Eruth Genrs no Mask, Jows at no Juman Shrine, Seeks neither Place nor Spplanse: She only Saks a Benring.

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The Necessity and Possibility of a new Universal Religion.

Translated from the German of Dr. Edward Von Hartmann by J. A. Heinsohn and Hudson Tuttle.

Roman Catholicism has recently in the mummified Christianity of ultra-montanism drawn its last consequences by proclaiming the dogma of infallibility, a scorn against reason and culture, and on the other side Protestantism has reached the same by the negation of all authority; a complete dissolution of positive Christianity, and by means of its superficiality and shallowness reduced religion to an entirely worldly irreligiousness. All attempts to compromise these unacceptable extremes have been tried (on the inclined plane of Protestantism), have been outgrown by the course of historical evolution, and the revival of Christianity would be to check the wheels of this onward movement.

The Christian idea has finished its course

of life to the very end; its ascending bough was primitive Christianity and Catholicism up to the flourishing times of Thomas of Aquino; its descending branch was the declining Catholicism and the attempts at compromise made by Protestantism, which were at intervals valuable and ideal, but for any length of time untenable. The end of this idea resembles to a remarkable degree, as to its negative emptiness of Christian contents, the beginning, only the positive completion is fundamentally different, in one part tinctured with modern culture, and in another with Talmudistic Judaism, perhaps of Hillel.

When Christianity shares the pessimistic views of the world, and the impulse to elevate itself above this worldly misery, equally with other religions, then we have to search for the specific, fundamental Christian idea in the belief in a redeemer, the consciousness of guilt and a mediator for reconciliation and harmony with God, and Christianity is the belief in Christ as this redeemer and mediator. But if we consider Jesus of Nazareth as the legitimate son of the carpenter Joseph and his wife Mary, then this Jesus and his death cannot redeem me from my sins any more than Bismark or Daniel Webster; and he is, perhaps, far less capable of being a mediator between God and me than a Catholic father confessor might be, who relies at least on the son of God and the saints.

The fundamental principles of Christian ity consequently have become untenable by modern culture; what is left may have a claim to be used in the structure to be established on a new religious system, and find there a valuable secondary and auxiliary signification, but alone by itself it is impotent to appease the religious wants, especially in case pessimism, the indispensable supposition of all religion is denied. But even if this factor could be retained by, or rather restored to, the comfortable world enjoying optimism of Protestantism, even then there would remain without doubt, only the foundation for the new religious structure; the urgency of the public for a religion in the same manner as at the time of Buddha, Jesus, Paul, John, St. Francis, Sayonarola etc., and it is always an open question as to the best religious structure that will satisfy the religious longings, resting on this urgency and the demands of modern

Every attempt to directly answer the question, implies the pretension of stepping forth as the champion of a new religion. Such pretension is not only for subjective reasons foreign to my mind, but it is also precluded by the objective conviction that science and its representatives are not in the least qualified directly to assist the founding of a new religion. This fact is historically substantiated, and a consequence of

to science. It is never by science but only by the faculty of an intelligible and figurative presentation of religious ideas apace with the spirit of the age, that founders of religions attain great and effectual success. But on the other side these men cannot extract the electrifying ideas from the air, but must derive them from the at the time prevalent storehouse of ideas of the popular faith, and from science; they discover among these ideas, which have come perhaps very imperfectly to their knowledge, some that powerfully affect their minds, and they test, by communicating them to others, the perhaps, overlooked, or at least, undervalued enrapturing effect on such minds that are sufficiently susceptible to such impressions, as a consequence of the condition of the times. Science, therefore, can only of itself provide for religious, which have become a necessity of the age but are yet unborn: that is as science it takes the highest possible flight, and labors in a diverse, sincere and zealous manner to offer to the future as rich and valuable material as possible from which ultimately the new religion may select. Whether there might be in the immediate future a prospect for such new religious formation, is a question difficult to answer, as it would be undervaluing the existing religious forms to believe that at present when hardly the most advanced pioneers of liberal Protestantism have become conscious of the last consequences of the Protestant principle that the old faith as a religion should be sufficiently defunct so that the masses who are historically some centuries behind the spirit of the times will allow the old to be blown away by a new religious breeze, Even then, when the process shall have developed to such a state, there will be no ne-cessity for an immediate transition from the Old to the New, but there will be an intervening period of longer or shorter duration, which may serve the purpose, after the complete decay of the old, chemically to prepare the soil for new fruitfulness.

the aiready explained relations of religion

JOHN C. BUNDY, EDITOR AND L

bility that a new religious formation, full of vital powers might after all, come into existence, although this opinion is equally extreme and improbable as the other that the religion of the future is near at hand. It is true that the first opinion rests on the plausible argument of the steady increasing intellectual life, and especially that the religious longings are on the decline. But we here find a momentary appearance of the time partly mistaken for an enduring tendency of evolution, and we have to admit this tendency as a fact in the partial sense of its reaction on religion and the feelings although incorrectly interpreted. It is true that the conscious intellect has preeminent rank in all matters of human advancement; yet for a length of time it reacts on each new intellectual acquisition enriching and refining the sphere of sentimentality; and the struggle of the intellect against the feelings is always only against the position of the sentiments derived from a former intellectual phase of development, not against the position corresponding to the new phase of intellect, which only can take form gradually, after the partial destruc-tion of the old. Who can deny that the intellect is powerfully and lastingly advanced by evolution, and surely this has been aided by the new religion of reason, an assistance which the old religions only subordinately gave. But this does not prove that the religious longing has lastingly and grad ually to diminish, but that the people should become through and through, abstractly scientific in the fullest sense—which we cannot hope for. On the contrary the moth er-soil of religious longings, the pessimistic view of the world, steadily increases, for humanity will, after having availed itself of the means of worldly comfort to a high degree, plainly see the impossibility of sub-duing the afflictions of life in this manner, or of arriving at a state of perfect happiness or even contentment. A period of worldly prosperity may react for awhile in the direction of optimism, as there is hope of at last enjoying the future, but as soon as the end is reached it is found that happiness has not been gained, but that the gnawing and tormenting wants have in-creased. Therefore optimism is always only an intermission occurring in the life of those nations that are momentarily prosperous in worldly affairs, but pessimism is the lasting fundamental disposition of humanity after having come to a self-knowledge, and after every epoch of earthly pros-perity has been reached it will appear with increased power. Therefore we shall find the impulse steadily increasing in intensity, to conquer the misery of the world; there-fore after the period of worldliness and absorption in worldly interests, the religious question will only then be a most pressing one, when humanity has attained all it is possible on earth, by culture, and is enabled by a glance to perceive the miserable im-perfection of the best attainable worldly

Science as such, has a preparatory work to do for the future new religious formation, and should not be blamed for presenting her treasures in such a light as to show her position, and estimate of the ideas which possibly may in the future become substituted for the Christian faith, or amalgamated with the tenable fragments of the same. This reflection properly depends on the historical significations of the principal religions and it will appear that corresponding with the present international intercourse, the religion of the future, to become a

world religion ought to represent the synthesis of oriental and occidental; the pantheistic and monotheistic development of religion, and only by so doing can it answer the religious and intellectual wants of the present.

Science at least exerts itself to remove the unphilosophical antithesis of "Christian" and "heathen," and in a cosmopolitical, unprejudiced manner to grant the right to the apparently incoherent and remote phases of culture, oriental and occidental, and open the way for the entering of these great religious waves into one common channel.

Hereby only does universal history become intelligible; commonly the history of the occidental half is regarded as such, and that of the orient considered of little account.

The subject we desire in this manner to contemplate, is not perhaps the religion of the future itself, which to our view lies in a mist but only the building materials which we regard as suitable taken from history, philosophy and religion.

Her Feet Go Down to Death.

Forty-eight hours from the time Jennie Cramer walked under the Temple-street elms, in New Haven, the "prettiest girl in the city," her dotted white muslin fresh and starched, and her whole figure trim, trig and breezy, from her white straw and its brown feather to the little clinking brass plates on the heels of her boots, her body was lying, face downward, in a slimy pool, on the edge of New Haven harbor, the tide rocking the motionless body back and forth, and, at every motion, winding her draggled skirts tighter about her round, full figure. How she came there, inquest, indictment and trial have yet to decide; but her death has written her last week's history at large, and the path by which the young woman went to her fate is familiar enough to any one who watches the young girls who swarm on the streets of a Saturday night,—pretty, bright and loud-voiced, skating on thin ice, over depths of which they have the barest knowledge, and that little very delusive.

lusive. Jennie Cramer was not a bad girl, as girls go, who had stepped over the line which keeps a girl at her mother's side, and limits her acquaintance by her family's. The number of girls who do this is large, among those pretty enough to be admired and old enough to enjoy the freedom of an American girl, not hedged about by a card case, a visiting list, and formal introductions. The man with whom Jennie was last seen, James Malley, a young, boyish-looking fellow, with a narrow, black moustache, she met, one night about one year ago, on the college green. It was, doubtless, one of the chance-introductions to be seen any evening on Main street; but it was very far from being concealed from her parents, and when Malley wrote, three weeks ago, asking Jennie to put off an out-of-town trip to drive with him, Mrs. Cramer, with a "very sorry" that he was "so disappointed," wrote him that Jennie had already gone, but would be back Thursday morning,—just a week before the Thursday morning on which the mother drove the daughter from the house for passing the night away from home in Malley's company.

One week more brought Jennie to New Haven harbor. Three weeks ago the well-spelled, well-written notes which passed between her and young Malley, point to formal relations, formal for a sidewalk flirtation; but Jennie had already known for a week Blanche Douglass, a pale, delicatelooking girl, dressed well, but not over-dressed, whom Walter Malley had brought up from New York city. She was a pro-fessional prostitute. This acquaintance, begun by night on the college green—ripened by sidewalk and suppers—brought Jennie for the last fortnight of her life, to be one of four, of whom two were men rotten to the core, a third a woman fresh from a house of ill-fame, and she, the girl now dead, the fourth. For two weeks there were trips and excursions, restaurant supwere trips and excursions, restaurant suppers and rides, all bringing the end closer, and through it all Jennie seems to have been ignorant that her companion was not like herself, a wild girl, running heedless risks. A night came at last, Wednesday, August 3d, which Jennie spent away from home with her companions. She may have wandered before, but if she had not, the net in which the reckless young girl was net in which the reckless young girl was caught with the other woman of this party of four, schooled in vice, might well have swept a stronger nature away. Thursday morning she was driven from her home. Thursday evening she was again at a sup per, and drank her share of four bottles of wine, and then she disappears, to be found when the tide came in Saturday morning. For a while, there was more or less lying by the survivors; but the arrest of the young Malleys and the testimony of Blanche give clues which connect Jennie to the last with her evil companions.

Down to the last appalling catastrophe, this story might easily enough be matched in any city and many a village. Night idleness and petty dissipation work their sure result. Ignorance does much, but evil more, and no man or woman can play with the devil's own fire and come off unscorched. There appears to be no doubt that, in this case, the parents permitted a risk for which they are blamable; but it is tolerably clear that this young girl wandered along a path in which she jostled the bad

and vile in blank ignorance of her company. It takes experience, a cool head and a clear eye to see below the plausible surface in which vice of this sort cloaks itself, and she had none of these. No girl has, of the hundreds who walk nightly through dangers for which they have never been pre-pared nor warned. It is too late to put up the bars in American life. For good or for evil. custom has established a free social intercourse, and the paths by which a girl passes beyond home influence are easy, and all alike dangerous; but the risk is vastly increased by ignorance of the facts and conditions which breed danger and bring disaster. A healthy home life is the sound est of all safeguards; but, as long as village life has disappeared for good and all, in our provincial cities, and all of them share the overflow of vice from New York. girls like this one would fall less often if they were wisely taught more knowledge

of the evil in the world. It is not that they are ignorant of the real relations of the sexes, for they are not ignorant of them, but mothers and daughters alike too often act as though they were ig-norant of the very thin veneer which may disguise the rake in the garb of the gentleman, and of the passion which may transform the ordinarily well intentioned man into the devil, when opportunity presents the temptation. Man is a dangerous ani-mal, not to be trifled with or yielded to, and giddy girls who rebel against the all too loose restraints of our American homes, take perilous risks. The presumption is also pretty strong in the New Haven case that the basest scoundrelism was at work at the bottom.—Springfield Republican.

DEAN STANLEY AND THE ENGLISH BROAD CHURCH.

A Sermon preached by Rev. E. P. Powell, at Utica City Opera House, on Sunday, July 31st, 1881.

From the Olive Branch.

Genius and fortunate circumstances will sometimes bring to us a name from another continent which becomes to us more than the name of a great man; it is rather the synonym of a friend. All scholars and philanthropists speak the name Arthur Penryhn Stanley as that of one they love. What grace or gift of person and manner, of intellect and spirit, of pure thought and charming expression he lacked, it would take his equal to discover. An able historian, an elequent orator, with a place virtually at the head of the State Church, yet always inspired with democracy. Dean Stanley did what few other men could have done, and what no other in his position would have done. He headed the party of religious toleration and humanitarian religion, and with all the influence of his high position, he, more than any other man, emancipated us from the thraidom of ecclesiastical bigotry. Dean of Westminster, the favorite preacher of Queen Victoria, virtually the chaplain of all England's kings and poets that he buried in his abbey, Stanley never failed to be the champion of religious liberty and the most courteous but determined foe of church oppression.

A few years ago England begat Thomas Arnold, decreed to be the most influential master and teacher of superior intellects that has lived since Socrates. Out of his school and directly from his circle of in tellectual power came Frederick Maurice, Charles Kingsley, Stopford Brooke, Frederick Robertson, Jowett, Colenso, Dean Stanley, D. Temple, and quite the equal of any, his son Matthew, beside other leaders of the broad church, both living and dead. When a young man I chanced to meet with a little book entitled "Religions of the World." It was by Frederick Maurice, who stood nearest to Arnold in temper and breadth of spirit. I shall never lose the power of that small volume. It began in me the work of a broad catholic human spirit. It taught me the work of God who is the Father of all men, rather than the patron of a special race. When Maurice died, all broad churchmen looked to Stanley as leader. A pet of the Queen, so trusted by that noble woman that he was never trammeled in his efforts, he made it his life work to liberalize popular christianity, to dispel intolerance in the church, to let the facts be known about the bible, and in all ways to place truth above creed and tradition.

His first point was to give everybody a hearing. Do not undertake to stifle those who disagree with popular views. A churchman, he affiliated with all sects, and in Scotland was as much Presbyterian as the best of them. When Max Muller began to publish his grand Essays on Universal Religion, Stanley invited him into Westminster Abbey, gave him all the advantage of the position, and indorsed his views. When Renan proved himself to be a marvelous scholar and full of rich feeling for true religion, yet an arch heretic about the miraculous, Stanley offered him, also, the pulpit of the Abbey. But above all when Bishop Colenso was hated and disrobed, abhorsed even for his sacrilege in denying to Moses the authorship of the Pentateuch, Stanley defied popular prejudice and asked the man whom the bishops cursed to preach in the most sacred pulpit in England. All this he did without weakening his position. No one could interfere with him. Westminster is the national temple of England. The Dean is the Queen's minister, depend-

ent on no bishop or archbishop. When in succession a layman, a Congregationalist, a Presbyterian, a heretic and a rationalist addressed vast audiences from the very throne of Episcopacy, the dignitaries could only pray and bemoan the sacrilege. Under such influences the Queen became almost a dissenter, and is well known to care very little for the church establishment. Whilst in Scotland, to the horror of high churchmen, she quietly goes to a Presbyterian chapel.

Stanley's influence was far from being confined to England. The young and scholarly spirits of America, who have risen above intolerance have done so largely under his inspiration. On his visit to our shores he was welcomed with unequaled enthusiasm by the real princes of the American pulpit, and above all by the young men, who are aware that the old theology is so far dead that they must teach a more vital doctrine. While in Boston, he de-livered an address on "The Prospects of Liberal Theology. In that he squarely told the clergy that the crude notions concerning inspiration which prevailed twenty years ago, no longer have any force. Then 11,000 English clergymen signed a declara-tion asserting the bible to be the plenary word and will of God; but not fifty will do so now. The doctrine of the atonement, he added, will never be taught again, as in former times, whilst the views of the future world have been steadily advancing away from mere retribution. So far as miracles are concerned, he said no one would place much weight upon them as evidence. Addressing the theological students of New York, he bade them above all, not to fear heresy; the only supernatural element about religion, he said, is its morals. The truth is supernatural—and not miracles. I see among the notices of his death, that

I see among the notices of his death, that even the more liberal orthodox bemoan the fact that Stanley did not seem to be convinced of the divine origin of the bible. His "History of the Jewish Church," was radically rationalistic. It assumes nearly all that the sharp Dutch critics assert, that bible history is a fabrication. His heresy was that of a polished scholar, who rarely wounded his opponent; indeed, you forgot that he was an opponent. When England and all christendom was in a roar of amazement and anger at Bishop Colenso, Stanley quietly entered the field in favor of free investigation. So classical was his language, so courteous his style, that men full of rancor admired him till they were ready to listen, and so became tolerant, even while haters of tolerance.

No one can understand the historic grandeur of Westminster Abbey without expecting it to have vast power over any man ordained to preach in its pulpit. Stanley was intensely alive to the traditional glory of the place; but he knew of no way of magnifying his position so well as to make the words Westminster Abbey signify a welcome to all free thought and sincere aspiration. "I seek," he says, "to make the Abbey the center of religious and national life." In this spirit he was eager to recognize the good in all sects, as well as in all religions. Methodist, Baptists, Congregationalists, Presbyterians, Rationalists, were alike to him, if sincere and thoughtful men.

