Ernth Genrs no Mask, Jobs at no Juman Shrine, Seeks neither Place nor Applause: She only Sisks a Bearing.

VOL. XXXI. [JOHN C. BUNDY, EDITOR AND]

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Colorado.

OVER THE HIGHEST WAGON-ROAD IN THE WORLD-UP SOME 14,000 FEET,-FROM GEORGETOWN, COLORADO, OVER THE AR-GENTINE PASS TO THE HEAD WATERS OF STREAMS FLOWING TO THE PACIFIC AND TO WEST END OF ATLANTIC PACIFIC TUN-

To show the mountain adventures of Mr. Bundy and family, we extract from The Great West, Denver, Col., parts of a graphic description of a wagon-ride over the great ranges to the Atlantic-Pacific Tunnel, by its editor, M. M. Pomeroy; said Tunnel being a great enterprise, whereby this leading greenbacker and his co-workers hope to increase their specie basis and that of the country.

It was a very pleasant party that left Georgetown, pulling out from the Barton house at exactly five minutes before 7 o'clock on Tuesday, August 27, 1881. There were J. C. Bundy, editor of the Religio-Philosophical Journal, of Chicago, with wife and daughter; A. B. Leslie, a prominent business man and alderman of the Seventeenth ward, Pittsburg, Pa.; O. H. Wright, an ambitious and industrious young farmer of Orion, Henry county, Ill.; L. C. McKenney, vice-president and superintendent of the work at the west end of the Atlantic-Pacific Tunnel; the Editor of The Great West, and wife, all under the especial care of Jimmy, who has the reputation of being the best and most careful driver that ever went out from the stables of Capt. Farris, who from his livery establishment at Georgetown sends out so many saddlehorses, two and four horse rigs for the accommodation of those who would do the

Jimmy is an old timer. The Lord only knows how many years he has been driving up and down the Rocky Mountains. He is as careful as a mother with twins, and never takes delight in showing off how smart he is to the making of people nervous. There-fore, the ladies who have ridden after horses driven by him before, from the moment they came in sight of Georgetown, began to ask if Jimmy was to be the driver Careful of his team, well acquainted with the mountain roads, well versed in the management of horses up and down grades, those who ride under his administration have no fears.

When we left Georgetown, after a good breakfast, for a ride up South Clear Creek canyon, and on up, up, up, still eternally up the mountain to Argentine pass, the sun was gilding the tops of the heights above Georgetown, and the air was clear, cold and so much inclined to frostiness that overcoats and wraps were in demand. Georgetown is almost at the head of Clear Creek canyon. It bunts itself back directly against the knee of the high mountain rising behind the town, so that if it were a human being, and could pull its elbows back it would pull the right elbow up South Clear Creek canyon, and the left el bow up North Clear Creek canyon or val-ley. The North Clear Creek road leads up by Bakerville, so named by being the entrspot of the celebrated Baker mine, and thus on over the divide by the way of Lovelandpass. Bakerville is eight miles from Georgetown, at the junction of Quail creek, with this branch of Clear creek, and is in one and one-half miles of the east nd of the Atlantic-Pacific Tunnel, coming to be known as A.-P., city; and within some four or five miles of the apex of Grey's

peak, the road to which from Georgetown extends by the way of Bakerville to the east end of the Tunnel, and on by the well known Stevens mine and so on up, up, up, above timber line to the rocky apex of the mountain, from which almost the whole of Colorado is visible except for the intervening mountains, hills and peaks, which one has to dodge his eye-sight around and over, thinking the while that words are inadequate to express what he sees or feels.

The road to the left is up Clear creek, a noisy, white capped, clear, cold, rushing stream in which the water comes licketyarrup, pell-mell, skility-skerrup, down over rocks, logs, stones and boulders, as though mad at its having to come, and yet determined to get there before any one else can. The grade is so steep that four horses have hard work to pull our load along, stopping every few minutes as the brakes are applied that the horses may breathe. Verily, it maketh the animals to puff and men to think of their hereafter. But what of it? think of their hereafter. But what of it? When the way is up hill it must be trayeled all the same. The valley is narrow, the mountains on either side coming close together as though determined to lift Clear creek entirely out of its bed. To the right, as we ride along and look away along up the mountain sides, can be seen a large number of openings, old and new, indicating well developed and profitable mines that are now being worked by hundreds of men who are there engaged digging their way down into the rocky depths, and exhuming treasures, or the prospect holes of those who are digging in opening extensions of veins and finding fortunes, or masses of mineral which when brought to the surface and marketed make fortunes for the patient workers.

From the Marshal tunnel clear to the top of Argentine pass, where the wagon track is something like 14,000 feet above the level of the sea, it is pull, pull, pull! A few rods and the horses rest a few moments, then another pull. The stream is to the left at na down in the valley. As the side of the mountain, steadily ascend ing. Here and there are patches of firs and elders growing, perhaps waist high and resembling, as one looks down upon them, meadows or pasture field. Occasionally we see a beaver dam down below us, or something that looks like one, while here and there small lakes are to be seen, showing where the water from melting snow all about here has gathered until ready to escape down the rili that empties into the rivulet that forms the creek that rushes on to join the brimming river, and thus to the

Our party is greatly pleased and surprised. Besides those who are in the wagon driven by Jimmy, there comes another carriage occupied by Mrs. Dr. Hoag, of Denver and a party of lady friends, while two young men of the party on horseback act as escort. Besides this there is Capt. Swift, of Denver, and A. I. Peck somewhat noted in California and Nevada as the man whose electro-magnetic contrivance points with unswerving certainty to lodes, veins or seams of mineral bearing matter wherever he crosses them, or goes near to them, as he journeys over the mountains, or wherever

they are to be found. As we near the top of Argentine pass climbing along the mountain, which rises to the west of us, we get above timber line, and to that altitude where even the sturdiest of devil pines fail to grow, except a foot or two above the ground, where they spran-gle out in every direction, like dwarfs, and try their best to point their twig ends back into the rocks. Chipmunks, mountain squirrels and a sort of saucy, bobtailed, potato-shaped bodied animal about as big as one's fist, called the coney, are all about here in great abundance. The coney is the cunningest little cuss we have seen. His chief occupation is dodging around among the stones, hiding in the rocks as if anxious to save his valuable grey fur which would not amount to much if a man had the skins of a dozen of them. His ears are short and wide, while his short bark or yelp is a cross between an expression of derision and an ejaculation of contempt. At the approach of strangers their bark begins and continnes along the line for quite a distance when each of the coney family comes out to take a look at the intruder, jerk out a few more barks and when pelted with stones to disappear as does honesty from an ordinary mortal when he goes within the benign atmosphere of Washington.

All along the road for a mile or more, as we near the top of Argentine pass, the way is marked with crickets which can be counted by the thousands. They are large fat fellows, brown in color, some of them being the size of a man's thumb. What they are for. or what part they play in the mysteries of providence we cannot imagine.

By 11:30 o'clock in the forenoon our party has journeyed from Georgetown up the mountain, making a raise of about 6,000 feet and are now at the very apex of Argentine or Silver mountain.

The road runs zigzag, working its way along up the mountain until at last we come to what may be called the very apex. The formation is granite mixed, uplifted, broken, torn up, flung about, wedged in to-gether, split, corrugated and disintegrated. As we are at the divide we turn to look back to the northeast and see a panorama of hills, valleys, gorges, canyons, guiches, and snow-clad mountain peaks rising their beads above timber-line until one is lost in

a feeling of inability to express what he sees and thinks. Here and there a storm can be seen below us, as the clouds roll and tumble together

just and the unjust We turn now and look to the southwest, and away down there, some two or three thousand feet into what is called the horse-

letting their rainy contents fall upon the

Looking away down there, ever so far over the many thousands of acres of brown rocks, the way being so steep and rough that man cannot, in safety walk or climb down them, can be seen at the foot of these mountains (Argentine at the southeast and McClelland, Grey's Peak, and Ruby Mountain at the northwest), a tiny stream of water along the edges of which grass and elders are growing in great profusion. We look down, down, down, and count thirty-seven white tents in this horseshoe, clustered together within a radius of a half mile or thereabouts, showing where miners sleep nights after working hard on their prospects, or in the development of their properties, all day. Down in this valley, with a scanty growth of bushes and rocks and bunches of rocks rising above themselves, can be seen a large new building which Col. French is just putting in as a concentrator, and in which he has just put a first-class plant of machinery for the treating of forty tons of ore per day. Near this, looking something like two or three Saratoga trunks covered with black canvass, is a large amount of machinery, engines, mile or thereabouts, showing where miners is a large amount of machinery, engines, etc., tarpaulin spread over itshowing where another concentrator is being put in. To the right, further up than Col. French's concentrator, is another/new building near the opening of some mines, showing where another party is putting in a concentrator. Looking over towards the horseshoe beyond French's mill, is seen a greenish pond of water formed here from melting snows, and known here as the Frozen lake because every morning of the year, summer or win-ter, its fair bosom is covered with ice any-where from the sixteenth of an inch to two feet in thickness, according to the season. many springs breaking out from the sides

This is the headwaters of the Snake river. The stream which gathers itself up from of the mountains, then hurrying on to the south southwest to disappear around the foot of Ruby mountain and so on its way to join the Blue river, which courses along the bluish, hazy, picturesque, mountainlined valley to be seen some eight or ten miles distant and so on toward the Pacific ocean. Our way is right down this mountain side.

Nothing in the shape of vegetation is to be seen here growing for a long distance. Away down in the valley to the right the water is running along, like a spangled ribbon of silver, while the furze, the elders and the grass grow green and beautiful.

A little way below us as we travel along the road, which resembles a chalk mark along the side of a house more than anything else we can think of, we found two colored men just commencing to dig a hole in the mountain. They are following an indication. One of these colored, men answer to the name of Steve Edwards, while the other responds to the name of Eugene Jones. We asked Edwards why he selected this spot to dig, and he said:

"Lord only knows. Something has whispered to me day and night to come here and prospect, and here I am."

Eugene Jones as a helper is a sprightly, intellectual-looking young colored man, lately here from California. He is also confident that they are on the right track. Mr. Peck here takes out his electro-magnet, and it works to a charm. It points as a needle points to the pole, to the line along which these colored men are working. He paces over this place up and down, and the magnet oscilates and works directly to it. Peck pronounces it a strong lode, and says that the vein runs squarely into the mountain, and that the colored men by some accident, incident or information had struck it squarely on is apex. After a chat with the boys, we journeyed on down the mountain, zig-zaging along until we reached the bot-

A Ghost that Throws Stones.

The New York Tribune says:

"A ghost story excites the residents of Rossville, in the town of Westfield, S. I., and has been the chief topic discussed there for some time. Night after night Detective Charles F. Rilling's house has been bombarded with stones. Believing that the stones were thrown by some mischievous boys, Rilling watched for them on a moonlight night. At the usual time a shower of stones came from a southeasterly direction. Rilling was armed with a seven-shooter, and for the purpose of frightening away the persons whom he supposed to be annoy ing him he fired his pistol several times in the air, but the stones continued to come at intervals for several minutes afterward. Rilling, with Constable John Vaughan, investigated the matter, but with unsatisfactory results. Several persons, including Mrs. Sarah O'Brien and Mrs. Hannah Dick, say that they have seen a strange apparition in the form of a woman robed in snow-white garments gliding swiftly about the neighborhood, and at the same time have heard in the air fine strains of music. Mr. neighborhood, and at the same time have the marvels you mentioned. In the first heard in the air fine strains of music. Mr. place, by employing the sight and the light Rilling said yesterday that he did not know of clairvoyance, there are invariably visi-

much about the woman in white, but the bombarding of his house with stones, and that of his neighbor, Arthur W. Brash, was certainly very strange. Rossville is one of the oldest settlements on Staten Island, and most of the old residents, when the ghost story is told to them, shake their heads and

ANDREW JACKSON DAVIS INTER-VIEWED.

His Relation to Spiritism—Explanation of Puzzling Phenomena.-The Fourth Dimension of Space—His Distaste for Camp Meetings-Philosophical Outlook.

Your reporter found the respected and venerable "Seer" comfortably seated in the pleasant office of the recently incorporated Harmonian Association. His beard is almost white and there are other signs of advancing age in the lines of his countenance; yet his expression is one of health and philosophical contentment. and philosophical contentment. At first he seemed reluctant to answer some of the questions I propounded, but conversation gradually became freer, and the following was substantially elicited, which will be perhaps interesting to your maders as the present opinions of one so well known in the Spiritualistic field.

"Mr. Davis, what is your relation to the movement known as Spiritism?" "Spiritualism is the term most used," he

replied, "as a word more comprehensive than Spiritism. And yet I do not object to 'Spiritism' as a term to cover simply the various phenomena." "Well, then, what is your relation to the

phenomenal phases of the movement?" "Perfectly friendly. Why do you ask? I had supposed my position was universally well understood."

and had done a great deal to break down circle holding."

"The truth is just the reverse. I have done much to promote the formation of investigating circles. As evidences of a future existence to the senses of mankind, I regard real spiritual phenomena as at once most desirable and indispensable: Investi-gating circles for such uses should be multiplied and perpetuated."

"If this is your position, why do certain Spiritualists indulge in bitterness and acrimony toward you?"

"Misunderstanding is at the bottom of it all. While I have unwaveringly favored the development of real manifestations, I have on the other hand opposed uncompromisingly the unworthy uses of medium-

ship."
"What do you mean by unworthy uses?" "Nearly all the later phases are forms of abuse—such as fortune-telling, trick-performing, miracle-working, and wonder story telling. Among these may be classed such acts as are called 'parafine spirit moulds,' 'flower tests,' 'form materializations,' and other performances in the dark, or in such a dim twilight that no human eye can be positive about what is transpiring, or whather or not the medium is true or false.'

EXPLANATION OF PUZZLING PHENOMENA. , "Do you, Mr. Dávis, reject all physical phenomena as frauds?"

"Quite the contrary. And yet I am posi-tive that mingled with the real is a mass of counterfeit-tricks of pretenders, false mediums, who have been attracted into Spiritualism because of the money-reward feeling safe from detection and public exposure because of the wide-spread doctrine that 'mortals have no right to impose test conditions upon the alleged intercourse and works of immortals. All bitterness and bad feeling engendered among Spiritualists originated in these two opposing wings of the movement; each party holding and advocating antagonistic views in regard to

the question of imposing test conditions.' "Now as to the real physical phenomena, how do you, for example, explain the spirits tying a knot in an endless rope? Or, such a well-attested fact as putting a ring upon a person's arm while his hand is firmly held by another?"

You refer, I presume, to such phenomena as were witnessed by Prof. Zöllner and other distinguished scientists in Europe, in the presence of Dr. Slade. The hypothesis of a 'fourth dimension of space' was sought for and evolved as the only probable explanation. Such phenomena I have frequently witnessed with my ordinary eyes; and, subsequently, I have instituted invest igations into their causes by clairvoyance. There have been many mediums in whose presence such or similar things have transpired. In some cases the apparent marvel was nothing but a trick of sleight-of-hand On more than one occasion I have so declared, when my decision was asked; but almost immediately I was met with the impatient and over-heated reply by some impatient and over-neated reply by some too credulous listener, 'Oh, I was told you oppose all phenomena.' Nay, I said, my objection is piled mountain high against the fiction, against the frand, but not against the real and the trustworthy."

"Do you adopt the hypothesis of the fourth dimension of space?"

"So far I have no knowledge of any such dimension of space; nor do I realize in science the necessity for any such explanation of ble, behind all such instances (of the passing matter through matter), one or two chemical experts from the Summer-land. Such mental organizations as Franklin, Day, Volta, Galvani, or Faraday, do not come into these materializing demonstrations. That is to say, if they ever do, I have never seen them. (Mark! I do not claim to have seen all there is to see in this wonderful field.) But I have been in the wonderful field.) But I have been an observer during more than a generation of these multiform marvels, and how say this: If there be any exception to this rule I have yet to meet with it. The experts I refer to are celestial visitors from that remarkable sphere of subtle intelligences where the under-workers and the mystery-evolvers most do congregate. They are known as Dilikka.

"When the renowned expert Robt. Heller was living among us, he gave public exhibitions, and would perform things that seemed physically impossible. He wrought his wonders by sleight-of-hand, in connection with the resources of heal science and art. But did he ever explain the secrets? Never! His performances were a source of delight to himself, and were financially of the greatest advantage; hence himprofessional concealments, and hence also his sportful evasion of the true explanation. Le is now dwelling in the inner universe. If he is still intellectually and socially attracted to the performance of such astounding feats, then he is dwelling among the celestial experts in all chemical and occult mysteries. He would naturally perform transformations in the presence of a suitable medium; and yet he would never give a perfectly frank and truthful answer, if he were questioned as to his medus oper-

"This is because these remarkable Diakka characters have inventive and brilliant intellects, overflowing with fun and headlong joility, but they are correspondingly unde-veloped in a sense of tender sympathy for "I ask because lately, while at a Camp weloped in a sense of tender sympathy for Meeting of Spiritualists, I was told you their victims, because of their deficiency were an opponent of the manifestations, in the noble moral feedings of conscientions." their victims, because of their deficiency ousness. In circles for real materializations, such characters delight to be present as invisible prime movers and as irresponsible chief tricksters; and they will not only put on the speech and profound dignity of once known distinguished persons, but they will even demoralize the good intentions of the pass ve and sympathetic medium: thus, sometimes, transforming a previously reliable instrument into a tool for manifesting counterfeit presentations. For this reason, and more particularly to prevent such misfortunes befalling a good cause, I have rather discouraged persons from seeking circles which are held for such evanescent exhibitions.

