No. 25

Readers of the Journal are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE OLD "MOUND BUILDERS."

A Lecture by Professor William Dentou.

[Abstract of a lecture delivered at Hartford, Ct., revised and corrected by Prof. Denton, for publication in the Religio-Philosophical Journal.]

was a new one to the Spaniard, but it is not as new as it seems. It is in fact the old world.

The first land lifted from the waters was a

America has been called the new world. It

portion of the North American continent. So, geologically speaking, America is the old world and not the new. And the very oldest fossils, too, have been found in the Laurentian rocks in the region of the river St. Lawrence in Canada. Here we discover an animal called the eozoono. Though coming from a gelatinous mass buried at the bottom of the ocean for millions of years, it still retains sufficient of its original shape to bear evidence of its organic character. So far as living beings are concerned, America is again the old world rather than the new. And in addition to this, the oldest exogenous plants belong to the American continent. The sassafras, willow and oak made their first appearance on this continent. We can trace the leaves belonging to these plants, showing that the climate was such as to allow of the development of deciduous trees. And strange to say, the oldest remains of man known to the geologist have been discovered on the North American continent; not on this side, but on the Pacific side. There we have evidence that man lived on this planet during the latter part of the tertiary period When I was in California I visited the spot where the skull of a man was found that came, without question, from the place where the miners declared they found it. The very breccia in which it was imbedded was found inside the skull. Since that time rivers have worn down the solid rock to the depth of 1,500 feet. In the beds of those streams have been found myriads of fossils-spears, arrows, knives, fashioned by the hand of man. And far as we know to-day, America is the

We have been taught that America was discovered by Columbus, and we have be-lieved it the same as we believe any tradition taught us from childhood: the same as we used to believe that Adam was the first man, and Solomon the wisest one. We accept such things just as we accept the bread and butter upon the table. But there came a time when people began to disbelieve that Columbus was the original discoverer of this continent; when they began to find proofs and to realize the fact that Northmen—those rovers of Northwestern Europe-discovered it. They were a set of rough, wandering people, but their women were fair and their leaders were brave. They discovered the Farce Islands, and then Iceland; and after that they pushed farther west, and discovered Greenland. And we have well authenticated accounts that about the beginning of the ninth century a company of Norwegians set sail from Greenland and proceeded south-west came in due time, to a "land of grapes," which they named Vinland. They returned to Greenland, but others came after them. and their accounts describe Cape Cod, Nantucket, Martha's Vineyard, and other places too accurately to admit of doubt. But their knowledge of this continent seems to have been confined to themselves, for up to the time of Columbus, Europeans generally seemed to have no idea of such a land as this. When Europeans landed on these shores

they discovered no grand pyramids, no pal-

aces, none of the great works of a civilized race, so the conclusion was inevitable that

old world in this respect also.

when they examined the country more carefully they discovered some remarkable mounds of earth, evidently the work of a remarkable people. West of the Alleghany Mountains and in the valley of the Mississippi River they discovered these mounds, and from them gave the name of Mound Builders to the people. Some of these mounds are of gigantic size. We have never done justice to the people who made them, nor formed an adequate idea of the vast amount of labor they must have required. One in Western Virginia is a thousand feet in cireumference and ninety feet high. Another is 700 by 500 feet and covers eight acres of ground. Such mounds as these compare with Egypt in her greatest glory. Some of these mounds have a platform at the summit of 50 feet by 200. Not less than 10,000 of these mounds are found in Ohio. We find many enclosures, enclosing in some cases as many as 400 acres. These must have required the labor of thousands of men for many years. Some of them were used as places for making sacrifice. Others were evidently mounds for burial. I have opened many of them myself, and have generally discovered more or less of human bones in the interior. The mound was increased in size according to the importance of the man buried. The bigger the mound, the more important the members of the tribe buried there. Others seem to have been habitation mounds, and others, inundation mounds, mounds for avoiding the inundations. In these can be found implements in a wonderful state of preservation. And still others seem to have been observation mounds—mounds from which they could see the approach of an enemy, and signal the danger over the country. Some mounds were called animal mounds, especially in Wisconsin, where we have mounds in the shape of every animal—every mammal, I mean; mounds representing the buffalo, the bear, and even the turtle some of them of gigantic size. There is a mound in Adams county, Ohio, representing a snake with mouth open, trying to swallow an enormous egg. Some mounds are made to represent These mounds are found in Ohio, Kentucky, Tennessee, Louisiana, through Texas and across the Rio Grande to Mexico and Yu-

catan—from the borders of Lake Superior.

down. They furnish us evidence of a remarkable people that once inhabited this countryvast hordes of people. Many have supposed that all this work was done by Indians. I thought so once, myself. But the Indians as we know them, and as known to the Pilgrims, were a very different people. Cotton Mather, describing the Indians, calls them a shiftless, idle set, compelling their women to do all hard labor, and who were not so much as the owners of a knife till the English came. Their name for the English was "knife-men." They preserved their fish by drying them, for they never had any salt till we bestowed it upon them. Their treatment of the women was simply abominable. So says Cotton Mather in a day when the woman's rights question was unknown. We talk about the degraded position of women to-day, and it is true they are degraded; we have never done them justice, but the position of woman among the savages was vastly worse. Were such men competent to rear these wonderful mounds? to cultivate the soil as agriculturists, as the implements of the mound builders show they did? In these mounds we discover cloth. You would hardly think it credible that cloth could be preserved so long. In Iowa last year I saw copper hatchets taken out of the ground wrapped in cloth. The carbonate of copper had united with the thread and preserved it. They were also good artists. Their representations of the human figure in stone were as perfect as some of the best obtained from Mexico and Peru. Some of the tablets taken up show that they had a written language, although we have not been able to get at their meaning. The Davenport tablet shows that they could communicate their ideas in writing. They mined for copper and made it into knives, chisels, daggers, spears and ornaments. These people, then, were no shiftless Indians. If the Indians had been mound builders, we should find these mounds extending all over the country as wide as the Indian ranged Who, then, were these Mound Builders' Where did they get this copper, found in such abundance? Most of the mounds of the west furnish copper implements, evidently made by the same people that made the mounds Some of these copper implements have blotches of silver in them. They obtained that copper from the Lake Superior region—the great-

est region for copper on the face of the planet. Twenty years ago I visited the Cliff mine, and saw a mass of copper taken out that weighed 90 tons. It is a fact that there is not a valuable vein in that region that is worked to-day that had not been worked be-fore the Europeans went into that land. Millions of stone hammers have been found, used by those men in their primitive mining operations. Mr. James Knapp saw a remarkable impression in the soil, and coming at last to a cavern, soon found that it was an artificial one. As soon as the snow melted he went down and discovered at the bottom many pieces of loose copper. Evidently here was one of the excavations of the ancient miners. Farther to the west, he discovered a ditch twenty-six feet deep. After digging eighteen feet, he found a great mass of copper that weighed six tons. The ancient miners extracted that copper, got billets of oak under it, and there it was found with the rough

points knocked off by their tools. In another

excavation, ten great loads of their hammers

were taken out. They had also used copper

the land was occupied by wandering tribes, were taken out. They had also used copper roving over it like herds of wild buffalo. But tools in abundance. Apparently thousands

of them had worked over that whole region. We have traced a close connection between the mound builders and the copper workers of the Ohio. I have no doubt they were the same. Then the question arises, Who were the mound builders and the copper workers? They were not Indians. When this continent was discovered there were no people on it (except the Indians) with the exception of those in Mexico and Arizona. With this exception, all the others were Indians. A good deal of light has been shed on this question within the last ten years. We have been able to trace a close connection between the mound builders and the Mexicans. We find the mounds from Lake Superior to the Gulf; and they do not stop there, but pass to Texas. When we examine Mexico, we discover pyramidal mounds there, and also in Yucatan. We begin to see a close connection between the one and the other. A few years ago a mound-builder's skull was almost unknown. To-day I have several in my own cabinet. We have discovered a close resemblance to the Mexican skull. They were not men of very Mexican skull. They were not men of very large brains, but there were exceptions. One of the skulls found is one of the largest of any known belonging to a healthy human being. It indicates a brain of great power. I am inclined to think these men were the masters or overseers, while the masses were of a lower order and the slaves of the men who directed them, and who used them to dig copper and raise corn to feed the hordes of copper-diggers. There were large quanti-ties of copper in Mexico. When Columbus came, his sailors found many beautiful copper hatchets. They soon found, however, that it was nothing but copper, and that it was very common. This copper evidently came from Lake Superior. When we discover also that the sun, moon and stars were obalso that the sun, moon and stars were oujects of adoration to the mound-builders, while the heavenly bodies were also objects of admiration to the people of Mexico, we have another link showing that the two were closely allied. But there is still more evidence than this. In the Historical Society

the mounds, they have evidence that points to Mexico as the primitive home of these peo-ple. When Columbus came to this country the Aztecs were the rulers; but before them the Toltees, a much milder people, were rulers. They were driven out by the fiercer Aztecs. The Toltees seem to have been a mild, agricultural people. They made excellent roads; erected colossal monuments; knew how to fuse metals; could polish gems and weave various fabrics. They were acquainted with the cause of eclipses, and constructed sundials. And they had a mild form of religion, We might almost fancy that that northern country was Texas. This comparatively civilized people were driven from their homes by the Indians, who could not appreciate their civilization, and drove them out of the land they had so long occupied. Though they had embankments to keep out the foe,

and where they have many skulls taken from

they had to succumb. There were three grand races on this continent: the Esquimaux, first discovered on the western coast of Greenland, and an entirely distinct race from the North American Indian; then the North American Indian: then these mound-builders, or Mexicans. Where did the Esquimaux come from? We discover geologically, during the tertiary period, a close connection between Europe and the American continent. There is no doubt that the land extended all the way from Europe to America, clear up to the pliocene age-both in the eocene, the miocene and the pliocene age. Greenland and Iceland to-day, and probably the Orkney and Shetland Islands are outlying portions of the lost continent that extended to America. Atlantis is no fable. A large tract of land was sunk in the drift or glacial period, and before that time men roamed over both continents as one, just as the musk-ox and reindeer roamed. My opinion is that the Esquimaux are closely related to the stunted peo-

But where did the Indian come from? am of the epinion that originally, when North America and Asia were more closely united than now-when that range of mountains had not sunk, and the land extended from Alaska right over to Kamskatca, that a branch of the Tartar family came over from the Asiatic to the American continent. Don't put this period at 6,000 nor 60,000 years. That would not begin to cover it. We can trace our language to the Greeks and Latins and away back to the Sanscrit. There is a wonderful resemblance between them. But we cannot trace back the Indian language The gap is too immense. If the Indian did come from Asia it was long ages ago.

ple of northern Europe and Asia.

Now for the mound-builders, the Mexicans and the Peruvians. You will think it farfetched, but I think there was once a close connection between the African continent and the American. I believe that Cuba and the West Indies are fragments of a vast land stretching from South America nearly to Africa. I can even see a resemblance between the Egyptians and the Mexicans. A pyramid is only a nound, starting just as these mounds did. The idea comes to the Egyptian that the bidy must be preserved, as without that, he argues, there can be no resurrection. So he uses all his powers to build pyramids. The facts indicate an immense antiquity for man. Man never came from a single pair sx thousand years ago. If he did, how do you account for all these differences in languages? If man spoke one language, how did al. these differences arise? "O, the Tower of Babil," they say. God got

scared, left his throne, and started this Tower of Babel. We have got to lay this aside with Jack the Giant Killer and Mother Goose. We must enlarge our ideas of the time during which man has lived upon the planet.

Lake Pleasant Camp-Meeting.

To the Editor of the Religio-Philosophical Journal:

Sunday is a great day at Lake Pleasant. It is then that crowds flock in from neighboring towns, and along the line of the Fitchburg railroad, along the line of the Connecticut River railread, and from places along the New London Northern railroad. Sometimes the number reaches as high as eight thousand, but the usual number is about five thousand. Such a well behaved, orderly crowd is seldom seen at similar places. People of all ages and occupations assemble here, and among the number of intelligent professional men who come here to investi-gate, are people who are very well known and respected in the community where they

live.

Last Sunday was no exception to the usual rule of "big days." The weather, which all the week had been about ninety above zero, reached ninety-two in the shade. The air was quiet and still and the dust kicked up by the vast throng was stifling. The trains from the East and West were crowded, and the caterers were happy.

Prof. J. R. Buchanan, of New York City, spoke from the stand in the morning, giving his ideas on the benefit of the peculiar powers possessed by clairvoyants, to medical men.

possessed by clairvoyants, to medical men. The Professor made some remarkable statements concerning physicians, and he claimed there was not a medical college in the world where a full and proper knowledge of medi-cine can be obtained. Physicians do not study or understand the mind or soul-in fact the word soul cannot be found in any of Davenport, where they have done more to throw light on this question than elsewhere. holds it. When the law of diagnosis is understood in the medical colleges, there will be many less eminent failures in the medical profession. The Professor spoke nearly an

> In the afternoon Cephas B. Lynn, the eloquent, gifted and entertaining speaker from Sturgis, Mich., held the undivided attention of the audience, while he talked on the subject, "What is Confronting us in the World's Religious Thought?" The chief thought of the discourse was that the world was not deelining in morality and virtue, because the people were becoming more liberal in religious opinious, and church-going was on the decline. It was handled in a logical and convincing manner.

> hour and a half. What he said was interest-

After Mr. Lynn was through, Mrs. Maud Lord, who had but just arrived from the West, was given a unanimous invitation by the audience to give a few spirit tests, which she did in a manner highly satisfactory to the recipients.

Thursday afternoon, Mrs. Sarah A. Byrnes lectured to a large audience. In the evening Mrs. Abby Burnham received a literary benefit at Association Hall. On Friday and Saturday Mrs. Burnham and Mrs. N. J. Willis spoke from the stand. Mr. Edgar W. Emerson gives tests from the platform after each lecture. Tuesday, Dr. Geo. H. Geer of Detroit, Mich., addressed a good audience; and on Wednesday, Prof. Buchanan lectured again.