He worked where he belonged, inside the church, and he did there what ten thousand of us outside cannot do. All reforms must be carried on from within. Sappers and miners are needed to go before, but sappers and miners do not take the city. The army that follows does that work; and it is the church, with such leaders as Stanley, that will ultimately plant the banner of honesty and truth on the ramparts of reformed

We who preach justice and honor as above dogma, must never fail to recognize the manhood of those who, inside the old organization, are sincere champions of freedom and truth. I have observed this, that each party of reformers is thoroughly convinced that the progress of the age and its good riddance of virulent theological disease, is owing to its own discoveries and labors. The independent Congregationalists think so: the Unitarians are very boastful of it, and the Spiritualists are sure of it; while the Swedenborgians, lonely in their corners, tell us how they are leavening the

My friends, the simple fact is, the age is leavening us. The times are not a product of us, but we are a product of the times. We cannot help being liberal—or else fools. If we brace back to stop the current, it washes by us and around us, and it goes on; but it leaves us with a gurgling laugh. Most of us move on the tide; and we move with a tide that we neither cause nor control. To be a reformer, is to go, with the age. But if to any class we owe honor for valiant action and for large achievement, it is to those who, inside the church, do not yield to traditionary bigotry. Stanley was fairly at the head of the whole of us-the real leader of theological progress, of all grades and orders of dissenters; himself not at all a nominal dissenter. It is your lot and mine to work outside the church. We could not work again inside. It was the lot of Stanley to have untrammeled leverage inside, and he made capital use of it.

I want you to admire, and admire with a great deal of love, the galaxy of men that surround Arnold, and constitute the Broad Church of England. Arnold himself! prince of them all; by his side his son Matthew, who is so like the father that we

Continued on Righth Page.

New York Thoughts and Experiences.

To the Editor of the Religio-Philosophical Journal.

am moved to resume my acquaintance with the JOURNAL and its many faithful readers and supporters through the medium of my pen, which has for several years been silent. Some of your readers may, perhaps, remember my "Jottings by the way" culled from my book of experiences while traveling with my companion, Dr. Dake, among their western homes. Fresh within memory's chamber are many a "God speed" and reluctant "good-by' that met and cheered us on our way.

Many changes have been woven into the web of our lives since then, with many of us death has been as ever busy, selecting some of the fairest and dearest buds and blossoms from our hearts and homes, leaving vacancies and longings within our souls, that only can be satisfied by a re-union with the loved ones in a world "Far beyond the clouds and beyoud the tomb."

Through all sorrows, trials and afflictions, if we will but listen there will come:

"Sweet echoes from that home above

Like the voice of evening bells," breathing into our spirits the song of hope, inspiring and blessing us with the sweet consciousness of a home of peace and rest in that higher world whose harmonies make the discords of this lower life seem but the faint shadows of a once dim reality.

For the past three years we have been located in this city, the great throbbing centre of a million human hearts, each one destined to live through all of contracts. to live through all eternity, and therefore objects of divine solicitude.

1 am, however, so remote in my interests in Spiritualism—as an ism—and its phenomenal side, that I shall no doubt fail to interest some of your readers in not being able to chronicle any important data, or record any wonderful personal experience. I do not to day depend so much upon facts in Spiritualism as I do upon its principles and what they reveal to us through the powers of reason, intuition and wisdom. I never was much of a hero worshiper. I do not believe in deifying any persons in the past, present or future, in this world or the next, only so far as they are the exponents of some idea or principle for the elevation and uplifting of the common whole. I do not believe in rummaging the past un-mindful of the present and unheedful of the future. I believe in being rational and impersonal in our explorations after truth, seeking the cause of all evil rather than the immediate effect of some particular good.

The world owns its poets, its prophets, its philosophers, its geniuses; we have had through every age our inspirations most startling and effective; we have had our revelations and our revolutions; we have had our inventions and our discoveries reaching down through all time; we have had our military heroes and our religious chieftains; our patriots, our statesmen and our scholars; we have had our reformers and our redeemers; we have had our idols, our creeds, our dogmas; we have had our theologies and our bibles; our priests and our prayers; our sacrifices and our burnt offerings; our atoning grace and our baptisms. And what the result?

We find good in them all, but none of them all good. The shifting scenes of time are ever marking changes upon the celestial tablets of infinitude, and to day is not satisfied with the fulness of yesterday. Reason is asking for more light, a larger humanity, a broader religion, a higher and better code of ethics more commensurate with the needs and requirements of the present and the coming to my different and that he was very sorry for being generation. To day we want a religion not in the told me that he was very sorry for being generation. pinned upon the faith in or upon the atoning grace of any Christ, save that of a higher manhood and womanhood, a more perfect growth and unfoldment of the individual character, a sweeter and truer harmonization of the spirit with nature and nature's laws. We want a religion that will in the words of our Harmonial Philosophy, unfold, educate and direct the free born impulses of the soul into harmonious channels.

The world has too long been swayed and governed by its lower nature; passions and appetites are too much monarchs of all they survey. We need more to cultivate the higher loves. The pure sweet buds of fraternal love must swell and unfold upon the human tree of life, and expand and bloom into the fulness and fragrance of true filial and universal love ere the rich fruit of happiness can be gathered and garnered.

We are taught that within every human spirit are the "elements of righteousness and the kingdom of Heaven;" that it contains "the richest soil capable of the highest culture, the richest germs capable of immortal progression and development." Surely the kingdom of Heaven is within us, and if in our aspirations we would draw nearer unto God whose infinite love is the "Fount of every blessing," we should strive in every way to live harmonious with that which is natural, cultivating the best within us, so that the divine guest—the spirit inmost—can fully and beautifully substantiate its own innate supremacy. Nature should be our guide to a higher, purer and better unfoldment. We should often make pilgrimages to her shrines, seek her solutudes, listen to her voices and catch her musical whisperings; we should cultivate a sincere affection for the good, the pure, and the beautiful everywhere, and in all things; seeking the truth, possessing it and loving it We should go out and meditate upon the wonders of creation, learn to worship and revere that divine power that so wisely and yet so wondrously has planned, organized and arranged the glowing star gemmed heaven above us, producing worlds upon worlds, *

* * spheres within spheres, until

the whole illimitable space of the vast univercelum is woven into one grand inconceivably beautiful and mysterious tissue of inexpressable loveliness, and placing within the whole the likeness of his own image—man the ultimate of all forms, all forces, all essences and all principles. Gratefully and reverently should we praise and bless this divine source of all life, all sensation, all intelligence, this principle of all love and all wisdom which is our Father and our Mother—God!

There is only one leasting to read to here.

There is only one legitimate road to happiness, one straight and narrow way to Heaven, and that is through the avenues of self-cul-ture. A happy blending of the useful with the ornamental, the intellectual with the physical, the spiritual with the material. Our bodies are constantly weaving, manufacturing and fashioning the bridal robes for our immortal spirits, and if we would have a royal garment we must furnish the loom with the best of materials. With a sound healthy, well-developed and well-nourished body the soul rejoices and the spirit is made glad. With perfection of body come happy thoughts, with happy thoughts come happy feelings or affections, and with pure affections will come harmony-Heaven. Through all the universe do we find this law of association, progression and development, leading from the lowest round of matter up to spirit.

To you who are seeking the ways of wis dom, and are anxious to know more of this world and something of that world towards which we are all inevitably nearing, I would most honestly and most carnestly urge you to procure, read and study the works upon the "Harmonial Philosophy" by Andrew Jackson Davis; particularly would I ask my young friends just merging into manhood and womanhood to cultivate an early acquaintance with this author's works, attune your lives in accord with their teachings, and, in after years when the snows of many winters have crowned you with old age, your spirits will be sus-tained and soothed, and when you finally pass through "Death's open portal" you will wel-come with unspeakable delight your awakening morn in the divine gardens of your "Heavenly Home."

New York is particularly fortunate in being the centre where this philosophy is taught from a public platform. Free religious meet-ings are held at Steck Hall, No. 11 E. 14th Street, every Sunday morning and evening; Mr. Davis is speaker and most acceptably does he fulfill his mission as teacher. Those who support him are highly cultured, intelligent and intellectual persons of wealth, position and influence, who mean and are willing that the truth shall make them free. This so-ciety has for its basic and fundamental principles:

I. "The harmonization of the individual."

"The harmonization of society." Mr. Davis being not only a philosopher but a seer, knows what kind of mental food is most needed and serves it unflinchingly and bounteously. He does not give us sugar plums nor sugar coated pills, but he feeds us with the bread of life, with a heart and purpose for "good to some and harm to none." With fraternal greetings to all I will close, believing that every sincere desire of the heart and every good purpose of the mind draws us

so much nearer the angel world and thus-"Nearer my God to Thee." DELLA E, DAKE.

New York, Aug. 1881.

A Psychic Warning.

BY A. CONSTANTINE, ESQ.

Can any of the numerous readers of the Theosophist erlighten me as to the influence that acted on me on the occasion alluded to below? I certainly emphatically deny that there was a spirit manifestation, but there was beyond doubt some singular agency at work, which I have not up to this time been able to

comprehend or explain.

After having been in a certain school with another boy of about the same age as myself we parted, and only met again after the lapse of about thirty-five years. It was at Agra, where he was a Deputy Collector and I, head clerk in the same office. Our friendship was renewed, and we soon became very much attached to each other; in fact, we had no secrets between us. Thus we continued to be for several years, and almost every day saw each other. I had occasion during the Dasa-ra holidays to visit my brother-in-law, an opulent land-holder at Meerut, and on my return related to my triend the festivities that had been observed there. My friend promised that, if he could possibly manage, he would also accompany me to my brother-in-law's at the next Desage yearting. In the interval the next Dasara vacation. In the interval, and particularly when the vacation approached, we repeatedly discussed our plans, and when the time drew near we made all arrangements for fulfilling our engagement. But on the last working day in the office when I asked my friend to meet me that evening at the appoint. ed time at the railway station with his luggage, to my utter astonishment and disappointment family having been recommended for a change and he was going with them to Rambagh (a sanitarium on the other side of Agra). On parting he shook hands with me and again expressed his sorrow, and said that "though absent in body he would be present in thought and spirit with me." On our way in the train I arranged with my wife to go to Meerut first, and after remaining four days there to go. and after remaining four days there to go off to Delhi where she had never been stop a couple of days there, and on our return to pass a day at Allyghur with a relation, and then to return home to Agra a day prior to the opening of my office. The programme was finally settled between us. The two days after our arrival at my brother-in-law's were spent most pleasantly. Early on the morning of the third day after partaking of some refreshments we sat together to think of amusements for the night, when all of a sudden a curious sensation came over me, I felt dull and melancholy, and told my brother in law that I must return to Agra immediately. He was extremely surprised. As I had agreed to spend that and the following day with him, the whole family remonstrated with me for my abrupt proposal, and naturally concluded that something or other had given me offence. But all persussions to detain me, even for that day, proved ineffectual, and in another hour I was with my luggage on the Meerut railway station. Before we took tickets for Agra, my wife urged me to go only as far as Ghaziabad (whence the train branches off to Delhi). I did so, but no sooner was the train in motion than the longing to go to Agraagain returned. Without taking any further course, I took on our arrival at Ghaziabad tickets direct for Agra. This surprised my wife very much, in fact she felt dismayed, and we sat all the way to Allyghur without exchanging even so much as a sentence. At Allyghur she was inexorable in her entreaties to see her relations. I sent her over there, but I could not be persuaded to accompany her, and proceeded to Agra, where, on my arrival at night, I was thunderstruck with the dreadful news that my friend had suddenly died that very morning from apoplexy at Rambagh, probably about the time I was taking refreshments at Meerut. The next morning I was present to witness the last remains of my dear friend committed to his last resting-place. Every one present at the funeral, who knew that I was not to have returned to the station before the office opened, plied me with questions as to how I came to

as possible. Note by the Editor.—No need of attributing the above warning to anything super-natural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied "spirits" or entirely and inten-tionally ignored. By saying this we do not intend at all depriving the spiritual theory of its raison distre. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forth-with assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho physiological phenomena which, even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particu-

hear of the sad bereavement, and who it was that had telegraphed to me. But I candidly

confess that no other communication or mes-

sage was ever sent to me or even attempted-

save a depression in spirits, a longing and restless desire to be present at Agra as quickly

lar phenomenon is to be sought in the occult (yet no less undeniable for it) influence exer-cised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of pre-sentiments. Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyze these, omitting no de tails trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding reasons based upon mu-tual psychic influence between the embodied intelligences.

Several instances, more or less familiar to every one through personal experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them-he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of memory brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person pays the other an unex-pected visit. Another instance—A lends to Babook. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, was concentrated upon the other man, and that thought by its very activity proved energetic enough to overpower the then passive thought of the

The same explanation stands good in the case

of A. and B. But Mr. C. may argue, "my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit?" And that leads to the positive inference that his thought was strongly pre-occupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eterdying man changes into the man himself; it becomes his eidolon. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the image, or the so called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit of the soul of the dead man; but simply his shortfor one instant—materialized thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that thought.-Theosophist.

"Christian Spiritualism."—What is It?

To the Editor of the Religio-Philosophical Journal:

On no subject connected with Spiritualism, is there so much misunderstanding as in relation to the above term. A red rag is said to excite the ire of a mad bull to the point of frenzy, and so the above name stirs the passions of many Spiritualists to an unwarrant-able degree. Witness the denunciation of materialistic spiritualists throughout our ranks, of all who choose to retain, this to them, sacred name. Imagine one of these calm philosophers, as he reads a few words in defense of the greatest Spiritualist the world has ever seen—Jesus of Nazareth! You would suppose that Jesus was the prince of pirates to read their diatribes against him: "Unintellectual, boorish, simple minded, vindictive, ignorant," and every other opprobious epithet they apply to him, and then end by saying that in all probability, no such man ever existed Now what are the facts respecting Jesus? Let. any one candidly peruse the four gospels, and he will admit that my portraiture of him is substantially correct. Born in obscurity, cradled in poverty, with no advantages of early culture, at the age of thirty-three years he established a system of religious morality, that has been the wonder of the learned, and wise men of succeeding generations. In spite of erroneous interpretations given to his record, it cannot be disputed that in some points it excels all other religious systems, the world has ever seen. Its moral precepts have indeed been equalled by Confucius, Zoroaster, and the saints of Gautama Buddha, but who of all these noble sages, who among them, joined the gospel of purity and benevolence with that superior one of spiritual life, as the maligned Jesus? Truly "he spake as never man spake," in this remarkable union of the sublimest moral precept with that great law of spiritual life, which it was the chief object of his mission to unfold. Other of God's sons had "laid righteousness to the line, and judgment to the plummet," but it was reserved for this especial one, to extract from all other codes, the marrow and the juice; epitomize them in a comprehensive form, suitable for a pocket edition as it were, of all other moral systems; a sort of boiled-down quintessence of moral truth like the condensed foods of the day, capable alike of nourishing a child and a robust man; and then to join this moral "multum in parco." to the souring of the most enthusiastic religious mystic, and present in one holy girdle, the whole truth respecting God

and man. Who, I ask of all the noted "Sons of God," of antiquity, ever executed this sublime task? Scan closely the pages of all the glorious systems of religion the world had been blessed with previous to the day of Jesus, and where will you find this surpassing combination of the purest Theism with the sternest morality? I have explored these regions of ancient lore, and if there is to be found such a combination, it has escaped my careful notice. Jesus was

selected by the Most High, I believe, as a medium for the conveyance of this extraor-dinary message from God to man. Combined with the extremest asceticism, we find the tenderest sympathy for the offender. While he made heaven and earth ring with the shrill notes of his fiery denunciation of gigantic wrong, he touched the hearts of all by the tearful tones of his silvery voice, as he wept over these Jerusalem sinners, who were soon to bathe their hands in the purple stream that flowed from his side, at their cruel bidding. At no moment even the most despairing one, when life was held by a single thread, did he fail to exhibit, not merely the much vaunted stoicism of a noble heathen, but he coupled it with the most childlike faith in one, high over all, who alone could help him, "My God, my God," why is all this? Hast thou forsaken me? and later on he answers his own query by saying in a loud voice," Father into thy hands. I commend my spirit," and he then died. No matter what the trying circumstances may be, all hell could not shake his unlimited faith in the great "I am" of the Universe, or force him to doubt that he was still his kind and loving father. Jesus entertains us with no grand iloquent descriptions of the majesty of God, he never essays to fill the souls of his hearers with awe of this great being, like so many of our modern preachers, but simply asserts his spiritual nature, and then calls him "our father." "Like as a father pitieth his children. so the Lord pitieth them that fear or love him. Taking a little child, he represents his king-

dom of love by the implicit confidence of the child in his parent. What more beautiful representation of God than this. The child adores his loving father, flies to him in every trouble; so we are to fly to our kind parent in heaven. Said a little child to me once, "Do you think God loves plums." I replied, "I guess so, but why do you ask me?" "Because I have gathered a pile of them under that tree. and if you think God would like them, I would like to send them to him." The same child when only three years old, would say "I have one paps, on earth named paps Charlie, and one paps in heaven named God." "Of such is the kingdom of heaven." Can Spiritualists afford to ignore such masterly teachings of heaven's sublimest mysteries? Can they afford to exchange them for a cold belief in the "great unknowable," as materialists term him? What more sublime declaration ever fell from the greatest of heathen philosophers and poets, than the simple one "I and my father are one?" And when his disciples failed to comprehend the eternal one, how beautiful is his declaration, "He that has seen me, has seen my father also?"

What a rebuke to those pantheistical skeptics who entertain us with their glowing descrip tions of "God in the stars," "God in the whirl-wind" and "God in the blazing sun." How different Christ's revelation of God, from the attempts of materialists to confound him, the Creator, with the object created? Can Spiritualists afford to slight the teachings of this unsurpassed medium respecting the alliance of our spiritual nature with that of Deity? Listen to this greatest expounder of the mys teries of our spiritual nature: "I came forth from the Father, and am come into the world, again I leave the world, and go unto the Father." Avoiding the circumlocution of other writers, he states the sublime truth of our souls being a part of God, and destined to return to him, in the simplest language. But some one may say, he said this of himself only. Hear him again: "And the glory which thou hast given me, I have given unto them that they may be one away as we are them, that they may be one, even as we are one. I in them, and thou in me, that they all may be one as thou Father art in me, and I in thee, that they also may be one in us.' Could human language more clearly state the great truth Spiritualists are struggling to proclaim, that "man is a part of Divinity, the end of life

is his development and perfection?"
But some will say, "We do not ignore Jesus, but only the church bearing his name." Col. Ingersoll states that the church teaches a different doctrine from Jesus in the first three gospels. Why then confound the church with Christ? How absurd it would be in the face and eyes of Protestantism, to affirm that the Catholic church was a correct representation of Christianity? Is it not still more absurd, to quote Protestantism, a smaller party than Catholicism, as a correct exponent of the religion of Jesus? As well quote Methodism as the whole of Christianity.