"When, however, a real knot is tied in an endless rope, or when a ring of iron is suddenly sprung upon an investigator's arm. and under circumstances precluding possi-ble trick by sleight-of-hand, then you may be certain that an expert Diakka chemist has accomplished the feat; and he has done it by instantaneously rendering a sufficient section of the matter as soft as water. The cohesion is suddenly overcome by the employment of a dynamically generated force derived from the white matter of the medium's nervous system. This force is superior to the vital principles of motion and sensation and life." "What evidence can you give scientists

on this point?" Thoughtfully Mr. Davis rather particularly explained, thus: "You may observe that in all such experiments and manifestations the medium is seized with shiverings -a trembling and jerky condition of the nerves of motion-accompanied with an expression of alarm, anxiety, and restless-ness. These signs mean that the white nerve substance is undergoing a molecular metamorphosis, but only for the moment. As soon as the requisite stream of psychic force is abstracted and concentrated upon the object, ring, or rope, the medium instantly locks pale or flushed, according to temperament, and often a slight swoon or a temporary unconsciousness is the result. But the instant this chemical nerve-force meets the section of matter to be melted, the change from hard to soft, and from solid to fluid, is as quick as a flash of lightning, and not less quick is the withdraw-al of the force and the restoration of the part to its previous ordinary condition. Of course, the possibility of this dissolution of a solid once admitted, you logically per-ceive that the human arm could suddenly and unconsciously pass through the ap-propriate section of an iron ring, or a rope could be made to pass through itself—matter folding over and interpenetrating mat. ter—so rapidly and so perfectly as to transcend both the natural observation of investigators and the ordinary logical conclusions of the intellect. Hence, with this understanding of the cause and method of these phenomena, you conclude that I do not accept the hypothesis of the fourth dimension of space. Investigators should observe that the dissolving action of this nerve force does not sensibly affect either the temperature or the gravitation of the substance acted upon."

THE PHILOSOPHICAL OUTLOOK.

"Mr. Davis, your friends think if you would mix more with your fellow-men, attend the Spiritualist Camp Meetings, etc., you could do more good and by better understood."

"It is impossible for me to be of any appreciable service at a Camp Meeting. My Continued on Righth Page.

THE ETERNITY OF THE SOUL.

Its Pre-existence.

BY DR. II & JONES, JACKSONVILLE, ILL.

[A Lecture delivered at the Concord, Mass., School of Philosophy in the Summer of 1880].

Thoreau says: "How prompt we are to satisfy the hunger and thirst of our bodies! How slow to satisfy the hunger and thirst of our soulsi

Indeed, we would-be practical folks cannot use this world without blushing because of our infidelity,—having starved this substance almost to a shadow. We feel it to be as absurd as if a man were to break forth into an enlogy on his dog, who hasn't any dog. An ordinary man will work every day for a year at shoveling dirt to support his body, or a family of bodies; but he is an extraordinary man who will work a whole day in a year for the support of his soul!

Have we not an everlasting life to get? And is not that the only excuse for eating, drinking, sleeping, and even carrying an umbrella when it rains?"

We have entertained the view, even as a conclusion, that all this terrestrial scene of matter and solidities is merely apparition, apprehended by the senses, the flowing image of something stable which must be identified by intellect. This view is supported by the joint testimony of Natural Science and the highest logical thought, ancient and modern.

In this view the sphere of time and space is the panorama of the universal psychic mo. tions of the realms of beings: and outside of these motions and processes of being there is negtime and no space. Time is duration and continuity of process, or it is quantity of mo-on, and space is quantity of time, and their

realization is change—experience.

From this point of view, matter is an aspect or apparition to sense, of motion; and motion is an apparition of force, and so there is no objective distantive essence of matter. So much is demonstrated in natural science, and logical thought declares a nature that is selfmotive, namely, entity: inasmuch as matter, non-entity, confessedly is not self-moved. And force is predicated only of entity, and force is from entity

Force is existing entity, energing, acting. But entity energizing is will-force. And will is the middle term of the psychic triad. The soul is postulated as an essential form, selfconscious and self-determining—these terms generalizing, respectively, all thought and all action; and so the content of the universal

expanses is souls.

THE UNIVERSE

is two worlds; the intelligible, self-determining and the determined. The determining produces forms and powers, and that which is natural world; the world of prior energies, and the world of posterior energies, of exist-

ng natures • And so, also, the particular, personal soul exists dually in the universe. In its prior outgoing energies it is related to the intelligible world; and in its posterior or returning energies it is related to the liatural world. In that self-consciousness and self-determination in which are comprehended wholes—self, and the world, and God—(together with the activi-ties relating it to these), the soul is in the real-

ization of its personality.

Contrarily, in its partial consciousness and exclusive corporeal determinations, limited to the exercise of the faculties relating it to the soul is in the realization of its individuality

Mark well that the soul's wholeness, in which it is the image and likeness of its Original and Parent, consists of its whole content and self-relation,—in that its personal consciousness comprehends self, the world, and God; and if at any time in the history of its existence it contained not these all, then was it a form not God-like, nor at all what it afterward became.

The ground and highest nature of the soul is so akin to the Highest of all, that we would fain be silent here, were it not that an attempt even to name this nature may serve to lead from a low and sensuous thought of it. For let us be persuaded that, if man should catch even a glimpse of truth concerning this na-ture, it must greatly exalt and purify the fountains of conduct.

The fundamental principle which fountains and pervades Platonic philosophy is the Absolute, the Eternal Mind, the final Reason, the Super-essential of all essence, the Being of all Beings: not the aggregate of all, but the Author and Substance of all that substantially exists. This beginning is the Supreme Good, which is God Himself,—the God over all.

In the Platonic idiom this source and substance of all is the eternal Father, the sole principle and the sole beginning, the efficient cause of all things, the final cause of all things, the principle of unity in all things, the principle of law in all things. And this which is thus the ground and reason of all existence must also, especially, be the ground and reason of the form and the existence of the soul. Human opinion, founded in physical sensation of phenomena, grounds all existence in mere objects of sense. But science, intellectual knowing, reverses this judgment, and utterly refutes the hypothesis of all substantive, essential basis in the objective, natural world, for either matter or mind.

"It was not and is not to be allowed," says Planton, "for the supreme Good to do anything except what is most excellent, most fair, and most beautiful."

And, therefore, "inasmuch as the world is the most beautiful of forms, and its artificer the best of causes, it is evident that the Creator and Father of the universe looked to an eternal pattern." And so this generated universe is the image, the irradiation of the thought of the supreme object of intelligence. The attributes of this supreme and ultimate Substance and Cause of all existence are the Platonic, archetypal ideas, or forms—the un-varying unities of all things. These are the

in themselves ideas—the primal IRRADIATIONS OF THE HIGHEST.

And the sphere of these primal forms is the celestial glory. This is also existent and creative, and its progeny is the intelligible sphere. All beginning universally is—not was -in the Most High, not in the most low.

The Framer of the universe used, nor uses, no model or material or stuff, outside of himself to build the universe or its content. It is soen as a picture, is heard as an anthem. And Creation is by no reasonable supposition a consummated event, regarded and contemplated in either its eternal or temporal aspect.

What, then, shall be affirmed of the soul?the highest and divinest form. Shall we say the soul hath its beginning in this Most High? The soul is of the celestial germs and source, and is a descent into time in its temporal aspects. What form had it before it descended nto time? Of all the creations of the Creator. we say He has given existence to another mind-form, then is it a most eminent truth ileo, to the eternal model. A being always

never had any other form, nor can it ever have any other form than that it now is. It may be contemplated in the aspect of its individuality, its abstract, temporal, partial aspect; in the manifestations of its individual consciousness, and its partial content of

But, meantime, its personal powers and fac-ulties and content are there temporarily dor-mant, oblivioned, and we await its quickening and not its genesis aboriginal.

Immediately upon the quickening of the spiritual consciousness the soul finds itself seeing in the light which reveals the hitherto unseen realities, as the light of the sun reveals

Says Platon: "The idea of the Good is the sun of the intelligible world; it sheds on objects the light of truth, and gives to the soul that knows the power of knowing." For "the truths of all things that are exist in the soul." And therefore "education is not of that character which some persons appounds it to character which some persons announce it to be, when they somehow assert that there is no science in the soul, but that they can implant it just as if they implanted sight in the eyes of the blind."

Not all the conventional soul-systems of the world, with all their manipulations by science, and arts, and affairs, ever pumped into the soul from the outside an infinitesimal increment, real or ideal, that ever did or ever can become component of the form and constitution of the soul, so as to change it one jot or title from its primeval type and faculties. The Creator uses no stuff from outside Himself to make and sustain things. Much less does he make up souls and inform souls, and sustain souls, from without. There is nothing without a man which, entering in, can make or unmake the man. It is in the Highest that we "live, and move, and have our being."

THE PERSONAL FORM.

In the abyss of every soul of temporal mould, concealed from mortal ken by the veil of sensuous vision, is this personal form which it is most kindred with, most homogeneous with, most like to—the nature, namely, of the Divine Father. This personal form in every soul now is, and it now is eternal, and it now is in eternity. And every man and every wo-man, quickened and resurrected in this consciousness, is consciously in eternity—as much so as he or she ever shall be when di-

vested merely of this mortal coil.

True knowledge abides in, and is reminiscent in the personal soul, not in the individual aspect of the soul.

It may be justly questioned, at least, whether there be not a

DEEP TAINT OF MATERIALISM in the opinion which underlies the current thought of our age respecting the nature of the soul. To approach this nature we must begin with the firsts. Mystery-is thence accompanied with bright evidence, religion with determined is produced by them. The two sublime philosophy, and science with Divine worlds are called the spiritual world and the illumination. Hellect, if it ascend to principles and ideas, is in the dignity and strength of its own nature, and sees the universe pillared in intelligible entity, and not in proto-

> Of the Pre-existence of the Soul, Platon presents us a view in his *Apologue* of Eros the son of Armenios, the Pamphylian.

"Approaching to generation like stars," and on this side the veil we catch the refrain:-

"Our birth is but a sleep and a forgetting; The soul that rises with us, our life star, Hath had elsewhere its setting, And cometh from afar. Not in entire forgetfulness, And not in niter nakedness. But trailing clouds of glory, do we come, From God our home."

Michigan Camp Meeting-Report of the Secretary.

The second annual camp meeting of the Michigan State Association of Spiritualists and Liberalists was held near Battle Croek, on the bank of Goguac Lake, a beautiful sheet of clear crystal water. . The fine rolling grounds lying adjacent to the lake gave evidence that the hand of nature had contributed its proportion to the attractions of the occa-

The rostrum and seats were well arranged, and a large tent, owned by the Association. was pitched in close proximity to be used as occasion might require. A dancing pavilion was another attraction. The primitive condi-tion of the grounds precluded the admission of carriages, which proved a detriment to the local attendance, while the attendance of campers gave tokens of a general interest through the State. Friday, Aug. 12th, was the opening day.

Saturday, campers still arrived on all trains. so that before night the grounds were dotted with tents. At 2 o'clock on Friday, the president, L. S. Burdick took the chair and faithfully discharged the duties of the position at every session.

The afternoon was devoted to a conference. An evening session was held, Mr. Kenyon, of Wis., speaking on the Origin of the Mind; singing by H C. Andrews, of Bridgeport, Michigan.

Sunday, Aug. 14th, a conference of one hour was held at 9:30 , At 10:30, J. H. Burnham spoke from the rostrum, giving a review of the liberal movement, urging a compact union of all the anti-church people as the only sure method of success. Singing by S. Bige low, of Kalamazoo. At 2 o'clock P. M., A. B French gave an address on "The Old and the New, or Our Losses and Gains." Singing by Mr. Wadsworth and friends from Lapeer. The evening address was given by Mrs. L. A. Pearsall, her subject being "Generation and Regeneration."

Monday, Aug. 15th. The forenoon of each day being advertised to be devoted exclusively to mediums, the president called the meeting in the large tent at 10 o'clock, when they proceeded to organize by electing Dr. Hills, of Wis., as chairman, continuing their sessions each forenoon during the week with increasing interest. At 2 o'clock, Mrs. L. A. Pearsall spoke on the different reforms of modern times, and three of the evils sustained in the Bible: Strong drink, slavery of women, and polygamy. On account of the inclemency of the evening atmosphere the outdoor sessions were suspended, and two lectures from the rostrum were given each afternoon. The second lecture was by Dr. G. H. Geer, on "What is the worth of the phenomena of Modern Spiritualism?" The singing for the session was by the Lapeer choir.

Tuesday, Aug. 16th, at 2 o'clock P. M., Mrs. M. C. Gale, of North Lansing, Mich., gave an address on "The Law of Mediumship;" and A. B. French spoke on "Whence am I, and where am I," or "Intimations of a Future Ex-

istence." Wednesday, Aug. 17th, at 2 o'clock P. x., H. Burnham spoke on "Self, or the personal entity or the Ego," Nothing is destroyed in nature; matter remains indestructible, so must personal entity, and the disintegrated elements of old forms go to make up new ones. Dr. G. H. Geer gave the second address on "The coming Ministry," contrasting the work of the past with that of the future.

to the eternal model. A being always Thursday, Aug. 18th, a slight rain necessitis the soul. It never was not, and it tated the seating of the dancing pavilion for

the afternoon session. The opening song was by Wadsworth and friends. The first lecture was by Mrs. M. C. Gale, on "The Philosophy and evidence of Spiritualism and the beauty of spirit communion." The ignorance of the people was a greater barrier to progress than the frauds of mediums, for they are sensitive and partake of the atmosphere surrounding them, therefore we should not approach them deceptively unless we are willing to accept the same in return. Song by Mrs. Gale. A. B. French read a poem entitled "The first Settler's Story," by Will M. Carlton, after which he spoke on "Toleration, Fraternization and Charity," asking "What is truth?" It is that point to which there can be no addition or subtraction, it is eternal and will be its own champion in time. He compared truth to the beautiful firmament of heaven, which is not always discernible when obscured by clouds. Song by the Lapeer friends Before adjournment, S. B. McCracken, of Detroit, offered the following resolutions, which were passed

unanimously by a rising vote: Resolved, That this meeting adds its voice to the universal condemnation and reprobation of the wicked and insane attempt upon the life of the President of the United States. and we record our earnest hope that the event may disappoint the fears of a fatal issue that at this time oppress the nation, and we look upon the pretense of the church to effect physical results in the case of the suffering chief magistrate, as a solemn mockery in the face

of a great national calamity.

Resolved, That we honor the just and patriotic position so firmly taken and constantly held by Governor Roberts, of Texas, in declining to be a party in officially recommending a religious observance under the name of thanksgiving, for the reason assigned by him. namely: "Because I do not deem it consistent with my position as governor to issue a proc-lamation directing religious services where Church and State are and ought to be kept

separate in their functions."

Resolved, That in response to the request by the commissioner acting under the authorof a law of a State in preparing a revision of the general tax law, asking for a popular expression on the subject of the taxation of church property, the meeting representing the Michigan State Association of Spiritualists and Liberalists, hereby repeats the hitherto frequently expressed demand of said Association that all private property should be required to bear its just proportion of the cost of maintaining the government which gives

it protection. Friday, Aug. 19th, at 2 o'clock P. M., Mr. Babcock, of St. Johns, Mich., spoke, criticising religion, so called, and the idea of a God generally. We want truth and not victory Crime is hereditary and the same effort should be made to improve the human race as the anımal kingdom. J. H. Burnham then spoke on "Our slow growth in comparison with our hopes;" we have been prohibited from think ing so long, that we are like the eagle that has been caged and doubts its ability to fly from the mountain's crest. Men and women never get to be thinkers without discipline and effort. He contended for charity during the transition incident to the evolution of human thought. The singing for the session was by Mrs. M. Babcock, of St. John's.

Saturday, Aug. 20, afternoon session was opened by a song from Mrs. Babcock, followed by a lecture from M. Babcock on "Supersti-tion," He said that he borrowed his ideas from Ingersoll, and Ingersoll borrowed from the next man, while we all owe what we are to the exchange of ideas.

Mrs. Babcock then read a poem entitled "Eternal Justice," by Gerald Massey. Song

Second lecture by Rev. C. A. Andrus, who took for his subject, "What should be eternal Justice?" Every thing that is true to the condition that produced it, is justice. A man created half animal must live out those conditions. Revolution is but the washing out of the law of justice, if it only bring better

conditions. Each morning had been occupied by medi-

ums' meeting in the tent. Sunday, Aug. 21st, conference at 9:30 from rostrum. At 10 o'clock, song by S. Bigelow when S. B. McCracken spoke on the "Organi zation of Spiritualists and Liberalists—what value do we place upon it?' He advocated taxation of church property, and spoke against employing chaplains in congress, legislatures and armies. The second lecture was by W F. Jamieson on "Universal Mental Liberty." He regarded liberty as the best creed a man could have if he must have one. The man who fears criticism is in doubt about his own

position. Afternoon session at 2 o'clock P. M. Song by S. Bigelow. Address by C. A. Andrus in favor of Spiritualism, coveting honest crit icism. Science has failed to account for certain phenomena, never disputing but always trying to explain them. If some one has not witnessed them, it should not invalidate the testimony of those who have. An original poem was then read by Mrs. L. E. Drake, late of California, entitled "Old flag art thou still an emblem of the free?" J. H. Burnham then gave the concluding address from the rostrum, on "Selfishness," which he regarded as the prime factor in all systems of religion. Every appeal to man's nature is selfish, and he is urged to do right that he may escape certain punishments and reap certain rewards, but never because it is just and right.

A Young Lady in Erie Restored to Health in Answer to Prayer.

ERIE, PA., Sept. 4.—Erie has another miracle. It occurred this morning in the family of Prof. Herman Leo, principal instructor of languages in the Eric high school. Prof. Leo has a beautiful daughter, now nearly 18 years of age. Nearly four years ago your reporter telegraphed an account of an accident which befell her. She sustained a severe fall, which produced paralysis and so affected her spine that from that day until this morning she has never been able to walk. Most of the time she has been in bed, and when able to be removed from her couch it was only to be transferred to an invalid chair on wheels. Her agony at times has been intense and her parents have on more than one occasion prayed for death to relieve their child of her inexpressible agony. Your reporter is personally acquainted with the young lady, and has frequently seen her in her helpless condition,

A few weeks ago Mrs. Kummer, wife of the Rev. J. A. Kummer, pastor of the Simpson M. E. Church, of this city, visited Miss Mamie Leo, the afflicted girl, and spoke to her about cure by faith. Mrs. Kummer was herself a helpless invalid about a year ago, and had been given up by the physicians. By special arrangement, a few friends met and made the case a special matter of prayer. The next day Mrs. Kummer arose from her sick couch, and has never had a day's sickness since, This story is Mrs. Kummer's, and as the lady is well known and greatly beloved for her Christian character, it has a value which the majority of miracle stories have not.

Mrs. Kummer related her own remarkable experience to Miss Leo, and requested that a similar effort be made for her. The young lady was greatly surprised at

Mrs. Kummer's story, and while willing to try
the experiment, she said it seemed to her to be
too improbable to build any hopes on.
Mrs. Kummer then wrote to Miss Clars
Judd, of Buffalo, the lady whose miraculous
cure by prayer caused such a sensation some
time ago, and requested that lady to join her,
Miss Clars Long Mrs. R. A. Reno and Miss. Miss Clara Long, Mrs. F. A. Reno, and Miss Jennie Leo in strong and earnest supplication for Miss Mamie's recovery. Miss Judd consented, and at a given hour all united in prayer for the poor girl.