The second week of camp meeting has opened much more auspiciously than the first. Every day brings new arrivals and the empty spaces for tents are fast filling up.

The mediums who were looking rather low spirited last week, now assume their usual cheerful smile as the crowd increases and prospects of business look brighter. Though how such a large number can expect to profit from their mediumistic powers here, is bevond comprehension. There appears to be about as many mediums on the ground as there are other people. If a person should stand on the steps of the hotel and shout "Doctor," in all probability you would hear a majority of the camp answer, "What!" in chorus. A person here is nothing if he is not a "Doctor."

Among the many natural attractions here which have conduced to the pleasure of campers, is the little open green spot near the center of the camp. Through the public center of the camp. spirit of a few individuals who have taken the matter in charge, the place is to be made into a park worthy of the name. Already a fence has been built around it, and the design is to make a nice lawn traversed by paths alongside of which will be placed flowers of all descriptions and in the center is to be a fountain. This is not the work of the Association, but of individuals who have the welfare of the cause at heart, and are determined to make Lake Pleasant as attractive as pos-

The camp paper this season is called Lake Pleasant Siftings. It is published by C. A. Wood & Co., of Greenfield, every Saturday, and C. C. Speare, of the Boston Herald, is editor. It is a bright newsy sheet, giving not only camp news of interest to all, but county, State and national news of all kinds. The first page is devoted to a report of the Sunday lectures and other lectures and conferences occurring during the week. Several columns are given to new arrivals and their location. Altogether it is the best paper ever published on the grounds. It has quite a large circula-

Lake Pleasant, August 9th, 1882.

Cassadaga Camp Meeting.

To the Editor of the Religio-Philosophical Journal The disagreeably wet and cold weather of the week has had an influence on the numbers attending the camp and on the festivities, yet by no means as great as might be supposed. On only one day was the meeting adjourned to the hall, and the evening gatherings were say well attended there thereby erings were as well attended there, though not as enjoyable as in the beautifully lighted auditorium. The rapid construction of between thirty and forty cottages, to which the finishing blows were given during the first week, made the forests echo with the sound of saw and hammer, but these are now happy homes, and the audiences are rapidly increasing. The people are swarming in on every train. Great efforts are being made to care for all who come. The hotel on the grounds is managed by Mr. Edwards, who by long experience in the business and natural qualifications, is admirably adapted for the position. The table is well supplied and the cooking unexcelled. When the Sunday rush comes, he has his forces so well in hand, and so thoroughly organized and trained, that none wait or suffer discomfort. We have never seen greater perfection in the manner of table management, or more solicitude for

the comfort of guests.

Mrs. Skidmore, the President of the Association, is the right woman in the right place, and the campers will long remember the unwearied efforts she has made and is making in their behalf.

making in their behalf.

O. P. Kellogg, as presiding officer, cannot be excelled. The manner with which he harmonizes conflicting interests and preserves a placid mien under all circumstances, is most happy and meets with universal approbation. There is no one who could fill his place. From early boyhood he has labored as a lecturer, giving eloquent utterance to the thoughtful inspiration of the Spiritworld; he has gained the love and confidence of a wide circle of admiring friends. He is pure gold through and through.

pure gold through and through. Hudson and Emma Tuttle have been enterweek. Mr. Tuttle's course of lectures on Spiritual Science occupied the week, and Mrs. Tuttle has sung and given evening entertainments. Lyman C. Howe has been present and his speech 'last Sunday was an excellent effort. On Thursday evening a reception was given Mr. and Mrs. Tuttle, which was an enjoyable affair. On Sunday, August 6th, Mr. and Mrs. Bundy were welcomed to the camp, and the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, by special invita-tion, gave a thoughtful address. All regretted their departure.

The lyceum receives prominent attention at the hands of Mr. Lees, assisted by Miss Myers, of Jamestown. The attendance of children is larger than could have been expected, and young and old enjoy the exercises. Every Friday evening the lyceum gives an entertainment which would do honor to any society.

The best speakers in the ranks have been engaged and will follow each other in rapid succession, and every thing promises the complete success of this third meeting of the Association.

The grounds are beautifully located. Cassadaga Lake or rather lakes, for there are several encircling Fern Island on which the camp is located, is a long expanse of water, clear and profoundly deep. In places it is white with the exquisite water lily from which Lily Dale receives its name. The banks are reflected on the still surface in a confusing manner, so that it is difficult to distinguish the shadow from the reality.

A better, more warm hearted, social or intellectual assemblage of people never gathered, together, than the Cassadaga campers, and they are united in their determination to make their meetings representative of the purest and best aspects of Spiritualism.

There can be no doubt of the grand future which is in store for Cassadaga. Every lot on the grounds is taken, and very soon a summer city of cottages will extend to its extreme limits.

Lyman C. Howe resides at Fredonia, four miles from the grounds, in a quiet, beautiful home, which he has created by his own labor. He is a constant worker, and the influence of his noble, self-sacrificing life, and eloquent words of truth are felt over a wide field. Few men are more respected at home as well as abroad. Mrs. Howe is a meet companion; to know whom is to love. A lovely daughter completes his household.

HUDSON TUTTLE. Aug. 11th.

England imports about ten thousand tons of cork annually. The principal part of this supply comes from Spain, France, Portugal and Italy. The tree which produces the most valuable cork does not come to maturity for a quarter of a century and can only be barked to advantage every eight or ten years.

The first meeting house in Boston, erected in 1632 on the plat of ground now covered by "Brazer's Building," in State street, cost with a parsonage £120, about \$600. The present edifice of the society erected in 1868 on the corner of Berkley and Marlborough streets cost \$325,000.

An ounce of silver is valued at \$1.04, a cubic yard at \$513,217. The largest nugget known was found in Arizona, and weighed 49,200 ounces. A cube of sixty-five feet would hold all the silver in existence, and its value would

Gold coin crosses the ocean packed in kegs made of extra hard wood. Each keg contains ten canvas bags, each bag containing \$5,000.

The Troubled Waters.

To the Editor of the Religio-Philosophical Journal: While recognizing no leadership, in the absolute or dictatorial sense, I feel willing to humbly bow at the shrine of truth, right and justice, as I understand the relations of such to any and all questions of human consideration and determination, by whomsoever advocated, or even though no championship be vouchsafed what, to me, bears the evi-dence of embodying those qualifications. And I ever, at least, hope to concede the same high privilege and duty to all others, without anger of intolerant judgment, or even sorrow, because they cannot see it as I do.

In such a spirit, it seems to me, all ques tions ought to be discussed, thereby securing a broader comprehension of the vital issues involved, with no clogging sediment of acrimonious personal disgust or hatred, as a residuum of such investigation and growth. In this spirit I propose, with your permission, Mr. Editor, to briefly set forth my views upon the troublesome question of the rights and duties of medium and investigator.

First, let me say, that I strive to have equal respect for each class, as also for man, of both the mundane and spirit plane of activ ity and representation. Indeed, I know of no reason why a human (and I recognize no other caste), of the "celestial" realm, should be worshiped or obeyed, in any other sense than what is due to one of the mundane; for I intend to "bow at no shrine" but that of truth, as I perceive the truth to be.

Therefore, while I think I realize the sensitiveness and trials of all classes of mediums, for I am a sensitive—inspirational, impressional, clairvoyant and psychometrical me-dium, often under a subjected mechanical control (else I should never have, in a worldly sense, "fooled away" nearly a quarter of a century of the "prime" of my earth life, in the work of a weak and apparently non-suc cessful advocacy of Spiritualism)—and have observed and measured, through the law of psychometry, the sensitiveness and the varying angularity of very many and of all classes of mediums. I also think I realize the natural desire of honestly skeptical minds, as investigators, to be sure of every step and certain of the spirit character and source of every phenomenon, and of every atom of evidence, on which they are to build their temple (each for himself) of hope, knowledge, truth and duty; for I am also a natural skeptic, demanding positive evidence for all extraordinary phenomena and claims, ere I can accept such, and know that this natural skepticism is prompted by the vital elements of honesty in myself, and hence believe such to be the case with most of skeptical investigators.

Therefore it appears plain to me, that the rights and duties of medium, spirit and investigator are exactly equal, in so far as there is an equality of practical power and means of dealing with the forces, substances and every element of use, in the demonstration of phenomena, which are to appeal to and convince the investigator after spirit facts and nature's higher truths. But inasmuch as the spirit, divested of the physical body, has a closer relation to and, hence, a supposably broader and clearer comprehenion of all requisite conditions, essential to the result desired, it seems obvious that the right of such to decide as to and fix such rules and conditions as the spirit deems vitally necessary, cannot be successfully

Precisely where the line of, demarkation between the rights of operator, medium and investigator, can or shall be drawn, is evidently difficult of intelligent and just determination. But, inasmuch as the prime object and practical use of all spirit phenomena, adequate to the high purpose, is to establish in the mind of the mundane seeker after truth, the fundamental fact of man's continued existence after the change of socalled death and of the power of inter-com-munication between the two realms of human life, it seems equally clear, that the conditions must be of such character, as to fully establish the claim sought to be enforced by the phenomenal demonstration. Therefore wise spirits and mediums, as well as mundane investigators, would certainly desire and seek for, and so far as in their power, establish such conditions as will most

certainly accomplish this result. Truly intelligent men and women, of either side of life, must necessarily know that honest skepticism will doubt the source of observed phenomena, when the conditions are such as to leave room for question as to the possible source of the demonstration. Therefore it would seem plain that all concernedthe medium, as well as spirit controlling or directing the effort, would desire and concede all possible facilities, to the end of real evidence and positive conviction of truth. No clamor of unreasonableness should be set up, on the one side, nor yielded to upon the other. Nor has any the right to assert a positive knowledge, without sure demonstra-tion, which alone can result in and through unmistakable or "crucial test conditions."

All have the right to believe what they cannot avoid believing. But belief does not necessarily imply positive knowledge. And inasmuch as certainty is the most desirable, and can alone become the useful, in this field of effort, it would seem that such phenomena as obtain under conditions of positive results, are alone worthy of encouragement or of patronage.

However, I presume that none will dispute the right of any, to seek amusement and, perchance, instruction in the school of uncertainty, if not of deception or worse. But all wisely devoted to truth, will object to the trifling away of the sacred function of mediumship or the sacred uses of spirit phenomena. And it seems to me, that all should object to the encouragement of such media and conditions as tend to belittle the sacred cause they profess to serve.

But who is to decide as to where the right is, in this war of words, upon the question of fraud or genuineness? Each for one's self. None other has the right to decide; and none to condemn, because of divergent opinions. On the other hand, I believe all have the right, if, indeed, it be not a bounden duty, to expose and endeavor to obstruct, destroy or prevent the venom of fraud from inflicting terrible, if not fatal wounds upon the fair

body of Spiritualism. As to methods, there are a multitude of opinions (counsels), and if only given and received in the proper spirit, out of these, something of wisdom may be obtained. But here, again, I assert the supremacy of individual sovereignty. And none have the right of invective condemnation; of hatred, or even of discourtesy, because of honest differences of

I am firmly of the opinion, that fraud in mediumship, as in all things, should be exposed, when positively proved and when of a status to cause injury; but, covered, or left to its own elements of cure and purification, when negative and inert, as to power of ob-trusive blight. I am also as firmly convinced. that none should bear testimony of con-

demnation or exposure, unless having as positive proof of the fact, as is and ever should be demanded as to the phenomenal demonstration of spirit presence and power. And I am as well satisfied, that when it is evident that "dishonest spirits," as is claimed, produce tricky or deceiving phenomena, the agent or medium of such is involved in the moral responsibility thus incurred. And the moral responsibility thus incurred. And what or whomsoever the cause or causes thereof, such medium has no moral right to continue as an agent of the deception. For o thus continue, after such knowledge, is to become clearly a co-partner and accessory the crime, both legally and morally. -

As for myself, I cannot afford to and will not expend time, vitality and patience, in sittings so conditioned as to afford no real proof that the demonstration is what it purports to be. And had I a "test-mediumship" of the so-called "physical" and "materializing" east, I would not hold a scance except under "crucial test conditions;" for the double purpose of protecting myself from suspicion and the reasonable doubts of honest skepticism and, what is of more far-reaching importance, that the golden truths, of continued existence after "death" and inter-com-munication between humanity of the two realms of life, should thus be firmly established in the minds of my patrons.

Holding these opinions honestly and as the firm conviction of my judgment, I recognize and salute the equal right of all to differ therefrom; and as firmly deny the right of any to condemn or contemn any one, because of seeing this or other matters in a different light.

Two of the most, to me, important lessons of Spiritualism—the "Philosophy of Life," has been that truth alone is authoritative and is to be determined for and by each one'sself; and that the true measure of one's manhood or womanhood, is the degree of tolerance toward all other opposing opinions he or she shall manifest upon all questions. J. K. BAILEY.

Our Foreign Exchanges.

FRANCE.

La Lumière (The Light) is the name of a new spiritualistic journal that has recently made its appearance in Paris, and is published monthly. We are in receipt of the 4th number (June), and the following is a summary of the articles contained therein: The New Era; Spiritualism in History; Dangers and Abuses of Animal Magnetism; Fra Popoli—an extraordinary story; Counsels of an Outlaw to his Daughter; Women who are not mentioned in history; Spirit Voices; Voice of humanity; The Jewish question; Garibaldi; Dona Fernandez and Dona Amigo, etc., etc. We have no idea that La Lumière is at all

antagonistic to the Revue Spirite, but we find a complete absence of any mention of the and "spiritism," so commonly used by the latter are replaced by "Spiritualist" and "Spiritualism," by the former re-incarnation theory, and the words "spirit-"Spiritualism," by the former. The arti-cle entitled "Spiritualism in History," promises to be a very interesting one, and is from the pen of a newly acquired contributor, of whom the Lumière speaks in proud terms. M. Eugene Bonnemere, author of several valuable historical and literary works. As the article proceeds, if we see anything in it of striking interest and not too lengthy for translation, we shall be tempted to re-produce it for the benefit of our readers.