Our great error is in confounding things as entirely different as oil and water. No church on earth can possibly be the exponent of Christianity any more than an infidel association could be the one of morality. Morality never had one exponent only, and the same can be said of Christianity, "When the morning stars sang together and the sons of God shouted for joy," did Christianity originate and ever since this morning of creation has its benignant form lovingly invited the nations of the earth to come to its embrace. In the very nature of things God could never have but one true religion, and that one founded upon the attributes of his own nature. The Jewish religion was a bastard faith, never approved of by God or his most incomparable medium, Jesus of Nazareth, who thoroughly annihilated all claims of the Jewish system to divine origin. "Ye have heard, that it hath been said by them of olden time," not by God. The truth is, that Christ himself came through Jesus, to teach the one unchangeable religion of God, as is manifested in his assertion: "Before Abraham was I am." Let me invite all honest Spiritualists who have been tempted to ignore this heavenly religion to reex-amine the subject and admit that Zorosster, Confucius, Gautama, Buddha, Mohammed, Plato, Socrates, and many other forerunners of Christ simply dipped their pens into the great deep of heavenly writing fluid, and with the drops obtained therefrom sketched some of the mysteries of heaven on their now faded parchments; while Christ deluged the pages of the scribes of his history with such a flood of sacred truth as he only could impart from the fact of his being a later manifestation of the same spirit that grudgingly inspired pre-vious mediums, because their surroundings and attainments were such that they were not capable of transmitting the whole of God's truth to man. Doubtless Gautama was as honest as Jesus, but for some reason he did not, like Jesus, "receive the spirit without measure." In conclusion, may I say that Spiritualism will never become a "power in the land," to "the pulling down the strongholds of Satan," until it ceases to attack the universal faith of man in a parental God, and refrains from laying its head on this holy altar of man's highest aspirations. Spiritualism, like all other religious systems, is of value only so far as it leads man to repose upon the bosom of his divine parent, and drink in the delicious nectar to be found there, as the innocent babe imbibes from its mother's breast that element which is its only source of life

Yours for religious Spiritualism. C. STEARNS.

Roxbury, Boston, Mass.

Pierce's "Pleasant Purgative Pellets" are perfect preventives of constrpation. Inclosed in glass bottles, always fresh. By all drug-

VOUDOU HORRORS.

Cannibalism Openly Practised In the Island of Hayti by Serpent-Worshipers.

Some months ago an Englishman of rank and fortune, after thoroughly exploring the West Indies and visiting part of the Spanish Main in his yacht, came to this country on his way home. While here he submitted cer-tain entries in the rescale log and certain pagtain entries in the vessel's log and certain passages in his own diary to the inspection of American friends who earnestly advised him to pursue the hints therein given with an eye to concentrating public attention on the progressive relapse into barbarism of society in the vast and beautiful and once splendidly productive island of Hayti. This advice he seems to have taken, for we find in London Vanity Fair of Aug 13th, the following resume of his observations:

"The religion of Hayti is ostensibly Roman Catholic. An Archbishop, four Bishops, and nearly 100 priests are established in the country, but they are really powerless in the face of a secret religion called 'Voudou' or serpent worship.

"The professors of 'Voudou,' who have the serpent house' in each village-wood (as may also be seen on the west coast of Africa) originally came from the Congo coast, and were of the tribe called Mandingoes, celebrated for their skill as sorcerers and secret poisoners, and for being serpent-worshipers, child slayers, and cannibals. They appear to have brought their arts with them from Africa, but while Hayti was under French rule they were obliged to practice them in secret.

"It was, however, mainly owing to the power of Voudou that Hayti was lost to the French. Many of the presidents have belonged to it; the present president either can-not or will not suppress it, and it flourishes openly. It would be improper for me to give up my authorities. It is sufficient to say that they are of the highest, and that the facts are indisputable, being vouched for to me by eye-witnesses. Out of over 700,000 inhabitants of Hayti there are only 20,000 that do not openly belong to 'Voudou.'

"The priests of this religion have got absolute power, owing to their knowledge of herb-poisoning and of the antidotes. Owing to this knowledge, which nothing will induce them to divulge, they can poison either slowly or quickly, painfully or the reverse, and can procure a death-like sleep. They are conse-quently resorted to by people who wish to get rid of others either for gain, from jealousy, or the like.

"The secret poisoning is carried to an enormous extent. It goes on, indeed, under the name of 'Obi' whenever negroes are found. In Hayti, while the French had the island, it was sternly repressed,—more so than either in Jamaica or Cuba,—but since then it has increased to such an extent that a sup-pressed terror prevails among all classes in

"The great feasts of 'Voudou' are at Christ-mas, at Whitsuntide, and at Easter. The drum is beaten at midnight, and the people assembled. The ceremony commences by the most terrible oaths of secrecy. Then dancing begins, and the excitement is kept up by copious libations of rum till one or more of the performers fall down in a fit, when the spirit of Voudou' is supposed to have entered into them. These orgies last generally three nights, and sometimes longer. On the first night a cock is offered up at the altar, and its blood is drunk warm. On the second night a goat is treated in the same way. But on the third night children are brought in; their throats are cut by the priest; their blood is handed round and drunk warm, and their bodies are then cut up and eaten.

"Before the sacrifice takes place the priest orders as many children as he requires. They must be of pure African descent, and not over 10 years of age. These children are invariably forthcoming, either by being voluntarily given up or obtained by being stolen by women who make a profession of it. They are expert at their trade. Entering a house at night, naked and oiled, they steal the child, and by administering a narcotic noison, renand, by administering a narcotic poison, render it insensible. It is then conveyed to a secret place till required for a sacrifice, when an antidote brings it to; then its throat is cut, Children are often voluntarily given up by their mothers for the sacrifice.

"In order to be initiated into 'Voudou' it is necessary to have killed some human being; a child is preferred.

"Another horrible custom in Hayti is the devouring of corpses.

"So strong is the taste for human flesh that midwives have been known to devour the children they have just brought into the world. The parts preferred are the knuckles and hands. "Lest it should be imagined that these are

not facts, I will give one or two instances: "In May, 1879, two women were caught eating a female child. It was proved that the child had been first drugged and rendered insensible. The parents supposing it to be dead buried it. These women immediately disinterred it, restored it to its senses by antidotes. and then inserted reeds through its side and sucked the blood from the heart. This hap-

pened at Port au Prince. "A Haytian of good position was also caught with his family eating a small boy. Another was found tied to a tree close by. The man was pointed out to me.

"These offenses were punished, in one case by a month's imprisonment, in the other by six weeks' imprisonment, the fear of Voudou not allowing a greater punishment.

"In January, 1881, eight people were fined for disinterring and eating corpses.
"In the same month the neck and shoulders of a man were exposed for sale in the market." at Port au Prince and were purchased and

identified by an English medical man.
"In February, 1881, at St. Mark's, a cask of so called 'pork' was sold to a ship. In it were discovered the fingers and finger nails of a human being. This 'pork' was all identified as human flesh.

"A Haytain assured me that the kidneys of a child were first-rate eating. On my asking how he knew he informed me that he had eaten them. He did not seem to think it strange or at all out of the way

"At Cape Haytian a colored clergyman of the Church of England complained that a 'Voudou' neutralized all the good he was dong, and declared that he had had human flesh offered him for sale, and that his wife nearly bought it, believing it was pork. In February, 1881, four people were fined for devouring

"At Jacmel two corpses were recently dis-interred and partly eaten. Two men were in prison for this, not being able to pay the fine. A man caught eating a child was arrested the day of my arrival. At Christmas time 9 000 people assembled at the house of a noted Voudon' priestess (pointed out to me) living in the country and carried on Voudou rites in the woods close by during the week.

"At Aux Cayes the child of an Englishman was stolen from its cradle on the 4th of March, 1879. The thieves being hunted they threw the child down a well-killing it-and escaped.

Woman and the Household.

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

RECONCILIATION.

God of the Granite and the Rose! Soul of the sparrow and the bee, The mighty tide of Being, flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers, Through every grade of being, runs; Till, from creation's radiant towers Its glory flames in stars and suns.

O ye who sit and gaze on life With folded hands and fettered will,
Who only see amid the strife,
The dark supremacy of ill—
Know that, like birds and streams and flowers;
The life that moves you is divine, Nor time, nor space, nor human powers, Your god-like spirit can confine.

God of the Granite and the Rose, Soul of the sparrow and the bee,
The mighty tide of being, flows
Through all thy creatures back to Thee. Thus round and round the circle runs-A mighty sea without a shore,

A mighty sea without a shore,
While men and augels, stars and surs,
Unite to praise Thee, evermore.

[Lizzie Doten.

Back from the shores of the haunting, surg ing, restless, moaning ocean, which sings in all keys its messages to the inner life, we spend the last of our few brief hours in Boston, with the writer of the above hymn. We would not invade the sanctity of private life, but Miss Doten in a measure belongs to that public which appreciates the remarkable career of one of the Sybils of the age as well as one of our foremost poets. To have written the above, or many other of her noble strains, should be sufficient to immortalize her name. As it is, the choice audience who, scattered over the earth, really enjoy the glowing imagery and lofty conceptions of our sister, will be glad to hear that the added years bring to her earnest soul only fuller, richer, deeper development.

Silent to the outer world, all the more easily has her inner ear been attuned to divine whisperings from those higher sources which are open to truth-lovers and truth-seekers. When the time arrives—may it be seen soon!—that Miss Doten gives to the world her inspirations through voice and pen, it will be found that her intellectual powers have been strengthened, her religious nature deepened, her philosophy broadened and her spiritual perceptions cleared and quickened, since last the public listened to her glowing words.

THE WOMAN'S JOURNAL. Of course, while in Boston, we made a short call at the office of that paper which for twelve years has been the faithful exponent of woman's needs, labors and advancement. In after years, the bound volumes of the Journal will constitute a history of the steps by which one sex painfully threw off disabilities and assumed that freedom and responsibility which nature described and man circumscribed in the circle of woman's life. Here we hoped to meet Lucy Stone, who has worked so arduously for thirty years in the cause of woman's enfranchisement. But she was absent and at the desk with his crown and beard of silvery hair, sat her husband, Henry B. Blackwell, who cordially welcomed us to the sanctum. It is needless to say that H. B. B. is a vigorous writer for the *Journal* and works in full sympathy with his able wife. Of those editorfally connected with the paper, Julia Ward Howe is at her Newport summer home, after giving two lectures at the Concord School of Philosophy; one of these was upon "Philosophy in Europe and America," and the other "The Results of Kant." The other corresponding editor, Mrs. Mary A. Livermore, is soon expected from her three months' trip to Europe. Below are some extracts from her late

MRS. LIVERMORE ON WOMEN IN EUROPE. Everywhere in continental Europe, there is contempt for, and oppression of woman. Everywhere there is laid on her the menial drudgery that must be done, but which men will not assist in doing, nor for the performance of which will they provide mechanical appliances, as American men do. Everywhere she is robbed of a proper compensation for her labor. But Germany, the land of literature, science, scholarship, music, art, culture to whose universities we send our sons for thorough mental equipment—the land which boasts of its advanced civilization-this Germany leads in mean treatment of women, and has a preeminence in that kind of civilization which leaves nothing undone to exalt man, but is content to regard and treat woman as a

The country was in the perfection of its mid summer beauty as we journeyed through it. Its carefully cultivated fields of grass and grain, where a weed would have been a sin; its perfect highways, where a rut or a loose stone would have been an offence. Everything excited our admiration. But I could not enjoy its beauty, for women were forced into employments unsuited to them and robbed of all that makes life worth living to a woman. Eight tenths of all the agricultural laborers were women. They were hoeing the immense sugar beet fields, or, on their hands and knees, were weeding where a hoe could not be safely used. Staggering under heavy loads of manure which they brought from a distant place of deposit, they distributed it as it was needed. They were mowing, raking, pitching the hay on carts, or loading it as it was pitched. They were reaping and stacking the grain in the fields, or bearing it home on their heads and shoulders. In fields where the first crop had been removed, women were driving the ox or cow to plow-for we saw no ploughing with a yoke of oxen-or the ox or cow was dispensed with, and one woman drew the plow while another held it.

If there was extra hard work to be done, loaded carts to be hauled away, or heavy wheel barrow loads removed, the work was assigned to women, who bent themselves to the task with patient and persistent energy, while men looked on smoking their eternal pipes, without so much as lifting a finger to help. Scantily dressed, generally bareheaded in the blaz-ing sun, quite as often barefooted and barelegged, they were bronzed in complexion, thin of flesh, bent and inelastic in figure, without joy in their work or hope in their faces.

When I inquired what pay they received for this severe farm labor, I received an answer which the readers of the *Journal* will accept with incredulity. For the work of a day, 12 hours long, when these women board themselves, they are paid an average of twenty-five cents. When they are boarded by their employers, their wages average ten and twelve cents a day. Men doing the same work, working side by side with these women, receive nearly twice as much. Hard as is this farm work, women prefer it to house service when they have the strength for it--as the great majority of house servants work for board and clothing, and very meagre board and clothing at that.

When we went to the German cities, we saw what was more repellant. We came out of the Royal Library of Munich, one of the most 25,000 manuscripts, with an annual increase of nearly 3,000 volumes. We passed down the imposing staircase, with marble statues of great men at top and bottom, and medallions of poets and learned men adorning the columned gallery on either side. Nothing in all the vast collection, it seemed to me, concerned women. We descended the outer steps, between the colossal statues of Aristotle, Hippocrates, Homer and Thucydides, and came upon women-a little army of them. There had been a heavy shower, and the streets were flooded. Women, barefooted or wearing modern clogs, were at work everywhere in the streets, with brooms of rods and stiff brushes with hoes and shovels and hand carts, direct ing the floods of the gutters and clearing them of debris, shoveling it into carts and repairing

whatever damage the heavy rain had wrought We took an early drive through Munich before the city had awaked. Early as was the hour, the sun only just touching the lips of the majestic Bavaria, women were astir every where. They were collecting the offal and refuse from houses and stores; sweeping yesterday's dirt from the street into piles, which other women shoveled into hand carts; clearing the tracks of the tram cars from obstructions; harnessed into bakers' and milk carts, and distributing their supplies to their customers; scrubbing the floors of shops; moving in all directions to prepare for the business o the day, and that men might not only find their breakfasts ready on rising, but the streets and shops in tidiness and order.

Wandering among the architectural wonders of Vienna, we halted beside a magnificent building in process of erection, to study its design. Immediately we came upon women mixing mortar, and far above us at a dizzy height, saw other women climbing ladders bearing on their heads and shoulders hods of brick, stone and mortar, for the use of the ma-

We spent a day at the picture gallery at Dresden. I realized a dream of my life that day, for I stood in the presence of the Sistine Madonna of Raphael, and was baptized into its tender beauty and radiant glory. Raphael's Madonna is not the only inspiration of that gallery, and as I turned to leave it. 1 felt that the memory of the day would abide with me a joy forever. I stepped out on the street and found myself launched in a stream of women, all bending under the loads of the baskets strapped on their backs, each of which is made to carry sixty pounds. Some were young, but many were past middle age and some were white haired, tottering under their load, their sad eyes looking into mine wearily and hopelessly.

In some of towns of Wurtemberg there are brigades of women water carriers attached to the fire departments. They buy their own equipment of fire costume and tin water pail, and at stated times are drawn up in line before the district inspector, to go through a drill and a sham fire to test their efficiency. In short there is no sort of menial work that is not done by German women and Austrian women as well. I have seen them sawing and splitting wood on the streets and then carrying t on their backs up several stories into houses I have seen them moulding brick, unloading freight cars at depots, building the road beds of rail roads, getting stone out of quarries; yoked with dogs, cows and oxen pulling heavy loads along the highways, making and mend-ing the roads, repairing the embankments of canals, dredging rivers and small streams for the sake of the fertilizing mud, doing any drudgery that men are glad to be rid of.

The German universities to which we send our sons, each of which numbers its students by thousands, and its eminent professors by hundreds, are not for German women. Hardly is a "higher education for women" thought of in Germany. The German woman is completely subordinate to the German man, who freats her as his intellectual inferior and evidently so regards her. He is willing she should share the beergarden and theatre with him, but not the university nor the field of literature. To be sure there are women in Germany who are moved with a divine discontent at this repression, subordination and ignorance of their sex. I met one of them in London—Madame Lina Morgenstern, of Berlin, eager to know what American women are doing, and how the various reforms of the day which concern them are progressing.

In Berlin I was told of women who, despite the hindrances in their path, had achieved such intellectual greatness that even their reluctant countrymen were glad to recognize them. Not only in Berlin, but in Dresden and Munich, I heard of associations organized to promote the technical education of women and to secure their employment when educa ted; the associations being officered and man aged by competent, earnest, warm hearted

But while Germany is one great camp-as in deed is all Europe—an immense standing army being maintained in idleness, every boy born being regarded as a future soldier, and with drawn at twenty from business and industry to the training of the camp, where for three years he is taught the hideous trade of the soldier—there is little hope for the German wo man. For the withdrawal of millions of men from their homes and the industries belonging to them, forces European women into the severest toil, interferes with marriage, breaks up homes, demoralizes society, and hinders civilization. How true it is that the severest victims of war, as of drunkenness, are always

Carlyle on Spiritual Affinities.

"On Tuesday, January 26, 1832, I received tidings that my dear and worthy father had departed out of this world. He was called away by a death apparently of the mildest, on Sunday morning about six." Thus does Thomas Carlyle commence those "Reminiscences' ust published.

Carlyle consecrated a week upon receipt of this mournful intelligence to solitude, to re-flection upon the life of his father, upon death and its "eternal verities"—and to the composition of a short and touching memorial of

James Carlyle, stonemason. The following extract, which terminates the sketch, connot fail to interest the readers of Light. It would appear as though the clearshining of the great Angel of the Resurrection had with an irresistible illumination penetrated into the usually so despairing and gloomy imagination of Carlyle—and for once made him, touched to the quick, write of spiritual truth in the very words and with the insight

of a Spiritualist. "I shall now no more behold my dear father with these bodily eyes. With him a whole three score and ten years of the past has doubly died for me. It is as if a new leaf in the great book of time were turned over. Strange time—endless time; of which I see neither end or beginning. All rushes on. Man fol-lows man. His life is as a tale that has been told; yet under Time does not there lie Eternity? Perhaps my father, all that essentially was my father, is even now near me, with me. Both he and I are with God. Perhaps, if it so pleased God, we shall in some higher state of

certainty of perennial existence daily grows plainer to me. The essence of whatever was, s, or shall be, even now is. God is great. God is good. His will be done, for it will be right.
"As it is, I can think peaceably of the departed loved. All that was earthly, harsh sinful, in our relation has fallen away; all that was holy in it remains. I can see my dear father's life in some measure as the sunk pillar on which was mine to rise and be built: the waters of time have now swelled up round his (as they will round mine); I can see it all transfigured, though I touch it no more."—

Grove Meeting at Antwerp, Ohio.