THE ANSWER.

Last evening, Miss Leo, after reading about the wonderful effect of prayer in the case of President Garfield, said to her mother: Mother, I believe God will cure me before the 10th. There are six more days, but I be-lieve He will do it." This morning, when Mrs. Lee went to her daughter's chamber at 8:30 the girl's face was all aglow. "O mother," said she, "I can move my limbs The excited mother went down to some." fetch her husband. She went to the woodshed thinking he was there, and hearing a rustle, she turned around and beheld Mamie standing before her, alone and unaided. The mother sprang forward to prevent her child from falling, but the latter stepped aside, exclaiming:
"Do not be frightened, mother. I can stand and walk alone. I have walked down stairs," Mrs. Leo fell upon her knees, and with tears streaming from her eyes, she gave thanks to God for the recovery of her child. In a few minutes Prof. Leo, who had been getting ready to attend Sunday school, came in, and was transfixed with astonishment at beholding his daughter walking about. He joined his wife in her outpourings of gratitude, and, as other members of the family came in the house was soon a house of prayer and praise.

A messenger was immediately dispatched to Mrs. Kummer, and that lady soon had the pleasure of beholding the success of her prayers. The miracle was soon all over the town. Coming to the ears of your reporter, it was at first disbelieved. His experience with Maloney and share in the exposure of that trickster have made him suspicious of anything alleged to be miraculous. The Leader man hastened to the Leo residence, and to his surprise was greeted at the door by Miss Leo herself, apparently as well in health as any maiden in the city. The family were about going to church, the Tenth-Street Methodist Episcopal Church, the Rev. F. A. Reno pastor. Accepting an invitation to accompany them, the Leader man had the gratification of lending his arm to Miss Leo. The reporter's call had delayed the departure for ten minutes, so that when the family entered the church the services had begun, and the Rev. Mr. Reno was relating the wonderful story. All eyes were turned to the door, and as this beautiful creature, a few hours before so helpless, walked down the aisle to her pew, the congregation arose and stood still to see the salvation of God. Never was there a more impressive service; men, women, and children cried with joy and pressed around the young lady.

In relating this morning's experience to your correspondent, Miss Leo said she was lying in bed half asleep, when a voice seemed to cry to her: "Mary, get up. You are cured!" The admonition was repeated, and then, in obedience to the command, she tried to arise. She found she could move without difficulty, and then it was that her mother came in.

The ministers and ladies mentioned in this report, with one exception, live in this city, and are ready to testify to the miracle described.—Cleveland Leader.

Eternal Vigilance.

To the Editor of the Religio-Philosophical Journal: Having been somewhat of an investigator in the spiritual phenomena the past seven years, I take much interest in aught that throws more light and knowledge of the present and the life going on. Much is now being said and written about controls, obsessions. etc. My ideas may be of benefit to some, and the expression may draw forth instruction to my benefit as well as others. It is my belief at present from converse with the angel world and those in the mortal, that the highest order of control or influence from the Spirit-world comes to those who have large brain, great intelligence and of strong will power, so as to maintain one's individuality under all circumstances and yet to drink inspiration from those spirits of the advanced spheres. I am satisfied that the great leaders in music, art and literature, have all been inspired men and women. As Mr. Cook said in substance in his lecture some years ago: Inspiration was no new thing, but in past ages it had come to the earth through the favored few occupying scientific, priestly and other favored conditions of life, which by them had been used for their own aggrandizement, and was sifted down to the people; but now it was being given to the masses in the veriest lower strata of society, ignoring scientist, priest and profes-Under this state of things, we can safely realize that the Spirit-world is so in rapport with us, that inspiration, control and obses sions are very dangerous conditions of the present. No one who has carefully watched mediumistic development can have failed to have seen the presence of evil spirits ready to gratify some personal interest. The fact of one continuous control is a dangerous condition, for we little know but that it is obsession for selfish purposes, and consequently unreliable; for no spirit or mortal that is not broad enough to be actuated for the welfare of human kind, can be honest. We may here remark that those mediums who are controlled by the lower grade of Indians, negroes, Irish, Chinese or any ignorant intelligence never progress in their development intellectually, or in their moral character, for the reason that the medium is more advanced than the control, and like a comet is dragging these lower spheres, instead of being elevated by them.

One of our most celebrated lecturers has caused much discussion regarding her controls, because she fails to personate correctly the pretended spirit. No sooner does a prominent person pass the river, than immediately this spirit is announced to give a lecture, which fails to give satisfaction to the earth friends; therefore I am not satisfied that this control is not some talented, shrewd soul, whose life was such that he could not pass to higher spheres and who becomes a parasite to live out his own pleasure at the expense of

Undoubtedly untold millions of then and women, wholiy unconscious of the Spiritworld, are continually controlled by some spirit who can find no higher pleasure than in thus living out its. old habits. Many clairvoyants, passing a whiskey saloon, will see, irom one to a dozen spirits around every intoxicated man. They will see as the man goes up to the bar and takes his drink, these spirits sniff the ascending spirit. Men are made to use that nasty poison, tobac-co, by spirits who have died with it as their God. Many a young man, too, is lost in lib-ertinism by yielding to such influences, in-stead of guarding his own manhood, and even woman needs to use the same positive care. The law of "like attracts like," holds to a dangerous degree in our spiritual self. By prenatal conditions none of us are free from many

imperfections; therefore unless we use our will-power and reach out for the pure and just, we are ever in danger of being over-powered by the evil. There is no progress without struggle, or no heaven without effort, Eternal vigilance must be used if we would be successful.

T. B. CLARKE.

SUBTERRANEAN FORESTS.

The Buried Wonders of Southern New Jersey.

Southern New Jersey is in some respects a barren territory, but is rich in geological specimens beyond, perhaps, any region east of the Bad Lands of the Yellowstone country. Its marl beds and its alluvial deposits generally teem with signs which mark immense changes of elevation, strata or soil, and it is peculiarly rich in fossils of both marine and land types, But after the marl beds, none of the geological features are more instructive and curious than the great cedar swamps. The swamps around Dennisville, covering 10 square miles, are underlaid by sunken forests, which grew hundreds and thousands of years ago in fresh water, which is necessary for their sustenance and when, in time, either by a subsidence of the land or a rise of the seas, the salt water reached them, they died in great numbers. But many of them, ere they fell, fell over as living trees and were covered slowly by the deposits of muck and peat which fill the swamp. They are now much sought by log diggers to be converted into shingles, and tub and pail staves. The number of the trees which lie below the surface is almost countless. In may places the probe will be sunk many times before it fails to strike a log. As the workmen only dig for those near the surface, and none but the best trees are selected. it is certain that only a small fraction of the logs have been exhumed since 1812, when the industry first sprang, up. The sunken forests lie in all shapes. Sometimes the trees are found parallel, as though a wind blowing from one quarter had felled them. But usually they lie pointing in every direction. They have been found at a depth of over 90 feet at Cape May. The age of the trees is a subject for speculation. Dr. Beesley of Dennisville, who has studied the subject, thinks them very old. In one case he found a tree six feet through and about the same number of feet underground. This trunk was accidentally discovered by workmen who had exhumed a smaller log above it. On top of the great log was found a large under-ground stump five feet in diameter, and a smaller stump was superimposed on the larger one. As the tree of the larger stump could not have begun to grow before the large tree-trunk fell, and the upper stump belonged to a tree that germinated on the trunk underneath, by counting the rings of the stumps-or the rings of trees of the same size-and also the rings of the underlying trees, the minimum age of the latter was ascertained. It was 2,150 years. But counting the age of the overlying soil, and also of a covered tree which lay over the upper stump, the doctor concludes that the big tree underneath all germinated 3,150 years ago.

Intemperance and Crime.

A part of the twefth annual report of the Bureau of Statistics in Massachusetts is devoted to a consideration, by means of figures, of the influence of intemperance on crime. It appears that 2,097 of 4,608 criminals convicted in Suffolk county were in liquor at the time of commission of the offenses were in liquor at the time of the formation of the criminal intent; that the intemperate hab. its of 1,804 were such as to iduce a moral condition favorable to crime; that 821 were led to a criminal condition through the contagion of intemperance; that, of the 4,608 convictions,the total abstainers numbered 1,158, the mod erate drinkers, 1,918, and the excessive drinkers, 1,317.

In London, during 1880, 15,998 males and 18,870 females were arrested and locked up for the crime of drunkenness. Unless boisterously and offensively drunk men and women are not liable to arrest. These, we suppose, can be called the "dead drunks" of London.—Inter-Ocean.

An Honest Negro.-Aleck Stephens has many stories to tell of negroes, and one is of s famous cotton and chicken depredator, who since the war met the ex-president in the road. "Well, Thomas," was the kindly salutation, "I was sorry to hear that you had been in trouble about Mrs. Tripp's chickens," Mars Aleck, but I done quit all dat now," said the negro very penitently. "How many did you take before you stopped?" asked Mr. Stephens. "I tuk all she had," was the perfectly innocent reply.

A CHURCH QUESTION, -A difficult question is about to be raised in St. Paul's Episcopal. Church, Buffalo. A young girl attendant occupies the position of a highly respected teacher in the Sabbath school on Sunday, and tends the bar in her father's saloon on week days. On one side of the bar-room is a row of tables for card-playing, beer-drinking, etc. The girl has taught in the Sabbath school for three years, and says she had supposed all along that her co-workers in the church considered it just as legitimate for her to sell beer or whisky as for them to drink either.—Investigator.

Our crying need is a religion for every-day uses, a church whose roof is wide as the sky, covering in all the facts and laws of the world and all the faculties and experiences of human beings, a gospel that sets the foot of Jacob's ladder not only under some sacred tree, or on some holy mountain, or in the shadow of the historic cross, or in the footprints of some ascended saint, but everywhere that God's light shines, so that every man can start where he is, and climb by the help of Almighty grace where he ought to be.—C. G. Ames.

Of paper mills the United States has nearly fifty per cent. more than any other country in the world, and what is more, we consume about as much paper as the mills make. The exact number of mills is 960, while England, Ireland and Scotland between them have but 650. Germany has 545, and France, comes close behind with 589. Italy has 206, and the vast Austrian and Russian Empires have but 160 each.

Dr. Pierce's Compound Extract of Smart-Weed or Water Pepper, compounded of Smart-weed, Jamaica ginger, anodyne and healing gums, and the best French brandy, cures disrrhœa, dysentery (bloody flux), summer com-plaint, cholers, cholers morbus, cholers infanium, colic, cramps and pain in stomach, and breaks up colds, febrile and inflammatory attacks. Sold by druggists.

"I don't think our minister prays very much," said young Smallboy to his mother. "Why, my dear? I think him a very estimable, pious man." "Well, the knees of his pantaloons aren't worn out so bad as mine, anyhow." "Sh! he doesn't wear his praying pantaloons out calling."

Woman and the Household.

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

DON'T WAIT.

Don't wait till I am dead And lay them tenderly around the lifeless form; Their living perfume mocks at death; They symbolize the pure heaven's brech, And might have kept the frozen life-blood warm. To bring the flowers

Don't wait till I am dead

To learn to speak In gentle phrase of errors, falterings and guile; The charities of men are cold; Not half the misery is told That comes from dearth of praise, no hand to

help-no sm le.

Don't wait till I am dead

To shower tears, And let the love-light fall upon a hungry heart, Which yearned in life for but one word, One answering look, one singing bird To warble song of joy with happy art.

Don't wait till I am dead To smooth the pillow, Fold the bed, and fill the room with atmosphere of rest; For all of these the spirit lone

Asked plaintively, in undertone. No matter now—the windows of the scul admit

As we read these tender lines of our valued correspondent, whose pathos no words of ours can increase, a whole army of faces passed be-

"They, the lonely ones and weakly Who the cross of suffering bore, Folded their pale hands so meekly, Spake with us on earth no more."

They bore the dreariest cross of all-loneliness, hunger, sadness-for the want of appreciation and affection.

Sneer at them, ye who are strong and gross and worldly, ye who are happy in the gratification of your superficial wants, who have your vanities, ambitions and loves pampered by doting friends—ye know not of what we speak. For the gentle, the timid, the delicate, the deep hearted, there is a capacity for happiness or misery compared with which your external attractions are but as twilight unto

There is a yearning of soul for the love of the soul and its caressing and protecting expression, the very language of which is an unknown tongue to the undeveloped or the sensual. Nor can there be satisfaction or content without it save as the nature is open to, and receives from, that measureless, overflowing fountain of Divine Love which is the primal and eternal source of soul-love in the individual. No one is so mean or poor as to be disconnected with that vital fountain. If cut off, destruction would ensue, for Love is Life. In some the soul pulse beats feeble, though

the blood may bound joyously through full veins, since the Divine Love feeds the soul and not the senses. Its fructifications are noble and generous affections and labors; it reaches out tenderly to the poor, the weak, the ignorant, the oppressed; it longs to lead wanderers into paths of peace and wisdom; it aspires to grow toward everlasting goodness and But the unloved and unappreciated, who

have not yet become soul-centred-how many such there are! There is something in human nature which causes friends to yield to the selfassertive and grasping. They are accepted at their own valuation, which is not cheap. If women, fathers, husbands and brothers are the first to fall into the habit of fostering their selfishness, they have the choice of every thing, and accept the good things of life as regally as queens. But compared with the mass, these are few in number. The many are those who, naturally and with loving thoughtless. ness of self, minister to the selfishness of the more positive members of the household. Such go down to their graves with depleted magnetisms, like flowers rifled of their fragrance and thrown away by careless hands. Weary mothers, pale and patient wives, can you learn the lesson of self justice in no other way? Justice, like all other principles, develops from the soul outwardly to its relations with others, and so its first expression begins in the household. As you would not impose upon others, allow no imposition upon yourselves, and teach your children to treat each other justly. Let not affection blind your eyes to the rising and falling of the scales of justice, since love itself must finally perish when the balance becomes permanently deflected.

You who hunger for the beatitude of a pure and perfect affection, if you have wrought faithfully to shape your lives according to a high ideal, and are without recognition, be not yet discourged. Sometime in the universe that which is owing you shall be paid in full. Wait and labor yet a little longer. Be patient and hopeful, since God's laws haste not, rest not. Bestow on those who are still weaker, some of that tender recognition for which you yearn; be as a sun, with light and heat for those who have not yet learned to be planets to that sun around which we all revolve in orbits more or less eccentric. Forget your own needs in supplying others. Friends may drain your very life powers and give nothing in return; learn to heed the law of Justice, be positive enough to protect your strength while yet bestowing genuine affection. Like the widow's cruise, the fountain shall be filled day by day, from supernal sources. Hoarding and repress ing will only impoverish. Let not the heart of any near you throb with the dull pain of loneliness and neglect; let not the humblest grow hard and bitter and despairing for the want of human sympathy. Forget not that many a beautiful soul has been starved and driven out of this world for the want of that unexpressed tenderness that poured itself out in noisy lamentations over the poor body which might have been the habitation of a glad and happy

But in order to adjust our relations to other spirits, we must first hold right relations with the Supreme Spirit. Individuals may disappoint-for who can be perfect-the Eternal Father and Mother, never. As flowers turn to the sun, so turn we to the source of spiritual light and heat, and with receptive natures, ask eagerly for that influx of the Over-Soul which will come to the consecrated as revelations.

GENERAL NOTES. The first paper in this country devoted to woman's rights was The Lily, edited by Amelia Bloomer, whose name has become so widely known in connection with the short dress. Then followed the The Una, by Paulina

Wright Davis. The first prize of the Sorboune in Paris, for violin playing, was given to Miss Harkness Boston, who is the daughter of a newscar-

The old home of Alice and Phebe Carey, near Cincinnati, has been purchased by Alexander Swift, as a memorial park. Mr. Swift's wife was a younger sister, who shared the poetical ability and levely character of the two noted writers.

Summer resorts in New England have girl students as waiters in several cases; in some the waiters are men teachers. They are excel-

ent assistants, for brains tell in a dining room s well as in a school.

Rev. W. R Spencer and his wife, Anna Garlin, accepted in June a call to the Free Religious Church in Florence, Mass. Mrs. Spencer though still a young woman, is well known by her beautiful ethical discourses and still more beautiful life, to all the liberal world. The society is to be congratulated in practically recognizing the Love as well as the Wisdom principle.

Mrs. J. W. Stow author of the stirring book on Probate Laws, has established a paper in San Francisco, called The Woman's Herald of Industry. It is an eight page monthly. and the first number contains articles on cooperative homes, silk and bee culture, as well as a remarkable account of her own experience with law officers of that city.

THE NATIONAL CITIZEN AND BALLOT BOX for August, contains thirteen columns of press and private notices of the History of Woman Suffrage by its trio of pioneer workers. The book has been often and favorably noticed in the columns of the Journal, but we must make room for extracts from it, selected by the New York *Tribune*. Formerly this paper mentioned the movement only with contempt and irony, now it hastens to cover these heroic workers and their work with honor. In so doing it obeys the voice of the public:

"Though woman needs the protection of one man against his whole sex, in pioneer life, in threading her way through a lonely forest, on the highway, or in the streets of the metropolis on a dark night, she sometimes needs, too, the protection of all men against this one. But even if she could be sure, as she is not, of the ever present, all protecting power of one strong arm that would be weak indeed compared with the subtle, all pervading influence of just and equal laws for all women. Hence woman's need of the ballot, that she may hold in her own right hand the weapon of self-protection and self defence.

"It is said, "The differences between the sexes indicates different spheres." It would be nearer the truth to say the difference indi-cates different duties in the same sphere, see-ing that man and woman were evidently made for each other, and have shown equal capacifor each other, and have shown equal capacity in the ordinary range of human duties. In governing nations, leading armies, piloting ships across the sea, rowing life boats in terrific gales; in art, science, invention, literature, woman has proved herself the complement of man in the world of thought and action. This difference does not compel us to spread our tables with different food for man and woman, nor to provide in our common and woman, nor to provide in our common schools a different course of study for boys and girls. Sex pervades all nature, yet the male and female tree and vine and shrub rejoice in the same sunshine and shade. The earth and air are free to all the fruits and flowers, yet each absorbs what best insures its growth. But whatever it is, it requires no special watchfulness on our part to see that it is maintained. This plea, when closely analyzed, is generally found to mean woman's inferiority. The superiority of man, however, does not enter into the demand for suffrage, for in this country all men vote; and as the lower orders of men are not superior, either by nature or grace, to the higher orders of women, they must hold and exercise the right of self-government on some other ground than superiority to women.