The same publication announces the dethe Spanish spiritualistic press-Mrs. Ana), wite of Mr. Jose Pernangez, eqitor of the Revista de Estudias Psicologicas, of Barcelona, on the 5th of May last, and Mrs. Maria Teresa Folch, wife of Don José Amigo y Pellicer, editor of El Buen Sentido, of Lerida. 'The grief of our brother, Don José Amigo," it continues, "was still more greatly increased by an act of almost unheard of intolerance. Dona Maria Amigo, a worthy and respected helpmeet, had breathed her last without being provided with the sacraments of the church. of which she had no need, and she was to have a civil burial. When the funeral cor-tege arrived at the gate of the cemetery where the Amigo family owns a tomb, it was detained by order of the church authorities and the interment postponed until the alcalde should authorize it to be made.

"But that the body of a woman damned should rest peacefully in consecrated ground could not thus be passed over willingly at Lerida! The bishop at once interviewed the governor, and the governor interviewed the alcalde, and the vicar general interviewed the bishop and the bishop talked with the canons and the priests; the young catholics and the old devotees of every shade were called together; loud protestations were made and threats uttered that the remains should be dragged from the tomb in which they had

been placed. "The 11th of May was the feast of Anastasius, patron saint of Lerida, and it was then that superstitious bigotry arose to fever heat. The church tribunal went into solemn session to sit in judgment upon the case as the Holy Inquisition was wont to do in the good old times, and although the Christian faith of the deceased was acknowledged, it was declared that not having died in the church her body should be transferred to unconsecrated ground. Before receiving the permission of the alcalde which would authorize a procedure of this kind the sepulchre was violated, the coffin torn from its niche and carried away to a pit prepared for it in ground re-served for heretics. The vindictive catholic spirit was satisfied, and there was great joy in the house of the Ultramontanes; but it was not a triumph of which civilized people have any reason to be proud.'

We found the following little hymn in another French spiritual journal some time ago, and it is so pretty that we would like to reproduce it in the orignal and follow it with an English version. It has for its title—

CHARMANT. Quels chants divins m'ont reveillée? Qui peut, si tard dans la veillée, Sur le chemin chanter ainsi?

Je n'entend point de sérénade.. Tu reves, pauvre enfant malade! Dors, mon amour; je ne vois rien. . Le sommeil te fait tant de bien!

Mére n'entends-tu point aussi?

Mére, c'est le concert des anges! Je vais entrer dans leur phalanges; e'et pour moi qu'ils chantent ce soir... Ils m'appellent...mére, au revoir!

CHARMING. What songs so sweet have wakened me? Who can it be upon the way That sings so late a merry glee? Dost thou not hear it, mother, say?

My poor sick boy, I nothing see, I hear no song or music near: Twas but a dream that troubled thee Thou needest rest—sleep on, my dear!

No, mother, 'tis an angel throng, Hymning a chorus in the sky; For me they tune a welcome song— They call me—mother dear—good-bye!

BELGIUM.

Le Messager is a bi-monthly journal pub-lished at Liege, Belgium, which is now in its tenth year, and is dedicated to magnetism and spiritism. We have been favored with the 24th number and we find it to be a neatly printed sheet of eight small pages having for its motto "Hors la Charite, point de Salut," (Without charity there is no salvation.)

Among the articles of interest in the number before us, is a discourse given by Mr. H. Vanderyst, before an electoral reunion, at which were present many members of the Belgian Parliament or Assembly, the subject of his discourse being "The School Question

and Spiritism."

"The revision of the law of 1842," he says, "had become a pressing necessity. The Catholic church had become intolerable by reason one church had become intolerable by reason of her intolerance and her spirit of domination. She placed herself beyond the pale of civilization the day on which, from the height of her infallibility, she anathematized progress, liberalism and modern society. The liberal party could thence no longer leave education to the discretion of her enemies. It could not on the other hand, destroy the basis of nonular education by suppressing basis of popular education by suppressing

all religious teaching.

"The government has so sensibly felt this that in its circular of July 17th, 1879, it said: Public school education should be neither Catholic, Protestant non Jewish; the teacher should be inspired with an idea common to all religions and instruct his pupils concerning God and the soul, etc. At about the same time there appeared a book written by Mr. Tiberghien, professor in the Unviersity of Brussels, entitled: Elements of Universal Morality for the use of Common Schools'—a book that seemed to respond to the views of the honorable Minister of public instruction. The doctrine which is developed therein and which we very much appreciate, has no creed-al character, but is neutral and is supported by pure reasoning. Nevertheless, it was violently attacked by the clerical party, as was to have been expected. L'Ami de l'Ordre gave the cry of alarm in the following terms: They say that the Elements of Universal Ethics has been published at Brussels..... It is a book written, no doubt, at the instance of the Hon. Minister of Public Instruction and has been sent at the expense of contributors to all the school libraries of the kingdom. In the mind of the Minister as well as that of the author, it is destined to take the place, sooner or later, of the catholic cate-

ethics in their official schools. "Nor do the free thinkers fail to protest against the new catechism, for the Chronique reproaches Mr. Tiberghien for being a deist and for commencing his book with this affirmation:

chism, and already we well know that certain

preceptors have adopted it as a manual of

"Man is a spirit united to a body."
"'A theory that is possible," is Chronique, but a theory which up to the present time is but a hypothesis. Can children be made to understand metaphysical questions and transcendental philosophy of this sort? The child will ask. What is a spirit? and will the teachers be able to answer clearly and understandingly in such a manner as to leave no doubt in the child's

mind?"...

The speaker here reaches a point for the expression of his own views and says: "Gentlemen, you have here once more the religious problem reduced to its most simple expression and expressed in terms the most service. Yes most as grain for the more than the most service. concise. Yes, man is a spirit for the moment mise of the wives of two contemporaries of joined to a body..... In the present state of our knowledge there is but one doctrine that by reasoning, and that doctrine is Spiritism or modern Spiritualism.

"We know, gentlemen, to what we are exposing ourself, when we pronounce in the presence of this august body, that word so often ridiculed-Spiritism! But let not the word frighten you nor call to your lips a priori the derisive smile.

"Spiritism lives; it is even quite hale and hearty, considering the many times that it has been buried; it has its press, its literature, and in less than 35 years has pressed its way into all the countries of the civilized world, and among the most intelligent classes of society.

"There is therefore a movement which is simultaneously operating among all the peo-ples of the earth. Is it not then the duty of every man who desires to participate in the direction of the moral interests of his country, to examine and study this movement this tendency, which seems to become so general, of spirits toward a new religious belief, which has the pretension of substitut-ing itself for the broken down errors of the past? Is he not to be blamed who will pass lightly upon a question which bears so radically upon the social order of things and which must even influence the legislation of a country?"....

BRAZIL.

From Rio de Janeiro, far beyond the equator, comes the December number of the Revista da Sociedade Academica. It seems to be as vigorous as any of the preceding numbers we have seen, and persecution seems to rest but lightly on its head. It says, in the opening article:

"This number completes the first year of the Revista's existence. In spite of evil prognostications and auguries, it has appear-ed for the twelfth time—a messenger of the doctrines of peace and love, to scatter abroad the tender rays of light that have sprung up around it. For the twelfth time the Sociedade declares its existence while traversing the obscure territory of doubt, the trackless regions of unbelief and the waste places of skepticism. During this time we have sustained a titanic struggle, at the cost of great but spontaneous sacrifices, against the indifference of the inert masses of the majority and the ill wishes of a few, but the triumph over all is a fact that demonstrates the power of the will. It is a splendid victory, and one that has never been equalled in Brazil, to our knowledge. Truth alone can conquer victories of this order; they are precious gems in the diadem of perseverance—the daughter of

faith, which is the force of the will. With respect to the mandate issued by the public authorities against the Sociedade some months ago, for the suppression of its operations, etc., the Revista says it has never been put in force. "The order was either legal or illegal; if it was legal it is incumbent upon the officers to enforce obedience to it as far as possible; for otherwise law loses its force and value and its character of in-flexibility, and those who are invested with the functions of guardian hip and executorship, if they do not proceet with impartiality in the execution of orders, they deprive au-thority of its prestige. If the order was illegal, it certainly should never have been promulgated. They who, in the exercise of authoritative functions with which they have been invested, give knowingly or ignorantly an illegal order, commit i crime, for which

the severest penalties are provided....".
The *Revista* and the Spritists of Brazilare too independent and proid spirited to have being made at Berne with that object.

anything to fear from the government. Where there is determination and a will on the part of any society or sect to have their rights, there will not be much determined opposition on the part of the government. The liberal spirit is too strongly diffused among the masses that it should be otherwise.

Treating of spiritual progress throughout

the world the Revista says:
"Brazil herself already contains a goodly number of Spiritists; and if it were permitted that we should here cite the names of a few of them it would be seen that in this vast and grand Empire Spiritism is also being propagated in the most elevated and learned classes of society, and even begins to pene-trate the ranks of the clergy. This latter fact is of excellent augury for the future of this country; for we are well convinced that the nation whose clergy shall be the first to adopt and teach the spiritual doctrine to the great as well as to the humble, will in a short time become the most fraternal, the most moral and the happiest of nations."

Emerson Honored.

The exercises at the Concord School of Philosophy, July 22nd, were in commemoration of Emerson. A. Bronson Alcott read a monody on Emerson, entitled "Ion." Addresses were made by the following: F. B. Sanborn, who presided, Rev. C. A. Bartol, D. D., Mrs. Julia Ward Howe, Prof. W. T. Harris, John Albee, Mrs. Edna D. Cheney and Dr. Alex. Wilder. Rev. Geo. W. Cooke read a short essay on "Emerson as a Poet" by Joel Benton. Mrs. Martha P. Lowe read a poem, "The Consolation." Following are Dr. Wilder's remarks:

I am introduced, as in contrast with the other speakers, I did not know Emerson. I am not prepared to say much of him in elegy or in eulogy. I did not enjoy his personal acquaintance, never took him by the hand, never saw a word traced by his pen, never received any word of commendation, encouragement or benediction from him. When knew him it was in the foreworld, where we alike participate in the knowledge (there common) of the infinite. Never wholly did he leave that region; but little of him was ever fixed to that body, even to that countenance so familiar to you, so beloved by all now present. The great transcendant spirit reached out, extended, was even back beyond Genesis among the fire-breathing, eternal stars— it had not lapsed or prolapsed away from its God. We dismiss him not thither; he merely ceases to tenant a house of earth; but, meanwhile, he is present and abiding—a spirit mingled and adjoined with us all, in each of our bodies. If he who invokes Brahma in sacred chant has the Brahma at that instant responding in him; thus those here who commemorate Emerson are speaking with Emerson's voice and inspiration. So we all are Emersons. In my boyhood I had learned to cherish a faith which no credo could uttera faith in the unity beyond diversity, and in the divine souship which overleaped the the measures of religious bond service. So, in an eager moment, I was once listening to a conversation between two persons, older, who had read more and enjoyed the culture which New England affords opportunity. they spoke of Carlyle. I had read a little of his story of Robespierre and his part in the French Revolution. One of the speakers, a lady, suggested that Mr. Emerson was imitating him. I have read more since that. While heroes and hero worship seem somewhat imtated in the representative men, I am still at a loss how to track the rugged Norse utterances of the Scotchman in the careful

Grecian sentences and THEIR GLORIOUS CADENCES,

of the New England philosopher. I admire both, as we admire the rugged pioneer who hews down the forests and subdues the soil, and also the refined horticulturist who comes after and converts that soil into a garden abounding with every beauty; of fruit in its season and gorgeous flowers. If I am to praise Emerson, I can do it no better than by comparisons which he has princely supplied In his inimitable description of Plato, he has represented the great philosopher as having collected, as having included in himself, al the old world's wisdom—the lore of Eleatic and Italian, the cunning knowledges of the oriestly hierophants of Egypt, the Cyclopean Rephaites of Idumea and Palestine, the thaumaturgic skill of ancient Babel and Shekel Minor—ave, and the diviner inspirations of the farthest East. That Plato embodied all these and rendered them again in a language and form of speech, that all Europe could understand it and receive it as a wisdom and science of its own. All, since that day, who think, are more or less the followers of the great sage of the academy. This is a description that well fits Emerson himself. Of those who read Plato, few understand him. The diluted translation of Prof. Jowett is well enough for the Sciolist. The true Platonist reads between the lines. This did Emerson. Then, like the great master, he laid aside the rubbish which had been accumulated, and gave us our Platonic lessons in our own language and with our own surroundings of the 19th century. Thus he made it practicable to know the diviner wisdom; aye, and to establish here in Concord, where hearts are together, a school of philosophy as a reminder of

THE OLD CLOISTER,

where Socrates is represented as talking to the young men of Athens. I hope my comparison is not too obscure for easy comprenension, for I wish to extend it a little further. One of Plato's interlocutors compare his discussions to a dithyramb—to one of the sacred chants employed by the worshipers at the Mysteries. Does not Emerson deserve like testimonial, in that he has embodied the old wisdom, or philosophy, if we must so call it, in a diction which will cause his works to be procured for private and public libraries, as belonging to the imperishable classics of the English tongue? We need not stumble over Thomas Taylor when we have the eloquent periods of Emerson, so easily procurable and so fascinating. This work has made his name immortal. I care not whether he was "original." I have noticed that the most original writers were the best reporters of other persons' inspired utterances—not imitations, but re-incarnations. This Plato of America was the most original of our authors, and among the very wisest; and, be-cause he uttered his lessons so well, aye, uttered them by living them, we are here to-day at Concord, with our hearts all moving together, to commemorate him, I trust to embody in ourselves what he so eloquently said, and to do honor to his name.

In order to procure the greater purity of the atmosphere of the St. Gothard Tunnel, an attempt is to be made to propel the locomotives by electricity. Experiments are now

Faith-Facts Wanted-The Incoming Tide.