To the Editor of the Religio-Philosophical Journal:

Light, London.

I send you a brief report of our meeting. A goodly number of the faithful gathered on Saturday, August 20th, in the beautiful grove on Daniel Wentworth's farm. A. B. French and Mrs. M. C. Gale were present. The forenoon was spent in conference participated in her War spent in conference, participated in by Mr. French, Mr. Donakin and others. Mrs. Gale gave the address in the afternoon which was well received. At the close she improvised and sang a beautiful song, and gave public tests from the stand, most of which were re-cognized and acknowledged. We met Sunday morning, the 21st. A. Wentworth, president, called the assemblage to order, and after an interesting conference, A. B. French was introduced and for an hour and a half held an audience of four thousand people with his facts, his eloquence and accustomed logic. At the close a contribution was called for and in ten minutes money enough was given to pay all expenses and leave a surplus in the treasury. After an hour and a half recess, the large audience was called together and listened to one of Mrs. Gale's best efforts. The tenets and dogmas of old theology were shown up, and many a good, pious soul felt as though the "rock" upon which their theological house was built was only sand. It seemed that the Spirit-world was vieing with the mortal side to make our meeting more than we had expected, and neither side was disappointed. Your correspondent and wife were at the Battle Creek camp meeting the 14th, and I must say we had at our meeting four times the audience of that which assembled there on that day. Mr. French and Mrs. Gale have won the confidence of many good friends and will receive a cordial welcome should they meet with us again.

A. J. CHAMPION, Secretary.

Antwerp, Ohio, Aug. 23rd, 1881.

THE CO-OPERATOR: Allen R. Foote, editor and publisher. 7 Clinton Place, New York. \$1 per year. This handsome monthly paper of twenty four pages, is " devoted to the propagation of co-operative principles;" gives facts as to the success and progress of stores and factories in this country and in England established on those principles; addresses and articles by eminent men, and a great deal of useful and interesting information. In England co-operative stores, owned by working men, make sales to the value of millions yearly, and a like beginning is made here. The principle and idea is constructive and peace ful, doing away antagonism and aiming to adjust the labor question fitly and justly. cess to this sheet, which promises well.

Magazines for September not before Mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York), Contents: The Development of Political Institutions, by Her-Spencer: Physical Education, by Felix pert L. Oswald, M. D.; Ancient Copper-mines of Isle Royale, by Prof. N. H. Winchell; Writing Physiologically Considered, by Carl Vogt; Modern Basis of Life Insurance, by Theo. Wehle; State Education: A Necessity, by Chas. S. Bryant; The Blood and its Circu lation, by Herman L. Fairchild; About Measures of Length, by Romyn Hitchcock; Are Cemeteries Unhealthy? by M. G. Robinet; Inheritance, by Chas. Darwin, F. R S.; Increase and Movement of the Colored Population, by J. Stahl Patterson; Progress of Higher Science Teaching, by W. H. Stone; The Australian Aborigines, by G. Marcel; Unexplored parts of the Old World, by M. Venukoff; What is a Molecule? Sketch of James Craig Watson, by Alexander Winchell, LL. D. (with Portrait;) Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Century Co., New York.) Contents: Frontispiece: Little Miss Muffit and her Spider: Aramantha Mehitabel Brown: How Tom Wallen Went Abroad : The Song of the Fairies: How to make Dolls of Corn-husks and Flowers: The Story of the Three Sons; The Sad Little Lass; Phaeton Rogers; Bonny blue Bowl; The Dragon Fly's Benefit; The Boomeo Boy; Dorothy's Ride; The Good Lit-tle Girl and the Cold Little Boy; St. Francis of Assisi; Mary Jane; In Nature's Wonderland; A Curious Trap; Ducky Daddles; Little Dora's Soliloquy; How Peggy and Johnny Represented a Tableau—Vivant; Perpetual Motion James; The Treasure box of English Literature; Tessa, the Little Orange Girl; The Ambitious Colt; The Song of the Corn; The Race and the Rescue; Master Hyrax; Alice in Wonderland; Saltillo Boys; Abraham Lincoln's Speech at Gettysburg; For Very Little Folks; Jack in the Pulpit; The Letter box; The Riddle-box.

Nature. (Macmillan & Co., London and New York.) Contents for August: Fossil Crinoids; Our Book Shelf; Letters to the Editor; The Comet: A Popular Account of Chamaeleons; The Unexplored Parts of Europe and Asia; Notes; Solar Physics—The Chemistry of the Sun; International Medical Congress; Societies and Academies.

Wide Atoake. (D. Lothrop & Co., Boston.) Contents: Frontispiece: The Mirage Man; Tile; Three little Pigs; The Way he made the Fishing Rod; Homesick; Not a Breath of Air; Sharon; The Comedy behind the Barn; The True and Last Story of Little Boy Blue; To-Day; King Phillip's Head; An Appeal; A Cloudy Day in Green Apple Time; A Queer Letter-Carrier; Variable Winds; Having his Own Way; In Mourning; A York Music Box; Uncle Archie's Cane; "If I had a Horse and he wouldn't go;" The Little Fellow that Ran after Five More; The Proud Bantam; Jingle; Polly Cologne; Tangles; Music; Supplement.

The Phrenological Magazine. (L, N. Fowler, London, Eng.) Contents for August: President Garfield; Lectures on Phrenology; Anthropology and the Nationality Question in Austria; The Education of Women in the Medical Profession; The Lungs, Heart and Diaphragm; Clairvoyance; Bettina's Flowers; Facts and Gossip; Poetry.

The Psychological Review, (Edward W. Al. len, London, England.) Contents for August: Notes and Comments; Monthly Summary of Contemporary Spiritual Opinion; Karma; Spiritualism Amongst Savage Tribes: M. Renan; F. W. H. Myers, and the Miraculous; Gleanings from Amongst Savage and Semi-Barbarous Nations; Studies in Elementary Psychonomy;

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The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: The External Use of Oil in Health and Disease; Dress Reform; Daintiness and Greediness; The Grape Cure; Our Dessert Table; Editorial Depart-ment; Studies in Hygiene for Women; Current

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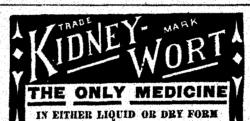
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MEDIUMSHIP, PSYCHISM, ETC.

The English Spiritual papers are discussing the matter of possible, or probable, psychic influences, which emanate from the mind of the medium, or reach him from other minds in the body, and therefore are not from the life beyond, yet which mingle with, and give cast and hue to, real spirit influences:-sometimes indeed may be mistaken for them, as these may be mistaken for psychic demonstrations. The Theorophist is also giving prominence to this discussion with the vigor and positiveness which marks Madame Blavatsky and her co-workers. In another column will be found from, that Hindostan magazine, "A Psychic Warning," with the editor's note, in which a remarkable fact of apparent premonition and spirit-presence is explained as the result of these psychic powers. Of the sufficiency of this explanation our readers can judge. To us, it seems that while the psychic solution of the case is possible the reality of spirit influence is far more rational and probable. It will be observed that the Theosophist does "not intend at all depriving the spiritual theory of its raison d'etre," but aims to reach the truth, which will leave room for both the psychic and the spiritual theory—for the subtle and far reaching power of mind in these mortal frames, and in the celestial body in that bright hemisphere from whence thought and life impinge on us here.

It seems to us that these East Indian writers make the psychic power too prominent, the spirit power too feeble. It is equally true that some Spiritualists incline to almost ignore the psychic power, and to make the spirit power all. So this sifting investigation is well, and will bring us light and truth, if fairly conducted. Our English brethren are looking at all aspects of the question with commendable diligence and earnestness.

In the Religio-Philosophical Jour-NAL, of Aug. 27th, Mr. Henry Kiddle makes reply to W. E. Coleman, and in that reply says: "I wish Mr. C. would explain the precise nature, special conditions and sphere of influence, and limitations of action, of this 'psychism, unconscious cerebration, and automatic writing,' and show how these * * things and their effects can be distinguished from the work of spirits by means of true mediumship. Being myself such an "extremist" as to fail to understand the action of these dangerous things, I desire to guard against them."

Mr. Kiddle, in his reply, does not admit that such things can be. We allow for the fact that he was criticising, and had small space for philosophic distinctions or definitions, for it would seem impossible that a man of his thoughtful intelligence should intend to ignore these subtle influences from this life which impinge on mediums. and must affect them more or less. We quote his words because they express a ten. dency in many minds (we do not say in his) to attribute all to the spirits, and hold us mortals of no moment, our interior powers as factors too insignificant to be taken into

secount. We remember, in this connection, the significant title of a book on spirit phenomena by Colonel Olcott, which made a stir years ago: "People from the other world." It seems as though the author "builded better than he knew," or framed that title in an hour of clear inspiration, for it conveys a comprehensive and common sense fact we may well bear in mind in our investiga-HODE

All the time we are dealing with people, with human beings seen or unseen, some this side of the grave, some from beyond, but the same people, with like faculties and powers, only finer and stronger often in the life beyond. The same spiritual laws govern there as here, the same interior faculties act there as here. Do we have magnetic or psychologic power over each other? Can we read each others minds? Are we clairyoyants? Do we control and sway each other more or less? So it is with these people from the other world. .Is it impossible for us to meet together and not exert a constant influence over each other, so subtle often that we do not know it? So it is with them, wherever they are. More than this, and because we are all human together, we influence them, as they do us and as we all do each other. Hence it follows that in a scance the magnetic power of the sitters must have its sway over the medium; how strong or weak depends on their power of character, and on his; and that if the unseen intelligence or spirit-person be strong and earnest, the message or manifestation is almost purely wrought by supernal powers; if that intelligence be weak and those present in the body be strong, then the message or manifestation will be more the result of their power. We must remember and reverence both the wonderful interior powers of man in this life, and the still more wonderful powers, the same in kind but higher in degree, of men in the life hereafter, and bear in mind that each impinges on the other at every seance and so both must be taken into account.

As to what is from the Spirit-world, and what comes from clairvoyance or mind-reading, or the psychologic influence of persons present, we must use our own reason and judgment, and follow our own intuitions, and so "test the spirits" freely and fairly. Many investigators will remember that a genuine message or fact-one, that is, from our spirit-friends-is "borne in upon us" to use a Quaker phrase, brings a deep sense of its reality and calls out a spiritual discernment of its origin, deeper than all logic and stronger than all outward tests alone can give. Such feeling is indeed the inward witness of the spirit.

We find too that often, in cases where psychological influences from this life might possibly account for facts given, the spirits purport to come and tell how they brought these things about. For instance, in "Remarkable experiences of a Michigan pioneer and railroad builder"(see "After Dogmatic Theology What?" p. 109, by G. B. Steb bins), years after certain strange events occurred a spirit came and told how he guided the actors It is hardly to be granted or supposed, that such spirits are always lies or illusions.

All efforts to put psychic power scious cerebration, etc., instead of mediumship, and so explain spirit-facts out of existence, are and will be lame and impotent, as witness Carpenter's learned folly on "unconscious cerebration." All efforts to rule these things out of our investigations of Spiritualism are equally absurd.

We need have no fear; spirit intercourse and mediumship will stand and last, we want simply to know better how people in this world and people from the other world meet and help or hinder each other.

Denominational Lines.

The Christian Union thinks denominational lines are becoming obliterated: "This movement will go on until the fences are all obliterated. Fogies might as well try with their hands to retard the coming of the summer as to hinder that new day in which all the 'mud ridges' shall disappear, and there shall be one flock and one Shepherd. The walls are falling; and woe unto those who try to build them again, for those upon whom they fall are ground to powder!"

These lines between evangelical sects are very weak; between the evangelical and liberal denominations they are weakening; but all these look with holy horror on heretics outside the pale of the churches,-Spiritualists and all free thinkers. This too must pass away. Catholic, Protestant, Evangelical Calvinist, Methodist, Universalist, and all the rest, must respect the Spiritualist, the Buddhist, the Jew or the Musselman in their honest opinions; must outgrow the narrow notion that all these are in outer darkness; must come to see that each and all have some fragment of truth, and so all can gain by mutual exchange and friendly criticism.

It is coming. Help on the good day!

The Fruit of Orthodox Terror.

An Indianapolis paper tells of the friends of Miss Martha Van Deusen consulting with Dr. Fletcher on her condition, she being insane after conversion unuer the "boy preacher" Harrison, the same fellow who cried out for "excitement" at Desplaines Methodist camp. The physician thought she would recover by proper treatment. The New Albany Public Press tells of Anna Freere, daughter of a resident near there, who tried to cut her throat for fear of hell, after hearing it preached at a camp meeting. Such are the fruits of these awful teachings.

We challenge the world to find a case of insanity following the camp meetings of the Spiritualists this season. Scores of thousands have listened from Onset Bay to Iowa but have heard no such false and fearful | mouth of the Congo that slight hopes are doctrines.

A New Volume.

This is the second number of Vol. 31 of the Religio-Philosophical Journal. During the time the JOURNAL has been published, it has made its mark upon the world, which never can be obliterated. Bold in the defense of truth, and never flinching in the discharge of its duty, it has endeared itself to all true reformers. It circulates in every part of the civilized globe, and disseminates an influence that is well calculated to give hope to those who are striving for the elevation of our glorious cause.

We wish to extend the Journal's influence and usefulness, and to accomplish that purpose, we hope our friends everywhere will exert themselves in bringing it to the notice of those who are comparatively unacquainted with our philosophy, but who desire facts, and only facts, and who are willing to accept them, wherever found. Advocating the grand truths of Spiritualism and the necessity of honest mediumship, the JOURNAL will meet their commendation and lead them to a more commanding position than they now occupy. Only a little effort on the part of our subscribers would be required in order to greatly enlarge our subscription list.

The Catholic School Question-Non-Sectarian Schools Must be Sustained.

The important question of Catholic (or sectarian) schools, bids fair to come up near us. The Inter Ocean says:

"Archbishop Heiss, of Milwaukee, has issued an order, said to be based on instructions from Rome, to the pastors of his diocese, which has created a decided sensation. It is to the effect that children of Catholic parents cannot be admitted to the comunion of the Catholic church unless they shall have received their education in the Catholic schools. This rule was adopted at the Vatican several years ago, but an attempt to enforce it in New York failed, and until now it has been a dead letter throughout the country wherever the public school system prevails. The reasons of its revival have not been disclosed, but it is supposed that the experiment which failed in New York is to be tried again, this time in Wisconsin; but there will be a revolt that will undoubtedly compelits abandonment again. In Milwaukee the Catholic population contributes at least \$200,000 in taxes toward the support of the public school system, and as religious instruction is carefully eliminated from the course of study, they do not propose to be deprived of the privilege they pay for, or pay for additional privileges which they do not need. The Arch bishop, it is said, will endeavor to force the question into politics, in order to secure a portion of the school funds for parochial

The Archbishop's position is opposed to the genius and spirit of our free institutions. It gives another good reason for ruling Bible reading out of our free schools, for the sake of liberty of conscience and to leave the Catholic absolutely without just ground of complaint. It is to be hoped that, in Milwaukee, as in New York, this effort of the Catholics may fail. All these things show the wisdom of taxing all churches, ruling Bible reading and all denominational exercises out of public schools, and so doing away all special privileges based on religious opinions, respecting the sacred right of conscience, and "remanding religious instruction to the church, the home and the Sunday school" as Zion's Herald (Methodist) sensibly recommends.

Important-Read, Heed, and Act.

The following letter, from an official of the United States government, came some time since. Finding private effort useless we give it place in these columns and ask any and all who can give the information it asks for to make up the facts-briefly. clearly, and carefully-and send them to us soon. In good time we will forward all to him. He writes of his wish to be just to the Spiritualist, as to others. It is our own fault if we do not give him the facts he asks for, and which he wishes to put on permanent record in the published Census Reports of the National government.

The case is plain, more words are useless give us the information, from far and near, from country and city, thoroughly and promptly.

PELHAM MANOR, N. Y., Aug. 10, 1881.

To the Editor of the Religio Philosophical Journal: Dear Sir:-For my use in collecting the statistics of religious organizations for the Tenth Census, I am in need of a complete list of Spiritualist societies in the United States. May I ask that you will have the kindness to tayor me with a list of the so-cieties (together with the name and address of the principal officer of each) of whose existence you are aware? I shall also be pleased to receive a list of persons who, in your opinion, will be in a position to supply

me with lists of a similar character.

Trusting that you will aid me in my endeavors to secure for the Spiritualists accurate representation in the tables of the Tenth Census, I have the honor to be,

Respectfully yours, HENRY RANDALL WAITE, Special Agent Educational Statistics, Tenth Census of the United States.

Henry M. Stanley, the African explorer according to private advices in Paris, which are speedily communicated to the New York Herald by cable, is so dangerously ill at a point between Stanley Pool and the entertained of his recovery.

Over the Range.

Monday the editor of this paper, in company with Mrs. Pomeroy, J. C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOUR-NAL of Chicago, his wife and daughter, A. H. Leslie, alderman of the Seventeenth ward, Pittsburg, Pa., and O. B. Wright of Orion, Ill., went from Denver to Georgetown by cars, thence by four-horse private conveyance over Argentine pass, the highest wagon road in the world, to the west end of the Atlantic and Pacific Tunnel, to see the late strike of mineral and inspect the work and form opinions as to its outlook. A full report of the trip, from the pen of Mr. Pomeroy, will appear in the next issue of this paper.—The Great West, Den-

Vennor Nonsense. .

On July 12th, Vennor said: "Aug. 25th-26th, heavy storms on the lakes, St. Lawrence and around New York. 27th-29th.cooler, with rains and frosts in northern sections. 30th-31st—Fair and pleasant, cool evenings and indications of returning heat."

We had no "heavy storms on the lakes," etc., within a week of his dates; no "cooler weather," etc., but dry and hot; the days and nights of the 30th-31st, were not cool but very hot. This Canadian got as far out of the way as possible, as he often does in his guess work.