"Men are uniformly more attentive to women of rank, family and fortune, who least need their care, than to any other class. We do not see their protecting love generally extending to the helpless and unfortunate ones of earth. Wherever the skilled hands and cultured brain of woman have made the battle of life easier for man, he has readily pardoned her sound judgment and proper self assertion. But the prejudices and preferences of man should be a secondary consideration, in presence of the individual happiness and freedom of woman. The formation of her character and its influence on the human race is a larger question than man's personal liking. There is no fear, however, that when a superior order of women shall grace the earth, there will not be an order of men to match them, and influence over such minds will atone for the loss of it elsewhere."

A NIHILIST PRINCESS. Translated from the French of M. L. Gagneur. Jansen, McClurg & Co., publishers, Chicago, 1881. Price \$1.25. For sale at this office.

The author gives a simple, realistic picture of Russian Nihilism, and all sensationalism of a French romance writer is pale and poor in comparison. In the preface he says: "Up to this time the Nihllist party has worked slowly, secretly, silently, in the midst of the people; occasionally a mysterious assassination, daring proclamations, wonderful escapes from prison, superhuman sacrifices such as only the early days of Christianity have seen, strike awe into this old, skeptical and selfish society.

"Who are the intrepid men and women who brave the Russian police and the terrible prisons? What mighty power induces them to give up their position in the world, in their wealthy families, to embrace the hard, danger-ous life of an apostle? They clothe them-selves in the humble dress of the artizan; they learn a trade; they penetrate the cottages of the poor; they surmount the fatigues of hard labor, so as to tell the peasant his rights. Princesses even have thus consecrated themselves to the education of the masses; and this without ostentation, but with that cold ardor, that concentrated enthusiasm, which is one of the distinctive marks of the Russian character.

"Do they promise their converts honors in this world and happiness in the next? No: they are animated by no selfish hope; they are humanitarians, more thorough in their selfabnegation than the early Christians, who believed in the recompense of heaven. They have no aim save the freedom of the nation; no desire save the establishment of justice.

"The following pages will answer these questions. They contain an accurate picture of a movement which is destined to take a high place in the philosophical and social history of the nineteenth century."

Opening with a graphic picture of a ball at the Winter Palace, the story takes us to the peasant's hut, to the secret conclaves of Nihilists, to the police quarters, to Siberian exile, the bloody death, by bullet and knout, of condemned prisoners, and the sure fate of officials meeting their doom by Nihilist vengeance. The translator says his task was finished the very day when he heard of the Czar's assassination, and he is convinced that Sophic Pie ofisky, the lovely and gifted woman who was hung at St. Petersburg for her share in that assassination, was the original of Wanda Kry.

loff, one of the characters in this book.

The destructive programme of the Nihilists is the reaction from the fearful despotism of Czarism, with its awful enginery of the lash, the dungeon and the scaffold, and its Siberian exile worse than death. The Nihilist sees in the State and the Church only his enemies and oppressors, and would destroy both that the people may be free. A crushing tyranny has created this destructive vengeance. "Oppression maketh even the wise man mad." While neither the oppression or the vengeance can

be approved, we may draw warning and instruction from both for peaceful reforms in our own happier and more free country, and

"To make the present with the future merge, Gently and peacefully, as wave to wave." This book, which is a lesson as well a story, will help to this end, if read in the right spirit.

SEWER-GAS AND ITS DANGERS; with an exposition of common defects in house drainage, and practical information relating to their remedy. By George Preston Brown. Jansen, McClurg & Co., publishers. Chicago, 1881. Price, \$1.25, for sale at this cilice.

A book that every householder, not only in the city but on the farm and in villages should read. As its author suggests, it is not a scientific treatise loaded with technical terms, or a manual for plumbers; but is the result and record of investigations made in this city for some months, in the "marble fronts" of the rich as well as the rude homes of the poor, showing everywhere the insidious presence of a deadly enemy, with avenues kept open for its subtle and fatal approach in the shape of badly built drain pipes in closets and sinks, and beneath the ground. His facts are startling, his demonstrations simple and strong, his suggestions of remedies sensible and practical, and he has had help from competent medical and scientific men. Plates illustrate how the deadly gas comes, like the frogs of Egypt in the days of Moses, into the very chambers and parlors of beautiful homes, whose in-mates breathe death and do not know it, and so go down to their graves, not by the 'visitation of God" but by the ignorance and cupidity of man.

Not alone in this great city, but even in many a farm house, are like errors wrought, and so we say let this book be read everywhere. Author and publishers are benefactors by putting it in reach of the people.

Magazines for September not before Mentioned.

Andrews' American Queen. (The Queen Publishing Co. New York.) Devoted to Art, Music, Literature and Society.

The Pansy. (D. Lothrop & Co., Boston, Mass.) An illustrated magazine for young readers.

Babyland. (D. Lothrop & Co., Boston, Mass) An illustrated magazine for youngest readers.

The Children's Museum. (F. B. Goddard & Co, New York.) Contents: The Spoondrift among the Highlands of the Hudson; Death of Pliny at Mount Vesuvius; How a Baboon Dines; The Stone Cutter's Six Wishes; White Magic before the Pope and the Cardinals; Cherries; The Ballad of Babie Bell; The Children's Journey; Little Carrie and the Fairies; Locusts and Wild Honey; Mother's Column; Museum Gossip; Mollie Fancher; Girls Well Brought Up; What a Bird said to a Child; The Geography Lesson; A Magic Square.

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The kidneys are nature's sluice way to wash out the debris of our constantly changing bodies. If they do not work properly the trouble is felt everywhere. Then be wise and as soon as you see signs of disorder get a package of Kidney-Wort and take it faithfully. It will clean the sluice-way of sand, gravel or slime and purify the whole system. Druggists sell it, both liquid and dry, and it is equally effi-cient in either form.—Independent.

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"First a cough, carried me off, Then a coffin they carried me off in.

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A Talented Lady's Views.

Mrs. C. F. Fleming, State Lecturer of Missouri, and also an artist of rare merit, whose picture of Adelaide Neilson is pronounced by the press to be the most beautiful portrait in the United States, in a recent letter said: "I have been troubled with kidney disease since my childhood, and it finally culminated in chronic catarrh of the bladder. It would be impossible for me to describe how much I have suffered, and I had abandoned all hope of ever being cured. I was, however, recom-mended to try Warner's Safe Kidney and Liver Cure, and it has done me more good than the combined skill of all the physicians I have ever tried during my entire life." Such testimony is beyond question, and proves the val-ue to all ladies of the remedy it advocates.

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mortal body as the shrine of the immortal soul. A sign of the dawning spiritual
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more often than of old,—men 'and women
born under the shining stars, healthful,
strong, symmetrical, able to do and to endure; yet of fine grain and delicate texture,
with clear eyes that tell of a clean temperament, and every feature radiant as
though some light within shone through
walls of garnet and opal. Such persons are
prophetic and inspiring. They seem to

"All before us is the day; Night and darkness are behind."

The children too, such as Emerson described his son:—

"The hyacinthine boy, for whom Morn well might break, and April bloom— The gracious boy, who did adorn The world whereinto he was born."

Radiant and strong, equal to the coming tasks of this life, yet in whom the spirit so rules as to glorify every clod they touch and light up the dark places they reach. How they also inspire and prophesy by the beauty of their presence!

"Born under a lucky star" is sometimes said of such. Rather let us say the twin stars of love and wisdom shone over their chaste parents, and led wise men and women to turn toward their cradles, as the Magi of old made pilgrimage to the babe of Bethfehem. Every well-born child may be one of the world's saviors, for he starts on the shining path upwards, and if not too rudely jostled reaches sublime heights; while the ill-born baby starts so poorly that his life is a struggle to hold toward the right, and often seems a failure. Hardly able to save himself he cannot lift up others

The first chapter of the gospel of this religion of the body is to be read reverently by parents in due season, so that their chil-

dren may be well born. Other chapters they must read as the care of infancy and childhood comes to them; epistles of physiological science telling of diet, sleep, exercise, right habits; how to keep the mechanism in best order for the use of the royal mind, that their days on earth may be long and useful. In youth and middle life we all have the open gospels of this religion; texts of warning in bleared eyes and bloated forms and early physical decay all about us; books of lamentation in poor houses and hospitals; wails from "spirits in prison" in the huge and hideous bodies of criminals in jails: the stench of incense worse than Pagan sacrifice in the dingy clouds of tobacco smoke that pollute the pure air of heaven.

Psalms of triumph we can hear, in the glad voices of clean and wise men and women, who aim to know and obey the laws of life and so win the golden prize of health. A strong and sacred song of thanksgiving is the daily work that a healthy man or woman can do, not as a dragging task but as the needful play of their overflowing vitality.

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the elevator will quickly
will be welcome visitors.

to him and partakes heartily yet temperately (eating to live not living to eat) of the varied and bounteous stores of what is good for him, has a fine enjoyment that the "high liver," pampering his jaded appetite on liquors and spiced condiments that would give a rhinoceros the dyspepsia, knows nothing of.

Our aim is not to lay down rules, but to suggest thoughts of the sacredness of the human form divine. This much may be said: "The coming man" who will know and obey the gospels of this religion of the body better than we do, will use less animal food and more grains and fruits, and will fling liquor, beer and tobacco to the dogs, and most of the physic that we use with them. He will be chaste and temperate, and his royal and commanding will shall so govern appetite and passion that the holy spirit within may ever be supreme.

Very close is the relation between this religion of the body and spiritual gifts; vainly shall we hope for those gifts to be gained, or even recognized, save as this gains ground. Men steeped in foul appetite or passion cannot stay in the pure air; if they breathe it a moment it is but to sink back to their own fogs and miasma.

In the well-ordered physical life there is, and must be, recognition of the supremacy

Clairvoyance, insight, spirit communion, come most and best to the temperate liver. In gleams and glimpses they come to the ungoverned and even the deprayed, but their clear and steady radiance is for the pure, the self-poised, the consecrated.

As Emerson well says:

"In the spirit's perfect air,
In the passions tame and kind,
Innocence from selfish care,
Real Edon we shall find.

When the soul to sin hath died, Free and beautiful and sound, Then all earth is sanctified, Upsprings Paradise around.

Then shall come the Eden days, Guardian watch from scraph-eyes, Angels on the slanting rays, Voices from the opening skies."

President Garfield at Long Branch.

The brave man who has learned so well

"To suffer and be strong,"

has a welcome change, and a new vantage ground in his battle for life. He breathes the pure air from the salt sea instead of the malaria from the Potomac swamp back of the White House. Long ago he should have been moved. His doctors feared, but he said, "I must go," and they yielded. Not long ago his doctors gave him up, and told Mrs. Garfield they could not save him. The noble wife said: "You have no right to give him up. Go back to his bedside and persevere to the end." They went back and he still lives, and gains, as they say. His own resolve and the inspiring courage of this wife have been his saviors. He has fewer doctors, too, three have just left at his wish, and this increases his chance for health. Doubtless all these "regular" physicians have done the best they knew, their surgical and medical help we have no wish to underrate, but they knew so little in some directions where they should know more.

Wonderful and beautiful were the incidents of his removal—the self-control and tender thoughtfulness of the silent companies of men and women at the Washington depot, and at every stopping place on the way; the lifted hats of plain men who would thus testify their reverence for the spiritual strength of the noble sufferer; the hushed quiet of elegant ladies and fine gentlemen who walked silently and with bated breath around that cottage at Elberon, as the cars drew up before it and strong hands lifted him to his bed in the fair room that

waited his coming.

"A touch of Nature makes the whole world kin;" the rude and the elegant alike were lifted for the time into the same sweet and subduing light of spiritual sympathy; what is deepest and best in humanity was made manifest, and all will remember those hours as a season of transfiguration.

As the train sped swiftly toward Long Branch, prayers were offered in many pulpits for the President's safety. Without criticising their method there is no doubt of their sincerity; but better and of more uplifting power than all formal petitions by governmental appointment, are the strong desires, spoken or unuttered—the prayers of the spirit that go up from millions of souls, not only in the churches but far more by fireside and fieldside, in mills and shops and on lakes and ocean from such as "go down to the sea in ships." We all wait and pray and hope.

The Inter-State Chicago Exposition.

Up to Oct. 22nd this great exhibit of the Industry, Mechanism and Art of the Northwest is open at the well-known building on the lake shore in the heart of the city.

The great central fountain, tossing up its cool spray toward the lofty dome; the aquaria filled with fish around it; the long vistas of objects of beauty and utility—fine manufactures, wondrous mechanism, beautiful pictures—fill the ample space all about.

Thousands should visit the city to see this Exposition, for such sight is an education, helping to give new ideas of human power and to broaden and liberalize thought. The many friends of the Religio-Philosophical Journal will find us at 94 La Salle Street, up in our high place to which the elevator will quickly carry them. They will be welcome visitors.

"Theological Perihelion"—Plain and Earnest Talk.

Under the above title The Alliance looks at "the situation" frankly and fairly in the significant words we quote below.

"There never was an age in which the masses were so engaged with theologic and scientific thought as they are in this. The result is alarming. The churches are greatly neglected. The increase of their membership not only fails to keep pace with the increase of population but may be said to be nearly at a stand still. Skeptics are multiplying more rapidly than church members. Infidelity is advancing on every hand. It seems to grow with education. A superficial view would lead us to say that education induces skepticism. The ignorant Russian peasant looking up with reverential awe to his "little father" worships with a blind adoration the great Father of us all, but the educated Russian peasant turns Nihilist, renouncing religion and filling his pockets with a chemical compound, pretty sure to send him into what he believes to be an eternal sleep. The ignorant Roman-ist goes to mass and confession with a simple faith and worships a God who will, if His servant be absolved, lead him safethrough purgatory into paradise, but the educated children of this simple believer, be they French, German or Irish, cast away all religious faith and live in the present moment. The most highly educated Protestants, the strongest Anglo-Saxon minds, are Agnostics as regards the future, and Ag nosticism is the most dangerous form of skepticism.

But the true cause of skepticism is not thus on the surface. The real manufactory of skeptics is not the school-house, it is the Christian Church. Let no orthodox reader of this charge turn away from it in petulance and with the counter charge of infidelity. These words have been written upon full consideration, and no reader of them more honestly or fervently desires to do successful battle with skepticism than does their writer. And yet we say with all reverence for the Church, recognizing the fact that it is the hope of the world: It is the great infidel factory of the nineteenth century. Education is a mere journeyman in the business, the Church is the corpora-

Not because there are not more living evidences of Christianity in the Church, atthough that is true in part. But that is a mere incident phenomenon. In the last analysis it disappears. Let us not mix cause and effect. Belief and life act and react upon each other. "As a man thinketh, so is he." Church members do not believe the truth as it is presented by the pulpits. They are not convinced of the truth of the system which their church represents. And a man might almost as well have no belief at all as a belief, half-hearted and loosely held. Such a belief cannot build a strong Christian character. Given such a belief and it is no wonder that there are not more living, breathing Christian

But the world is not only not convinced of the truth of the doctrines of the Church, it is convinced that many of them are false. There is a great conflict waging between the world and the Church right here. The world says: We cannot believe in your theory of inspiration; we cannot believe that Balaam's ass talked like the wonderful animals in "Esop's Fables;" we cannot believe that the sun and moon stood still in the heavens that Joshua might effect a great slaughter; we cannot believe that God made a cruse that would not be out of place in the "Arabian Nights;" we do not accept your doctrine of eternal bliss for the murderer who lives and repents, and eternal torments for his victim whose swift death prevents repentance, we cannot believe that God is an angry God, only to be appeased by the shedding of blood. All these things are repugnant to reason and common sense.

The Church says: You must believe our theory of inspiration, you must accept our belief in eternal torment, you must assent to our scheme of the atonement or you are not Christian.

The church, in other words, comes to man with the incredible miracles and erroneous geology, and an eternal hell and an angry God on the one hand and with Christ and morality in the other, and says, accept all or none.

Now we affirm that it is chiefly this attitude of the evangelical churches, or rather of the prevailing John Jaspers in them, that is driving men into Atheism or Agnosticism. Man is not infided by nature. He wants to believe. He will gladly believe that which is beyond his understanding. But you cannot make him accept, you cannot expect him to agree to that which is utterly opposed to the common sense and sense of justice which his Maker has implanted in him."

The Alliance thinks Unitarianism too negative, and holds a "Progressive Orthodoxy" (which is not orthodox by the old

"The churches whose preachers so teach are crowded to the doors. Let us acknowledge that the Bible is a God-given, spiritual health-treatise not elsewise infallible, let us have a scheme of atonement based on the idea that God is not an angry joss, a gehenna that is eternal death and not eternal torment, and the anonymous advertiser for a new morality in the current number of the North American, will have to replace his arrows of sarcasm in the quiver, the old morality will again have sway, a motive for right living that even Atheism must respect, will assert itself, and we shall have a Christianity that cannot be ridiculed, nor, we believe, successfully gainsaid.

we believe, successfully gainsaid.

The old morality will have dominion when there is conviction that the Christian system is true. That conviction will come when the system, as formulated, is not repugnant to common sense and humanity. It will come. Meanwhile let Christian belivers and thinkers not mourn as those who have no hope. Religious systems, as well as the planets, seem to be in perihelion just now. The result is a great moral disturbance. That is all. As in the physical, so in the moral universe, the result is not doubtful. The God who rules all will bring order of disorder and preserve the grand equipoise. The end of all things cannot be destruction. The worlds are not circling towards co-eternal smash, the trend of the thought of makind is not towards religious apostasy and moral ruin. God reigns."

With a recognition of the facts of spiritpresence to emphasize and demonstrate the soul's demand for immortality; to overthrow materialism; to lead to the Soul of Things, and build a Spiritual Philosophy, solid as on the Rock of Ages will come the power and beauty of natural religion, growth in grace and the co-working of re-

ligion and science. This stone which these builders reject is to be the chief corner-stone of the new temple.

The Thomas Trial—A Methodist Heresy Hunt.

