophical Journal:

The camp meeting of The First Association of Spiritualists of Philadelphia, described in the letter of mine, published by you, August 6th, still continues the even tenor of its successful way, wind and weather being almost disregarded. First came a series of dry days, when the dust was troublesome, then excessive heat, then floods and floods of pouring rain and finally beautiful weather. The last we are in full enjoyment of. The events of the time since last I wrote you, have been the various lectures and sances, private and public, given by the different mediums. The lectures have been by W. J. Colville, J. Frank Baxter, Mrs. Amelia Colby, Mrs. Richmond and J. W. Fletcher, the lecture announced from the writer having been by agreement postponed until a future day to serve the convenience of persons from a distance. Mr. Colville gave two lectures, which were well received, but of which, as of the rest, it is quite impossible in the time and space that can be had, to give satisfactory abstracts. The lectures, music and tests, were instructive, entertaining, elevating and convincing, as his labors ever are. He is a great favorite both as a speaker and man with a number of our people. Mrs. Colby came among us to meet high expectations and has quite equalled them. Mrs. Richmond spoke three times and a good proof of the interest of her discourses is the fact that she was asked to stay longer and give another.

Mr. Fletcher's discourse on "Does death end all?" was heard with much interest. Even amidst showers there were 3,000 or 10,000 on the ground.

Mrs. Clara A. Field of Boston is already with us, and will speak several times the coming week, as will the writer hereof. The mediums have been more or less occupied and have created much discussion. I should have noted the brief stay of Mr. Ackerly reputed a good materializing medium. We now have with us the well known test medium, Edward Kean, who gave an open sance on Sunday and proposed another for the benefit of the association. Of social events, Chinese lanterns, hops, etc. I can give no full report. One incident of an alarming nature has occurred, running into the comic. The dining room people pile great masses of crockery on a broad table under the trees and one night a large limb fell on the aforesaid dishes, when a crash greater than that of Gideon's pitchers in Juba of old ensued! What had taken place was matter of general and sudden inquiry among the campers, started from their stumbers. Our efficient superintendent, Capt. Francis J. Keffer, blew his whistle as he bounced out of bed; the noble police ran from their tents and elsewhere, to the scene of disaster, and the cause of the commotion being soon discovered, silence and sleep ruled again along the Neshaminy. The way friend Griffith, proprietor of these grounds and of those pieces of porcelain, mentioned the state of things next day was more feeling than exemplary! Moral: When you camp out don't pile your crockery under a tree.

ED. WHEELER, Cor. Sec'y. 1st Association of Spiritualists of Phila.

Clairvoyance.—A Materialist's Testimony.

MR. EDITOR:—I beg leave to return to the subject of clairvoyance once more and ask you to kindly give place to the following, taken from the London Secular Review of a recent date. It is from the pen of a leading Secularist and Materialist, Mr. H. G. Atkinson, and is in reply to a correspondent, "P. R.," who had made a foolish and absurd criticism against clairvoyance—a criticism, I should judge, something similar to that which I was myself subjected to a few weeks ago by one of your correspondents. I would ask the careful attention of those who assert there is "no truth in clairvoyance" to the extract, comparing as it does from a distinguished Materialist.

Yours, ALLEN PRINGLE.

Selby, Ont., July 1, 1881.

CLAIRVOYANCE.

I take it that "P. R." is a mechanic, for his ideas and knowledge and reasoning seem to be all mechanical and of the workshop. Nature, however, is something more than a carpenter's bench, Christ being the carpenter's son notwithstanding, as is admirably depicted in Millais' marvellous painting of the boy Christ in the carpenter's shop, with all the shavings "true to life." But according to "P. R." there can be no real shavings, since we may be deceived by an imitation. Do we live to hear such profound nonsense as this in the nineteenth century?—"P. R." is ten times more absurd than those who denied the Antipodes because it was a physical impossibility. There is no occasion to go back to Miss Martineau's Jane, whom I never saw; but there are two good cases of clairvoyance in the third volume of Mrs. Chapman's "Memoirs." The one concerning myself is most accurate. But according to "P. R." we who witness to or believe such matters must be either liars or fools. With Bacon and Kant on our side, however, we can afford to pass over "P. R.'s" idle and silly talk, and his fling at Prof. Tyndall's expression, that "matter is mystical and transcendental at bottom."