Belvidere Seminary.

The fall term of the Belvidere Seminary. in charge of Belle Bush and sister, will begin September 19th. This is a liberal unsectarian school for both sexes, and is just the place where the children of Spiritualists ought to be educated. The well known principals will be assisted the coming year by an able corps of teachers, and will guarantee satisfaction to all orderly and diligent students. Send for circulars to Misses Bush, Belvidere, N. J.

"Two Worlds"--H. H. Brown.

H. H. Brown, well known as an able speaker and writer and a growing man, is to be assistant editor of The Two Worlds and co-worker with A. E. Newton in that department of Dr. Crowell's new journal. We cordially congratulate him and them. He will fill his place well. His address will be care of Two Worlds, 100 Nassau Street, New York.

Christian Spiritualism.

"What is it?" on our second page, is published, not only for its intrinsic merits as the production of a sincere man, but from high personal respect for its author, who has spent years in most self-sacrificing service to freedom, in Kansas, among the freedmen in the late civil war, etc. His thoughts are those of a devoted man seeking the truth, and looking for spiritual light. His personal goodness and ability make his words worthy consideration, even by such as may not fully agree with him.

Her Feet go Down to Death.

At the special request of a thoughtful woman we publish the excellent article under this title on our first page. It is her hope and heartfelt wish (and ours as well) that it may be read in the homes of all our subscribers and handed out to their friends. We suggest that the journals on our exchange list publish it in their columns (duly credited to the Springfield, Mass., Republi can), and thus reach many thousands.

"VERITAS," a city subscriber, writes that he thinks "the Journal has done more to improve and elevate mediumship than any other paper in the land;" says that "Dr. Matthews, alias Shea, who was so well shown up in the Chicago Tribune of August 9th, is "a hypocrite and a trickster;" holds his performances "an outrage on the living and the dead;" states he has more than once been "awfully deceived" at his seances, and asks us to "do our duty" by his exposure.

We gave our opinion of "Dr. Matthews alias Shea," long ago; the Tribune exposure was read by thousands in the city who do. not see the JOURNAL. If all this don't keep "Veritas" and others from being more than once deceived, we can't help it.

Andrew Jackson Davis says: "The Uni ted States Medical College, of the city of New York, is the college ideal of the future. For the first time in the history of scientific medical education the Human Soul is regarded as a fundamental FACT, and not a gaseous fiction of the bodily organs and the brain. All true knowledge concerning the origin and cure of disease, must rest upon this knowlege of the moving forces (psychical) which animate and govern the physical structures." We are informed that Mr. Davis is a member of the regular class in this College, and means to do all he can to induce liberalists to sustain this truly progressive institution. Prof. Alexander Wilder fills the important chair of Psychological Science and Magnetic Therapeutics.

At Cresco Camp, lows, A. B. French, G. H. Colby of Minnesota, Mr., H. N. Van Dusen of Denver are to speak. Samuel Watson is expected also. The M. & St. P. R. R. charge one fare going, one fifth fare returning, by showing certificates. Refreshments (food not liquor) on the ground. and hotels at 75 cents to \$1.00 per day. So says Ira Eldridge, secretary. This should be a great meeting, valuable to all.

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

President Fillmore's widow left \$50,000 to charitable institutions.

President Garfield, at this date, September 5th, still royally holds his own, in his heroic struggle for life. May he gain!

The Selectmen of Franconia, N. H., renamed Haystack mountain "Mount Gar-

A Louisville creature—biped, erect on two legs-ate nineteen apple pies on a wager. Fools not all dead yet.

Capt. H. H. Brown spoke at Lake George camp meeting, August 21st; at Niantic, Conn., camp, Aug. 28th; at Harwich, Cape Cod, camp, September 4th.

Dr. Tanner, the faster, personally informs the editor of the Jamestown (N. Y.) Journal that he did not die in Amsterdam. Probably he is alive.

A recent article in the New York Tribune says that the oleander is such a deadly poison that a horse which had eaten a bunch of leaves died in a short time.

Rev. H. W. Thomas, whose trial for heresy by the. Methodists is just begun, preached at the People's Church, Hooley's Theatre, last Sunday to a crowded audience. No great fear of such heretics.

The Cape Cod camp meeting at Harwich, is not yet heard from. It is always a valuable meeting, made up of substantial people, who go to hear and learn and think, and thousands assemble on Sundays.

Dwight L. Moody, the evangelist, talking to the ministers at Northfield, Mass., said: "Don't talk by the yard." Cool advice from a man who talks so much and dogmatizes

so impudently. The Northern Pacific railroad is to be completed in two years. Then a trip "to the distant woods where rolls the Oregon" will be easy and swift, and Yellowstone Park will be a new wonder.

General Pope, in command of the Department of the Missouri, orders that no alcoholic liquors shall be sold to any one in the Kansas military reservations, his action being in accord with the prohibitory law of that State.

The Niantic camp meeting, under the auspices of the Connecticut State Association of Spiritualists, held its first sessions this year, in a fine location by the sea shore, and was "a grand success," we are told. Long may it last.

Everybody in Iowa will be, or want to be. at the State Fair at Des Moines, which fills five days of this week. These exhibitions are an education in outward things, and to meet and mingle in these great companies quickens and inspires life.

August 25th four hundred persons went to the top of Mount Washington by rail; snow in Tuckerman's ravine, fourteen feet deep. Good for New Hampshire. Even the Chicago Tribune must admit it is almost equal to Chicago for a summer resort.

The New York Retailer, "a weekly journal, devoted to the wine, beer and tobacco trades" ("birds of a feather flock together"). thinks the ice fountains "a crime and a nuisance." So dangerous is unlimited ice water in hot weather! It says: "If it were beer or wine it would be less harmful," and

"pay us better," it might add. August 17th was the 43d anniversary of the release of Abner Kneeland from the Leverett street jail, Boston, where he was imprisoned sixty days in the year 1838 for the alleged and imaginary crime of "blasphemy." To day such imprisonment would be impossible. Honor to Abner Kneeland for his moral courage! The world moves!

In darker days censors of the press watched every book, and a man of thought was held a probable traitor or heretic. Women came under the law too. Napoleon the Great (or little) ordered 10,000 copies of Madame De Stael's "Allemange" cut in pieces by his police in 1810, because the great and brave woman did not flatter Imperialism.

The experiment in teaching industrial and decorative art in the Philadelphia public schools is reported to be a thoroughly successful one. Metal work, painting, wood carving, hammered brass decorations, needle work, etc., have been taught in connection with the regular work of the schools and the pupils have shown interest, perseverance and aptitude.

The persecuted Russian Jews are beginning to emigrate to the United States. In September, a party consisting of between 200 and 300 will sail, and others follow as rapidly as funds can be obtained to pay their passage. Most of these are farmers and workingmen-strange avocations for Jews in the United States.

Prof. W. Seymour, of Philadelphia, now in this city, will answer calls to lecture on psychology, phrenology and Spiritualism in this and neighboring States. See advertisement in another column. An Englishman, formerly an orthodox preacher, growing out of that within a few years, having experience and ability as a lecturer, and being an unassuming gentleman and an earnest man, we wish him success.

The Legislature of New York passed a law, May 18th,1881, that "it shall be the duty of all employers of females in any mercantile or manufacturing business or occupation to provide suitable seats for the use of such female employes, and to permit the use of such seats to such extent as may be reasonable for the preservation of . health." Give us such a law to end the shameful cruelty to woman of some great fashionable shops in Chicago.

Apochryphal New Testament, and a pretty good testament it is, as well as a theological curiosity. Price \$1.25. Postage 8 cents.

The Empire of the Mother, by Henry C. Wright. A book full of value and should be in every home. Price 75 cents. Postage 5 cents.

A categorical story indeed will be "Mamy Tittleback and her family; a true story of seventeen cats," by Mrs. H. H. Jackson. which Roberts Brothers soon publish.

Dalhousie College in Nova Scotia has given all the privileges of the college to women. This is the second college in the Dominion that has opened its doors to women.

The Signal says: "Mr. R. G. Peters, of Manistee, Mich., (husband of our noble temperance woman) is building a temperance tabernacle at the cost of \$15,000, for the use of the W. C. T. U.

Mme. Hugo d' Alesi, a distinguished Spanish medium, is dead of a cancer. She was an admirable poetess as well as seer, and possessed great native grace and beauty of character.

Voice of Angels says: "An extraordinary young medium has been discovered at Agen, France, named Mile. Honorine, who requires no cabinet, and performs the most wonderful things in the daylight and under the eyes of the attendants or sitters.

Sojourner Truth is at 1110 Bowen avenue, for a few days. Whoever would see this remarkable woman, now over 100 years old but clear in soul as ever, can call. Her friend, Mrs. F. W. Titus, of Battle Creek, Mich., is with her.

Gems of Knowledge. - A systematic treatment in the domestic practice of medicine. By Paul J. Barrington, M. D. This sensible and valuable medical book for families is worth many times its cost of \$2. Postage

Visions of the Beyond, by a Seer of today; or Symbolic teachings from the higher life. By Herman Snow, San Francisco. This is an autobiography, in part, and has many elequent descriptions of symbolic visions. Mr. Snow is a veteran Spiritualist and able and true man, and here gives some of his experiences. Price \$1.25. Postage 8 cents.

The Century Co., publishers of Scribner's Monthly (to be known as The Century Magazine after October), will soon issue a portrait of Dr. J. G. Holland, which is said to be a remarkably fine likeness; it is the photograph of a life-sized crayon-drawing of the head and shoulders, recently made by Wyatt Eaton, and will be about the size of the original picture. It is to be offered in connection with subscriptions to The Century Magazine.

The Morning Herald (Chicago daily and weekly) is now in editorial charge of Hon. F. W. Palmer, postmaster of this city, formerly a Republican Member of Congress from Iowa and an editor. He is a gentieman of character and ability, who has commanded respect in his public career and is highly esteemed in private. Under his care the Herald is gaining in circulation, influence and interest, and taking rank with the

San Francisco has the only Chinese newspapers in the world outside of China. The Wah Kee has a circulation of one thousand copies, and the Tong Fan San Bo seven hundred and fifty copies. One of these California Chinemen killed another in a drunken fight, and they were called on to give up the murderer. This they were ready to do. but asked that the Yankee who sold him the whisky that made him a murderer be taken up and hung also. This comprehensive Pagan justice was a great surprise.

The National Free Thinkers convention at Hornelsville, New York, called by H. L. Green and others, adjourned last Sunday night, after adopting the platform of the National Liberal League, indorsing the refusal of Governor Roberts, of Texas, to appoint a day of special prayer for the President, not from want of sympathy but because he held that he had no right to do so, and requesting the North American Review.to republish Ingersoll's paper in a pamphlet form. The newspapers report some 500 delegates.

Father Drumgoole (Catholic) has nearly finished a ten story building, corner Lafayette Place and Great Jones Street, New York, for a home for newsboys and boot blacks, fitted up for sleeping, eating, and with library,etc., all neat and good at small cost to the boys. But \$2,000 is owing on the \$300,000 spent. The money comes from all over the land and from other lands, in response to cards sent out promising masses for the souls of all who sent 25 cents. He intends to offer hotel accommodations, at small cost, to poor young men seeking for work. So says the Catholic Mirror. This is good work.

Daniel Woods, an Indianapolis scissorsgrinder, 104 years old, but hale and hearty still, loves to tell how he went from Nova Scotia, where he was born, to England, to serve under the Duke of Wellington in all his great campaigns. He took part in forty battles and skirmishes, including Waterloo. During his long service he received 132 sword cuts, a saber stab in the eye, and eleven pistol or gunshot wounds. Since his return to America he has lived in Montreal. St. Albans, Boston, New York, Philadelphia and Indianapolis. He has seventeen children, of whom the eldest surviving is 79, and the youngest, by a second wife, 23 years old.

Pere Hyacinthe on Dean Stanley.

The reformer in the Catholic Church was a warm friend of his large-souled brother in the Episcopal Church. The Chicago Tribune says:

M. Scherer, the distinguished French critic, sent to the Temps, the leading even. ing paper of Paris, shortly after the death of Dean Stanley, an interesting little monograph of the eminent English divine, furnished by Father Hyacinthe. This energetic priest, who has had to suffer so much from the malevolent criticism of those who regard him as an apostate, found, in the noble encouragement of the late Dean, great comfort when he most needed it, and he speaks of it in his little memoir with eloquent and almost pathetic gratitude. He says:

"If it were only that the recent and almost sudden death of the Dean of Westminster touched me personally, I would not speak of it; but Catholic reform had no more illustrious and devoted friend, and it would be notable ingratitude on my part to allow such a man to disappear without rendering to him the homage that we all owe. Dean Stanley leaves a profound and durable mark on the literature of his country and of the civilized world. I will only say here how much he was interested in the development of healthy and liberal ideas in the Catholic Church. The first time that I saw him was in my cell of a Carmelite friar. He was presented to me by M. Augustin Cochin, and we met, later on, at the table of that mutual friend in company with the Bishop of Orleans. Still later, at the la-mentable epoch of the Vatican Council, when I had separated from the greater part of my old friends, who were bitterly re-proaching me for having alone, or almost alone, in France, drawn conclusions from the principles which they had themselves proclaimed, I found support in the intelli-gent and strong friendship of the Dean of Westminster, and sometimes an asylum at his hearthstone. When, in September of 1872, three years after I had left my convent, I contracted the marriage, of which I speak simply because it forms a part of my public life, Dean Stanley and his noble companion, Lady Augusta, an intimate friend of the Queen, were beside my wife, and stood by me as if they wished to stand guarantee before those who knew but little

about either the insulters or the insulted." Father Hyacinthe says that constant testimony of esteem and sympathy and marks of devotion had crowded the close friendship between the Dean and himself. "Doubtless," he says, "I did not sympathize with his ideas upon many things, and I told him so very freely. I did not always find him theologian enough: not always philosopher enough; because, whatever may be in our days the force of contrary prejudice, there is neither philosophy nor theology worthy of the name without metaphysics. I ad mired the manner in which he wrote, or rather painted, history; but I regretted that he did not know how to set down, with an equally firm hand, the precise contours of a dogma. His extreme charity for persons seemed to me sometimes to render him too indulgent toward doctrines, and I knew that he had such a horror of ecclesiastical persecution that I was always in fear lest he might too easily join himself to those who called themseives, or believed them-selves, persecuted. His last visit to my house and to my church in the month of April especially touched me. When I took his hand, at the moment of departure, I was far from thinking he was going on such

a great journey. And now he has gone away into the land of light. He always had loved truth, with unselfishness, with shrinking modesty, and had a passion for it. If he has not always found it, he has, at least, always faithfully and ardently sought for it. Is not that a good deal on this side of the grave?" Father Hyacinthe adds that it is with the words of the Psalmist on his lips concerning him who speaks the truth which is in his heart and bears no false witness against his neighbor that he shall one day visit the tomb at Westminster.

Warner's Safe Kidney and Liver Cure.

Business Motices.

DR. PRICE'S exquisite Perfumes are appreciated for their peculiar delicate fragrance.

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

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age 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 2519 Boston, Mass.

To avoid the disappointment so often experienced by the use of the ordivary flavoring extracts, buy Dr. Price's Special Flavorings.

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three S cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

Canvassess make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms. By the use of Dr. Price's Cream Baking Powder,

light, sweet biscuits, cakes, etc., are at all times a certainty. Buy it only in cans.

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

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. CURES EVERY CASE OF PILES.

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

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hail, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from \$1.20 to 5 P. M. The public invited.

P. E. FARNS WORTH, Secretary.

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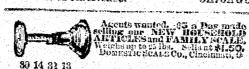
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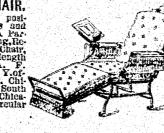
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I'm free as the air in its viewless round; I'm chained like the sea in its circled bound. I'm free as the bird on its fluttering wing; I'm bound like the lake 'ere the breath of spring.

I'm free as the earth in its speedy flight Round the Day-god, its source of life and light! I'm drawn in its course round the luminous flood, Like the sire im to the sea, or the soul to its God.

I'm free in my love as the ocean wave Which dashes and foams to its rock-bound cave: And I cease like the wave to fret and foam When I reach the bound of the happy home.

I'm free as the horse in his native wild. But led on my way like a fostered child.
I'm free as the soul, when it files away
From the night of earth to the light of day. For the concave heights have their limits above, and the spirit is bound in its circle of love. I'm free as the sound of the lover's lute Which floats on the air till its echoes are mute.

I'm free as the thought of the absent friend That dreams and sings of the journey's end. I'm free as the flower to the zephyr's kiss, Which falls to the earth in its perfect bliss.

I'm free in my speech, when I whisper sweet To the sorrowing heart, till its pulse shall beat In a rythmic swell to my cheerful voice And echo my song, till we both rejoice.

I'm free in my love when my love drinks deep From the heart of the world in its generous beat, When self is lost in the boundless sea Of kindred life's eternity!

I'm free on the mount where all great soul's have

stood,
I'm free for the universal good.
I'm free as a God, when the god-like powers
Drown time in the grand immortal hours! I'm free when racked with sorrow and pain, For the body's loss is the spirit's gain. When earth returns to the earth I shall be

Still bound in my love, but eternally free. I'm free in my life, when my life is pure, And my broad domain is the earth's wide floor. I'm free as the spring, when its waters flow Through its flowery banks to the vale below.

I'm free to drink of the fountain of life 'Mid the toils of carth, in the battle's strife. I'm free to pluck the bright flowers of faith, And sing the conqueror's song in death.

'Tis a blessed life, is the life of man, Not a star since creation's chime began Has been free as the soul in its onward way To the central orb of eternal day.

Then sing, O man! wher'er thou shalt be, The song of the pure, of the good and free! Thou art bound in the bonds of sweet nature's love In the sorrows of earth, in the home above!

Lake Pleasant Camp.

To the Editor of the Religio-Philosophical Journal: Lake Pleasant is the place to come to see every one you ever knew, for every one comes here. Freedom is given to all to come before the public as mediums so long as they act in an orderly way. Last week I attended a scance b. Henry Allen, at Last week I attended a scance b. Henry Allen, at which lights were seen, instrume 's played while floating about in the room, hands were felt and messages written in the cark. O₂. If this I will only say, the medium could not have done them.