The trial of Rev. H. W. Thomas has begun in due form. A squad of grave and reverend heresy hunters "wag their pows" with solemn and owl-like dignity; occasionally their eyes flash with righteous indignation and their faces flush with pious amazement, as something comes up that is not regular Methodism in their minds. The lecture room of the church where the trial is held is filled with an audience of divided views and wishes; the chairman, a Methodist clergyman, acts with fairness and ability; the friends and defenders of the accused are serenely watchful and in good spirits; and amidst them all sits the good and gracious heretic, calm as a summer's morning, giving his testimony as easily as though leading a conference meeting. The daily papers make full reports, the outside world read, think and smile, and Dr. Thomas knows well enough that the ban of this pious company who accuse him will but make the welcome of his hosts of hearers and the devotedness of his many irlends all the more marked and earnest. Methodism is narrow, the world is wide, the game is up with heresy hunters. Gentlemen of creeds and dogmas, this is the nineteenth century, not the seventeenth!

Just as this article is written news comes that Dr. Thomas is adjudged a heretic, and suspended until the annual conference meets, when the case will be further tried.

Forest fires in Michigan, in the Saginaw Valley and in Sanilac and Huron Counties, on Lake Huron, have wrought fearful havoc to life as well as property. A score of villages, many farm houses, wide fields of corn and great forests have been consumed; hundreds of lives lost and thousands of settlers left shelterless; charred bodies have been found in wells and near homes; women destitute of clothing and clinging to their dear babes have been met in the byways and clad and comforted. Senator O. D. Conger has gone from his home at Port Huron, with a company of competent men, to visit and relieve the distressed: a public meeting has been held in Detroit and thousands of dollars raised for greatly needed help. At last reports welcome rains in some sections had checked the raging flames, but the calamity is fearful and help must be had for the poor sufferers.

Complimentary to Mrs. Geraldine Morris.

The musical entertainment at the 3rd Unitarian church, Tuesday night, the 6th, was attended by a good audience and was a successful affair. The singing of Mrs. Morris, the organ playing of Master George Morris—fourteen years old and with brilliant promise—and the singing and plano music of his sister, Belle Morris, thirteen years old, were much enjoyed. Lydia Hastings, a character impersonator, gave fine readings, and Mr. F. Hilton's singing was acceptable.

This combination starts soon on a season trip in this State and Wisconsin and thence eastward.

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

The census of India (Hindostan) shows 252,000,000 population.

The late elections in France show gains of the republicans, which will help the peace and stability of that fair land.

Grace Greenwood (Mrs. Lippincott) is in London, an invalid, suffering from asthma and bronchitis.

President Garfield's letter to his mother has been printed in fac simile, and is having a large sale in Ohio. The luggage of Mrs. Vanderbilt, at Sara-

toga, weighs nearly a ton. A deal of fuss and feathers for one woman.

Mrs. Julia Ward Howe has been appearing in private theatricals at Newport, and is pronounced an excellent actress.

Mr. Shepard, we are told, gave interesting tests at the Mediums Meeting, West End Opera House, last Sunday afternoon and will be there next Sunday.

The startling appearance of the sky a few days ago caused many of the Adventists in Woonsocket, R. I., to put on their ascension robes.

A Christian medical college is to be established in Baltimore—that is, a college to which only professing Christians will be admitted. Ladies are to be admitted, and dentistry is to be taught.

The Most Rev. John Martin Henni, Archbishop of Milwaukee, died September 7th, aged 76 years. He was an eminent servant of the Catholic Church, a man of excellent personal character.

Seeing the late Dean Stanley on the street in London, one day, Carlyle cried out: "There goes our friend the Dean boring holes in the bottom of the old ship Church of England, and don't know it."

The new senator from New York, chosen in place of Roscoe Conkling, E. G. Lapham, of Canandaigua, is a cousin of Susan B. Anthony, and shortly after his election he wrote to her thus: "Canandaigua, July 30th, 1881. Dear Cousin: I have only time now to return my sincere thanks for your cordial congratulation and kind words. Of the future I only hope the country will prosper, and that woman will yet be accorded her rights."

Life of Sojourner Truth, a hundred years experience of a wonderful woman. An eminent artist is now painting her portrait to go to an Art Exhibition in Paris. Her photograph is in the book. Price \$1.00; for sale here.

The Marquette Mining Journal reports the total shipments of Lake Superior iron ore this season up to the 17th inst., at 1,195,-620 gross tons, an increase of 100,148 tons over the shipments in the same period of 1880.

The present Princess of Egypt, the Khedive's only wife, is a cultivated and liberal-minded woman. She received a European education, and her children are brought up by an English governess and in English ways.

Jesse Shepard's scances for music and tests, have been suspended in the heated term, but will again be held each Sunday, Monday, Tuesday and Thursday evenings exactly at 8 o'clock, at Mrs. Bromwell's, 464 West Randolph Street.

In a letter to the Boston Investigator,

Warren Chase says that churches and church property are taxed like other property in California—which is just and wise. He also says that the State Senate, of which he is a member, has no chaplain.

Twenty young Chinamen, educated and

Twenty young Chinamen, educated and accomplished, passed through Chicago a few days ago on their way home by San Francisco. A hundred Chinese boys, sent here by their government to be educated years ago, are all being called home.

THE ETERNITY OF THE SOUL, on page second, by Dr. H. K. Jones of Jacksonville, Ill., we call attention to, as an expression of the Platonic philosophy, in essence like the spiritual philosophy, by an able exponent. It shows how the lapse of twenty-three centuries but reveals ideas in that old time such as inspire men now.

Light says: "The second International Anti-Vaccination Congress will be held at Cologne, on the 8—11th October. The circular of invitation contains about 80 signatures, including members of the German, English, and Swiss Parliaments, professors, philosophers, and publicists; and several English and Continental Spiritualists."

The salt industry of Michigan has risen to a leading place in the production of the world. The cost of manufacture has been reduced from \$1.50 per barrel to 45 and 60 cents. In 1880 the salt product of Onondaga, N. Y., amounted to 8,000,000 bushels, and that of Saginaw, Mich., to 13,000,000 bushels. Saginaw is now the largest salt producing district in the United States.

The Social Science Association at Saratoga, N. Y., took up education at one of its sessions. Mrs. Talbot read letters Darwin had written her, and the careful notes of A. B. Alcott on the mental development of his children from 1831 to 1841 were discussed. United States Commissioner of Education, John Eaton, read a paper on education in the South.

Mrs. L. E. Drake from California, is reported (see letter of Secretary) as having read a poem at the Battle Creek camp meeting. Mrs. Drake was an avowed Woodhulite in Michigan, years ago, of a brazen type. If she is back again on that errand, and in that spirit, let her have peace, if she can find it, in private life. If she has sincerely changed her course we shall be glad to know

Samuel Watson of Memphis, called an hour at our rooms, on his way south from Minneapolis. He reports a good convention there, and the formation of a State Society of Spiritualists with a good beginning. Also a goodly gathering at the Liberal camp meeting at Bismarck Grove, Kansas, and a move there for a State society of Spiritualists. Mr. Watson is in good health and spirits, "abundant in labors" as ever.

The historic Ogden place in this city is to be sold—the fine house built some twenty years ago by Mahlon B. Ogden and facing south toward a pleasant park between Clark street and Dearborn avenue, on the north side of the river. It was a hospitable home and is especially noted as the only house from the river to Lincoln Park (some two miles) east of LaSalle street, that was not destroyed by the great fire, the trees around it turning the course of the consuming flames that swallowed up all else.

At the International Law Conference at Cologne, David Dudley Field, an American delegate and a leading New York lawyer, offered a resolution in favor of an extradition treaty providing that assassination, or an attempt of it, as a means of redressing grievances, should be deemed a political offence, and the privilege of asylum be denied the perpetrator of the crime in any country.

The Medium and Daybreak says: "It is by far the wisest course to keep all circles 'private,' and go on—it may be slowly—but with certainty. The cause in this country has been shaken by the results of promiscuous circles, and the encouragement of dishonest adventurers as mediums. Unless a mediumistic person be of the proper quality morally, it is better not to 'encourage their phenomenal abilities, but in preference give them spiritual strength and balance of character."

About a week after his election, last year General Garfield wrote a letter to a friend in Cleveland, O., in which he said: "I believe all my friends are more gratified in the personal part of my triumph than I am, and although I am proud of the noble support I have received, and the vindication it gives me against my assailants, yet there is a tone of sadness running through this triumph that I can hardly explain."

Lyman C. Howe, in reporting the Convention at Horseheads, New York, in last week's Journal, made an omission of the fact that he was there and made two valuable addresses. It's just like him!

Mrs. E. V. Wilson and her daughters were at the West End Opera House Medi ums' Meeting last Sunday afternoon. Mrs Porter, one of the daughters, gave tests which were recognized, one being especially interesting. The house was full and they intend to be there next Sunday. We call attention to Mrs. Wilson's advertisement in another column, of their intent to travel and give tests, and of the bond question, and will say more in next JOURNAL.

Cassadaga Lake Camp.

To the Editor of the Religio-Philosophical Journal: The Meeting of the Free Association at Cassadaga Lake, which has been in session during the greater part of August, has finally come to a close. The friends have been busy packing and wending their way to their respective homes for the last few days. The buzz of merry voices has resounded until the scene closes with handshaking and the parting good-by. Many an eye might be seen moistened at parting. which plainly reveals the fact that friendship is too strongly formed to soon be forgotten. These meetings from day to day have indeed proven a grand success both spiritually and financially-affording as they have such a variety of exercise and instruction adapted to old and young. The spirit of harmony and sociability has so reigned, it has had a very pleasing and promising effect. As each individual goes his way, he must certainly feel at heart that he has been amply regain for the that he has been amply repaid for the time and means expended. The camp grounds of this Association are becoming more and more popular each year, this season proving a great improvement over the past. I understand in future no pains will he spared to make the place an attractive and a permanent one for these gatherings. The past has been more of an experiment, but the future, as I understand, will be something more solid. More shares of stock have been subscribed and negotiations are being made for 20 acres more of land. The Association has at present 20 acres very pleasantly located on the bank of one of the Cassadaga lakes, which is as clear as crystal. Pienty of fish abound in their proper season: a natural growth of hem-lock, maple and beech constitutes the shade. Some of the purest and coolest water is found here. The grounds appear dry, the air invigorating, and the scenery varied and picturesque. It is doubtful if a more desirable location could be found for the purposes intended. Passenger trains on the Dunkirk, Allegheny Valley & Pittsburg R. R. make stops at Lilly Dale station, which is but a few steps from the gateway, so that the place can be conveniently reached, connecting as it does with nearly all the leading railways in these parts. The small fee of 10 cts. is charged each day to defray all necessary expenses. Board is furnished at the reasonable rate of \$1.00 per day. Lots are leased for a term of 99 years at \$3 00 per year. Ground for pitching tents has been furnished free. There are four ttle lakes, all chained together by an outlet flowing from 'one to the other. One steamer (the Water Lily) plies to and fro upon them all and affords accommodations

A good many buildings have been completed this past season, and without question many more will be erected during the season to come. During this meeting the programme has been more than fulfilled, and much credit is due the Association and other helping hands for their effects in over other helping hands for their efforts in our behalf. The concerts and exhibitions given each week were, indeed, a great attraction and much credit is due the friends for their

The music furnished by the Grattan-Smith family, of Painesville, O., and the Ellington Brass Band, were leading features

of the occasion. We have had the pleasure of listening to a very efficient corps of speakers and mediums from various localities, and we feel that Spiritualism and its philosophy has been ably advocated by all, and its different phases of mediumship demonstrated in various ways. phases of mediumship demonstrated in various ways. Among some of the leading speakers and mediums present were as follows: O. P. Kellogg, Ohio; Warren Chase, California; J. Frank Baxter, Massachusetts; Mrs. R. Shepard-Lillie, New York. City; Mrs. L. A. Pearsall, Michigan; Mrs. Nellie J. T. Brigham, Massachusetts; Geo. W. Taylor, New York; A. B. French, Ohio; Mrs. Cora L. V. Richmond, Illinois; Dr. A. James and A. C. Adams, healers; Ines Huntington, writing medium; and Mrs. M. A. James and A. C. Adams, healers; Ines Huntington, writing medium; and Mrs. M. A. Fullerton, clairvoyant and delineator of character. Many others were present occasionally taking part in the conference, but for lack of their names we are unable to give them. Chas. E. Watkins, the celebrated eleter writer was a wasent during the to give them. Chas. E. Watkins, the cele-brated slate-writer, was present during the last few days accompanied by D. S. Critch-ley, of Cleveland, O. Mr. W. was kept very busy while on the grounds and made many converts to the spiritual faith. Mr. Robt. Moore, artist of Jamestown, N. Y., assisted by his agent, G. B. Young, of Kiantone, N. Y., were kept quite busy on the grounds taking views of the lakes. speaker's stand, taking views of the lakes, speaker's stand, group of mediums, tents, cottages and general scenery. Mr. Young has now a fine selection of the above subjects and will mail them to every part of the United States on receipt of 25 cts. Mr. O. P. Kellogg act-ed as chairman of the above meeting, and much credit is due him for the able man-ner in which he conducted the same, and the cheerful good humor he caused to exist. At the last conference there was a wave of sympathy manifest; it was caught up and carried throughout the audience, among the campers and passed from soul to soul. It was not so much expressed by word or deed as by a deeper, truer and holier feeling of the heart. This was after the ringing of the last bell by our worthy brother and chieftain, O. P. Kellogg. Thus ends one of the most successful occasions of the season and as time rolls on and others come, may we meet again.

G. B. YOUNG. . Kiantone, N. Y., Sept. 14th, 1881.

Why Are You Billous! Because you have allowed your bowels to become costive and liver torpid. Use Kidney Wort to produce a free state of the bowels, and it will stimulate the liver to proper action, cleanse the skin of its yellowness, cure bilious headache, and cause new life in the blood.

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BEETHOVEN GRAND ORGAN New Style
14 OCTAVES OF REEDS The Case is Charmingly Ornamented with Arabesque Designs in GOLD. All who wish to secure this Organ at \$90 must order at once as the price will soon be advanced to \$125. The beauty of this, my nowest and most perfect style, is something phenomenal. It ake great pleasure in appending a full description and the specifications of Stop Work of this matchless instrument. It is without a peer and is undoubtedly the finest organ yet manufactured. In its mitrous Stop Work is stands unapproached, and for refined and beautiful tone qualities it can have no rival.

THE BEFTHOVEN GRAND ORGAN has five (6) octaves, ten (10) full sets of Goiden Tongue Reeds, and twenty-seven (27) stopsoned sessibled in the specification of stop work below. New effects are introduced which are unequaled. The case is an architectural design of rare beauty and is simply incomparable at the price. It is of solid black waintut with extra large ornamental designs in fret work and carving; receptacle formused and book rack; music holder of chaste design; carred handles for moving; paneled sliding fall with lock; two turned lamp stands, metal foct plates which never wear out; best rubber upright bellows; the whole being charmingly decorated with arabesque designs in gold. Words are made equate to convey a just conception of its surprising qualities.

SPECIFICATION OF STOP WORK, 27 STOPS IN ALL. Celle. This is a set of reeds in the bars, 8 feet pitch, producing a priliant tone, similar to that of a Bass Viol. It is very effective. A beautiful open toned stop, acting upon the Diapason

reeds.
3. Clarabella. A stop acting upon a set of reeds producing a clear, smooth tone, similar in quality to the Diapason.
4. Manual Sub-Bass. Draws an octave of powerful sub-bass reeds, 16 feet pitch, connected with the Manual. The tone indeep and sonorous and has a round, pipe-like quality.
5. Hourdon. A stop producing an open tone of 16 feet pitch.
6. Saxaphone. A full set of reeds in the treble of 8 feet pitch, which is the producing and the pipe of the pitch of the pipe of th

lerives its name. Fold di Gamba. A set of 8 feet reeds, smooth, round and subdued



tundamental in character, producing, when added to other 8 and 4 feet stops, at one useful in accompanying congregational or chorus singing.

16. Olarlonet. 8 feet pitch, similar to tone produced by the instrument from which it derives its name. It should be used with Viola Dolce.

17. Velx Celeste. This is a set of reeds of 8 feet tone, voiced brilliantly and slightly differing in pitch, giving a rarely beautiful effect. Three are by far the sweetest toned reeds ever introduced.

18. Violina. Draws a set of reeds in treblo & feet pitch, of violinike quality.

19. Vox Jubliante. Drawing two sets of reeds, both 8 feet pitch, producing the grand and thrilling solo effects of an oboe.

20. Piccolo. A set of 4 feet reeds, voiced in exact imitation of a Piccolo. These reeds are made to speak with surprising quickness so that the most brilliant faceato music may be played upon them.

21. Compley Harmondane. This is an octave coupler of improved capacity. It comples the reeds of all octaves together, thus doubling the nower of the instrument.

22. Orchestral Forte. This is a beautiful swell stop producing sustained orchestral effects.

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Beautiful Illustrated Catalogue Sent Free. O

CAUTION. Inseparate proposed the combination of the Reed Board in this Organ by Caveats, filed at Fatent Office, May 19, 1281. Imitators of any kind will be yigorously prosecuted.

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The Lesson of the Cascade.

BY BELLE BUSH.

Laughing, dancing, singing waters, Down the hill-side flowing, With a wreath of enowy whiteness Toward the river going-Restless, dimpling, dashing waters, I have watched your flowing, Till a something of your brightness

In my heart seems glowing;

And a lesson full of beauty-Joyous in its seeming. Shines through all thy laughing waters
Like a pearl-light gleaming,
And I know its joy and beauty
Is not all in seeming,
For the gladness that it wakens

Runs through all my dreaming. And I hear a gentle spirit Close beside me singing, In the sweetest accents saying:
"Heed the truths upspringing."
Restless mortal, stay and listen To the wild waves singing, Hear how sweetly now their music

Through the earth is ringing. From the rough and rocky hillside Echoes sweet they borrow; Sweetest when the rocks are sharpest, Piercing like an arrow.

Thus may we from care and labor Songs of triumph borrow.
And the harps of joy and gladness
Find thro' grief and sorrow.
Belvidere Seminary, N. J.

A Friendly Suggestion.