Now, if the bird or insect does that with a conscious purpose, but in respect to an end concerning which it could not possibly have had any experience, it follows that it must be clairvoyant to an extraordinary degree. Prof. Barrett, an eminent Professor of Physics in the University of Dublin, writes me: "There is a very extraordinary case of clairvoyance of a lady now living at Swindon—a Mrs. Cross—fold in a little book called 'A Life of Suffering.' She has lost all her faculties and all sensation, is blind, deaf, dumb, paralyzed, etc., but sees in the dark, reads, and discerns pictures, and can understand what is said by writing on her cheek. She holds a pencil in her mouth and writes her thoughts, and even poetry, thus." Dr. Davey writes that he has thoroughly tested the facts, and finds the case to be quite genuine. But this is not the time or place to bandy words with irrational and foolish skeptics, when there are such works as the late Prof. Gregory's "Letters on Animal Magnetism," and Capt. James's late work, "Mesmerism, with Hints to Beginners."

H. G. ATKINSON.

—Boston Investigator.

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The School of Forestry.

The "school of forestry," or whatever equivalent may be used in different countries, signifies an organization for the purpose of giving instruction in regard to all that pertains to the growth of trees, especially in masses, and their management, including their natural history, their adaptation to the arts, and their influence upon human welfare. It regards the forest in altogether a different light from that in which it is considered with us, or in fact from that in which it has been considered in any country until within a comparatively recent period. Instead of an accidental growth of trees, spared from the general clearing of ground, which have been suffered to come up in a hap hazard sort of way, exposed to assault and damage of various kinds, from insects, from browsing cattle allowed to roam freely among them, and from the carelessness, if not the wanton waste, of man, the forest is regarded as a growth carefully provided for, the conditions of its increase are diligently studied beforehand, and all means are used to develop it to the fullest measure of its value according to the purposes for which its cultivation has been undertaken. In short, forestry looks upon the growth of a piece of woods as we look upon the growth of plants in a garden, or a crop in the field of a farmer, as the result, both of science and art. Only it is a nobler growth than that, and requires a higher science and nicer art, inasmuch as the trees measure their age by centuries and not by months or seasons, as do the ordinary crops of the garden and field, and because they have important relations, controlling relations even to agriculture itself, to climate, to commerce, and the industrial arts, and so to the highest interests of national life.

The work of forestry, as understood in Europe, contemplates not only the proper care of existing woodlands, but the replanting of districts which have been stripped of their forests, and also the planting of forests in new places, where such planting may be advantageously done. Schools of forestry have their origin in the desire to accomplish this most successfully.—N. H. EGLESTON, in Popular Science Monthly for July.

A Noble Woman Passed Away.

Mrs. Phoebe H. Jones, one of the last of the old Abolitionists in this city, died at her residence, No. 87 Columbia Street, this morning in the sixty-ninth year of her age. She was a woman of remarkable practical good sense, took a prominent part in the early Anti-Slavery movement, and at a later day was warmly interested in the Woman's Rights question. Mrs. Jones was educated a Hicksite Quaker, and in later years was one of the most liberal of the Unitarian faith. She formerly resided in Troy, and for the past twenty years she has resided in this city where she was greatly esteemed by all who knew her.—Admty (N. Y.) Journal, July 27th.

Mrs. N. D. Miller.

Thomas Wright, of Denver, Col., states: I am authorized to say to you that Mrs. N. D. Miller, materializing and independent slate-writing medium, of Memphis, Tenn., will visit the Eastern States this fall, leaving Denver about September 15th. She will visit Kansas City, St. Louis, Chicago, Philadelphia, Boston and New York. All those desiring her to stop over will address her at Box 2287, Denver, Colorado, in care of Dr. H. H. Cox.

An Old Doctor's Advice.

It was this: "Trust in God and keep your bowels open." For this purpose many an old doctor has advised the habitually constive to take Kidney Wort—for no other remedy so effectually overcomes this condition, and that without the distress and griping which other medicines cause. It is a radical cure for piles. Don't fail to use it.—Translated from the New Yorker Zeitung.

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