Mr Phillips is doing remarkably well. Mrs. Nelson gives great satisfaction in her public scances. Dr. Slade is doing a wonderful and a noble work. Mrs. Carrie Twing is successfully giving messages from the other shore by writing. Mrs. Isa W. Porter continues to give her tests in the old test of her fether. E. V. Wilson. Dr. Will A. old tent of her father, E. V. Wilson. Dr. Wm. A. Towne's reductant form glides in and out amongst us; he is a fine magnetic physician and is laying hands on the sick that they may recover. Mrs. Annie Kimball, the psychometrist, is giving satisfaction to many, and has spoken at the conferences and at private tents several times. The man who requires the most patience, and has it, on the grounds is the Secretary of the Association, Mr. H. Smith, who has among his many duties the pleasure of answering all questions that may be put to him and he answers about 700 a day.

Mr. Tice and wife are on the grounds. J. Frank

Baxter is in his old place. The energetic S. B. Nichole, of Brooklyn, is obtaining subscriptions for the "Two Worlds," the New York paper that is to be. Col Kase and wife are here. Stephen Pearl Andrews, of New York, is quietly advocat-

ing his peculiar views. Mr. Elijah Thayer, an insane Christian, amuses the camp by preaching of Jesus in a wild way, and wandering about the camp singing hymns. If he were a Spiritualist and this a Methodist camp meeting he would be kicked out.

Mr. E. W. Wallis, of England, is still with us; he is generally liked, very kindly sings in the choir at the lectures. Mr. and Mrs. A. E. Newton of the "Two Worlds" can be seen often, going from tent to tent. Part of last week was quite cloudy and Fri-day a rainy day, but Saturday was very fair. Sunday opened badly, but we had a splendid day except for a few moments in the atternoon. On Tuesday, Aug. 16th, J. Wm. Fletcher spoke. Wedresday, Aug. 17th, we heard Mrs. Hannah Morse speak on "Practical Spiritualism." One prominent Spiritualist said it was the best discourse delivered yet. Thursday, Aug. 18:h, was given to Mr. E. W. Wallis, of Eugland, who delivered an eloquent inspirational address full of earnestness and good thoughts. This intelligent and elo-quent Englishman deserves success in the United tates. On Friday, Mrs. N. J. Willis spoke in the hall as the heavy rain of the previous night rendered it too wet to speak from the stand. This lady gave a beautiful address that gave satisfaction to the large audience. On Saturday, Mrs. Cora L. V. Richmond lectured before a large and attentive audience on "Spiritualists and Reform."

After the lecture old numbers of the Reviews After the lecture, old numbers of the RELIGIO-PHILOSOPHICAL JOURNAL and the Banner were given out to the people; the demand for them was great. On Sunday, Aug. 21st, in the morning the venerable and eloquent Ed. S. Wheeler was with us. Before his lecture he made an appeal for Mrs. E. V. Witson, and asked them to subscribe for \$100 bonds on her old place, to raise the mortgage. His lecture was upon "Spiritual-ism; its Origin and Nature," starting with: "Spiritualism is that science or department of philosophy that is opposed to materialism." It is estimated that there were 12,000 people on the grounds at least. On every hand I hear commendations of

Mr. Wheeler's discourse. In the afternoon Mrs. Cora L. V. Richmond spoke on "After the Perihelion; what is the Stiritual, Social and Physical Outlook!" Every day conferences are held, and many subjects are discussed as fairly as possible. Last Thursday, Mr. Charles Sullivan gave one of his interesting character entertainments to a full house and enthusiactic audience. Mr. S. is a most perfect actor. On Friday evening, the Davenport brothers and their sister. Mrs. Blandy, gave an entertainment or rather "circle;" with what success I do not know. On Saturday evening another grand illumination of the entire camp was had. The place was a blance of light and from a distance of helf and the same of the control of of t

blaze of light, and from a distance of half a mile to the eastward, looked like a fire-city with the cottages and tents outlined by beautiful Chinese lanterns. The thousands of visitors kept the town allve until in the evening. Nor was the dancing paylion forgotten. There were 259 couples on the floor and many could not dance.

On Sunday evening, J. Wm. Fletcher spoke on "Travels in Palestine," and the same evening, Mrs. Richmond held a reception in the conference tent, that was largely attended. On Monday, the 22d, Mrs. Iss W. Porter and her sister, Miss Lois Wilson, gave a dramatic, operatic entertainment, under spirit control in what purported to be Greek, that was considered by many very fine. A Mrs. Ball has translated it into English under apirit guidance. In the evening, Dr. Benton, of Troy gave a lecture on psychology, that was well attended.

ALFRED Dawrow Curney

The Noarmoss of the Spirit World.

BY THOMAS HARDING.

Like a certain acquaintance of old Job, I have been on a business trip "going to and fro in the earth, and walking up and down in it," so that it has been my hard fate not to see a copy of the JOURNAL for some weeks. How many fine themes grow out of the parent root of Spiritualism, and how I would love to see them one after another taken up! I feel a delicacy in asking for space, even for the consideration of one of these, al-though the subject would furnish food for the heart as well as for the head. Philosophy is cold; Science is hard. The heart yearns after what the world calls religion, which I suppose is a compound of love and aspiration. I want to say a word, but I know that space in a great paper, a word, but I know that space in a great paper, with its thousands of subscribers in every country on earth where the English language is known, is exceedingly valuable; too much so to be frittered away, as space often is, with matters of a personal nature, and with which the public has little concern. Misunderstandings between contributors, or their domestic griefs, or their peculiar professional methods, or their private rights and wrongs are not in my opinion the themes which should be expected to occupy space in the columns of any philosophical, religious, or news papers. However suitable these may be for home consumption, it does seem to my honorable judgment that valuable contributors must do violence to their own good taste when they furnish such matter for publication.

The question, par excellence, in which the entire world is interested and the knowledge which

tire world is interested and the knowledge which the world needs to lift it above the atmosphere of selfishness and low ambition, and establish man-kind in love, justice and truth, is the conscious-ness of the nearness of the World of Spirit and its absolute oneness with this. This idea, bringing with it, as it must, the knowledge that ten thou-sand eyes are looking upon us in the night as wellas in the day; that they are observing our acts, reading our thoughts and comprehending our motives, will yet be the savior of humanity. Which of us would do a mean act or think an unclean thought if we knew, for a positive certainty, that a beloved mother, an honorable father or a pure

a beloved mother, an honorable father or a pure sister was the silent observer of our lives?

Jesus was represented as saying: "The kingdom of God has come nigh unto you." "As ye go, preach (that is shout), saying, the kingdom of heaven is at hand." But the kingdom has not recently come, as this language would seem to imply it was always here. It is not merely "at hand" or "nigh," but is actually here. Mrs. H. B. Stowe, I think it was, said: "We have but to shut our eyes and be there."

The experience with which I have been favored

The experience with which I have been favored induces me to seek language still more positive and intense to express the thought. No. Mrs. Stowe, we have not even to "close our eyes to be there," we are there whether our eyes be open or closed. Well I remember one burning summer when typhold fever was consuming me, and the doctor could find no remedy for an execuclating pain in the back part of my head; that my eyes were closed as I lay on my bed, and I became un-conclous of physical surroundings; and I entered that ever-present Spirit-world and was conducted by a man to a place where cool, beautiful water was at his command. He turned what appeared to be a faucet of brass or gold and the clear water gushed out. Obedient to my unknown friend, I placed my temples under the stream, then my pulsating wrists, and, lastly, the back part of my head. How the cold torrent sent a thrill of pleasure through my entire being! The pain was gone! When I awoke from my trance the fever, the neryous tossing and the anticipation of death were all gone. When Dr. Moore (who, if he reads this as he unquestionably will, will recollect the cir-cumstance) came a few hours after, I told him I wanted no more medicire. Why should I? I was well. Yes, Mrs. Stowe, it is near us, indeed, when our eyes are closed, but no nearer than when they

I saw a dear girl not long ago, no professional or other medium being present unless I was one, or the sick who was sleeping near. My eyes were as open as they are now, the lamp was lighted and I had my senses about me as I have now. I saw her pass to where I was sitting—the furniture saw her pass to where I was sitting—the identified being no obstruction, and after a while she slowly faded from my sight. I knew she was not gone, though I had ceased to see her. Oh! it was all so near. In its atmosphere "I lived, moved and had my being." I in it, and it in me.

We are all in the Spirit-world here and now. What matters it if we can't see it? It can see us.

are open.

In view of this stupendous truth:

ner of men and women ought we to be?

Do we not, all of us, love to discuss such ques matter if you told it before, it does me good, it all seems so wonderful. I want to weigh your experience with my own. We want to compare notes, and then our souls will live closer together. Oh! how different from the time when I had faith, only that and added the result in the time when it had salty. only that; and colder still, when I had only phi-losophy and hard, hard science. My heart is warmer, and though I am no Methodist, I can cry

Glory Hallelujah! The Universe is one.

What an abundance of healthy experience and spiritual food nutriment for heart and soul the readers of the JOURNAL could furnish through its columns. The skim milk of orthodoxy has become sour. If a column were set apart for the relation of experiences. I believe it would be the first column read, for the heart asks for food as well as the head, and though the JOURNAL furnishes a good supply, yet we would have more, we are hungry for more. How small, how insignificant appear the pride of wealth and station, or mere intellectual glory or reputation, in the presence of this great truth: "The Spirit-world is near." Sturgis, Mich., Aug. 21, 1881.

Home Life a Hundred Years Ago.

One hundred years ago not a pound of coal or s cubic foot of illuminating gas was burned in the country. No iron stoves were used and no contrivances for economizing heat were employed until Dr. Franklin invented the iron framed fire-place which still bears his name. All the cooking and warming in town and country were done by the aid of the fire kindled on the brick oven. Pine knots or tallow candles furnished the lights for the long winter nights and sanded floor sup-plied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking "sweep." No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those early days, by the aid of which a fire could be easily kindled, and if the fire "went out" upon the hearth over night, and the tinder was damp so that the spark would not catch, the alternative remained of wading through the snow a mile or so, to borrow a brand of a neighbor. Only one room in a house was warm unless some of the family was ill; in all the rest the temperature was at zero during many nights in the winter. The men and women of one hundred years ago undressed and went to their beds in a temperature colder than that of our modern barns and woodsheds and they never complained.

A New Jersey subscriber, W. C. Waters, writes: I am atili confined to my bed by a lingering dis-ease, though I am able to read your paper, and look forward with pleasure to the day of its com-ing. Your course is very satisfactory to me. I take and read about all the spiritual papers that do not affiliate with doubtful company. To my mind, Spiritualism is the noblest and most rationsi phase of religious thought ever presented to humanity, and I hope the time is not far dis-tant when all those conducting spiritual journals will realize the necessity of sustaining a high standard of honor and moral life.

W. Harral, of Texas, writes: We might say of the Journal; "Well done, good and faithful ser-vant," persist. The time has come when a relig-ion founded on pure moral principles, with the certainty of a future state demonstrated by Spiritualism will take the place of all other religious notions or superstitious systems. That which ex-perience and reason teach is best to live by in this world, will be best for us in the next. Absurd religious fanaticism, such as old Jewish or Chris-tian theology, is not the best. Go on and prosper in your work

L. P. Wheeleek writes: I intend to support the Journal as long as time shall last with

L. D. Benjamin says: You improve all the

Selemen Valley Camp Meeting.

To the Editor of the Religio-Philosophical Journal: The camp meeting closed on the 15th. There were about forty tents on the ground, and a good number of speakers and mediums from this and other states. The attendance was fair, with large congregations on each Sunday. The speakers were not all Spiritualists, but some Materialists and some orthodox, and all were welcome. Much inharmony prevalled during the first part of the meeting. Even the Spiritualists were not united meeting. Even the Spiritualists were not united among themselves. Some feeling among speakers and mediums seemed, for a time, to pressee a failure. An undercurrent of dissatisfaction appeared to sweep through the encampment like a flood, and many felt as though we were on the verge of a spiritual cyclone. Dissatisfaction prevailed among all classes in regard to the dark circles held by Miss Bangs of Chicago, and a committee was appointed to investigate them. After the report of the committee, quiet seemed to be restored on that point. Quite a number received satisfactory tests in these circles. tory tests in these circles.

By the request of an old Methodist minister, P.

A. Field gave a lecture on Tuesday evening on the vicarious atonement. During the lecture, Rev. E. Washburn, of the Methodiat church, arose and challenged the speaker for a discussion. The challenge was at once accepted and the next day set apart by the committee for that purpose. The discussion was held, each speaker having twenty minutes, but Mr. Washburn did not fill one half of his time. From this time the character of the meeting seemed to change and become more har-monious. It was evident from the manifestations through the mediums that their controls were re-solved on a victory in favor of truth and apiritu-

Rev. J. T. Riggins, formerly president of the Kansas conference of the W. M. convention, was present and gave two lectures, and said that he was far from being orthodox. We confidently expect soon to see him connected with this great spiritual movement. Many came that were strangers to the spiritual philosophy, who expressed a belief in the same before they left. We think the meeting a success in demonstrating spirit control to the masses, but financially it was not successful. Speakers from abroad received nothing for their labor or expenses.

P. A. FIELD. Salem, Kansas, Aug. 20th.

Report of Lawrence Meeting.

The annual meeting of Spiritualists and Liberalists of Van Buren and adjoining counties, was held in a grove in the fair grounds, near the village of Lawrence, Mich., commencing on Saturday, Aug. 6th, 1881, at three o'clock, P. M., with L. S. Burdick in the chair, devoting the session to short speeches and conference. Sunday morning all nature was radiant with smiles. A Free Methall nature was radiant with smiles. A free methodist Camp Meeting in session two or three miles distant was the center of attraction for superficial minds, leaving us with a comparatively small audience of solid-thinking men and women, whose rapt attention gave evidence that they were deeply interested. The morning session was opened by A. B. French, of Clyde, Ohio, in a short speech, followed by Mrs. M. C. Gale, of North Lausing, Mich. in an address of one hour. Her voice also Mich., in an address of one hour. Her voice also rang out in sweet tones of soul-inspiring music, making the grand old woods echo. At the close the following named persons were elected as offi-cers for the ensuing year, to wit.: For President, L. S. Burdick Kalamazoo; Vice President, Mrs. R. A. Sheffer, South Haven; Secretary, W. J. Dennis, Breedsville, and for Treasurer, Miss L. B. Bangs, Paw Paw. An intermission was then taken for dinner and social greetings. At two o'clock Mrs. Gale gave an address of half an hour on the Law of Compensation, after which A. B. French gave the concluding address, contrasting the God of theology with that of spiritual science and liberalism. The most perfect harmony prevailed and each aimed to vie with the other in contributing to the "feast of reason and flow of

The next meeting is to be held at South Haven, the first Saturday and Sunday of Nov., 1881. E. L. WARNER, Sec'y, Paw Paw, Mich.

Wilson Memo port of Secretary.

The Secretary of the Association would report as follows: Whole Am't of cash receipts,

penses.

Am't paid for pictures and incidental ex-64.80 Balance,

The association has furnished Mrs. Wilson what photographs have been necessary for the sale of books, and has mailed to every subscriber to the association a copy of photographs. No certificates of membership have been issued, as the number of members would not warrant the expense. In some instances where members failed to receive either photographs or the memorial pictures, dup-licates have been mailed to parties making this request. The Secretary has written many letters to persons requesting their co-operation, and which failed to receive any response, and from others letters unfavorable to the work.

The association having failed in its efforts, it would seem to be advisable for all the old friends of E. V. Wilson to co-operate with "Farmer Mary' in her efforts to raise the amount by bonds of \$100 each, at low rate of interest.

From recent valuation of the property by competent real estate parties in Chicago, it is shown that the property has advanced in value very much in the last year, and that if this loan can made in this manner, a home can be saved for Mrs. Wilson and the orphan children, by friends promptly subscribing and taking these bonds. S. B. NICHOLS, Sec'y.

Lake Pleasant, Aug. 24, 1881.

Cassadaga Lake Camp Meeting.

ON TRAIN FROM TOLEDO TO MINNESOTA, AUGUST 30rm, 1881.

To the Editor of the Religio-Philosophical Journal: Wife and I left Cassadaga Camp yesterday. am now on my way to Minneapolis. Shall stop and see you on my way home from Cresco, Iowa. The meeting at Cassadaga has been one of the most successful I ever knew,in good-fellowship, and in clean spiritual life. I never was treated more kindly or saw a more orderly and in every sense respectable meeting. Wednesday and Thursday the good Mrs. Pearsall dealt the bread of life. Friday and Saturday afternoons and Sunday morn-ing I spoke with others, but can't give particulars while on the cars. Saturday forenoon and Sunday at 2 P. M., Mrs. Richmond addressed them. Her lecture was calm, dignified and very eloquent. The Grattan-Smith family led, and we all arose and sung the "Sweet Bye and Bye," to close.

Bro. O. P. Kellogg has been the life and moving

spirit. I have been proud of Bro. Kellogg from the days of our boyhood together, for his spark-ling wit and brilliant speeches. He has now added new splendor to his genius by his masterly ability to control and conduct such a meeting. May he live a thousand years on earth to make

glad the hearts of his friends.

Mrs. Shepard-Lillie has won golden opinions from all. In fact, the unanimous verdict was that they had the best lectures, the best audience, and the best meeting ever held in Western N. Y. As for myself I met many friends of my childhood and many strangers, who can never be strangers

Wife and myself attended Mrs. Richmond's reception at the Island House, on Sunday evening, where we spent a most pleasant evening, and received our Spiritual christening from the happy

I am whirling away toward the great Northwest, where I hope to find the new gospel taking deep root in a virgin soil. Hastily and truly, "Onina," one of her controls. A. B. FRENCH.

**From Oregon, Lewis Johnson asks: "What is the present condition of Mary Lursucy Vennum, whose remarkable experience is given in the "Watseks Wonder?" Miss Vennum is a healthy young woman, with no special or marked spiritual peculiarities of late.

Dreams and Dreamers.