To the Editor of the Religio-Philosophical Journal:

I have for a long time been impressed that you could make a change for the better instruction of your readers. My mind was especially drawn to it in this way: My wife told me of a conversation of two other married ladies of her acquaintance about getting rid of having children; one told the other that there was no need of it, for she had "got rid of 16 or 18 and was not going to be bothered with raising children." These are what the world calls very respectable ladies, talking of child-murder as though there was no harm in it! If those mothers knew that they would surely have to meet their innocent babes "over there," and that the stain of murdering them would be permanently attached to them, for all the angel hosts to see; if they knew the shame and anguish of spirit they would surely feel there, they would I have for a long time been impressed that you nots to see; it they knew the shame and angular of spirit they would surely feel there, they would never do such things here. The press is the edu-cator of the people. Ignorance is the mother of crime. Educate the people on the sure effect of crime upon themselves, and when they know it, they will be helped by that knowledge to forsake their crimes and do good to others. As every liv-ing thing, also all vegetation, has its spirit, there-fore all we eat and drink furnish food for the building up of the spirit as well as of the body. If we partake largely of tobacco, spirituous liquors, opium or any thing else, the person must enter the next life with all this incorporated into his being and actually a part of himself; hence the great importance of building up a pure spirit in this life, by pure food and drink, as well as pure morals.

Now, to save some poor souls from shame and torment of conscience, I would propose that you publish frequent communications from spirits who have suffered there in this way, to show to the world the sort of penalty that they may expect for all the various crimes and bad habits of

If some good reliable medium could be induced to write one or more spirit messages per week of actual experience in spirit life of the remorse from wrong doing and bad habits in this life, they would be very interesting as well as very instructive. Let these take the place of some of those personal criticisms and fault-finding unprofitable deces, and I think the Journal would be more instructive and useful, and more interesting to

My object in this suggestion is for the benefit of my object in this suggestion is for the benefit of the thousands who know nothing of these things. It is the sick that need the physician, the ignorant that need educating. "Whatsoever ye sow, that shall ye also reap," holds good with the spirit in all its various aspects. Think of this matter and do what seems heat do what seems best.

Lansing, Mich.

JCSEPH N. SMITH-If such spirit-messages as our friend suggestswise, practical and genuine—can be had, we will publish them. We do, and eyer have given a good

Bell Creek Grove Meeting, Nebraska.

many such. His message is good.

To the Editor of the Religio-Philosophical Journal: George P. Colby, the well-known test medium of Mason City, Iowa, has been among the people of this vicinity for a few days, giving the most wonderful tests, clearing the cobwebs of doubt from the minds of the superstitious orthodox, and clearly proving to infidels the existence of a life after death. He is guided yet by the faithful Indian chief Senecs, who never fails to reveal the past, no matter how hidden the trail. Seneca and Wandah, another Indian, through the medium work great cures as healers and are blessed by all the afflicted with whom they come in contact. Mr. Colby is often controlled by the friends of those who sit in circle with him, and so perfect are the impersonations of character that the departed are at once recognized before a word is spoken. The "Unknown Friend," a spirit who has thus far declined giving his name to the world, and who controlled the home medium and

wrote for the Spiritualist Magazine, of Memphis, Tenn., is one of Mr. Colby's best controls. Bishop Rosecrans, late of Cincinnati, controlled the medium once since his appearance here, and denounced the creeds, and especially Catholic-ism, in such terms as only he who has taught it and learned the follies of the dogmas, can use. On Sunday, August 28th, a meeting of the Spiritualists and Liberals of this county, was held at Hammer's Grove, east of Bell Creek. A large number of people were in attendance. The noted medium, Mrs. Higley, and the old veteran Spiritnalist, Rev. Mr. Taylor of Fort Calhoun, and Mr. Mason of Blair, were there. Mr. Taylor talked in his normal state, eloquently, and made many good points. Mrs. Higley, from impression, made several speeches, convincing and highly entertaining. Mrs. H. has probably powers that no other medium on earth possesses, and yet she has hid her "light under a bushel."

In the afternoon session Mr. Colby was controlled by the Unknown Friend, and for two solid hours spoke elequently. Mr. Colby is doing a wonderful work in this region, and will remain here for a time. He should be heard in our large

A committee was chosen to arrange another meeting soon, and an Annual Grove Meeting will

hereafter be held in this, "Washington" County,

Nebraska. E. W. BLEEK, Editor Democrat.

Blair, Nebraska, Aug. 30th, 1881.

Notes by the Way.

To the Editor of the Religio-Philosophical Journal:

My last was from Onset Bay camp. I immediately after the meeting started for Boston; from there I went to Perrinsville, Mich., where I spoke twice in the grove, Aug. 14th. The next point of interest was the Goguac camp meeting of the Michigan State Association, where were some good people, and which would have been a suc-cess, if well managed. From Battle Creek I went to lake George, N. Y., camp meeting. Sunday, Aug. 21, Capt. Brown and myself spoke. Sunday the 29th, Miss Lessie Goodell of Mass., spoke in morning and the writer in the afternoon. This meeting is now well organized into a stock company and the books are open for subscription. We believe it is destined to be a grand success. H. J. Newton, of N. Y. is president; Mr. Vanderberg, of Balston, vice president. S. B. Nichols, of Brooklyn, is a trustee. Next season the railroad will pass near the grounds and that will be a great acquisition. My next stop was at Lake Pleasant, speaking there twice, and from here I go to Harwich (Cape Cod) and there to Schroon Lake camp meeting. G. H. Green. G. H. GEER. Greenfield, Mass., Aug. 30th, 1881.

Lake Pleasant Camp.

To the Editor of the Religio-Philosophical Journal:

The camp has been crowded all the week. Last Sunday some 15,000 people were on the grounds. Sunday some 15,000 people were on the grounds. A few are going and people are beginning to think of home. On Tuesday last, August 23rd, G. H. Geer of Michigan, spoke on the "Goming Church," which was to be better, purer and higher than in the past. After the lecture J. Frank. Baxter gave his wonderful tests to the people. This gentleman has given throughout the week, after every lecture, the most satisfactory descriptions, names and incidents of persons across the river.

On Wednesday Ed. S. Wheeler delivered a poem, On Wednesday Ed. S. Wheeler delivered a poem, the audience choosing for a subject "Common Sense." He gave a most astonishing series of verses on the subject. He followed with a lecture on "Living as a Fine Art." It was a masterpiece of eloquence, logic and reason, abounding in solid arguments and poetical allusions. He said: "Man must be the artist of his own body; that we are not physically as perfect as were the ancient Romans and Grecians; that in the future we were to have men as good as we have had in the past, physically; that we should be rounded out in every way, and that we should be able to be dependent on ourselves for models and not have to pendent on ourselves for models and not have to unearth ancient statues and uphold them for models of excellence. Art is the application of science to the practical things of life; fine art is the application of science to the production of the beautiful. The instinct of the artist is the genius of creation, the sources from which he draws are those of the Infinite Soul. It is the artistic ele-ment in man that links him with God the Father. The artist bids truth stand naked and unblushing before the world. Be and not seem; do and not dream. The man who makes a horseshoe better than ever made before, is an artist."

These are some of the sayings I caught as they

fell from the lips of the speaker.

On Thursday Mrs. E. L. Saxon of New Orleans,
La., spoke on "Is Spiritualism a Religion?" She claimed that it was a philosophy and not a religion, inasmuch as it had no priests, churches or dogmas, but was free and pure. She is a beautiful speaker, well-known in the ranks of the Woman Suffragists, and frequently brought in the relation Spiritualism bears to women, treating her

as an equal.

On Friday Dr. J. H. Currier of Boston, spoke on "Evidences of Spiritualism" to a moderate audience. On Saturday Dr. Geer, of Michigan, again addressed us in his usual interesting way. Sunday morning, Mrs. Fannie Davis Smith spoke to the assembled thousands, but not being able to attend her lecture, I can obtain no report of it,

attend her lecture, I can obtain no report of it, save that it was able and valuable.

Sunday afternoon, Mr. J. Frank Baxter lectured on "Spiritualism, its Facts, its Philosophy, and its Teachings." He reviewed the claims of its opponents against its facts; elucidated its philosophy and drew from these its teachings. "Spiritualism is a truth or a gigantic misconception founded on miserable fraud," said this eloquent seer. "Remember, we do not complain of the man who cries out against us after investigation, but we do object to those who cry fraud! without an investigation." Referring to Mesmerism, he an investigation." Referring to Mesmerism, he said that it was unable to account for the facts of Spiritualism; that Spiritualism was proven by the actions of persons understanding the laws of psy-chology on the other side. He showed that as the churches had been forced to accept the facts of psychology, so they will be forced to accept the facts of Spiritualism. "When will the reople learn that the devil is a myth and the evils attributed to him are natural effects?" said the speaker. After speaking he gave fine tests to the

thousands of eager listeners around the stand.
On Monday morning Mrs. Abby Burnham gave
an independent lecture, and examined several
handkerchiefs from the audience. In the afternoon the English speaker. Dr. Monck, gave an ac count of the experiences he had in England. Today Dr. J. H. Currier speaks again All the week the weather has been delightfully clear but some-

On Tuesday evening the unequalled Charles Sullivan gave a concert, assisted by J. F. Baxter, Miss Webster and others in the camp. Mr. Baxter in his negro songs, Mr. Sullivan in his character acting, Miss Webster in her readings and Mrs. . M. Hanaford with songs, were excellent, On Wednesday Mr. Hanner Moor gave a benefit

which was well attended, and the exercises of the evening were varied and excellent.

On Thursday an excursion to Mt. Toby went from the camp, a mountain a few miles off, and returned with garlands of leaves, tired and satis-

Dr. Benton gave through the week several lectures on Psychology that were not well attended. On Friday a serenade was given to Harvy Leyman. The same evening a grand fancy dress or

masquerade ball was given.
On Saturday evening Prof. Carpenter gave a mesmeric entertainment to a small but interested audience. The same evening the camp was il-luminated as usual on Saturday evenings, and friends came in to view the scen

On Sunday evening Miss; Lucette Webster gave a reading assisted by others. On Monday evening Mrs. A. M. Hanaford gave a similar entertainment, but Miss Webster was unable to assist, as she suddenly left for Boston. One evening last week I went to see the much praised and much condemned Eddy brothers. I

went, I saw, but was not conquered. In a word I was unconvinced, and if I had been a Material st would have been more than ever convinced of no future. The spirits looked very material, very earth (Eddy) -like, in fact. I am sure that, under the same conditions, Charles W. Sullivan, the character actor here, would have been able to materialize (?) much better, more natural and materialize (?) much better, more natural and ethereal spirits. I do not say this of every evening or seance, as I do not know, but, with due respect to the opinions of others, the evening I was present the spirits (f) resembled Eddy too much to be any actual test, even if they were spirits. I believe that these people are doing more harm, than good to Spiritualism, as they tend to convince people of its absurdities more than its facts.

Mr. Phillips is winning golden honors by his slate-writing without a pencil. Judge Simmons, of North Bennington, Vt., obtained a message from M. Farady, the slates being sealed at his home before being brought here. Slates sealed by a Mr. Whitlick were written on in public at one of the conference meetings lest week. one of the conference meetings last week

The managers expect a larger meeting the coming year than ever. Lake Pleasant must grow yet, although its numerous children, started in various parts of the country, will be inclined to deter it from growing as rapidly as heretofore. It is doing a great work. Many are being brought to the light by the efforts of the mediums and the

speakers. Next Sunday W. J. Colville will be here and the meeting for this year will end. In a few days the hundreds of tents will be struck, the cottages closed and the city in the forest will be deserted, but the happy hours spent here by thousands will live in their memories, and next year will see a return of the pleasures of the meetings.

ALFRED DENTON CRIDGE. Lake Pleasant, Mass., Aug. 30th, 1881.

D. Kimball writes: I want the JOURNAL continued as long as it advocates so well honesty, industry and the right and duty of people to grow mentally, morally and spiritually. I always say a good word for the JOURNAL when I have a chance.

Emiline Harding writes: I hate to lose even one number of the JOURNAL; it is my only spiritual companion, except the angels.

Ada M. Dodge, of California, says: "I cannot think of giving up the Journal. I wait its weekly arrival with anticipation of great pleas-

A Minnesota lady writes: "The Journal is a necessity of life, food for my soul. Heaven's blessing on you and yours."

NEW ENGLAND PURITANISM.

From Charles Eliot Norton's Address at Hingham, at 200th Anniversary of the building of the Meeting House in which it was held.

The system of theology then generally accepted was one of the most complete and elaborate bodies of doctrine that has ever been devised by the ingenuity of subtle and vigorous thinkers in the amempt to frame a creed that should account for the existence of the universe, the nature of the Creator, and the destiny of man. Based upon the assumption of the absolute authority of the Scriptures of the Old not less than of the New Testament as the Word of God, and their complete sufficiency as a theory of the universe and a guide to conduct, the creed attempted to embody the doctrines ersential to salvation in a series of mutually dependent logical propositions. In its practical application to life it was probably the most artificial and the most oppressive creed that has ever exercised a lasting influence upon a civilized Christian community. The fallen nature of a man through sin, the enmity of God toward the human beings He had created, the responsibility of man and his helplessness to free himself from the curve denunged upon him, the damnation of human beings He had created, the responsibility of man and his helplessness to free himself from the curse denounced upon him, the damnation of infants, the eternal duration of the torments of hell, to which the vast majority of mankind were doomed, weighed with unrelieved gloom upon the soul. There was nothing to break the force of the tyranny exercised in the name of religion over the spirits of the men and women and children in these regions. There was no delivery from it. the spirits of the men and women and children in these regions. There was no delivery from it. The strong were subducd, the weak were crushed by it. In his diary, under date of Jan. 13, 1695-'96, Judge Sewall makes this entry concerning his little daughter Betty, a girl of 14:

"When I came in, past 7 at night, my wife met me in the entry and told me Betty 'had surprised them. I was surprised with the abruptness of the revelation. It seems that Betty Sewall had given some signs of dejection and sorrow, but a little after dinner she burst out into an amazing cry, which caused all the family to cry too. Her Mother saked the reason: she gave none; at last

Mother asked the reason; she gave none; at last she said she was afraid she should go to Hell; she said she was afraid she should go to Hell; her Sins were not pardon'd. She was first wounded by my reading a sermon of Mr. Norton's about the 5th of January. Text, Jno. 7:34; 'Ye shall seek me and shall not find me;' and these words in the sermon, Jno. 3:21; 'Ye shall seek me and shall die in your sins,' ran in her mind, and terrified her greatly. And staying at home Jan. 12, she read out of Mr. Cotton Mather—Why hath Satau filled thy heart? which increased her Feer. Her Mother asked her whether she pray'd. She answer'd. Yes; but faared her prayers were not heard swer'd, Yes; but feared her prayers were not heard because her Sins were not pardon'd. Mr. Willard [the minister], though sent for timelyer.,...came not till after I came home. He discoursed with Betty, who could not give a distinct account, but was confused as his phrase was, and as he had experienced in himself. Mr. Willard pray'd excellently. The Lord bring Light and Comfort out of this dark and dreadful cloud, and grant that Christ's being formed in my dear child may be Christ's being formed in my dear child may be the issue of these dreadful pangs."
Such a domestic picture, impressive as it is, is but a feeble illustration of deeper unrecorded ag-

False, oppressive as the creed of New England nad been, and then was, we are not to forget that

it nurtured precious virtues. From the rock itself sprang living waters. The creed was the production of men of independent souls, of resolved pur-pose, of moral integrity. It bred men of like temper. It was the creed of political independents and of republican institutions. The seed of liberty lay in it. The doctrine of the fall of man brought an men on a level. King, priest, the noble, the rich, were sinners in the eyes of the Lord no less than the poor and the humble. "God is no respector of persons," was its first lesson. It was no creed of mere authority to be believed because incredible. Irrational as it was, it addressed the reason no less than the conscience. It dressed the reason no less than the conscience. It required discussion and discrimination. It opened the way to endless controversy. The Bible, the Word of God, was its source; but the reason must be appealed to for the right interpretation of that word. Many false premises were taken for granted, many false conclusions drawn from them. But the argument was an exercise of the reasoning faculty. Wits were shappened in the ological disputation for use in other debates. Thought slowly won its freedom; and freedom led Thought slowly won its freedom; and freedom led Freedom of mind is the pre-requisite of free institutions. Theology was closely akin to politics. History as well as doctrine was studied

in the Old Testament. When, in 1688, Edward Randolph, the arch enemy of Massachusetts, was departing for England to give his aid toward vacating the charter of the colony, the old patriot and Deputy Governor, Thos. Danforth, addressed him a brief letter of warning, with references to appropriate passages in Genesis, Exodus and the Acts. It was characteristic of the mode of thought and argument of the times. The faith of the New England Puritan, while debasing him before the Lord, gave him virtue to stand before tyrants.

From the beginning, their religion, their manner of life, the wilderness which they were compelled to conquer, the institutions which they established and maintained, were preparing the Colonists to become the founders of the mightiest empire of self-governed men that the world has seen. And during the whole course of Colonial history the meeting-house—the house for the town meeting as well as for thei worship of God-was the central hearth of light and warmth for the little world of each community.

The Mediumship of the Daughter of Lola Montez.

Mrs. Debar, the Princess Editha, daughter of Mrs. Debar, the Frincess Entens, daugnter of Lola Montes, is practicing clairvoyance, psychol-ogy, Spiritualism, or whatever it may be, in New York. A special feature of her manifestations is the painting of pictures on the ceiling overhead by unseen hands. Leclair and Bierstadt, the artists, are among her most enthusiastic believers. Leclair gives his entire confidence to the woman and Bieratadt has samples of the paintings, of which the artistic merit is small, but the creation a marvel, which he would not sell for a thousand dollars. The scances of the Princess Ediths are held in broad daylight or under the blaze of a chandelier; everything apparently is as open as the day. Upon a silk, satin or canvass surface, fastened to the window curtain or to the wall above the head, will at her sign appear a delicate-ly executed painting, landscape, marine or decor-ative study, which is handed to some one present to keep. There is a growing circle of private and public characters who are becoming converts to a spell that works anything so tangible and abiding as an oil painting made before the eyes, without color or brush.—Philadelphia Sunday Press.

Wallace on Darwinism.

To the Editor of the Religio-Philosophical Journal: Mr. Lyman C. Howe, in his report of the Lily Dale Camp Meeting, states that Dr. Peebles said that "Alfred R. Wallace, who formerly held with Darwin, had rencunced his old theory, and denied the creation of new types out of the old by modification and reproduction." Will Dr. Peebles please inform us when and how Mr. Wallace announced this change in his views, and also furnish us with a transcript of Mr. Wallace's words in so announcing. I read the English and American scientific journals, and examine closely the new scientific works of the two countries, especially on all points bearing on the subject of evo-lution, yet I have hitherto failed to meet with any allusion to any such change in Mr. Wallace's views. Perhaps Dr. Peebles is aware of this change through private sources of information: If so, will he please tell us precisely what Mr. Wallace has to say. Let us have the facts—the

WM. EMMETTE COLEMAN. P. esidio of San Francisco.

nuderatood.