BY DR. A. C. ELDER.

"Faith is the substance of things hoped for, the evidence of things not seen." Such is the rather mixed idea with which the world has tried to satisfy its ever longing hunger for truth. A better statement would be that Faith is the result of evidence in proof of things not seen, at least not known by the ordinary action of human sensation. Faith we believe to be legitimate and of

value only when accompanied by some knowledge, some of the facts belonging to and in the line of march of the events and condi-tions believed in. The heart hungers for continued existence, for a wider field of action, where its hopes may be realized, its plans fulfilled for the continuance of its friendships. For the fruition of its love and attractions scarce commenced here and rude-ly broken by the accidents of life, demands ly broken by the accidents of life, demands unlimited time for its growth and gratification. The broken household, the unfilled promises of childhood, the beauty of infant lips, the crushed loves of earth, have in all time demanded a more complete fruition; have always caused a belief in perpetuity. But from reason alone or from feeling alone. But from reason alone or from feeling alone, that belief has been vague and shadowy. Men have striven to bridge the chasm called death in two ways, each scarcely supported by the other: By reason, whose arch rests solely on the support of sensuous forms, the abutments and piers of the hither shere, or by revelation, so-called, resting only its sup-port on the hidden shore. Shadowy, vague and unsubstantial seem all the structures thus reared, to be each in its turn destroyed by succeeding workmen. Should the two worlds ever be made tangible to each other, it will probably be by arches starting on either shore and meeting between, blending their facts and proofs in one passable, pract icable highway in which all may walk with assurance and safety. Could a few facts easily verifiable, be added to this great want, this hunger of the ages, we can but feel that the reasoning mind would rest on the belief of perpetuity. Could this fact be made patent to all, life would fall into order before its

grand possibilities. With an abiding conviction of this fact we can hardly see how a human soul could ever despond, could ever feel lost or even lonely with infinite time for its action and unlimited capacity for improvement. How could it be cast down or marred by the transient de-feats or losses of life. The loss of a charge of shot does not mar the enjoyment for the day of the wealthy sportsman, so the defeats of time could not crush to earth those who can realize as by knowledge, that they incan realize as by knowledge, that they inherit the opulence of eternity. Give us the facts of eternity, of our surroundings to which we are so strangely yet closely related; mediums and clairvoyants, by raps or music, by dreams or by healing, impressional or inspirational thought, anything and everything that intalligant heights may devise or he able that intelligent beings may devise or be able to use, so that we have the proofs that intelligent criticism can no longer doubt; no longer doubt the grand fact of future exist-

The world has become so sensitive to loss, so capable of suffering for the loved and lost, that we must settle this question soon or suffer by doubt and uncertainty as no age has suffered before. We no longer forget our dead. They have built themselves monuments in art and literature in our hearts and lives, larger, more permanent and infinitely more costly than those we build for them in our cemeteries; monuments which will not let us forget. Their inventions, their written or remembered thoughts are with and around us at our tables; in our rooms at home or abroad-everywhere-and we can no longer forget. The only relief and solution of the problem, the only way out of this environment seems to be terms of friendship, a social and speaking acquaintance, as it were, with beings who fill so large a part of our lives and who will no longer be banished from our homes.

Skepticism and credulity, each wearied with their fruitless travels, demand knowledge. The sadness and loneliness of the one no less than the blind gropings of the other, demand a clearer statement, some more positive solution of this great mystery. We require something in harmony with man's present and future needs. Wearied and exhausted in the endeavor with a finite and human love to embrace and comprehend an infinite personality, we would turn with joy and rest to those bright beings who were once with and of us, who yet retain some trace of our humanity, the glorified products of the trials and triumphs of our common existence.

The incoming tide of a better thought, a more perfect statement of our relations to this and all other worlds, refreshes the heart as the swelling waters of a boundless sea. fill and lave every creek and bay, and beach and shore, carrying life and beauty to every nook and corner of their wide and extended shores. The dual nature of man, ever aspiring for more than the mere wants of the body, refuses longer to wait, to postpone itself to some distant future, but with eager gaze and restless wing it would penetrate the ever felt but still unseen shore, the world of spirit, where the best of earth seems ever gathering, ever collecting still.

Prof. Hæckel thus describes the Talipat palm of Ceylon: Its perfectly straight white stem resembles a slender marble pillar, and often exceeds 100 feet in height. Each of the fan-shaped leaves which form its stately crown, covers a half-circle sixteen feet in diameter; they, like every other part of the tree, are turned to manifold uses, being especially employed for thatching; they formerly provided the Singhalese with a substitute for paper, and are still used in that capacity. The old Puskola manuscripts of the Buddhist monasteries are all written with an iron style upon this "ola" paper, narrow leaves of talipat leaves boiled and dried in the sun. The stately talipat palm blooms but once, usually between the fiftieth and eightieth year of its life; the pyramidal clusters of flowers crowning the summit of the palm, reach the length of 30 to 40 feet, and are formed of millions of small yellow-white blossoms; when the seed vessels ripen, the tree dies.—Nature.

Four ports of Corea have recently been opened to England and the United States. Corea is almost half the size of France, and its population is variously estimated at from nine to fifteen millions. It has a mountain chain running down the centre, giving off lateral valleys. In the west the valleys are fertile, while the east is more precipitous and barren. Many valuable minerals, including coal, are supposed to abound.

Horsford's Acid Phosphate

FOR OVERWORKED PROFESSIONAL MEN. DR. CHAS. T. MITCHELL, Canandaigua, N. I., says: "I think it a grand restorer of brain force or nervous energy."

Woman and the Household.

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

WHAT OF THAT?

Tired! Well, what of that? Didst Fancy life was spent on beds of ease, Fluttering the rose leaves scattered by the breeze! Come rouse thee! work while it is called to-day! Coward arise! go forth, upon thy way!

Lonely!' and what of that? Some must be lonely! 'tis not given to all To feel a heart responsive rise and fall, To blend another life into its own. Work may be done in loneliness. Work on.

Dark! Well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, what of that? Didst fancy life one summer holiday, With lessons none to learn, and naught but play? Go, get thee to thy task! Conquer or die! It must be learned! Learn it, then, patiently.

No help! Nay, 'tis not so! Though human help be far, thy God is nigh, Who feeds the ravens, hears His children's cry. He's near thee, whereso'er thy footsteps roam; And He will guide thee, light thee, help thee home.

WOMAN AS PREACHER AND LECTURER.

The list of clergywomen in the United States yearly increases. The first, Rev. Olympia Brown Willis, was ordained in 1863, and since then twenty-two Universalist women preachers have been formally consecrated to pulpit work. Many of them, at least, are eloquent, energetic, industrious and more or less progressive. Others like Industrious Pressive. gressive. Others, like Julia Ward Howe and Mary F. Eastman, often preach, though not ordained. There are only two ordained in the Unitarian church now living.

Many able and noble women among the Quakers have been "approved" or "acknowledged" as preachers, who can address Friends at any meeting, the most noted of all being the saintly Lucretia Mott. There are others among the Methodists. But do these women, and the public who go to hear them, know how that liberality was brought about which enables woman to lift up her voice for justice and rightnesses? It is soldon alluded to and righteousness? It is seldom alluded to, if realized. The honor is due to Spiritualism, solely. One of the first and most universal teachings of this new light, is that man and woman stand on the same platform now and forever. But for the brave and radical teachings through inspired persons and from the realm of spirits, woman would to-day be subject to the mandate of Paul, "Let women keep silence in the churches."

It is impossible to give the number of women speakers now upon the spiritual platform; new ones daily appear upon whom the mantle of inspiration falls. Generally, be it said to their honor, they are living examples of the pure and lofty truths they enunciate. They walk in perilous places and are subject to peculiar temptations. A public and wandering life, the applause of friends, the determinant the injudicious of the mixed the flattering of the injudicious, the mixed associations, the peculiar sensitiveness that accompanies natures so susceptible, all conspire to make the path one of pitfalls and quicksands. Add to this the too prevalent opinion that no study is required, nay, that it is positively injurious, and we see what devious and enticing paths are open to feet which have left forever the old beaten ways of routine. Hedges are broken down, the field is limitless, whereon to stray. The soul must choose its own road; well for her if it be a royal one, undeterred by obstacles, untempted by wayside bowers of repose. Well for her if she obey the living law within, if she teaches principles and tries to embody them, if she holds up right thinking, right feeling and right living, as the only true means of progress, the path which all must finally tread in order to find peace and happiness.

It will not avail to deal in "glittering generalities," or a maze of beautiful words, through which the attention wanders, vainly trying to find a clue. This brings a delightful sense of pleasure; it is so delicious to be petted with rose leaves with never a thorn. A great deal of indefinite, fine sounding poesy goes under the name of a spiritual lecture. Does it teach us to discriminate between Right and Wrong (no capitals are sufficiently large to show their importance), does it brace up our moral sinews, strengthen us for the daily duties of life? Does it help to make us better daughters, sisters, wives, mothers, women, and better husbands, fathers, brothers and men? Do we feel the necessity of keeping a firm hand on our every faculty and power, and say to the lower, or the excessively developed, "Thus far shalt thou go and no farther?" Or, does it inculcate a general farther?" Or, does it inculcate a general mush of genial and hilarious good feeling, without any moral quality whatever, but which goes under the term Spiritualism? Fraternity, geniality and kindness, a baptism of the social faculties in the ocean of human affection, all these are necessary to the soulgrowth. But the soul should first and always feel its relationship and attraction to the divine principles of Justice and Truth. It should become polarized so that those celestial currents shall have free course through our being. Then will they over-power those crosscurrents which would otherwise disturb and distract us from our centers.* Then we shall be laws unto ourselves, capable of self-gov erning our individualities, and helping others. We cannot be "carried to the skies on flowery beds of ease." Life is a struggle, a growth, a climb. We are born, by inheritance and in surroundings, imperfectly developed in some respects, excessively in others. That is no true spiritual philosophy which does not give us over to ourselves, to curb here and to round out there—" to work out our own salvation." It is no idle play-day world, it is one of honest and serious toil, with hand and heart and head. The old phrases of Christians had a genuine meaning when they were coined, before they degenerated into cant. "Put on the whole armor of God"—"Resist the Devil (evil)"—"Be ye perfect"—these others come from the exercise of self-control and self-discipline, having in view the rounded symmet rical and beautiful temple of the human spirit in which Infinite and Eternal Love and Life may find a fit abode.

Men and women rebound and react from their serious and toilsome avocations at camp meeting during this month, and throwing aside the settled order of home-life, find a zest in the simple cottage or the tent, in the free out door air, which no fashionable resort could give. There is a warm, magnetic atmosphere, a hearty handshake, a genial greeting, even to the stranger. The social gathering is composed of every variety of mind and matter, and frequently the latter outweighs the former. People do not go to such places to think great thoughts—it sometimes seems as if they do not wish to think at all. There is danger of a lowering of the whole tone, of making a social dissipation out of what should be only a social re-union. Again we say, few more noble, sweet, pure | of sunlight from the universe.

or aspiring women are to be found, than many who stand to-day upon the Rostrum. There are a few, as there are among men, of whom it would be better if the world had never heard. They are "social Bedouins," carrying in their atmospheres and lives, if not in their public teachings, a power of disorganizing and disrupting which paralizes. Here we have a skull exhibited as an unsure continuous of the content of the every sentiment of duty and honor, and secretly throttles those principles in the human breast which should be the rulers of conduct. Up and down and across the land, we can follow their trail by desolated and ruined homes, by lives subject to every attraction of fancy or of passion—barques without rud-der or compass, drifting in the way of others, going steadily on their course, and ruining many. They carry no danger signals, but craftily lure with every pleasant device. The number is few, may it grow fewer still! But the majority are forerunners of a new dispensation. To them is committed a solemn trust. They are the standard-bearers of our common womanhood. They are prophets of what we shall become. The age demands of them a clear, distinct, earnest utterance of principles—not merely poetic vagueness—teachings of positive truths, of the noblest self-discipline and the cleanest morality, and lives which shall set a seal of Truth on all they enunciate.

For the age calls us to account, 0 my sisters! The fetters under which women have groaned through all time, are fast falling. The dawn breaks in the East, yet more than half the world lies in thick darkness. While we accept the grand and joyful truths of spirit communion, let us not rest here. That is only a starting point. How shall we live on earth so as to make a right beginning for the hereafter? How reach, during this dim twilight, the noble and gracious stature of that womanhood, pure and perfect as that statue of Venus de Milo which gives to mankind a more exalted conception of what humanity can attain, than the world had before conceived?

Is Good or Evil Predominant in our Ranks?

[Light for All.]

A few years ago-all the way from the birth of so-called modern Spiritualism—the main and most important teaching of Spiritualism was in direct contradiction to that of the church. The church taught that evil was dominant in our nature, and only by being baptized in Christ could we be purified and go to heaven. Spiritualism taught and proved that all had that bud of divinity within them, that would in time blossom into a perfect spirit, and without the intervention of a Christ or any one else, and those teachings were generally accepted by those outside the pale of the church who believed in a future existence. But now a change has come over the scene, and the churches are generally skeptical, while the spiritual journals, with two exceptions, believe in swallowing everything given to them by every pretentious medium as coming direct from the Spirit-world, and he with temerity enough to doubt its authenticity is classed with the doubters in the

church twenty years ago.

And how has this change been wrought? By the most diabolical scheme ever gotten up in the mind of humanity to bleed and to force money from the public. Supported by a few easy virtue journals, and with a gang of trained cappers, proficient in the art of inducing seekers after truth to trust implicitly in them and in their friends, a few bold, bad people, with no knowledge of spiritual phenomena and no desire for that knowledge, have banded themselves together for the purpose of feeding upon the anxieties of the public in pursuit of the knowledge of the life my nurse. During the last three years and many respectable people have fallen victims to this organized gang of ghouls, and have been induced to lend their aid to its promulgation. By the use of forged messages, by every species of chicanery, these mercenary soul-robbers have fed upon the many who have sought in vain for a glimpse of the im-mortal, and who placed the most implicit confidence in the representations made by its

Not content with their work thus far, they demanded that every knee in the spiritual ranks be bowed to them and their man-made frauds-not Gods-and by bitter invective, foul slander, and every method known to evildisposed people, endeavored to root out of Spiritualism's ranks all who did not embrace this "higher phase of manifestation" without question.