Dr. Radeliffs may be quite right that there are, and have been in all ages, dreamers of dreams, who saw in their dreams more of the spiritual world than they could have seen in their waking hours; that there is such a thing as a gain o spiritual liberty when the senses are laid to sleep instead of a loss. When St. Peter saw the vision telling him that what God had cleaned he was not permitted to call common—when St. Paul saw in vision the man of Macedonia imploring him to come over and help the people of Macedonia—nay, when St. John heard in his vision the various to the same of Macedonia—nay, when St. John heard in his vision the various to the same of the nay, when St. John heard in his vision the various messages to the Seven Churches which he was to deliver in his Lord's name, no doubt the quiescence of these dreamers' bodily faculties had helped to render their spirits more open to the higher impressions which the Divine Mind impressed upon them than they would have been in active life; and so far they were in a more living spiritual world with their senses quiescent than they would have been with their senses in full activity. And no doubt, there are plenty of occasions, from time to time—though occasions relatively year rare—in every country and every relatively very rare—in every country and every age, when the same thing, in a minor sense, is true of more ordinary men; when, as Dr. Carpenter, in his interesting book on mental physiology, shows the light of the mind is all the clearer for the sleep of at least a large portion of the body; when problems are solved in a state of somnam-bulism which were beyond the mind which solved them in its ordinary state. But so surely as this is exceptionally true, so surely is it ordinarily false. For the most part, our dreams are the grotalse. For the most part, our dreams are the gro-tesque records of vagrant associations, breaking away without meaning or reason into all sorts of misleading tracks, connecting us not with real beings, but with atray white and sounds and glimpses of real life, piecing together the odds and ends, the rags and tags of experience in the most capricious manner, and introducing us neither to the spiritual world nor to the material world, but to a disorderly chaos of confused emotions and waifs and strays of perception. For the most part it can not be denied that the same man must keep his senses vigilant, in order that his spirit may be at its highest vigilance too. The spiritual realities of life are not usually attained through any extra-natural or preter-natural exer-cise of spiritual faculties in the paralysis of the clee of spiritual ractities in the paralysis of the bodily faculties, but through the highest energies of the bodily faculties—a highest energy which they only attain when they pay due obedience to the control of the spirit. We do not deny that now and again, as if in the proof of the very partial character of the experience of our present life, we come across true instances in which the spirit seems not only independent of the body, but to have fuller life through that independence. But for the most part it is not so. Our highest reason, our highest memory, our highest will and our highest faith are reached, not through the our nignest fatth are reached, not through the abdication of our bodily powers, but through their fullest and healthiest activity. In other words, we have not free access in our ordinary condition, to that infinite spiritual world in which Dr. Radcliffe thinks that spirits wander at their ease. We are anchored by our bodies to given and very limited portions of time and space. Only in these portions of time and space we discern nothing truly except under due submission to ly in these portions of time and space we discern nothing truly, except under due submission to spiritual laws, and in the full recognition of spiritual authority. When Prospero said what Dr. Radcliffe quotes from the "Tempest," "We are such stuff as dreams are made of, and our little life is rounded by sleep," he was not paying human life a compliment, but rather smiling at its expense. Prospero explains himself by saying:

"Sir, I am vexed; Bear with my weakness; my old brain is troubled; Be not disturbed with mine infirmity.

Dreams were not, in Shakespeare's eyes, the types of our permanent life, but the symbols of ose ineffectual and temporary efforts which end in failure, and which, of the grand pageant they promise us, leave "not a rack behind." And so, though we quite agree in the main with Dr. Radcliffe's spiritual philosophy, we regret the special connection with a class of phenomens, the normal character of which does not tend to substantiate his view, but only to illustrate one of the most important exceptions in its validity. -London Spectator.

A DOUBLE WOMAN.

Good Natured, Intelligent and Perplexing in an Extraordinary Degree.

(New York Sun.)

Miss Millie Christine, the two headed nightingale, arrived in town yesterday and received the reporter in the parlor of her boarding house in Ninth street. She tripped in lightly, but sideways, and extended one of her right hands and one of her left in greeting. She is very puzzling, being two pretty distinct women joined by nature in one. There is no doubt that she has never been alone by one of herselves since her birth, which hap-pened in North Carolina thirty years ago. She is short and of the same height. Her outlines and ther general appearances are very similar to each other. She has very square shoulders, roundedarms, and shapely hands. She would sit naturally back to back, but habit, bred of the unaccommodating shape of chairs and of a natural desire for a closer sociability, has tended to make her face herself as much as possible, and she sits commonly shoulder to shoulder, at an angle of about forty. five degrees, in a very convenient position for a tete-a-tete conversation. She is black, and the features of her faces are those natural to colored

persons, but very pleasant and intelligent.

Manager Starr of the Broadway Museum having introduced her, and she having doubly shaken hands as she said, she seated herself with graceful unanimity in a chair, and entered naturally and agreably into conversation. She were two openwork polonaises of a brown color over a wide skirt of some dark material. One of her right arms and one of her left arms were encircled by gold bracelets. Her four feet were small and beautifully shod, and peeped very prettily from their concealment.

She spoke, besides English, German, Italian and Spanish in a voice that was low and musical Sometimes in answer to questions she would speak both together in the same words, but she was also capable of carrying on two independent conversations with the utmost facility. She called herself '1," and said laughingly that she never spoke of "both of me." Her two heads, she said, were independent of each other, but her tastes were similar and her acquirements were just the same. She paid one fare only in traveling, and ordered dinner only for one, which corresponded to her natural appetite.

"Won't you dance for us Millie?" said Mr.

Smith, her personal manager. •
In response she at once arose, and her four little feet twinkled charmingly as she trod a number of difficult measures. Subsequently she held up two of her feet and walked with the other two with perfect ease.

She had a great deal of quiet humor and a fund of pleasant anecdotes. Once in a while she would exchange a word with herself, but not often. Neither did she seem to be freited at all from being compelled to sit in the same chair with her-self, notwithstanding that the chair was some-what narrow. Manager Starr said that one of the two consuming passions of her life had been gratified, and the other was about to be. She had been given an audience by Queen Victoria, and the time was now at hand when she was to be presented to Capt. Goshen, the humorous and perfectly symmetrical giant from Palestine.

The nightingale is two women joined together, back to back, in the manner of the Slamese twins.

Meetings of the Harmonial Association in New York City.

Regular Sunday morning discourses by Andrew Jackson Davis, will commence at 11 o'clock on the second Sunday in September (11th), and con-tinue until the second Sunday in June, 1882. Stock Hall is situated on West Fourteenth Street, No. 11, between Fifth Avenue and Union Square, and is accessible from any direction, being near and is accessible from any direction, being near several lines of city cars and the elevated roads. The hall is attractive, quiet, and can comfortably seat a large congregation. The association intends to hold meetings also every Sunday evening after September. Seats are free to all who would like to occupy them. The music, both instrumental and vocal, will be an attractive feature of these meetings.

Erratum Corrected.

Wm. Emmette Coleman writes: I notice that in my reply to Dr. Brittan, in the Jourwal of Aug. 20th, I am made to say that Dr. B. "frantically?" charged nearly all materializing mediums with fraud. It should read "practically." I certainly should not think of charging the Doctor with "frantically" engaging in any work.

E. S. Burdick, of Kalamazoo, Michigan, writes Aug. 25th. "Believe me, dear Railgio-Philosofhical Journal, my extraordinary love and admiration you have gained by your recent effort to kill our Camp Meeting at Battle Creek. Although you have signally failed to effect your purpose, still you are entitled to my gratitude all the same. Knowing that your heart is right, I am just as thankful for small favors in the past, as I shall be for large ones in the future." as I shall be for large ones in the future."

In July he wrote: "Thanks for your notices, and efforts to call attention to the Camp Meeting."

A Man and Wife on Opposite Sides.

Last winter a reverend elergyman in Vermont, being apprehensive that the accumulated weight of the snow upon the roof of the barn might do of the snow upon the root of the parn might do some damage, resolved to prevent it by seasonably shoveling it off. He therefore ascended it, having first, for fear the snew might all slide off at once and himself with it, fastened his waist to one end of a rope, and, giving the other to his wife, he went to work; but fearing still for his safety, he said: "My dear wife, tie the rope around your waist: No sooner had she done this, when off went the snow, more minister and all. when off went the snow, poor minister and all, and up went his wife. Thus one side of the barn the astounded and astonished clergyman hung, and on the other side hung his wife, high and dry, in majesty sublime, dangling at the other end of the rope. At that moment, however, a gentleman luckily passed by, and delivered them from their perilous situation.

Notes and Extracts.

Nature is a wonderful book. Nothing ever had a sublimer mission than

Spiritualism Man's life is in the impulse of elevation to

omething higher.

Good actions ennoble us, and we are the sons of our own deed.

We have no right to say that perfection has been reached in any age.

The object of life is to improve upon the past, not follow it as an ultimatum.

The phenomenal phases of the present age furnish material enough to occupy the attention of all who feel any interest in them.

Where science has destroyed the authoritative in religion, Spiritualism steps in with the re-constructive triumph of demonstrative fact. Spiritualism, if it teaches anything teaches that man has never reached a condition of abso-

lute perfection, neither in articles of faith nor doctrines. If the Christian doctrine is true, cause and effect has nothing to do with it. "Jesus paid it all," is sung by young and old, but does it prove any.

Mesmorism is a subject which must be taken into consideration in any philosophical endeavor to work out the laws which underlie spiritual

manifestations. How many there are who are willing to take all the benefits of spirit intercourse, its facts and phenomena, without lifting a hand or contributing

dime for its support. The thing to settle in the method of Spiritualism is what are the necessary constituents of building up character to meet the better and loftier side of the Spirit-world.

In an age like this, when skepticism is rife, and doubting rampant, it behooves every one who has acquired a knowledge of facts to present not only a bold front, but to assume, if needs be, an

aggressive policy. If the gospel of our Lord Jesus Christ is for any one class of men more than another, it is for the poor, the sorrow-stricken, the sinful—those who have none but God to pity and help them.—

We hear frequent reference made to the birth of Spiritualism, but we have yet to find the person, mortal or spirit, who can furnish any data by which we can fix, or even approximate towards the beginning of anything.

The Shaker community in America had in their midst some of the phenomena of modern Spiritualism, before the advent of the manifestations through the Fox sisters, with whom Spiritualism proper took its rise.

The spirit of the age will tolerate nothing in the sphere of belief that rests not on tangible proof. Spiritualism is in strict accord with the demand, and answers by a million audible voices from another sphere of human life.

Ask Huxley to tell you what force, matter, electricity, anything indeed, really is and really means, and he will tell you that his knowledge is approximately exact, good enough for working purposes, but modifiable by other facts yet to be discovered.

It is fair to conclude that the manifestations which began at Hydesville were but the culmination of spirit ferce that had been perfecting itself through many generations, waiting for the birth of some one with an organization sufficiently sensitive to be operated upon.

The custom of burying in consecrated ground and refusing to allow unbaptized persons to rest with the saints; also, of burying with face to the east, are all most clearly traceable to the "heathens" who lived thousands of years before Jesus "brought life and immortality to light."

At the present period men have inherited, unwittingly, so much of a tolerant kindly spirit, brought about by the unseen leaven of Spiritualism running through the whole present generation, that they sometimes write and think in the pure spiritualistic groove even when least aware of it.

We are just beginning to see that time thought and experience have not wrought in vain; that the human race is essentially a unit; that it has been growing through the centuries and is now approaching the prime of its existence, just ready to enter on its special career, with its grandest work still to do.

Example is light of day; every man sees it, every man's life proves what his character is. It he is honest, those that he deals with know it. Every honest man does as he agrees and pays his debts. A dishonest man does neither. If a man's word is good for nothing, what kind of a man is he? Every man that deals with him is sure to have trouble.

A Mam whose religion will not stand the jostling of politics has none worth saving. True religion is not a band-box religion. It involves

religion is not a band-box religion. It involves personal activity. Our political life is not worse than that of other nations or of other days. Our political life was never so pure as it is to day. Many good people think it is their sole duty to praise God and find fault.—Judge Tourgee.

Time Flace of the newspaper in life was well expressed by Professor Harris a day or two ago, who said, in the course of a conversation at the Concord school, that "by means of his morning paper man each day adjusted anew his relations to the universe." "By this wonderful principle," he added, of the co-operation of man with his race, by which each partakes of the wiswith his race, by which each partakes of the wisdom of all, we have, for three cents, our daily knowledge from Japan, Arabia and the entire earth. The most potent element in modern civilization is the newspaper."

Life has its moments of strength and bloom: Like has its moments of strength and bloom; its bright moments of inspiration, in which the human artist, the painter of human life, selzes on and utters what is purest, most beautiful and divine. If, in our human life, we acted only then; if then all sacrifices were made, all victories won, there would be but little difficulty in life. But the difficult next is to preserve the part is long rourse. difficult part is to preserve through a long course of years the fiame which has been kindled by inspiration only; to preserve it while the storms come and go, while the everlasting dust-rain of the moment falls and falls; to preserve it still and uniform smid the unvarying changing of unvaried days and nights. To do this, strength from above is required; repeated draughts from the fountain of instriction both for most and the small of the strength from all of inspiration, both for great and the small—for all laborers on earth.

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NAKED TRUTHS

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Science and Spiritualism.

BY REV. SAMUEL WATSON, D. D.

-------In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed so high a repetation, and none have been more beloved by their constituents than Dr. Warson. In the early days of Modern Spiritualism he honestly believed it to be one of the vilest of humbugs and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in Clock STRUCK ONE, which has already passed through several editions, creating a decided sensation in the church and causing the author to be

cited for trial. The CLOCK STRUCK THREE contains a very able review of the first book by a master-mind and a reply to the same by Dr. WATSON. Then follows eleven intensely interesting charters, detailing the author's rich and varied experience and giving the result as showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets it. Science and Spiritualism.

Extract from the Introduction.

Extract from the Introduction.

* * May it not be that the semi-infidel utterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the alasteonth century, both in Europe and America.

* Science, proug of her past achievements, has well nigh surrendered to the stubborn facts of Spiritualism, which will not down at their bidding, but submits cheerfully to the most exacting domands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

* * I also give communications received through a medium in whom I have all the confidence I can have in any one, in either world, to show that all of my teachings have been in harmony with Christianity as I understand it. Belleving, as do, that the time is not far distant when Chr' tianity, properly understood, and Spiritualism, disrobed or its crossecsions, will be confirmed by science, and all sweety harmonising in hastening the millionnial glory which is dawning upon the world, when the New Jerusalem shall descend to early.

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Continued from First Page. may speak of the two as one. Indeed, the son takes up the father's ideas, and with more controversial power becomes the champion next in rank. Mauricel his face a sublime benediction, the incarnation of charity, who planned and worked only to save the people,—the common people; and whose institutions of love are his monu-ments in London. Charles Kingsley i the novelist, who wove himself into the life of every young scholar in Europe and America,—the apostle of pure air, cleanliness and hygienic gospel. If you have never read "Hypatia" and "Alton Locke," you have failed of comprehending the machinery that has run our age. Then there was Max Muller, the pupil not only of Arnold, but the Elisha of the most cosmopolitan of all scholars—Chevalier Bunsen. Muller, who has reduced religion to a science, and done more than even his master to render our scholarship humanitarian. And well abreast of these, the chaste spirit, the refined, the winning, the brilliant, the beloved Stanley! You should know every one of these; and then be able to say that no grand achievement was ever so quietly worked out into human life as the Broad Church

The Line of the State of the St

movement of England. Let me now enumerate what these men specifically have done. They taught and made popular-

1. A new—literally, a new view of God.
The view, of all others, predominating in the Arnold school, is the moral tendency that underlies and interfuses all things. This eternal and universal law that makes for righteousness is to them the potential presence of a moral force-a moral will:

that is a God. The triune personality that has grown out of the Hebrew Jehovah by a curious process of addition and subtraction, Matthew Arnold termed the Three Lord Shaftsburys. The idea of a Great Moral Governor he displaces with the idea of an Eternal Moral Force that tends toward righteousness. Such a great governor he pronounces a hollow, half-science assertion, that cannot be proved. He will have nothing to do with any conception but that of an eternal power that makes for righteousness.

You see he does not stop with Force merely, but it is Moral Force that is working out right and eliminating evil. The eye of Ameld is ever on the unquestionable underlying tendency that vivides all things and constitutes progress. Matter and Force is a brutal way of analyzing the universe. It forgets the moral life,—the moral law that culminates in immortality for the up-

ward-looking soul. 2. They emphasized, as the first of theological axioms, that righteousness is salvation. These are the words of Arnold: "Right doing saves." Jesus taught no other salvation. The scheme of salvation by sacrifice is a gross conception, growing out of a brutal age. Jesus said, "The things that come from a man, they it is which defile him." He insisted on brushing away all the foundations of the Jewish Church—wash-ings, sacrifices, and ceremonials for cleans-We are saved by righteous judgment. "Your creed has no power to float your soul." Jesus first and chief charge to all men was, "metanoia"-change your purpo-

Now the Arnold school is the Jesus school over again in this, that they replace salvation where he placed it, and whence orthodoxy removed it. Your holy oils and prayers and creeds are regulated to the

3. Miracles and the supernatural element of Christianity are an afterthought, in no way a part of original Christianity. The Bible is a growth of writings originally scattered, and of very unequal importance; letters, poems, hymns, histories. These being collected do not become of coust value. by any possible legerdemain or church Luther selected what he considered of prime value. Says Arnold, "It is our duty to judge of these writings with still greater freedom." The Bible holds a vast amount of the best truth; but it is inspired only as it is true. "The truth is always supernatural." Miracles are not a proof of anything, seeing that they themselves cannot be proved.

4. We find this school speaking brave things about the atonement. As they understand it, it was Jesus' superior power of sympathy and self-giving. He gave himself. How? Not to pacify God; but he gave his hope, his thought, his love, his tenderness, his physical and moral strength, to free others. So may all do as they have strength to do. "You see here how human life is exalted. We are all saviors, and are saved by saving. He that would save his life will lose it; but he that will give his life shall save it. This doctrine links us all to the Father.

5. And in nothing did this Broad Church school help us more than in the exaltation of human nature. "The Word of God" has with them a meaning as sublime as with the orthodox it has heathenish. To Arnold. "The Word of God" meant that fine sense of right, and that appreciation of truth, which is in the better soul. "God's word" is the voice that speaks in us to do and be the right. So you see that when we speak of the sacred Bible, we are to understand the revelation of the All Soul in our souls. This is a book never to be compiled into a printed canon, but it is to be revised by all moral consciousness from age to age. The real Word of God is the Father's love in us. He speaks forever. He is a voice. The definition of a man is, one who can hear God.