Mrs. Smith writes from Oregon: "I am doing all I can for the Jounnal, and for the dear spirit-friends as a test medium. I have not many years to stay here."

In passing I feel constrained to say that your issue of August 6th, is decidedly a rich feast for the advanced thinkers. Your kindly, Intelligent raps at Agnosticism, are timely and searching. The address by Giles B. Stebbins is short, charp and straightforward; Mr. Alexander Wilder's Critique on the work of the late ninth revialon of the New Testament, is pungent and incisive; "Obsession," by A. S. Hayward, is logical, intelligent and just; "Social Science," by Rev. Wm. Tucker, is broad, comprehensive and tersely expressed; "A Whack Magnetic" is stirring and good, while the simple "Correction" of the "Institute of Heredity," reminds of reform in the right direction. "Theosophy and Spiritualism," "Common Sense Reasons," and the comments on the "prayer cure, laying on of hands," etc., are cogent and very good. They are just the thing, The advice to boys against smoking should be extended to and acted on by all boys of larger growth, commonly designated men, and not a few of them Spiritualists. The inordinate use of tobacco, twin brother with alcohol, should be avoided, especially by mediums.

ed, especially by mediums.
Your department, "Woman and the Household," so ably conducted by Hester M. Poole, opening in this number with the fine peem, "Aid Yourself, and God will Aid You," is crowded with excellent and God will Aid You," is crowded with excellent advice. Let woman have an elective voice in the issue of "rum or no rum," and we believe it would not be long ere her household would be fully freed from this tyrant monster, and relieved also of the filthy habit of tobacco using. We do not wish to be too severe; we would be patient, because we know that "time tries all;" but we are enamored with the beautiful expression and all it implies. "Clean Living." Tis the heat codings.

enamored with the beautiful expression and all it implies: "Clean Living," 'Tis the best godiness. When we turn to the "Voices from the People," what a treasury of information, wants, wishes and supply do we find. How varied and rich the feast its first course, Shaker Manifesto, from Mt. Lebanon. "Human Progress," by Martha J. Anderson, thrills with the awakened roul's despest inspiration for the greatest exaltation of the whole human race. When... man race. When-

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

Good angels haste the long expected day. The letter from Dr. J. L. Braffett to Rev. Sam' The letter from Dr. J. L. Braffett to Rev. Sam'l Watson on liberal spiritual organization, breathes a very good spirit. We want more of it. We drink and drink and still seem dry; but lo! what a feast of good things from Brother Hoover, of the city of Penn, topped off with the very full report frem Nesheminy Falls Camp Meeting of the First Association of Spiritualists of Philadelphis, by Ed. S. Wheeler; it is bubbling over with hopeful promise, substantial encouragement and excellent good feeling. O how beautiful it is to see brethren dwell together in unity. This is one of the excellent exhibitions of refining, truthful Spiritualism.

Spiritualism,
But how shall we enumerate the superabund-But now shall we enumerate the supersound not of useful and very entertaining information for everybody, original and selected, with which the clean bright sunny columns of the JOURNAL is fraught, "Psychological Wonders," "Aztec Mysteries," etc. The "Notes and Extracts" are the yery essence of the sunshine of the spiritual philosophy, refining and exalting truths in pithy paragraphs. Then there is the book notices, an additional fund of intellect, spiritual progress and news from all parts of the world. Nor should "A New Testament Reviser's Opinion" be overlooked, for after the great mental strain over his wonderful work of revision, his wise resort to kidney and liver cure, may possibly revive and continue his poor life a little longer.

But to refer sgain to the revision. On looking through some of my older MSS.. I find the fol-lowing private revision of the Lord's Prayer:

"Our Father in heaven, hallowed by thy name, thy wisdom come thy will be done as in heaven so on earth. Give us day by day the focd we need, and forgive our offences as we forgive those who offend against us. Leave us, and deliver us from error, for thine is the wisdom and the power forever."

This is our idea, though with the poet we bebelieve-

"Prayer is the soul's sincere desire, uttered or unexpressed,
The motion of a hidden fire that trembles in the breast,"

W. D. REICHNER. 222 N. 9th Street, Philadelphia.

Thomas Jefferson on Church and State.

Thomas Jefferson, when President, was applied to by a reverend gentleman to issue his proclamation, recommending that a day be set apart for fasting and prayer; he refused, and in refusing,

"I consider the Government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrines, discipline or exercises...But it is only proposed that I should recommend, not prescribe a day of fasting and prayer. That is, I should indirectly assume to the United States an authority over religious exercises, which the Constitution has discontinuously of the constitution of the constitution of the constitution has discontinuously of the constitution of the constitution has discontinuously of the constitution of the constitution has discontinuously of the constitution of the constitution of the constitution has discontinuously of the constitution of the constitution of the constitution has discontinuously of the constitution of rectly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not of fine and im-prisonment, but with some degree of proscrip-tion, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magis-trate to direct its exercise, its discipline or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the constitution has deposited it.... Every one must act according to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents."

Emerson's Old Age.

Nora Perry writes of Emerson's appearance at the opening of the session of the Concord School of Philosophy last week: "All at once as I sat listening I became conscious of something new taking place—there was a little hush, a throb of expectancy. What was it? What had happened? I turned my head, my eyes following the direction of a pair of eager eyes before me, and I saw Emerson. Without stir or excitement, every eye. every thought wandered from the speaker to this tall, elightly bending figure. He had come in specially to hear Mr. Stedman's poem, and he had come too late. When the meeting broke up, he disappeared as sliently as he entered. Stories are constantly told of Mr. Emerson's falling mind. He has for several years been unable to recall the names of his most intimate friends at times. Now it is said that recollections of his own sitainments, it is said that recollections of his own attainments, his literary acquirements, is going. As one beautifully expressed it, 'everything but his fine courtesy seems to be fading out.' But I must confess that I did not see in the poet philosopher's face such indicated decline. To me he looked full of sweet serenity, a beautiful calm, in which I failed to find a look of loss and vacancy. His interest in the school, his intention of being present at various of the coming meetings, especially truth—so that his present position may be fairly ent at various of the coming meetings, especially the course of lectures to commemorate the hundredth auniversary of Kant's Critique of Fure Reason, would seem to indicate that though fail-ure may attend certain external qualities of the mind, the real depth has not been touched."

Notable Jewish Movement.

We note the formation of a new Jewish sect in the German town of Elizabethgrad, consisting of forty families, who make the following statement forty families, who make the following statement of their principles: "We acknowledge only the moral obligations of the Mosaic law, and reject its customs and ceremonies. We brush aside from the Bible the thick dust of Talmudic interpretation and make the following summary of its teachlage: Ail men should be brothers; we should help our neighbor, and be industrious and honest. We must pray briefly, simply and intelligently; it is our duty to develop and spiritually improve ourserves; one should frequently hold conversation concerning God and his creation, both of which are best recognized through the natural sciences; it is wrong to practice usury with one's money, to deal in spirituous liquors, to lie, swear, sciences; it is wrong to practice usury with one's money, to deal in spirituous liquors, to lie, swear, treasure up evil against another, speak that which is base, lift one's hand against another, indulge in superstitious feelings, play cards," etc., etc. This sect calls itself "The Spiritual Bible Fraternity," and declares: "We interpret the Bible spiritually; this compels us to believe that God is not to be worshiped with priestly vestments, or white linen stuffs about the head, but with fervent and simple prayers, honest speech, good deeds, and—what is the most important of all—by the enlight—enment and ennoblement of our own selves." enment and ennoblement of our own selves."
Truly a beautiful statement of the religious life. -Unity. C. W. W.

Notes and Extracts.

Death has no power over the true affections of the soul.

If the Bible is really God's word, man cannot revise or alter it.

Life is a school, and every one-great or small

The religion of the world is passing through a flery furnace, and is being purified. The keystone of the Christian arch is special

providences—a belief in the supernatural. The man serves God best who makes the best

use of all the powers entrusted to his keeping. The man who thinks the most must be the most competent to judge of what his duties are.

Spiritualism has shown that there is a bond of unity existing between the divine and human that cannot be severed. Education is of two kinds—the intuitional and the external—learning from observation and outward experience, as well as learning from in-

Spiritual matters are taking precedence in college and school; pulpit and press are voicing forth the glad tidings that man is not what he was supposed to be.

Every individualized person may be considered as a retort into which must be cast the thoughts and ideas of all who have preceded them, and the result will be the opinions and ideas of to-

The Trinity of the ancients was natural-Father, Mother and Child—and the divine emanation, or breath of God, was the life made manifest in all nature, through the dual action of divine love and wisdom.

What was the condition of the world prior to the advent of modern Spiritualism? All was dark and gloomy as the grave. Humanity and the Bible only were recognized as being of divine origin and authority.

Im spirit-life are all grades of intellect, and they occupy spheres accordingly, and when they have any message to give, they give it in their own way, and clothe their thoughts in language peculiar to themselves.

Of all the nations living under the scepter of the Czar, the Jews are the best educated. The proportion of the Jews in Russia is one Jew to every twenty Russians; while in the colleges the proportion of students is one Jewish scholar to every six Russians.

The centiments expressed by the secular and Christian press clearly demonstrate the fact that, as Spiritualists, our work is not yet done. Eo long as men will talk such trash, and the press voice such childish twaddle to the world, we shall have to continue our labors.

Have any persons any right to expect a welcome reception at the hands of those who are our spiritual guides and teachers, so long as we coun-tenance and encourage the dissemination of doctrines which are only evil, and whose influence is weakening to the human intellect?

If God writes a book with his own pen, or controis the hand of certain specially inspired servants of his to become his amanueuses, he can surely take care that no errors should creep into the text, and that omissions and interpolations should in no way detract from its intrinsic merit. Augel-life is as much a mystery to the Chris-

tian of to day as it was an hundred years ago, yet they claim to have made some progress; they profess to believe in the communion of what they term saints, that is, persons who have passed on professing a belief in the doctrine of the atone-The Spirit-world is no longer referred to as an unknown land, or as a picture of fancy; enough has been demonstrated to prove that when men

pass from this world, they do not sleep for un-numbered ages, but they enter upon another phase of life, dropping the material with its load of physical ailments. Those whose spiritual vision has been unfolded so that they can see the spirit forms of their departed friends, are not frightened when forms appear to them, and there are thousands who commune daily with them; their homes on earth

would not be complete were it otherwise; they not only see them, but talk with them, and are daily learning more of the land beyond. The light of reason and inspiration streaming in brightly and lighting up the pages of ancient history, gives us to see that God is ever revealing himself through the growing experience of humanity, and that the divine spark which dwells in human hearts everywhere can shine forth through the clear, transparent window of a progressed mind and body, while it is only faintly visible through the cloudy environment of an unprogressed spirit.

A captain of the Salvation Army has, within a few days, achieved much notoriety in Philadelphia for alleged misdemeanors. One of the papers charges him with violating his matrimonial vows and with grievous irregularities in regard to salvationary finances. It was supposed that he would be entirely crushed by the publication of these revelations. Instead of this, he quietly remarks that he "guesses there must be some mistake about it," and goes on with uninterrupted zeal in his work of haranguing the people who assemble on an up-town lot where he holds his assemble on an up-town lot where he holds his meetings. Brother "Mose Shirley," as they call him, is a powerful speaker, of extraordinary mag-netic influence, and can hold sinners spell-bound

The word devil is still employed in the text of the English version of the revised Testament, but the American revisers recommend that where it is thus used, the proper Greek word, demon, signifying a disembodied spirit, without reference to quality, should be substituted. Now we can prove from the Teatament, plainly, that devils, or demons, were not, necessarily, always evil, because was are fold that Jesus cast out an nuclean dewe are told that Jesus cast out an unclean de-mon, giving us to understand that some were clean. Who talks about a dishonest thief, or an impure licentiate, or an intemperate drunkard? The adjectives are superfluous verbiage. If a man is a thief, of course he is dishonest, and did you find it necessary to use the adjective dishonest, in order to qualify the noun thisf, it could only be because you understood thief, to mean a man belonging to a certain class or tribe, the only be because you understood thief, to mean a man belonging to a certain class, or tribe, the members of which were, some of them, honey. In this way do we catch a true idea of the Spirit-nalism of the Evangelists; they knew, as we know, as all the Grecian philosophers and as Swedenborg knew, that good and evil spirits are attendant upon every man, and that powerful magnetizers and great reformers of high moral standing, have power to exorcise the undeveloped and attract the hely.—W. J. Cobelle.

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metion is nothing if it be not tranquil meching. Open air meetings are quite outside of my ability. Socially on such ocfriends; but I have observed the exhausting influence of such visitings upon many persons. Whenever Mrs. Davis's home duties permit her a brief holiday, we usually spend the time by "the sad sea wave," at some of the many attractive summer resorts in the vicinity of New York. She is physically and mentally rested thus, and so am I; but the camping life would certainly work upon us quite opposite effects. Very soon our lectures at Steck Hall will commence. The course of teaching is in accord with the principles of association mence. The course of teaching is in accord with the principles of association, progression, and development. Very much that the Concord philosophers develop so scholarly is taught at Steck Hall, and in several other places by our advanced spiritual speakers, and in language far more development. adapted to the wants of the majority of minds, and with an influence vastly more in true sympathy with the current and ever-recurring needs of human nature. Taken altogether I regard the signs of the period as most hopeful and encouraging to all who work for the kingdom of heaven

Proceedings of the Minnesota State Spiritualist Mass Convention held in Minneapolls, Commencing Sept. 2nd, 1881.

Pursuant to notice sent out by Miss Susie M. Johnson, acting in behalf of the Spiritualist Society of Minneapolis, issued 20th of July, 1881, the Spiritualists of Minnesota responding to said call, met in Mass Convention at their Hall, 250 Second Avenue South, in said city, Sept. 2nd, 1881, at 10:80 A. M. After an address of welcome and an invocation by Miss Johnson, an invitation was given by her, acting as temporary was given by her, acting as temporary President, for a free exchange of views regarding the expediency and necessity of a State Organization. After an hour thus spent in conference the Convention was addressed by A. B. French, of Clyde, Ohio, and by Rev. Samuel Watson, of Memphis, Tenn., which greatly delighted and strengthened the Convention. They were followed by a few brief remarks from those in attendance from various parts of the State.

by a few brief remarks from those in attendance from various parts of the State. Committees on organization, reception and finance were announced, and the Convention then adjourned to meet at 2 P. M.

At 2 P. M. the Convention assembled, and after singing, the question of organization was resumed and the Convention addressed by Dr. Andrews, Spiritualist State Agent for lowa; Porter Martin, of Farmington, and several of this city, every one favoring immediate organization. A. B. French delivered an address on "What is Truth?" It was a happy effort, in every way worthy It was a happy effort, in every way worthy the high reputation the gifted speaker holds in the estimation of Spiritualists. At its close the audience testified their high ap-

close the audience testilled their high appreciation of our gifted brother by a spontaneous and generous applause. Adjourned till 8 o'clock in the evening.

8 p. m. found a packed half to welcome Rev. Samuel Watson. His visit to this city four years ago, had made for him a very favorable impression in the minds of all who then heard him, and who were gled to who then heard him, and who were glad to again listen to one they had—from his transparent honesty, candor and true Christian urbanity, as well as from the confidence and respect shown him everywhere by orthodox and infidel alike-learned to respect and love. His theme for the evenccora between the Unris tian Bible and Modern Spiritualism." Take Spiritualism or the intercommunion of the Spirit-world with this, out of the Bible, and its soul, its central thought, is gone. There is no miracle-working God, the angel world works through natural laws. He had seen hundreds of cases of materialization. Before five years shall have elapsed, that phenomenon will be common and will be seen by thousands on our streets at mid-day. The church is honey-combed with our phi-

After listening to some soul-stirring music by the choir, led by Mrs. Bicknell on the organ, in which the audience heartily joined, the Convention adjourned.

Sept. 3rd, 10:30 A.M. Convention reassembled and after a social conference the meeting was opened by invocation through Miss Johnson, when invitation was ex-tended to all to participate in remarks, not only on organization but on any subject uppermost in their minds. J. V. Bodeli, of Long Lake, spoke of his missionary efforts as a Spiritualist in the wilds of Minnesota, and more particularly amongst the poor.

The happiest man he said he ever met was one who lived in a dug out in the prairie and had naught to set before him but corn cake and water, yet the communion of his angel friends made him far hap-

pier than a Vanderbilt.

Prof. C. C. Brackett, of Minneapolis, made a few remarks on the necessity, from our phrenological developments and life surroundings, of the exercise of charity in judging of the acts of our fellow-men; then Mrs. Van Deusen, of Denver, Col., for over half an hour occupied the attention in a beautiful unfolding of the great principles of the spiritual philosophy, in its applica-tion to the practical duties of life, both here and in the Spirit-world. She is brim full of good things; was well received and made a marked impression.

The report of the Committee on Organization was then made by its chairman, Lewis Kirtland, and the report accepted, and finally with entire unanimity adopted when the Convention adjourned to 1:30

Afternoon session. Conference. Time mostly occupied by the mediums, Mrs. Lepper, of Anoka, Mrs. Van Deusen, and Dr. Andrews being the principal speakers, the speaking being interspersed with music. Then A. B. French again took the stand, and for one hour at least, so riveted and transfixed the attention of the Secretary and so took him "out of himself" in the sublimity of the scene presented, that he entirely overlooked his duties as a reporter. I never will again attempt to take notes when this gentleman speaks. The grandeur of the field opened and the vision presented in this magnificent address, requires that his reporter should be a man of steel nerves, or at least protected by the positive pole of a galvanic battery. I would as soon expect to demonstrate a proposition of Euclid in a mid-summer thunderstorm, [while]dazzled, bewildered and confounded by the magnificence of heaven's artillery. His theme was "The Coming Beligion."