All through our investigations it has been the cry of every pulpit that dared assail spirit communication that it was evil spirits, none but evil spirits could return, to which cry every direct investigation gave the direct lie. Yet the cry of this self-constituted censor now is for every expose, for everything laid at their door," The evil spirits made me do it." This scheme has been carried so far, that no one in the spiritual ranks dare assert his birthright of free speech ere he be assailed by a selfconstituted conclave in the East, who demand recognition of their idea or a silence as profound as that of the sphinx. Henry Kiddle, Nelson Cross and A. E. Newton have assumed the management apparently of the affairs of this hydra-headed monster at the East, and are determined to cut off all who in any way oppose their views; and in some of the arguments they advance, they appear to have placed themselves in the position of a child who has made a mistake, and, afraid to avow it, casts around on every side for an excuse,

no matter how lame, to serve his purpose.

The more perfect the exposure of their chosen medium is made, the more bitter the defense. The opinions of Kiddle, Cross and Newton carry no more weight than those of other investigators, and it is nauseating in the extreme to see men stoop to any and every imaginary excuse to make all things appear genuine, with them every thing is genuine, there can be no fraud. The Spirit-world is composed principally of lying, deceitful spirits, and the few good spirits are so hopelessly in the minority that it is an impossibility for them to ever attempt to manifest, except it be by permission of the lying spirits, and then what safe-guard have we against the deception of these ruling evil spirits? No matter in how positive a manner these manifestations are proven to be fraudulent, nor by whom, an excuse is easily found for the proceeding, and the medium is held to be innocent by this self-constituted conclave of the "lower aspect of the higher plane manifestations." [The supporters of the conclave in this city differ with their brethren of the East in claiming their manifestations to be of a higher plane, to which but few have progressed sufficiently to comprehend them," while the eastern brethren denominate it "a lower phase of manifestation," to which we agree.] The conclave have a vague idea that Spiritualism depends wholly on its future success, on the merits of a certain few mediums, whose genuineness could in no way affect the future progress of a great spiritual movement like this than would a small cloud passing over the face of the sun obstruct the rays

It is utterly incomprehensible to us how men who have the reputation of astuteness possessed by these men should allow them-

finished spirit, and one of the quartette of managers tells an ambiguous story of a spirit eating a hearty meal of roast turkey. Another of the quartette found some masks in the scance room, and said she knew the spirits put them there. And now we have a phantom spirit exhibited here. Will this conclave please explain a *phanton* spirit? And can Henry Kiddle, Nelson Cross or A. E. Newton straightway invent something to corner this phantom spirit? The lady who caught it the other day failed to see either the phantom or

the spirit—it was a fraud.
At another materializing scance here, a sitter tried to catch the pretended spirit, when the latter retired behind the curtain and brought out a brass hoop, which he threw at the skeptical grabber with devilish bad aim, for the hoop missed him and struck a woman The whole matter has resolved itself into

the following questions: Are these latter days saints to overthrow all the teachings from the Spirit-world?

Are the investigations and conclusions of

years to be cast aside for an ignis fatuus? Shall the positive knowledge of years of investigation under the strictest test conditions be thrown aside at the will of a few mortals whose knowledge is no greater than their experiences?

Have we to begin anew our investigations under the new regime, accepting every thing given by any one as absolute truth coming from the Spirit-world, and have a thousand illusionary ideas instead of a positive knowl-

edge? All Spiritualists will quickly answer, No.

The Prayer Cure.

AN ILLNESS OF TWENTY-FIVE YEARS CURED BY PRAYER.

After sixteen years' confinement to her bed Miss S. Anna Bewley, of Bristol, Pa., suddenly arose from her couch a few days ago, and to the surprise of her attendants, walked unaided about her residence. Every morning and evening since she has done the same thing, daily increasing the distance traveled. The most remarkable point about Miss Bewley's apparent missienless research is that it has apparent miraculous recovery is that it has not been brought about by medical treatment, as she abandoned the use of medical nearly a year ago. Her relatives and friends ascribe her recovery to her prayers. The patient herself, who is approaching her 50th year, says that it is due alone to the effica-cious prayers of her Methodist friends.

Miss Bewley for the past seven years has been living with her sister, Mrs. J. Brudon, at Pond and Dorrence streets, Bristol, Pa. A Record reporter, who called to have a chat with her, found the object of his search recumbent in a second-story front room of Mrs. Brudon's home. Her attenuated form, pale and emaciated face, and her long bony fingers told the story of her sufferings at a glance.

"I have been an invalid for a quarter of a century," says Miss Bewley in a clear, strong voice, "but I have every reason to believe that I shall shortly recover sufficiently to permit of my roaming about the house to my heart's content. Sixteen of the twenty-five years of my sickness have been passed in my nurse. During the last three years and a half, however, my infirmities have been increasing. I was unable to turn over in bed and I found a difficulty in moving my hands or limbs. Thousands of dollars have I paid physicians, none of whom ever succeeded in alleviating my miseries. I lost all faith in medicine, and resolved to place myself in the hands of my Creator.

"Not long ago my sister, Mrs. Brudon, arranged with the other members of her church to have a special prayer meeting called for my benefit. That night, after the prayer-meeting, a feeling came over me which I cannot describe, but which seemed to urge me to get out of bed and walk around the room. In a few moments I was standing on my feet, and then I began to hobble about My strength increased with every step, and after walking probably fifty paces I returned to my bed. The next morning I attempted the same. but I fainted before going far. That evening I made up my mind to repeat the walk, and I succeeded. Every night and morning since then I have walked through the rooms in the same way. My appetite is much better, and every day I seem to get additional strength. My voice is much stronger, and I never find it troublesome to converse, as heretofore. I don't intend to bother with medicine hereafter, but shall continue my devotional exercises, to which alone is due my recovery."—Philadelphia Record.

Partial List of Magazines for August.

THE NORMAL TEACHER. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Correspondence; Electric Apparatus; Human Nature; The Practical School Room; Notes and Queries; Examination Department; Theory and Practice; The National Normal University; Publisher's Department; Book Table.

THE PANSY. (D. Lothrop & Co., Boston, Mass.) A monthly magazine containing short stories for boys and girls, with pretty illustrations

BABYLAND. (D. Lothrop & Co., Boston.) An illustrated magazine for youngest readers. Each number contains a slate picture for oaby to draw.

Andrews' Bazar. (The Queen Publishing New York.) A Fashion Journal contain ing, beside the latest styles, interesting articles upon Art and Society Matters.

THE SIDEREAL MESSENGER. (Conducted by Wm. W. Payne, Northfield, Minn.) No. 5, of Vol. I., is before us and contains articles of interest on Astronomy and many items of news from observatories throughout the country.

*The great value of Mrs. Lydia E. Pink ham's Vegetable Compound for all diseases of women is demonstrated by every day experience. The writer of this had occasion to tep into the principal Pharmacy of a city of 140,000 inhabitants, and on inquiry as to which is the most popular proprietary medicine of the time, was answered, that Mrs. Pinkham's Vegetable Compound occupies a most conspicuous place in the front rank of all remedies of this class.-Journal.

There are in the United States and Canada 82,375 members of the Young Men's Christian Association. There are 779 associations.owning property valued at \$4,330,000. Their annual expenditures aggregate \$500,000.

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July 20th, M. Bartholdi, the artist, gave a breakfast in the Statue of Liberty now being constructed by him for the United States The table was set at about the height of the knee of the statue, and the convives climbed up there, a height of some fifteen metres, by means of a ladder. The dishes, fruit and coffee were hauled up by a rope and pulleys. The artist believes the statue will be completed in 1883. Some idea of its immense size may be formed from the fact that twenty persons were present at the breakfast inside the statue.

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A 66BOY" OF THIRTY!

The Boy Evangelist—Psychic Force as a Factor in Religion.

"Oh! why should the spirit of mortal be proud?" There are many cogent reasons that might be presented why under some circumstances the spirit of a mortal should not be exalted to that plane of physical and spiritual feeling designated as proud. There is the distinguished boy preacher, Thomas Harrison, who, it is asserted, had a direct call from God himself to preach the Gospel to all mankind, and who is regarded as one of the most orilliant and fascinating lights among the itinerating Methodist preachers. Though he is quaintly designated as the "boy preacher," he is about 30 years of age, and long ago he arrived at the stature of mature manhood and strength. Why he should in this enlightened progressive age, be still regarded as a mere boy, is not very clear to the average mind, unless it be that at thirty he is no more eloquent in his sensational, psychological sermons than at eighteen. The probability is that Harrison belongs to that class of precocious minds that arrive at maturity very early and after that make but little, if any, advancement. Be that as it may, there are a multiplicity of excellent reasons that might be advanced to demonstrate that he could very wisely at this time exclaim.

Oh! why should the spirit of mortal be proud?" for he has just been the chief actor in a business transaction that should cause him to instantly retire to some secluded place. where no echo may reveal his antics, and there kick himself for an indefinite period. A little of such gymnastic exercise would have a tendency to bring his natural senses back to their normal condition, and enable him to prevent making a consummate dunce of himself in the

Lately the Rev. Thomas Harrison has been in Ohio at the Loveland Camp Ground. A special dispatch from Cincinnati to the Chicago papers, sets forth the particulars of a very unfortunate business affair. It appears that the good, intelligent and amiable ladies of Loveland Camp Ground loved the venerable boy evangelist; there was certainly something in his stately bearing; something in his sonorous voice that sounded as sweetly as the expiring notes of an æolian harp; something in his sparkling eyes, frantic gesticulations. expression of countenance and make-up generally, that they admired, and their genuine respect for him induced them to give him a tangible, worldly demonstration thereof. They clubbed together, and after extra exertions they raised \$500, and built him a beautiful cottage and gave it to him—that is the use of it-just as any church would build a par sonage for the residence of a beloved pastor, but not exclusively to belong to him. Harrison, though he had no deed for the "love of a cottage," dedicated to him by admiring women, he sold the same for \$200! In so doing, there are good reasons why the spirit of this mortal-very mortal and very human boy, should not be very proud, but he should on the contrary be intensely disgusted and ashamed of himself.

In connection with this questionable transaction on the part of this notorious "boy preacher." whereby he transformed a gift from generous hearted and cultured Christian

as "the root of all evil." it might be well to give a brief account of the various artful devices whereby he awakens religious fervor and reverence among those whom he regards as sinners, children of the devil, and enemies of God, and induces them to openly confess their waywardness and transgressions of divine faws, thus instantly preparing them for an exalted position at the right hand of God. However black, hideous and appalling their acts: however cruel and revolting may have been their crimes, and however destitute of manly traits of character,—he promises them immediate deliverance from the baneful effeets of their many sins, if they will only come forward within the sphere of his rightcous influence, and confess their many weaknesses and humbly ask God for forgiveness; they are then fully prepared to die, and have no further amends to make for their horrible misdeeds. This certainly is a most excellent method whereby vile sinners are relieved of the necessity of making any restitution of their illy gotten gains, and places them in a more exalted position in the sight of God than those they have grievously wronged. But how are the people influenced by this "boy preacher?" What are his methods? What his neculiar fascinating influence? What his source of nower over an audience? In illustration thereof, we present an abridged account given at the time of one of his meetings held in Washington at the Foundry Church: At that time, to the mind of the unprejudiced and cool-blooded spectator of the meeting, the entire congregation had the appearance of having passed under the management of a lunatic. pure and simple. The scene of mad, bewildering excitement, the long-prolonged dismal howls of impassioned fanatics spurred on to new heights of frenzy by a man pronounced by physicians to be either crazy, or trembling upon the verge of insanity, have drawn into the church great crowds, so that every night and day people are turned away because they are unable to obtain seats. The revivalist who has charge of this hurricane of crazy emotions is Thomas Harrison. He is known as the boy preacher. Ordinarily one can find something amusing in the strange freaks of religious frenzies, but nothing of the kind can be discovered in Harrison's actions. He is weirdly appalling at

It is 8 o'clock. The church is densely packed. The wide galleries that run around the entire vast room are filled to overflowing. The old, the young, the fashionable and the unfashionable, men, women and children are, all in the same attitude, intently watching, in company with the large audience below, the movements of the little group about the altar. The vestibule is empty. A policeman in blue paces to and fro in company with two or three trustees doing patrol duty. The rules forbid any standing here. If you cannot get seats in the church or space inside of the main room, you must go and await your chance at another meeting. The wide altar at the lower part of the church is filled with broad-shouldered, deepchested men, who stand shoulder to shoulder as if on drill. The rugged-faced pastor, with a smile upon his blue-shaven, hollow-eyed face, lounges about in the background like a general-in-chief who only surveys the battleground from a distance.

times in his excess of terrible earnestness!

Crack! snap! crack! sound upon the waiting air with the thrilling sound of pistol shots in rapid succession. What is that? strangers ask uneasily. The explanation appears in a moment as the evangelist appears slapping his white hands from very excess of nervousness. He is dressed in a tightfitting black coat, whose skirts are so long as to give it the air of a priestly robe. A white tie appears above the close-buttoned coat. A chained tiger is not more restless. The evangelist is never still one moment from the time he appears until the meeting closes. A feverish unrest follows him and infects his audience. The never-failing wonder of what he will do next and the failure to accurately anticipate keep up an unflagging interest. Such intense restlessness is rarely seen out of asylums.