6. One more phase of the Arnold school was a development of so-called "Muscular Piety." I hope you have read "Water Ba-bies." Hughes' "Tom Brown at Rugby and at Oxford," Kingsley's "Amzas Leigh" and "Two Years Ago," and you understand what the phrase means. It means that religion which does not give better houses, better diet, better air, more cleanliness—but points, in-stead, to mansions in another world, is a sad fraud. These men taught salvation by obedience to law. If you wish to do good to the poor, teach them how to live better. The good soul can only be had by and in a good skull. Give us good heads set on good bodies, and you will have good morals and good religion. Give us good sanitary regulations; breed your children as they ought to be bred, and you will have the fine bodies. Poor Kingsley, the most eloquent apostle of this article of their creed suffered sadly for want of wiser parents. "Muscular plety!" sneered the pious chaps who only wish to save souls! And what souls! the dessicated and infinitessimal atoms that are supposed to dwell in the foul clay of distorted bodies. We all owe a reward of atfectionate memory to the Muscular Pietists--far more than to those who, despis-

ing the body, ruin its inhabitant. It was a saying of Arnold's that he was "always ready to change an old opinion when he could get a better one;" and he held his creed open to revision at the rise of every sun. The time has come, said he, when it is no longer safe or honest for men of thought to keep their highest views-which

may sometimes be wise to let our knowledge of a popular creed lie in silence, but not now; for doubt has worked down into the masses. The special moral feature of our time is, that "the masses have lost the Bible and its religion." Times have oc-curred before when wits and philosophers lost it, but the great solid mass of common people kept it; but now it is the people who are detuched from the Bible.

England undertook to meet this skepticism in twe ways; one was the method of Pusey, Newman, Keble, Wilberforce to Romanize, that is to shut the people up in the church and lock the doors of thought, so that they could not ruin themselves; the other was the method of Arnold and Stanley, to encourage careful thought and lay the foundations of religion on science.

dations of religion on science.
You may consider, with good reason, Arnold to have been one of our modern messi ahs, and among his apostles those I have named. Stanley was not the equal of Kings-ley in poetic instinct, in a deep grasp of the problem of salvation for the poor masses; nor was he the equal of Jowett in philoso-phy, or of Muller in scholarship; but he was rather the well-rounded character, lacking nowhere, if not supreme anywhere. It is easy to condemn him for not having left the Church, rather than engaged in rev-

olutionizing her. One who desires above all to see progress, will rejoice that he did not leave the Church. The life of Stanley was shadowed by one great sorrow, the loss of a wife, celebrated

for her beauty and accomplishments and

character. He died childless. Such men as John Wesley, John Bunyan Theodore Parker, were all heroes to Stan-ley. When he visited America he had four special points of interest: 1. The grave of Andre: 2. The place of landing of the Pilgrims; 3. The grave of Jonathan Edwards; 4. That of Theodore Parker. You see here the interest that he felt for all parties-his absolute catholicity. So that to-day the Methodists and Presbyterians express as deep appreciation of him, as the Churchman

or Rationalist. I thought that this morning I could give you no more grateful topic than the memory of a beautiful soul; a refined character, a heroic life-a man who declined three bishoprics and an archbishopric, that he might retain his freedom and be able to work for the liberation of religion and the honor of humanity. You may think of him as one who never despised the sinner nor hated the heretic: as one who honored the thinker and embraced the worker; a man who was a companion of kings, a friend of princes, but equally at home with the lowly and poor. No one will fail to mourn him but those who could not comprehend his largeness of soul; no one will rejoice in his death but religious bigots who dreaded his power for reform, and who saw in his life the death of their idolatry. What a delight it is to join the two continents with the cable of love, woven of the three strands of trust, gratitude and respect, and thus stand together about the grave of a friend of the race. Humanity rises over cliques, parties, sects, tribes, nations,-and sings a millennial hymn of hope when it thus weeps over the loss of its heroes. The family mourns a wise father; the nation mourns a wise ruler; the world mourns a friend of man. Jesus took no title but Son of Man. May the day speedily come when we shall have messiahs everywhere, -- so true in vision, so true in work, that when we carry them to their graves, we shall say we bury our sons-

Annual Meeting, August 21st, 1881.

To the Editor of the Religio-Philosophical Journal: These periodical gatherings are doing much good. They concentrate force, unite the workers, revive experiences, and inspire the multitude. Many date their first awakening and interest in Spiritualism to these conventions. Thousands have been led to this light by the magic words and impressive experiences enjoyed here. With all the phases of mediumship and the dependence upon physical facts so essential to many, a large percentage of investigators and inquirers reach the good through the agency of our public meetings and the impressive truths there revealed through the mediumship of inspired orators. I have found many who, after witnessing nearly every phase of mediumship, find their best proof and highest satisfaction in the rationale presented and the deep convictions that reach the soul from our gifted speakers, touched by the heavenly flame.

This twenty-third anniversary at Horse Heads, celebrated Aug. 21st, was a rare and rich occasion. Bro. Racklyft, of Waverly, N. Y., gave a short history of the origin and growth of this meeting, how it had struggled through the tide of obloquy and abuse from the reputed followers of Jesus: and its works for the sick and enslayed, as in Judea, reviled and scorned as the doings of the devil. Prof. J. V. Mapes, now a resident of the Summer-land, had done a great, good work in these associations. At several of the annual gatherings in Eldridge Park, Elmira, the numbers in attendance had ranged from eight to fifteen thouand anged from eight to interestly and! Bro. Racklyft spoke very earnestly and feelingly of the departed and the days of trial. His soul is full of light.

Bro. O. H. P. Kinney, of Waverly, pre-

sided, and at the opening of the afternoon session, by urgent requests, he devoted forty minutes to the freedom of thought and speech. Protestants profess toleration, but it is limited to those who accept their dogmas. If they tolerate free speech at all it is because Spiritualism and materialism has forced them to it. "The dark ages" was a period in which the church had absolute sway, and free speech was absolutely suppressed. It had been claimed that the great lights of science, Galileo, Bruno, etc., were educated by the church. True, but they were educated for the creeds limited by them, and the moment their daring genius struck out new paths of thought, and made discoveries which antagonized the creeds they were summoned before the church tribunals and compelled to renounce or die Galileo yielded and lived. Bruno uttered the truth and would not take it back, and the church crushed him, but could not crush the truth he died to vindicate. Copernicus developed the system of astronomy which bears his name, but, warned by the fate of others he withheld its publication until he was beyond their power, and when on his death-bed allowed it to be published. If free speech had been tolerated science might have been hundreds of years in advance of its present development.

Luther and others denounced the fyranny of the church, but had hardly got on the throne of power before they began the ex-ercise of the same intolerance and persecution. Servetus, whose pure character was an honor to the church, questioned the electrity of Christ, but accepted him as the "Son of the eternal God," instead of the "Eternal Son of God," and his life had to

bigots call skepticism—to themselves. It | pay the forfeit. John Calvin could have prevented it, but it is claimed that he was the real author of the cruel infamy. Let every man speak his honest thought. This is the independence all need and which must be maintained. Geology brought conflict. It was called the "science of the devil." It revealed the great antiquity of It revealed the great antiquity of the world and of man. It was opposed to the Mosaic record, and there was a combined attack made by all the churches in the land. But science conquered, and now they are reconstructing the Mosaic record to reconcile the differences, but make a poor failure.

I cannot report further the telling points made by this able and excellent speaker. His manner was earnest and impressive. His feeble health compelled him to occupy a chair during a portion of his great speech, but the intensity of his thought often lifted him to his feet, and I felt a deep prayer that he might long be spared and sustained to minister to our growing needs. He is an editor, author and speaker, and an exassemblyman of the Empire State. He is widely known and universally respected by all parties. His name and influence give force and dignity to the cause.

Miss Washburne of Rome, Pa., was cal led for, and in her gentle, modest, earnest way she gave us the glow of her inspired thought, while her pure spirit shed its warm light upon the theme. She chose "Flowers" for her theme, several beautiful bouquets were before her. "Why are they here? Their presence declares the love language of the human heart. A scorpion might have been in their place if our instincts required it. The flowers answer a demand. We have no need of the scorpion in our feasts of love and truth. They teach us a lesson theology would do well to learn. It has had the scorpion; it has nourished the viper and fed upon its virus. It has given the world a more fearful vision of life than a thousand scorpions pre-

She referred to the account of the primi tive Eden. Adam having no knowledge of good and evil was a natural thief! He stole the first thing in his way, the only thing he could steal, for all the rest belonged to him. He fell from idiocy to knowledge. Man is still falling in the same way. Don't you hope he will continue to fall? She claimed that the atonement with all its bloody horror was inperfect. Men had been denied their oath for believing the atonement perfect, all-saving! If we reason on scripture as on all other subjects we shall find much beauty there. Spiritualism is the key to its mysteries. It repeats the facts and inspirations there recorded and turns its magic light upon the grim shadow of death. It brings the heavens near, lifts the veil of doubt and brings the pure light of immortality into the world's great gloom. Sweet music distilled its power into hearts glowing faces shone with hope and gratitude, and all seemed to say: "It is good to

Officers were elected for the coming year O. H. P. Kinney, President; S. A. Tall-madge, of Horse Heads, Vice-President; Mrs. Saturley, Secretary; John Racklyft, of Waverly, Treasurer and Assistant Sec-

retary. Adjourned one year. LYMAN C. HOWE.

Buffalo, N. Y., Aug. 29, 1881.

Lake Pleasant Items.

[From the Morning News of August 23th] H. S. Brown and wife, of Milwaukee, Wis., are making their first visit here. They

Rev. Dr. Miner, of Monroe, Wis., for sixteen years a prominent orthodox clergyman, has met with a change of belief at Lake Pleasant. He came here under the reaction from theology, and was predisposed strong-ly in the direction of materialism, having the MSS. of a work on the theory that the grave ends all, which he intended to publish. After sitting in several scances, Mr. Miner got a glimpse of better things, and is now

affirming his belief in Spiritualism.

Newman Weeks, of Vermont, is a wide awake and critical looker-on at the camp M. V. Lincoln of the Boston True Flag.

presides over the conference meetings frequently,
Mrs. E. L. Saxon's address on Thursday "Is Spiritualism a Religion," was full of earnest thought, radical but conservative. She

is making many friends on her first visit to Lake Pleasant. An informal reception was given Mrs. S. B. Nichols and her guest on Tuesday eve, by a large circle of friends, which was particu-

larly enjoyable to all who participated.

Mr. E. W. Wallis is earning golden opinions from all who meet him. His remarks on "What can we do to instruct the young in Spiritualism?" were able, timely and listened to with marked attention. Societies should employ him at once, as he is to return to England in a few months.

An orthodox lady from the Park street church, Boston, says she has visited all the camp grounds and "cottage cities" of America, and is free to admit that Lake Pleasant is the best of the lot, and has the most orderly and intelligent patrons.

Dr. Slade stated in public that he proposed to come to the Lake next year, and give one week of his time acatuitously to those who have never had an opportunity to investigate the phenomena of Spiritualism. Ed. S. Wheeler surpassed himself on Wednesday in his lecture on "Living as a fine

was sublimely beautiful. An arm chair was presented to Harvey Lyman on his 67th birthday, and a purse of money to his wife; fit addresses were made to show that all this was a testimonial to their worth and devoted services.

His lecture on a true motherhood

DARWINISM.—The following from John Fiske's Cosmic Philosophy is the best condensed statement of the Darwinian theory that we have seen: "A moment's inspection will reveal the absurdity of the thoughtless remark sometimes heard from theologians and penny-a-liners, that the Darwinian theory rests upon purely gratuitous assump tions and can never be submitted to verification. On the contrary, the theory of natural selection, when analyzed, will be found to consist of eleven propositions, of which nine are demonstrated truths, the tenth is a corollary from its nine predeces-sors, and the eleventh is a perfectly legitimate postulate. Let us enumerate these propositions: 1. More organisms perish than survive; 2. No two individuals are exactly alike; 3. Individual peculiarities are transmissible to offspring; 4. Individuals whose peculiarities bring them into closest adaptation with their environment are those which survive and transmit their peculiar organization; 5. The survival of the fittest thus tends to maintain an equilibrium between organism and their environments; 6. But the environments of every group of organisms is steadily, though slowly, changing; 7. Every group of organisms must accordingly change in

average character, under penalty of extinction; 8. Changes due to individual varia-tion are complicated by the law that a change set up in any one part of a highly complex and coherent aggregate, like an or-ganism, initiates changes in other parts; 9. They are further complicated by the law that structures are nourished in proportion to their use; 10. From the foregoing nine propositions, each one of which is indisputably true, it is an inevitable corollary that changes thus set up and complicated must eventually alter the specific character of any given group of organisms; 11. It is postulated that, since the first appearance of life upon the earth's surface, sufficient time has elapsed to have enabled such causes as the foregoing to produce all the specific heterogeneity now witnessed.

Medical Tyranny.—Highly Important.

To the Editor of the Relipio-Philosophical Journal:

The battle against medical freedom against Spiritualism, spiritual healing and human progress is now at its height. Boston has proved itself the Bunker Hill of the present campaign, but the battle rages with doubtful results elsewhere, and the legions of tyrannical conservatism and avarice have secured temporary triumphs in several States by their overwhelming numbers, yet in other States have failed by

attempting unconstitutional usurpations which have been nullified by the judiciary. The first fetter on the right hand of freedom has been fastened in the State of New York, but the magnetic healer who uses no medicines is still nermitted to breathe out. medicines is still permitted to breathe out-

side of a prison.

Even this small liberty is offensive to the medical oligarchy, and a bill has been pre-pared by the medical societies, which will be introduced at the next session of the legislature, prohibiting the doing of anything for the purpose of healing disease, except by the diploma-authorized graduates of colleges, and even these, if they come from another State, must pass under the censorship of the local colleges of this State, and pay a handsome fee for being licensed, if a license is granted by their masters of the faculty.

Thus the colleges are to have an absolute monopoly, which will give great pecuniary value to their diplomas, and great authority to their faculties, who can exclude, at their own arbitrary pleasure, any one whom they choose from the medical practice, and establish a discipline over students and physicians, which may render them as servile as the serfs under the czar of Russia.

At the same time it will crush the proud spirit of our democratic-republican people, and teach them that they are under collegiate authority, or that they have no right to choose their friends in sickness, and that the mother who administers catnip tea, the friendly neighbors who bring in comfrey, horehound, slippery elm poultices foot-baths, or who put the fevered patient to sleep by magnetic passes, are criminals worthy of punishment; and especially that all who follow the grand examples and injunctions of Jesus and the apostles, are fit only for the dismal cells of a county

If the insolence which proposes such a law does not raise a storm of indignation among American freemen, and especially among the believers and followers of the humble Nazarene, it will be time to confess that American freedom is a failure, and to prepare an emperor for willing slaves.

There is one proper, firm and dignified way of meeting this assault upon truth, ignteousness and freedom. It is to de mand an impartial trial of the great question at issue between American freemen and the organized conspirators who seek their enslavement.

They claim that they are the wise and benevolent fathers of humanity, who would protect a long suffering public against the vampyres who feed upon the people's ignorance. But the medical freemen of America claim that the organized regularism of this country, which is one and the same with the organized regularism of the effete despotisms of Europe, is itself the continental vampyre that has been draining the life blood of nations, and, although open bloodshed is no longer possible since its lancet has been broken by our assault, and cannot now be used, it has other equally potent agencies for mischief, and is continually at war with every mild, safe and successful agency introduced by the progressive wisdom of medical reformers.

The Spirit-world, I know, has sustained

our much-loved and wounded President against the assault upon his vitality by 432 grains of morphine and 812 grains of qui-nine, an amount sufficient to slay twenty healthy men, and his recovery has been regarded as miraculous. If one-tenth of that amount had been poured down the throat of Guiteau, the fiercest demands of public indignation would have been satis-

It is to force this deadly system of practice upon the enlightened who reject it with horror, that legislatures are invaded by the agents of this conspiracy, who would delay by law the downfall of an odious system, a system so far behind the intelligence of the age that medical reformers declare onehalf of the mortality by epidemics and other diseases to be due to medical ignorance, bigotry and mismanagement, sustained by Allopathic medical schools and medical societies.

We challenge a fair and impartial trial of this question, and we should demand a fair comparative trial in hospitals, but for the reason that it would be impossible by any temptation whatever or by any legislation, to induce medical regularism to face this ordeal.

We therefore demand a fair, full and faithful registration of vital statistics, throughout each State. We demand that a system of registration shall be estab-lished, which will record every death and the name of the attending physician with his school of practice as stated by himself, and the length of attendance by each physician in cases of fatal disease.

This will enable the people to see and enable legislators to know and statisticians to record, whose patients die and whose recover under all the diseases and epidemics that exist, and enable all the world to judge whether a system that clings to the past and represses individual progress can claim superiority, or even equality, with any sys-tem, which discards old errors and grasps every beneficent agency developed by inven-tive genius and disinterested humanity, or by the Divine and angelic benevolence, which has ever adorned and blessed the progress of spiritual religion.

Let justice be done; we ask no more, and, until it is done, the voices of freemen will not be silent. Let every legislature be flooded with petitions for a comprehensive registration is w, and a few years will settle forever the questions between American freemen and Allopathic conspiracies.

JOS RODES BUCHANAN. 1 Livingston Place, N. Y., Aug. 31.

Mrs. Van Dusen.

To the Editor of the Religio-Philosophical Journal:

Mrs. H. N. Van Dusen has been lecturing here and has made many friends. I have been very much pleased with the manner in which she has presented the philosophy of Spiritual-1sm. She is also quite interesting as a test and clairvoyant medium. She intends to go to the Minneapolis meeting, and is engaged to speak at the Cresco camp meeting after which she will be ready to make engagements in Wisconsin and Michigan, as she expects to visit those states this fall. For the present she can be addressed at Bonair, Howard Co., Iowa.

GEO. W. WEBSTER.

Bonsir, Howard Co., Iowa.

DAY KIDNEY PAD Co., Buffalo, N. Y.: Sirs.—Your Pad is truly wonderful. It has entirely relieved me of great pains against which all other medicines failed. My kidneys and bladder do not trouble me in the least at present. I inclosed \$2 for a Pad for one of my neighbors. Yours, etc. LOUIS LE DUC, Chenos, Ill.

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