At the evening session, Dr. Watson again favored us with what he chose to call a rambling talk on "What we are and what our final deatiny," the pivotal and central thought being that neither faith nor death will make any transformations of character, and that instead of the injunction, "Prepare to must thy God," it should be, "Prepare to must thyself." Spiritualism

has no scapegoat, and no offended God to be propitiated. Matter is evanescent; spir-it, eternal. God is the spirit of the universe. He showed the great importance of proper antenatal conditions to beautify and har-monize human development. No lofty spiritual and intellectual development can by any possibility come from parents whose bedies are saturated, and whose souls are poisoned by whisky, opium and tobac-

Sunday Sept. 4th. Morning session. Dr. Andrews and Mrs. Van Deusen occupied the lecture time from 10 to 12, very greatly to the delight of the crowded audience assembled on that occasion. Notwithstanding the little programme, Miss Johnson had arranged whereby the time was to be given to the speakers from abroad, she was pressed into service and under the control of one of her band of intelligences (intelligences we here think of the very highest order), made some general remarks upon subjects previously treated upon by other speakers, but more particularly outlined in the magnificent address of Mr. French the previous day on "The Church and Religion of the Future." Although the heat was intense, the mercury nearly 100, the audience seemed unconscious of their great physical suffering, so completely were they lifted out of themselves and into the sublime atmosphere of the sublime atmosphere of the sublime in the sublime atmosphere of the sublime atmosphere phere of the spiritual.

In the afternoon session, the time was principally occupied by Mr. Watson; it was his best effort with us; he was in the best mood. His address was principally taken up in a brief recital of his experiences in materialization and he made. ences in materialization, and he made a profound impression. At its close he in-

profound impression. At its close he invited inquiries as to any points connected with this subject, and quite a number were proposed and satisfactorily answered.

At the conclusion of Mr. Watson's remarks a scene occurred that will long be remembered. As the time of his departure had arrived, the friends gathered around to clasp his hand, for as hey and he supposed the last time on earth. But, unlike the farewells of our orthodox friends (having a less cheerful faith under similar circumstances), the grand old Father in Israel, as he passed down the aisle, left his benedictions with our people, his benignant benedictions with our people, his benignant face lighted with the radiance from the angel world, and smiling his farewells as he told us he thought he should not see us through mortal eyes again, but intended to often visit us from the other spheres; we all felt happy even at parting with him.

In the evening, after some very interesting remarks from Dr. Andrews, A. B. French gave the closing address. Knowing that no language of mine could describe it, I had predetermined to not attempt a report, but to enjoy it and have a good time. like the rest. The Spiritualists of the Buckeye State may well be proud of him. He is the Wendell Phillips of the West. In his concluding remarks he alluded very feelingly to the heroic endeavors of Miss Johnson to firmly plant Spiritualism in Minneapolis, and implored the friends of our beautiful philosophy in this the capital of the great Northwest, to stand by her. This thought was embodied in a motion of thanks and confidence, moved by the Vice-President, and it met with a hearty response. Then, on motion, the Mass Convention of the Spiritualists of Minnesota

was declared adjourned.

The name we adopted was "The Minnesota State Association of Spiritualists."

Miss Susie M. Johnson, of Minneapolis, President; Mr. Porter Martin, of Farmington. Vice-President; Dr. V. Fell, of Minneapolis, Secretary; J. S. Wales, Treasurer. OBJECTS OF THE SOCIETY.

To promote the spiritual, moral, intellectual and social development of man. To promulgate truth and disseminate knowledge of things, physical and spiritual. To encourage a wider reception of the principles of true religious progress. To instruct and harmonize the mind. To elevate and spiritualize the soul. To promote brotherly love. To encourage in each a pure, practical and orderly life, and to contribute in every practical way to the establish-ment of "Peace on earth and good will toward all men."

MEMBERSHIP.

This Society shall exact no test of faith or doctrine. Any person may become a member by subscribing to this constitution and by-laws, and paying into the Treasury one dollar annually.

V. FELL, Secretary.

Camps-Lake George, Lake Pleasant, Niantic, Harwich.

BY CAPT. H. H. BROWN.

To the Editor of the Religio-Philosphical Journal: Saturday, Aug. 22d, I arrived at the Lake George (N. Y.) camp-ground, comprising the site of old Fort George and on a hill overlooking Lake George, its islands, its valley and its hotels and villas, a lovely spot and one where we hope and believe shall gather in the not far future a large meeting. We found only a few camping there, although it was the second Sunday of the meeting, but the association is laboring under peculiar discouragements this year from its new legal birth in the legislature and the incompleteness of its organization and the inefficiency of some of its officials. This will all be remedied at the next annual meeting, and if officials do their duty there is no reason why this shall not be the equal of any camp in pleasure, beauty and success, though it may not hope for a few years to equal the older ones in numbers. It is in the right locality for Eastern New York and those who would resort to mountain air. The region is becoming every year more popular as a summer resort, this being the heaviest "season" they ever

Here are 59 acres of excellent timber land with unsurpassed views, which is about to pass into the legal possession of the association, and will be surveyed and lots sold and deeded to purchasers. Access to the lake is easy and its fogs that settle upon its lower shores do not reach them. I love the location better every time I see it and say

location better every time I see it and say to all liberals who would seek a mountain rest: go to Lake George camp next year.

A good audience gathered from the surrounding country to hear Bro. Geer and myself. I expressed my opinion last year upon Bro. Geer, and am equally well pleased now, though we differ very widely in opinion. He is of a strongly material cast of mind, and viawa avanuthing from the intellect. He is of a strongly material cast of mind, and views everything from the intellect, and seems to me to be wandering now in a metaphysical fog in his lectures, and I could but wish that he would trust his inspiration more, and mingle more feeling in his discourses. But he is an improvement upon the soda water often given under the name of inspiration, and he will develop spiritually ere long with his excellent reason to direct it, and take a first position them.

It was with regret that I left the camp.

LAKE PLEASANT. On my way from mountain to sea-side, I

stopped for a visit of two days at Lake Pleasant. What a crowd! The atmosphere is familiar. I psychometrize its sphere; it is familiar. I psychometrize its sphere; it is the Saratoga sphere; the same I have lived in all summer: pleasure. Everybody comes here for a few days at least, to see friends and mediums, and get away from home. Certainly the managers have a cause of rejoicing, if numbers and financial success are their object. But it reminds me of a hive in the busiest season, when preparing to swarm. The spiritual character, the rich social and fraternal feeling that characterized it years ago, is far less, and I fear it will grow less as it grows prosperous and populous. Were I asked to diagnose the present condition, I should say it had spiritual paralysis from too much hotel and spiritual paralysis from too much hotel and dancing. Every afternoon and evening is too much for the good of the camp or good morals of the young. One third of the present dancing would leave some time and vigor for meetings and social intercourse. Lake Pleasant, because it is a great camp, can bear and needs criticism. Its material shadow will never grow less, and we would not see it entirely lose its spiritual aspect. I had just one of the best of times among warmjold friends. Every year shall see me there as long as President Beals is there to welcome, and old friends to say, "We are glad to see you!" Then to NIANTIO-"THE BABY CAMP."

Here I found everything like a young western town, on the move. Last July the first positive thing was done. A farm of 40 acres on a point between Niantic River and the coast was bought. It is completely surrounded on three sides by tide water and has a mile of water front. A grove of miner comprising 10 acres was at once surpines, comprising 10 acres, was at once surveyed into lots, 25x50, and all were sold upon our arrival, Aug. 27th, and others are at once to be surveyed. Several cottages are already up and others going up; numbers of tents filled with old friends and those who became new ones. Never did a camp start with such prospects. Lets will become the property of the owner and a little summer city erected here. Next year no camp beside Lake Pleasant will exceed it in numbers. Geo. W. Burnham of Willimantic is the originator, and when Mr. James E. Hayden of the same place and a

exchange or fair; Niantic for the sea. Hap-py he who can take them all in. Fannie Davis Smith, Jennie Hagan, Cephas B. Lynn, J. Frank Baxter, Mrs. R. Shepard-Lillie, Miss Carrie Downer and Capt. H. H. Brown broke the bread for them, and crowds came in on Sundays to feed at the table of the New Religion, that is the old in spirit. You have no space and I no heart for details, but all were good, happy and well received.

few other business men joined him, it was an assured success. All who want sea air will seek Niantic. Lake George for moun-tain air, Lake Pleasant as a spiritualistic

HARWICH, CAPE COD MEETING.

Friday we left Niantic, Saturday saw us on the Cape, that arm of sand that stretch-ed out long ago to protect the Pilgrims and ed out long ago to protect the Prigrims and now protects their descendants and all who trust themselves to the shelter of her harbors in storm. Sea-followers, and hence a good set of people to be among are they. Goodness is saited down in them, I could but think as I met them for the first time.

Saturday it rained, but the caterer gave us the use of his tent, and here I had a good audience to listen to me on "Religion, or Deeds not Words!" The eve. we met again, and Bro. Geer as usual, crossed swords with me, and went for brain and not heart in Spiritualism, and everybody enjoyed the friendly encounter.

The roar of old Atlantic quieted our nerves, as we sat on its beach and inhaled the nectar Neptune brought in his cups, and we thought of the JOURNAL readers and said; "Can we send some of this in our letter and thus entice them here next year?" Only eight days meeting; this its fourteenth year. The senior camp among twenty younger sisters! Well can they afford to be merry thought I, as Sunday morning the ground was full of earnest listeners as I discoursed upon the "Causes of Human Action in Relation to the Law of Heredity!" I never saw such an audience; they required strong food and much of it. We grew under their culture.

Bro. Geer gave them an analytical discourse upon Rational Religion in the P. M. and everybody was thus made twice glad. Then in the evening there was a large conference and a happy and social exchange of thought till a late hour, when we separated with a "good-by" and a promise to be there next July. A long car and boat ride and settled in the sanctum in New York. New York, Sept. 6th, 1881.

Death as Viewed by a Unitarian Minister.

Rev. J. G. Miller, a Unitarian minister, takes a very sensible and hopeful view of death. He says:

"Death is not in itself the result or penalty of sin, but is and ever has been the inevitable issue of animal or physical life. It has existed upon this planet for millions

All the races of pre-historic man have passed away; their forms have mouldered, and their spirits are departed. We, too, shall be gathered to our fathers. Our bodies shall add to the fatness of the soil but we ourselves shall fly away. Spiritual deadness is the result or penalty, as well as the cause of sin, and in this respect it is time that in Adam we all die. We may allow the carnal or earthly nature to bear us down, to stifle our heavenly aspirations to render us subject to the dominion of lust and vice; but by the loving kindness of God and the ministry of angels we may be raised from this spiritual death and endowed with the full import of life immortal. Premature physical death is the result of violated law, but death in the ripeness of age is the fruition of life. Our resurrection is not conditional upon that of Christ in any natural sense. Life and immortality are brought to light by the Gospel. The resurrection of Christ is a cardinal article of our faith. It was the burden of apos-tolic preaching. It is our part and privilege to live in Him, being partakers and follow-ers of His life of gentleness, goodness and self-denial; to die in Him by crucifying all selfishness and all evil tendencies. Jesus is the bright and morning star in whose radiance we cannot go astray. Yet so far as our resurrection is a natural process, it belongs to all. The resurrection of Jesus was, and is a type and proof of our own. He appeared in the spiritual body to many of his disciples and their testimony is upon

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SUGGESTIONS IN TIME.

What a Woman of Prominence in the Medical World has to say About Her Sex.

Synopsis of a Lecture Pelivered by Mrs. Doctor Kenton, Before the Woman's Society of New England.

(Home Journal, New York)

In all ages of the world, poets, scientists, and men of prominence have looked with enthusiasm often akin to reverence upon woman; but it is only within the last few years that she has begun to assume her right place, not only in society but with the world in general. Why so desirable an end should have been so long delayed it is difficult to understand; but that it has at last come is certainly cause for gratitude. In her godial sphere, in her mental development and especially in her physical improvement, woman has shown wonderful advance ment and such as astonishes the world. They who have made a carefu! investigation tell us

that heathen women are much more able to endure pain than are the women of civilization; but civilized women would resent the charge that they are weaker because they are civilized. A distinguished writer says: If the women of civilization are less able to endure the taxation of their physical resources than sre heathen women, it is a mere accidental circumstance, and one within their control."

Let us consider for a moment the possibilities which present themselves to every woman. When the body is healthy, beauty is certain to appear, even in features and forms once plain; indeed it is the only known way to become beautiful, and all other preparations, powders, stays and laces are contemptible delusions. With health and beauty in all their attractiveness a new life ENJOYMENT BEGINS.

and all the luxurious attendants of a healthy body come forth. The maiden feels the glorious possibilities of life; the mother becomes conscious of the grandeur of maternity and the joys of a family. All this is not woman's privilege,—it is her duty, and it embodies the highest definition of "woman's rights."

After enumerating many of the bleasings that follow perfect health, the speaker continued;

All those desirable things can be accomplished, but in one way only. The Creator has given both woman and man perfect physical forms, and each is constitutionally equal to all natural demands. It is a mistaken and pernicious notion that one is strong and the other weak. No curse was pronounced upon woman which did not apply with equal penalty against man. If women believe the fatalism that disease is a necessary condition of their existence, it is chiefly because the disciples of the schools of medical practice have been utterly incapable of competing with the multitude of ills, which, by personal carelessness or professional incompetency, they have permitted to fasten upon women.

A few weeks ago, I received a call from a charming

women.

A few weeks ago, I received a call from a charming lady, whose earnest face clearly showed that she desired advice and assistance. Upon questioning her, she stated that she believed she was suffering from a paralyzed liver, and wished to know if I could in any way aid her recovery. Now, imperfect as her statement was in regard to the disease which troubled her, there is no doubt that

THOUSANDS OF WOMEN

are suffering to day, from similar troubles, who do not recognize their cause so nearly as this lady did. Paralysis means death of the member paralyzed and torpidity of the liver is the first stage of its dissolution. This is one of the most serious questions that can arise in the experience of any woman; for a torpid and diseased liver cannot be cured at once, and it carries with it the elements of disease to all the other parts of the system. With an imperfect liver, biliousness, langour, a sense of bearing down, constipation, displacements. system. With an imperfect liver, biliousness, largour, a sense of bearing down, constitution, displacements, uterine troubles and the thousand ills which are coupled in their train come thick and fast. Then follow impure blood and all the evils which an imperfect circulation cause. A derangement of the kidneys or liver causes disease in the organs which adjoin them just as certainly as a bad peach injures the other peaches in the basket. Not only this, but when these organs are in a healthy state, they restore and keep in order any irregularity which may occur in the lower portion of the body. No woman was ever seriously sick for any length of time when such was the case. No serious inflammation can occur when the blood is pure, and no inflammation can occur when the blood is pure, and no blood can be impure when the liver or kidneys are in

I have seen very much of the troubles and ills to which women have been subjected, and I have learned to sympathize while I have sought to relieve. In endeavoring to carry relief I have tried to be free from prejudice and have in view but one end, namely—to help those who are suffering; and I feel it is my privilege to day to state that I believe there is a means wherehy those women who are suffering can obtain sege to day to state that I believe there is a means whereby those women who are suffering can obtain complete relief, and those who are in health be continued in its enjoyment. A few years ago a prominent and wealthy gentleman residing in Rochester, N. Y., was given up to die of Bright's disease of the kidneys. By means of a simple and purely vegetable remedy he was restored to perfect health, and has since been the means of savior the lives of means of the savior of the lives of means of the lives of means of the lives of means of the lives of means of saving the lives of many others. So efficient

HIS DISCOVERY

prove in the case of many well-known mon, that it began also to be used by ladies, and to-day, thousands of women, in all parts of the land, owe their restored health and continued happiness to the wonderful powers of Warner's Sate Kidney and Liver Cure. Mr. Warner has the written testimony of hundreds of the best ladies in the land, enthusiastically praising the remedy, and thankfully expressing their gratitude for health. These letters are sacred, and cannot be given to the public, but they overwhelmingly verify all the facts above stated. Nature has given woman a delicate, watchful, alert instinct, and she has found this remedy to be what her sex for years has needed, to restore and maintain the perfection of nature. She resents the imputation that she is bound to suffer all the lils that attack her. She recognizes that suffering is but an incident of her existence, and that this incident is wholly within her control, if she can find the necessary helps which nature provides. The changeable character of our climate, the ofttimes exacting and enervating customs of society, of fashion and of necessity, all conspire to impair the vitality of women. If we add to these the exhausting duties of motherhood, and the mental anxiety for the success of her husband in all his landable ambitions, which play upon her energies, is it surprising that thus burdened she should break down under the physical strain? By no means—on the contrary the wonder is that she has maintained her physical strength as she has.

I have not the time to elaborate this point. You yourselves very well know what the circumstances are which have rendered her life a burden. You also know that the

of physical degeneration is impure blood. The performance of the natural functions of womanhood and motherhood is not a disease, nor should it be so treated Disease is the result of the transgression of physical laws by our ancestors or by ourselves, and the natural coursings of the blood chould not be so considered. If, however, the blood be impure, it is certain to produce its poisonous effects in the parts with which it comes in contact, and thus cause inflammations and the innumerable ills that make the physical life of woman so hard to endure. woman so hard to endure.

An enumeration of the troubles to which woman is subjected, and the adaptability of the remedy above named for their cure was then made by the speaker, who continued:

who continued:

I am aware a prejudice exists against proprietary medicines, and that such prejudice is too often well founded, but we should discriminate in our judgments and not condemn all because some are inefficient. The merits of Warner's Bafe Kidney and Liver Cure have been proven beyond a doubt, because they deal directly with the causes of all female troubles; they affect and control the body of the tree rather than its branches. Warner's Bafe Kidney and Liver Cure has indeed been a bleesing for the rich; a boon to the poor. It has lifted men from a bed of death and restored them to vigor and health. But greater and better than all this, it has come to woman, has raised her, restored her and kept her in constant hopefulness and health. It has kept back disease by fitting the system to resist its attacks; it has regulated the life, purified the sources of life, and brought innumerable blessings out of numberless woos.

The women of America, both young and old, have greater opportunities to-day than those of any land in any age. Their rights are more fully recognised, their privileges greater and their possibilities unlimited. They are permitted to emjoy life to its fullest extent, and to do this their bodies must be unimpaired. I congratulate the women of this free land that the keenness of their perceptions has led them to discover their necessities and what will satisfy them. I congratulate them that they who have respect the greatest benefits from the scientific researches of indefendent investigation, are to-day the most enthusiastic proclaimers of the merits of this great remedy of which I have spoken. The spirit of intelerance, I may say in conclusion, so rampant in this age of free investigation when all things are judged by what they are and not by what they seem, must eventually give way to the better, where, nobler liberality in which alone can be found true security, true pushe, true health and true happiness. The women of America, both young and old, have

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