The evangelist now advances to the front of the platform and dashes down upon his knees in an impetuous rush and begins with a fervid appeal to the Ruler of the universe to be with them and to influence the unconverted to the true path. He sobs and moans in a cadence that thrills the nerves like a strong hand upon a harp as he depicts "the sad condition of those who are in sin, unforgiven and unrepentant." So choked and terrible becomes his utterance that the audience, moved by the never-to-be-imitated accents of terribly real agony, sways to and fro. The magnetic sympathy of the crowd binds every one until every heart throbs in sympathy at the voice of wee and horror that goes up.

The end of the singing comes. It is not yet time to call for repentant ones to come forward. During the singing the evangelist runs to and fro, singing, shouting, clapping his hands with such a sharp crack as if he had in his hands a whip to lash all who were not ready to follow him. One moment he is seen in the pulpit and then he darts forward and rushes up and down the aisles, his eyes gleaming with a flerce fire as he scans every face of the audience near at hand, as if he desired to detect any weakness in the unconverted ranks. Then he dashes back to the pulpit and everything becomes quiet. The evangelist is now to begin his sermon. He opens the huge Bible but he selects no text. His talk goes on in a fervid, uninterrupted stream. Hell and the horrors of death are used as scourges to frighten the unrepent- life, delivered two lectures in Belper, Eng., ladies, into that which is curiously regarded ant. At times he leaves the pulpit and July 9th, upon Spiritualism.

comes down among the congregation. His unrest and flery nervousness become a contagion. The audience is in that condition that it has lost consciousness of reality. The groans, sobs and sighs of this great throng make up a dream of excitement that swallows up undisciplined thinkers in a moment. The atmosphere of unreality is constantly heightened by the unnatural scenes of excitement.

It was now that the excitement reached the highest pitch of the evening. People began to leave their seats and rush forward. In a moment the altar seats were full. Old and young struggled with each other to be first. The detachment of file leaders at the altar met each new comer with a hand shake and a shout. One fashionably attired young lady in blue muslin nearly fainted, but a friend near her caught her and she fell prostrate over the chancel rails where her nearly bare arms and round shoulders hardly concealed by her thin dress made her the most conspicuous figure in the kneeling throng. The evangelist has now passed into a frenzy; as every new comer advances he shouts, "Halielujah!" clasps his hands and seems ready to weep for joy.

Eagerly he scans the throng. At the sight of a wavering face he dashes down to it, places his arm about the doubting one and fairly storms him into coming. As one by one new comers are found the singing becomes wilder and more vociferous. The weeping and sobbing of those who have gone forward is drowned in song. The crowd at the altar thickens so that volunteers are called for to come up and work with them. A new crowd of motherly women now press forward and then the confusion passes mere word description. The repentant ones are surrounded in front and rear with a crowd of people who alternately hug them, shout, pray and sing, making a medley of crazy sounds hardly to be matched anywhere outside of an asylum. Thus the rush goes on until nearly 10 o'clock, when at once the uproar ceases and it is discovered that a strange lassitude is depicted upon everybody's face. Such is the pen-picture drawn of the methods of this young evangelist.

As a revivalist, Harrison is superior to Moody and Sankey. The most eminent and cultured divines of the Methodist faith can not equal the potent influence which he exercises over the minds of his congregation, he being a powerful psychologist. He possesses an unconscious agent, PSYCHIC FORCE, with which he induces all his conversions and which he regards as the influence of God. With a superabundance of psychic force, he begets religious fervor and reverence; induces penitence and confession of sin, and causes that peculiar, weird, tumultuous excitement that always accompanies his revivals. Animal tamers possess in the same marked degree this psychic force, and their control of it is equally marvelous and extraordinary. It is just as divine and God-like as manifested in them, in subduing highly vicious animals, as it is when brought into requisition by the distinguished boy evangelist in controlling his congregation.

The Zuni Indian, when viewing the ponderous steam engine that moved without any apparent effort a train of cars, muttered a fervent prayer, and then expressed his belief that none but a God could make such an intricate piece of machinery. When Harrison sees how easily he sways and influences his congregation, he also attributes the same to the direct intervention of God.

Thus it will be seen that the Zuni Indian and the boy evangelist have both labored under an hallucination; neither of them knew the source of the peculiar force exerted in their respective cases, hence the conclusions that no one but a God could construct the intricate machinery that constituted the locomotive! No one but the Spirit of God could cause revivals! Steam in the first place was the propelling force; in the second case, psychic force accomplished the marvelous work.

Libelling Respectable Spiritualists.

A scurrilous sheet in Philadelphia, a de fender of frauds in mediumship and libeller of the respectable citizen who exposes them we are informed, has printed a scandalous attack upon several respectable Spiritualists. among them a very worthy lady in the city of New York, at whose home it was recently shown that the Hulls perpetrated one of the many frauds now prevalent in the name of materialization and mediumship.

As the editor of that scurrilous sheet-one Roberts—has already been branded as a libeller by the Philadelphia courts, it is not likely that any reputable person will give weight

to his vicious utterances. Should, however, the parties consider the man or his sheet worthy of prosecution, it will go hard with Roberts, since the Judge in the previous case gave him notice that if the offence was repeated, he would have no mercy upon him. Roberts's aim is to deter respectable people from exposing fraud through fear of his villifying them. If he succeed, respectable people would naturally cease attending scances and, as a conse quence, true mediums would be the sufferers.

We refer our readers to the article published this week from Light for All, under the head, "Is Good or Evil Predominant in our Ranks?" It republishes from the JOURNAL the article, "The Dark or Evil Spirit Intervention Theory."

Mrs. Nosworthy, daughter of George Thompson eminent in earth life, but now in spirit Camp Notes from the Editor.

Through a fortuitous combination of forces natural and spiritual, which brings the season of hay fever and camp meetings in the same month, the editor and his wife find themselves a week after leaving home, looking out upon a beautiful scene of land and water at Onset Bay. Within the week three camps have been hurriedly inspected and though the JOURNAL's readers who stay at home are kept well posted by its correspondents from these points, yet the editor feels a desire to talk to them a little. When one is away he is irresistibly drawn to those with whom congenial ties of taste and sentiment have formed so strong a bond of union as exists between the JOURNAL'S readers and its editor. Leaving the office in the hands of those who have long and faithfully labored in its interests, the editor, accompanied by his confidential adviser, chief assistant and private secretaryin the person of his wife-left Chicago on Thursday evening the 3rd inst., arriving at Dunkirk, where a change of road is made to reach Cassadaga, at noon the following day. Taking the train on the Dunkirk, Alleghany Valley & Titusville Road in company with an old and valued friend, M. D. Cowdry, of Geneva Lake, Wis., thirteen mile's ride and eight hundred feet rise through a country full of beautiful bits of landscape, bring the party to its first objective point, Lily Dale Station. Upon stepping off the car they are warmly saluted by those royal souls, Hudson Tuttle and Giles B. Stebbins. Reaching the Fern Island House we found other old friends in the persons of Mr. and Mrs. C. W. Scoffeld, of New York City, who had come over from their summer place at Jamestown to spend a day with us, also Mrs. E. T. Brigham, who is spending sometime at this quiet health-giving place, and Mr. Diesendorf, one of the finest young men in the ranks of Spiritualists. And here it may be remarked, in passing, that what the Movement most lacks is the active co-operation of young people; a few thousand like Mr. D. among the rank and file would result in great and permanent growth to the public movement. Let the older heads give more attention to attracting this class. The location and topography of Fern Island

make it a very good point for a camping ground, and its proximity to the famed evangelical resort on Chatauqua Lake, a dozen miles away, is sure in time to attract from that gathering many who are seeking for what Chatauqua with all its breadth, culture and popularity cannot supply-absolute knowledge that man lives beyond the grave. The Camp is yet in a crude state, necessarily so from its brief existence, yet the evidences of what it can and likely will be in the near future are patent to the most casual observer. Mrs. Skidmore is the acting President and is doing her work well, assisted by Mr. Rood as Secretary. O. P. Kellogg who presides over the meetings is popular with all good people; a gentle, pursuasive manner, poetic nature, and even temper supplemented with ex perience and good judgment, enable him to fill his arduous post with satisfaction to all and little friction to himself. Mr. and Mrs. Tuttle were found doing a good work in educating and entertaining the campers and visitors. Thos. Lees, of Cleveland, is initiating those interested into the merits and workings of the Childrens Progressive Lyceum Manual. There should be at every camp a lyceum in the real sense of the word, and for both old and young. Let the managers of Spiritualist camps study closely the plan of Chatauqua and adapt it to their meetings and the benefits will at once be apparent and the good results lasting. It was said by several at the camp that were there adequate facilities for taking care of transient visitors, who want to stay a few days, a large addition could be made to the numbers present by a little personal effort. The fact appears to be that the undertaking has grown faster and assumed larger proportions, present and prospective, than the originators dreamed of But time and experience will enable the Association to meet the exigencies of the case. Before it is too late the services of a competent landscape gardener and civil engineer should be obtained to perfect plans for beautifying the natural attractions of the place and in securing proper sanitary safeguards; the erection of permanent improvements will render the work more difficult and expensive every year it is delayed. Many fine cottages are building or completed and the judicious expenditure of a few thousand dollars would make the island an attractive, desirable place as a quiet summer resort. The moral tone of the camp is good and the officers intend to hold it up to a high standard; they make some blunders through lack of sufficient knowledge of the personel of the classes seeking engagements at these meetings, but are ready to rectify errors as soon as known. In all places for gathering masses of people there is a natural tendency to deterioration in the moral atmosphere, and this needs to be carefully and continually watched and guarded against. About the only pests of which we heard complaint at Cassadaga, were the mosquitoes and Moses Hull; the former of rather mild and inoffensive disposition, easily guarded against and not very in full completeness, and that is the restoannoying; the latter like all of his class, has monumental cheek and insatiable desires. but the silent contempt and utter indifference with which he was treated by campers and officers at Cassadaga must in time convince Moses that the conditions there prevailing are not suited to his constitution. Barred off this platform and others, and tolerated only as people tolerate other insignificant nuisances, his life need not be envied by even the States prison convict.

Charles E. Watkins arrived at camp on the | spirit-life and witnessed its transcendent

5th in the "salubrious" condition usually induced by a too free intercourse with the spirits of corn and rye, but on the next day had sobered up and was in readiness to give the test of independent slate writing. In the demonstration of this phenomenon Watkins has no superior, but the moral effect of his work is greatly lessened by his unfortunate habit of dissipation and his trifling character. We trust, for his own good and the happiness of his family, that he will cease his roving life and settle down on his farm away from those temptations which, to such a nature, are irresistible.

Henry B. Allen is located at the camp and said to be doing a fair business. Here for the first time we met Dr. Sour, now of Cincinnati; from Judge McCormick and others, we learn enough of the manifestations through Dr. Sour to prove him possessed of the most promising and powerful gifts. It is to be hoped he will continue to cultivate them, and also to discipline and culture his own spirit, so that he may continue to grow spiritually and intellectually while giving such grand knowledge and sweet comfort to those so fortunate as to witness the nhenomena in his presence.

On Saturday that gentle spirit, Lyman C. Howe, appeared in camp and in the afternoon gave an able lecture. Brother Howe has done long and unselfish service, and deserves not only the sincere respect and affection of Spiritualists but their hearty financial support, but we fear his reward will be deferred until after he has closed his work on earth and gone to the other life, with which he has so long been en rapport. Sunday, Mrs. Tuttle delivered her lecture entitled "Hungry People," a lecture which ought to be heard at every camp and from every Spiritualist fostrum in the country. In the afternoon, the editor of the JOURNAL and Mr. Tuttle lectured: the latter, though suffering from long continued ill health, gave the finest discourse it has ever been our privilege to hear from him, though we have heard him speak many times, and well. On Sunday, that brace of swindlers, Keeler and Rothermel, appeared on the ground prepared to offer their threadbare tricks to the campers, but soon began to complain that their "gifts" were not appreciated there. Such fellows should not be allowed to ply their vocation on any Spiritualist camp ground.

Among the many pleasant temporary homes upon the ground is the handsome cottage of Mrs. Cooke, of Jamestown, also the tent of Miss Hattle Myers and Mrs. Barber, with its beautifully decorated interior. We met Miss Carrie Downer of Baldwinsville, N. Y., a bright, pleasant, young lady, who is said to be a good inspirational medium. We also met many old and new friends here, and received continual words of cheer and encouragement. Monday, the 7th, we headed eastward, and after a long, extremely hot and uncomfortable ride, were dropped off at 5:30 A. M., on the Lake Pleasant camp ground. Here we spent a few hours, finding many familiar faces, among them. Dr. and Mrs. Joseph Beals, Prof. and Mrs. J. R. Buchanan, Mrs. Maud Lord, Mrs. S. B. Nichols, Dr. and Mrs. H. H. Jackson, Mrs. Mayo-Steers, Alfred Hodges, Dr. Buffum, Mr. John Arnold, etc. The long drought and intense heat tell upon the comfort of the campers, but many improvements are noticeable since the previous visit two years ago. Leaving this camp, to return later for a longer stay, we spent the night in our old quarters at the Parker House, Boston. Wednesday we received calls from Mr. C. O. Poole, Mr. B. F. Underwood and other friends, and after enduring the heat at ninety degrees and over, were very glad to take the train toward evening for Onset Bay, where, two hours later, the cool, salt breeze came as a most welcome relief. Here we shall spend Sunday, the thirteenth. These hastily prepared notes are sent off without revision and at the risk of repeating some matter already sent forward by correspond-

The Blind-There is a Compensation.

Nature is very kind in many respects to those who are suffering from some physical defect. When one sense, which adds so much beauty, happiness and social enjoyment to life, suddenly loses its power to act, then those remaining become more sensitive, more delicately attuned, and although they can not fully supply the place of the one lost, they still contribute a greater amount of pleasure than they otherwise would. Those who are blind, living in total darkness, receive during this life only a partial recompense therefor in the quickened action of the other senses. Nature can never fully compensate on this sphere of existence a person for the loss of a single sense. Her actions extend into spirit life, throughout all eternity, and the probability is that there is finally a full and adequate compensation for every earthly calamity.

There is the estimable wife of Dr. Wm. Paine, of Grand Haven, Mich. Sensitively organized, very mediumistic, aspiring in nature, highly intuitive, and keenly alive to the passing events of the day, there seems but one thing wanting to round out her life ration of her sight—she is now totally blind! Notwithstanding this, she has already received a partial compensation for the loss of vision, in the development of her mediumistic nature (which otherwise might have remained dormant) and now she is enabled to sense the presence of her lovely and accomplished daughter who passed to spirit life not long ago, and she derives great satisfaction and pleasure therefrom.

When Mrs. Paine shall have passed to

beauties, held converse with those whom she dearly loves and with all her senses in full action, she will be enabled to see the kindness of Nature, and that she has been, or will be, fully compensated for the terrible ordeal through which she had passed in earth life. and she will learn that a surplusage given to one sense or faculty, invariably results in the weakness of the rest, and that a loss of one is always accompanied with a corresponding strengthening or illumination of all those remaining, although it may not be perceived at once. There is great satisfaction in the thought that though the natural eyes have forever lost their power of action, that at no distant day, when death shall have liberated the spirit from the body, then the spiritual eyes will be opened, and the grandeur and beauty of God's universe once more Paine our heart-felt sympathy for her loss of | cine. sight, we know that she is surrounded by loving guardians, and that in the not far distant future she will realize in full a compensation for all she has so keenly suffered.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday. I

On Monday Dr. Samuel Watson returned to his home in Memphis, much pleased with his visit to Chicago.

Mr. J. S. Hopkins, of Evansville, Indiana, an old subscriber to the Religio-Philosoph-ICAL JOURNAL, passed to spirit life in July.

materializing scances in the presence of a circle of members of the Central Association of Spiritualists in London.

One who lately visited Mrs. Simpson, at No. 45 North Sheldon St., says that her tests were "so remarkably pointed and decisive," that they could not fail of recognition.

A. B. French was at the Niantic camp meet-A. B. French was at the Niantic camp meeting the 13th, and at Lake Pleasant the 15th. He will be at Cassadaga from the 22nd to the 28th. He then goes to the Lansing, Michigan, sions among the children of the poor. camp meeting. He has had a delightful time in New England.

That remarkable medium, W. J. Colville. will lecture before the Second Society of Spiritualists, Aug. 20th and 27th, morning and have been still more beautiful, if Meyerbeer evening. He has a host of friends in this had written the funeral march and you had city, and we have no doubt the hall will be been dead. crowded. In the morning, Aug. 20th, his subject will be, "The Coming Religion of the American People." Evening, "Spiritualism as a Science and in Accord with Science."

On Sunday last Dr. Samuel Watson lectured for the Second Society of Spiritualists at No. 55 Ada St. In the morning he took for his subject, "What is man?" His address covered a wide range of ground, and was A Methodist in North Carolina sang so loudlistened to with marked attention. In his illustration of his subject he drew largely from the Bible, showing that in all ages of the world those who have been great, good and influential have been highly mediumistic, and were controlled to a great extent by spirits. Joseph was a diviner, Samuel was a diviner, the woman at Endor was a remarkable medium, and other distinguished characters of olden times represented every phase of mediumship in existence at the present day. Trance, independent writing, materializations, and clairvoyance were as common in Bible times as now. The Doctor is at home in the Bible, having great reverence therefor on account of the vein of Spiritualism which permeates its pages. At the termination of his lecture he was closely catechised by Mr. Harmount and others, who did not fully comprehend his position in reference to God, whom he represented as "breathing the breath of life" into man, and he became a living soul, inferring that God was a personal being. The Doctor, however, soon made his position clear to the satisfaction of all. In the evening an excellent audience greeted him, and his discourse was highly appreciated.

Col. Robert G. Ingersoll's cottage at Long Branch is spoken of as "the cage of the happy family." The family is a numerous one. always surrounding him when at home, and all as happy, lively and chirpy as birds. They bathe together in front of the cottage every morning. As his seven or eight young girls accompany Mr. Ingersoll to or from the trainpassing the hotel front, they are pleasantly spoken of as "Ingersoll's Sunday school procession." The family never fails to be at the depot when he arrives or departs. Said one of the hotel guests recently, "It is the happiest family I ever saw, except Beecher's.

Osborn H. Oldroyd, of Springfield, Ill., after a steady labor of over three years, has just completed his remarkable book, "The Lincoln Memorial Album-Immortelles," being an album of opinions touching the life, personal recollections and public services of Abraham Lincoln, collected from two hundred eminent Americans and Europeans-their best thoughts and utterances in reference to his distinguished career. These mementos and tributes, written specially for this book, and never before published, are marked and peculiarly interesting, as each contribution bears the author's engraved autograph at the end of contribution. It is a book of nearly 600 pages.

July 24th was observed by the Mormons in Utah as "Pioneer Day," it being the thirty fifth anniversary of the founding of Salt Lake City by that sect.

Current Items.

Hon. Artemus Hale, the oldest ex-member of Congress, died at Bridgewater, Mass., Aug.. 3rd, aged 98 years and ten months.

revival of the efforts to abolish Sunday bathing at the seaside camp meeting resorts has broken out with new fervor. It appears to do little good.

The salmon fisheries of the Pacific coast have increased more than twenty-fold within ten years. Last year's product was nearly 1,000,000 cases, worth \$5,000,000.

A strange sight in Frankfort, Ky., the o her day was twenty-three convicts, converted by Mountain Evangelist Barnes, going from the penitentiary to be baptized, escorted by guards armed with rifles.

A benificent association in Boston makes a specialty of giving poor people tickets for rides on street cars. Invalids have the preference, the idea being that a ride to the subseen and enjoyed. While we extend to Mrs. urbs and back is quite as beneficial as medi-

Two-thirds of the Irish moss supply is said to come from Scituate, Mass. Last year there were shipped 750,000 pounds or 7,500 barrels, valued at \$26,000. This year 6,500 barrels have already been shipped to Boston and New York.

A "faith-cure" camp meeting in progress at Old Orchard Beach, Me., is developing some remarkable features. The lame, halt and blind, after being prayed over and annointed with oil, are sent on their way rejoicing, and many claim to have received great physical as well as spiritual benefit.

The New York Sun thinks that the boasting of ministers of their love of torturing and killing fish for "sport" is unbecoming the profession and contrary to the Christian principles they "profess;" that while catching fish for food is allowable, that gloating over the agony they inflict for the love of it is out of character.

Miss Wood has been holding satisfactory naterializing scances in the presence of a circle of members of the Central Association of Spiritualists in London.

The death of Mr. Geo. P. Marsh ends a long and scholarly career. He served in Congress from 1843 to 1849. He was Minister to Rome from 1861 to the day of his death. Whatever honor came to him in public was a recognition of that rich and ample scholarship which the highest made him a representative of the highest American character.

> Fifty physicians have been authorized by the health department of New York City, to visit the inmates of the tenements in that city, prescribe for the sick, counsel the well

On one occasion, an obscure composer went to see Rossini, requesting to be permitted to play a funeral march which he had written in honor of Meyerbeer. Rossini listened to it, and, when he came to the end, coolly said,

Circulating libraries of an entirely new description are about to be started at St. Petersburg. A society has been founded for the purpose of supplying the tramcars of that city with supplies of daily newspapers and illustrated weeklies. Passengers who avail themselves of these literary stores are to drop

ly and discordantly as to disconcert all the other singers and annoy all the other worshipers. They therefore had him indicted as a nuisance. On the trial recently he won the case, the Judge deciding "the disturbance of a congregation by a singer, when the singer does not intend so to disturb it, but is conscientiously taking part in the religious services, may be a subject for the discipline of his church, but it is not indictable.'

A schoolmaster of Nice has formed among is pupils a society for the protection of vegetation. The members are to destroy injurious larvæ and protect harmless birds. Their interest in the work is kept up by the election of laureates and the award of prizes. In four months of 1881 the children destroyed 4,555 belts of moth eggs, representing no fewer than 1,363,500 larvæ; 194,328 cabbage larvæ 1,583 grasshoppers, 629 butterflies, 52,011 slugs and snails, 1,274 grubs, and 35,721 insects of various kinds. The work is both very valuable and very instructive.

At Fall River about a year ago a house belonging to a blind woman was sold under a foreclosure of mortgage, and the old woman cursed the parties concerned at the sale and prayed that whoever took the house might become blind. The purchaser, another old lady, was deeply grieved by her threats and was never happy in the house. Her health rapidly declined and she took to her bed. For several weeks before her death she was blind, and some of her friends have thought that the agitation produced by the old woman's curses worked upon her imagination and finally caused her death.

A largely attended meeting of the Salvation Army was held in London on June 29th in aid of the purchase of the Grecian Theatre and Eagle Tavern, to acquire which £16,750 had to be raised within the next three weeks. Gen. Booth, who presided, said the property they proposed buying could be adapted so as to accommodate 10,000 people. Not only did they intend to purchase this property, but they would never rest until they had a hall for the army in every square mile of the metropolis. When they got the cages they could find plenty of birds to fill them. The establishment of the training barracks and training hall at Clapton had been attended with great success, 10,000 persons having been present at service and in the grounds last Sunday evening. He had no doubt they would be able to attract tens of thousands to the Eagle-folks who had drank, danced, sworn and served the Devil there before, and whom they mean to convert. The Eagle was within five minutes' walk of Mr. Bradlaugh's Hall of Science. God bless Mr. Bradlaughl ("Amen!") There was nothing he (the General) would like to see better than Mr. Bradlaugh at the penitent form. [Loud cries of "Amen!" "We will bring him there." Mrs. Booth then spoke. Subscriptions toward the new undertaking were then announced by the General amid loud cries of "Amen" and "Bless the Lord," ranging from five shillings to twenty guineas, £100, £200, and £500.—Ex.

By the opening of the new Milwaukee and Madison Line of the CHICAGO & NORTH-WEST-ERN ROAD, Waukesha, noted for its healing mineral springs, is brought still more prominently before the public, and Lake Mills, a new but very delightful summer resort, is now for the first time opened to the tourist. Both of these towns are charming places in which to spend the hot summer months.

Remarkable Appearance of Two Spirits.

To the Editor of the Religio-Philosophical Journal: The question of "What is to be the eventual outcome of Modern Spiritualism," has been a subject for thought at times for weeks; but the sultry weather, the lack of vitality in

the air of these warm summer days, or otherwise in our physical system, seems to interfere with that earnest and incisive thought required in a question so momentous and far reaching. & I will, however, state an experience just re-

lated by a gentleman cousin of my own, now an engraver, as occurring to him in early boyhood, but remembered with much distinct-

His parents then resided in one of the oldest houses in the State of Delaware, on the easterly side of the Brandywine River, opposite Wilmington, and not far from the Delaware River shore. He was sleeping in a second story chamber with his parents, wherein was an old fashioned fire-place and a wood fire. He awakened some time in the night and lo! there sat by the still smouldering embers, an old gentleman and lady of a seemingly former age, dressed in what will be recognized as continental costume, a shad coat and knee breeches, etc., (possibly somewhat a la Oscar Wilde). They appeared to be enveloped, as he remembers, in a misty light, what he would now call "neutral tint." Presently the old gentleman arose and commenced promenading back and forth with his hands behind him. After gazing wide-eyed at the old pair a little time, he tried to awaken his father who was sleeping soundly. Succeeding after a time the whole appearance vanished. The parents assured him, of course, it was only a dream; but he was much impressed with it and seems to consider it a real per-

It reminds us of Mr. Owens's account of the "Manor House in Kent," formerly owned by the "Children" family; but we are not able to surround this story with such an array of confirmatory facts as Mr. Owens discovered after much patient research. It is only known that the old house was the former homestead of one of the old colonial families by the name of S., and it would appear to be only another manifestation showing how human beings may become unduly attached to their earfuly homes, remaining somewhat earth-bound, and doubtless failing, for a season, on that account, to reap the full portion of what should have been a higher life. J. G. J. Hockessin, Delaware.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for \$2.80.

TRIAL SUBSCRIBERS TAKE NOTICE.—If you like the Journal and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

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Michigan Fourth District Spiritual-Liberal

The adjourned meeting (being the first annual) of the Fourth l'istrict Spiritual-Liberal Association, will be held on Orion Park Island, Saturday and Sunday, August 26th and 27th. Speakers: Mrs. L. A. Pearsail, F. P. Whiting, and others.

Association.

Convention of Spiritualists.

Farmer's Creek

A Convention of the Spiritualists of Central New York will be held in Devereaux Opera House, at Onelda, Madison Co., on the 19th and 20th of August, commencing Saturday at 2 o'clock, p. m. and closing Sunday evening.

J. Frank Baxter: the test medium, singer and speaker, of Chelsea, Mass., and Mrs. S. A. Byrnes, of Boston, are engaged as principal speakers.

Friends from abroad will be entertained by the citizens of Onelda as far as possible, and Alien's Hotel, near the depot, will entertain guests at reduced rates.

Spiritualists of Central New York, remember that our opposers have pronounced us dead. Let the Onelda Convention tell them that we still live.

posers have pronounced us dead. Let the Ouelda Convention tell them that we still live.

MRS. WM. H. HICKS, Secretary.

Delta, Onelda Co., July 31st, 1882.

Michigan Camp Meeting.

Michigan Camp Meeting.

There will be a grand Camp Meeting at Lansing, Mich., on the Central Michigan Fair Grounds commencing August 25th and closing September 4th, held as the semi-annual meeting and under the auspices of the State Association of Spiritualists and Liberalists of Michigan. Able speakers have already been engaged and among them we can announce A. B. French, Dr. A. B. Spinney, Hon. Glies B. Stebbins, C. W. Stewart, John C. Bundy, J. H. Burnham, Rev. Chas. A. Andrus, J. W. Kenyon, J. P. Whitting, Mrs. L. A. Pearsall, Mrs. E. C. Woodruff, and many others. The managers are also arranging for an excellent glee club and the services of the following world renowned mediums: Dr. Henry Slade, C. C. Watkins, Mrs. Maud Lord, and Mrs. Simpson, the flower medium.

The grounds comprise 40 acres, 20 of which is a nice maple grove, plenty of pure water and accommodations for 3,600 campers. Mr. C. A. Cutting, a man well-known throughout the Northwest for his skill as a caterer, will have charge of the victualling privilege. Reduced rates have already been arranged for on all the railroads leading into Lansing. The net proceeds of the meeting, if any, belongs to the Association, and the entire meeting is to be under the control of a Beard of Managers consisting of S. L. Shaw, Wm. McConneil, Dr. A. W. Edson, Dr. A. B. Spinney, Mrs. R. A. Shaffer, Dr. W. O. Knowles, S. H. Ewell and Dr. J. V. Spencer. Those wanting tents or particular information, should address.

J. M. POTTER, Lansing, Mich. Precident of the State Association of Spiritualists and Liberalists.

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SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 a, M. and 7:45 P. M. Lecturer: W. J. Colville.

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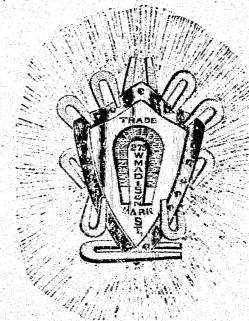
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Tribute to Mrs. E. F. J. Bullene.

BY EDMUND S. HOLDROOK.

[We give below the tribute of Judge Holbrook to Mrs. Bullene. read at a reception given to her by Mr. and Mrs. J. C. Bundy. There was a personality quite unusual and worthy to be mentioned, for he stuted that she gave the first split discourse that he ever heard, and such was the ability and style, together with youthfulness, modesty, and extraordinary musical powers manifested, that they served as a strong impulse to further investigation.—En. Journal.]

The silence, long silence of ages is broken, For they that have crossed o'er the river have spoken; Have come through the vail that is parted in twain, And thou, and thy peers, are their voice and their

Priests, prophets and princes have sought the glad When the Heavens should bow with their witnesses

The hosts have approached us, and thou, in the van, A blest mediator from angels to man.

We know that theu, toe, like the prophets of God, For the sins of the world hast passed under the rod; Hast known of afflictions—the cross and the thorn, The cold human heart and its hatred and scorn.

And with thee we suffer and with thee we sorrow Yet, cheer thee, each day brings a better to-morrow. Oh, thousands rejoice for the words thou hast given, And angels shall bless thee and crown thee in

Yet, whilst thou art with us, that BANNER OF TRUTH The immortals first gave to the hands of thy youth, Thou still must sustain, its bright giories unfurled, For age, youth and childhood the hope of the world

Experiences.

To the Editor of the Religio-Philosophical Journal:

For the purpose of prompting others to give their experiences, I will give a few more of the many that have happened to me. Many ridicule the idea of placing any stress upon dreams. I would say that I have had many dreams or visions that had a meaning. I seldom get a letter containing important or pleasing news that I am not prepared for it. I am also warned of the sickness and death of my friends, as well as my own sickness, by what I term morning dreams, for they come to me after I have been awake, and then I seem to see or pass through scenes that prepare me for coming events, but these are too numerous to be recorded here. Well do I remember when I lost my oldest brother, after he had suffered until described for work that six months.

I lost my oldest brother, after he had suffered untold agonies for more than six months.

We had been taught that a change of heart and certain ceremonies were necessary to the salvation of the soul, and as he had experienced none of these, I at times felt great anxiety to know how it was with him. I loved him so dearly that I could not bear to think of him as being unhappy. He had told of seeing a bright angel six months before his decease, warning him of his death, and exhorting him to he patient. A few days after his burial I was standing under the cloudless sky where all was bright as a full moon could make it, and my thoughts as usual were of him. I raised my clasped hands towards the shining heavens and exclaimed from my sore heart, "Oh! if I only knew!" Then to my great were of fining. I raised my claspice that to water the shining heavens and exclaimed from my sore heart, "Oh! if I only knew!" Then to my great astonishment I heard such music as I had never before or since heard. It seemed above and just in front of me. It was not loud, but seemed to pass on as if horne by a gentle breeze, and from that evening I never sorrowed as before. Years after that, when my father, Stephen Emery, had grown old and feeble, and was nearing his grave, he was living in my family, and my health was very poor so that from day to day my cares pressed heavily upon my poor weak frame. One night as I retired I felt so exhausted as I lay my head on my pillow for what rest I might get, I exclaimed, "Oh! shall I never get rested again?" I heard a soft voice say to me, "Would you like to see your life path?"

I said, "yes."

"Look, then." said the voice.

I looked and saw a hill side spread out before me with a path plainly defined and every step marked

with a path plainly defined and every step marked by what resembled a block of white marble.

"There," said the voice, "you see that every step is marked and you must walk in them; so be patient." Then I observed that father was half way up the hill. I seemed to help him to the top. "Now look back," said the voice. I did so and saw a young man just ready to step up and his face bore marks of great suffering. In the vision I stepped back and helped him to the top, then turned to look for what should come next, when I discerned the person who had shown me these things but as I looked back had had shown me these things, but as I looked back he stretched out his right hand toward the valley, saying, "Not yet," and a dark mist covered all. Then he said, "Look forward, not back." I did so and saw a new cottage, neat and clean, standing among young thrifty trees. He said, "That will be your home of rest. Wait until you get there." My father passed on, followed soon by the young man; then, indeed, dark shadows came to me.

Miss Wood's Mediumship.

Another very successful séance under stringent tes conditions was held on Saturday evening last, 15th inst., with Miss Wood, of Newcastle, in the presence of a circle of members of the Central Association of iritualists at 38, Great Russell-street, Bloomsbury, W.C. The medium was, as on previous occasions, seated in a small ante-room, the entrance being screened by a curtain, and afterwards securely fast-ened by lattice-work formed of a single length of pi-ping cord laced through brass screw-eyelets inserted around the framework, the two ends of the cord be ing brought out and secured in view of the sitters As an additional precaution the brass screw-eyelet were protected by a cotton thread being passed through each one, the two ends in each case being sealed to the adjacent framework with wax and a private seal of one of the members present. The company sat in subdued gas-light sufficient to admit of fairly good observation, and, after some little conversation and singing, a white draped form, of about 5ft. 3in. in height, emerged from behind the curtain, receded, re-appeared, and finally withdrew without speaking. This was followed by the appearance of the familiar form of "Pocha," of diminutive proportions, not exceeding 4tt. in height, who spoke with her peculiar voice, and permitted several members of the company to approach close to her, and whom she kissed and caressed with her hands. On her withdrawing, another draped figure issued, which grad-ually extended itself until a height of about 5ft. 6in. was attained; then gradually subsiding until reduced to no more than about 4ft. in height, no vocal utter ance accompanying this form. This was succeeded by a tall, white draped figure, which shortly retired, and no further manifestations of a similar character transpired. At the close of the stance the test conditions were carefully scrutinized and found perfectly secure.—Light, London.

A. B. Church writes: Equal hostility seems to exist, and probably will continue, as during the 300 years of the Arian Controversy, including all others since, in proof, etc. An exhibition of anger or illfeeling for a difference of opinion, seems pure folly, and why those of general sound sense, good judg ment, and acute perceptions should not agree to dis agree, in place of permitting animosity to appear in print, is strange. If the assertion, "Let the dead bury their dead," and it "The Lord was crucified in Egypt," instead of Palestine, seems inconsistent, to indulge in bitter feelings about it, don't change facts. Our own community has been somewhat stirred up at the foolish folly of our Doctors, who are so selfish as to be unable even to think how silly they appear to the

A. M. Dent M. D. writes: "That the dead are seen no more," said Imlac, "I will not undertake to maintain, against the concurrent and unvaried

testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed."

This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues, confess it by their fears.

A Remarkable Dog Story.

To the Editor of the Religio-Philosophical Journal:

A year ago last winter, a neighbor coming in to see me, spoke of a great noble dog that seemed astray out in the street. The next day I found she had given shelter to the animal. I have seldom seen a larger dog or one that seemed more intelligent. She explained that her ten year old daughter had noticed the lost air of the big stranger, and taking pity on him, had with great persuasion induced him to come into their house. He quickly became a family pet, but seemed to feel under especial obligations to little Georgia. As a most intimate friend of the household, he at once accepted me on friendly terms, yet there was marked grades in his liking. The little girl came first, her mother next, the rest of the family and myself rated about alike. He was probably a cross between mastiff and bull-dog, and though docile and affectionate to those he knew, he showed signs of making a most formidable enemy. He had been in his new home about two weeks, daily surprising his friends with new proofs of love and intelligence, when I came to feel great need of a watch dog. "Prince," as they dubbed him, was offered me. We all supposed he would have no great objection to visiting with me, as I was on the best of terms with him, and he could see the rest of his friends daily, our houses being almost within sight of each other's windows. Prince did object, however, most decided-ly. His little mistress brought him to me Friday evening. I let him sleep in my room that night; the next day I only allowed him in the yard as I could watch him. About four o'clock the little girl came over, as I supposed to see her pet. He nearly de-voured her with manifestations of delight, and when he left him, I feared he would go through the window to follow her. Sunday the lady came in; again the same frantic joys. I said, "I am afraid it won't help him grow contented, to see Georgia too often? I was half sorry she came to visit him yesterday." The mother opened her eyes in wonder, saying, "Did The mother opened her eyes in wonder, saying, "Did not Georgie tell you she came to assist you in getting "Prince" in from the street?" Now it was my turn to open wide my eyes, I replied, "She did not speak of such a thing. Why should she; he had not been outside of the gate since he came in it, and was only out of the house twice all day. I was with him each time then." She then explained that Georgie, while playing in front of her door, had seen "Prince" at the end of her street (my house is on the corner) and tossing her sled to her mother, ran over to help me tossing her sled to her mother, ran over to help me catch him. She told her mother when she returned home that I had already got him in the house. Well, we could but assume she had seen some other dog, for "Prince" had not been outside of my door at that time. It seemed a little strange, for he was larger than any dog ever seen in the neighborhood, and very peculiar in appearance, altogether unlike any dog about. Still there was no other explanation to my mind. I have since thought Georgie herself must secretly have thought I falsified, for if his "appearance" was as real to her as it afterwards was to me, she would be excusable for believing her own eyes before another's word.

I have said he slept in my room; it was on the first floor connecting with the front hall. With the priv-ilege of an invalid I rose late. "Prince" would sleep restless at the first sign of daylight. I would then open both doors and let him into the yard, as I had found he could not jump the fence. He would bound through the snow a few minutes, then be glad to come back to his warm corner, when I would step to the doors, let him in, then lie down for another nap myself. I had had him a week, perhaps; the usual routine had been gone through that morning; I heard him on the porch, opened the street door, he rushed past me, pushing my room door open with a bang as he dashed in, and curled himself down on his bed. I dropped upon mine and was almost asleep when I heard his deep hay outside. I listened in surprise, wondering who of my neighbors had a dog with 'Prince's" voice. Soon there was the heavy pat pat on the porch. Then I was puzzled, sat up in bed and looked towards "Prince's" corner. No "Prince" there, so I let him in the second time, but not a whit more surely than I had the first time. That day I talked it over with my friend; we could but say that the dog had a double, which had been seen by Georgie and myself. A few days later he appeared again, this time to the lady; came into her room before she had risen, though the rest of the house were up, laid down on one of her garments and seemed to sleep; she took a nap and missing him when she woke, supposed he had gone down stairs. Speaking of him to the girl in the kitchen, she was told he had not been home. She was sure it was the contrary, for she had seen him herself (what one sees themselves is so much surer than what another has seen,) so she concluded the doors had been open and "Prince" had come and gone unnoticed by any one else. After breakfast she ran over to make certain I had got him back. He had not been out of my keeping an instant, so we could only say it was another "appearance." We reasoned among ourselves that each time the dog's mind had been strongly in the place where he was seen, and I may add that each one of us who saw him is mediumistic and to some extent, clairvoyant. We had no further opportunities for like experiences as he had to be sent into the country soon after. Il will grew against him, on account of his loyalty to his new friends. He then had the appearance of a great savage beast, and was pronounced one, and to save his life, was given another good home, where he is often visited by those who became so fond of him, for his love and gratitude to them. It would have been an interesting study to have experimented with the object of these illusions, but that might not have been possible if a passive receptive condition was necessary to the subject of them. We have ques-tioned among ourselves as to how many times we would have been deceived with his double before we began to doubt his real presence.
42 Walnut St., Dubuque, Iowa. "OAKS."

A Rash Mistake Corrected.

A sad and romantic affair has just culminated at columbus, Ohio, that will set the tongues of gossips wagging. Mrs. Jennie Council was a handsome and wealthy young widow, who had many friends and admirers. For several months past she has been in Iowa, and while there was married to Mr. William Griffin, a former acquaintance. Last Friday they turned to the luxurious home of the bride in this city. The first object that met her gaze on entering the parlor was a life size portrait of her former hus-band. The sight of the familiar and loved features almost overcome her, and all the familiar surroundings so wrought upon as to cause a complete revulsion of feeling toward her new husband. After brooding over her trouble for a day or two she con-fessed all to her husband, declaring she could never love him, and besought him for the sake of both to leave her. She persisted in this request until an at-torney was called in, who drew up a statement in each exonerated the other from all wrongdoing, but stated that their marriage was a rash mis-take, and mutually agreed to separate, and each grant the other a divorce when the law would per-

Mr. Griffin is a stranger to most persons here, but is a man of very fine personal appearance and seems to be a perfect gentleman. After vainly pleading with his wife to change her mind, he agreed to the above arrangement, and will leave in the morning, apparently broken-hearted, as he remarked to your correspondent, to again become a wanderer.—Cincinnati Gazette.

Again Saw Her Diamonds.

The Princess Eugenie, only sister of the present king of Sweden, is known less widely than she de-serves to be. It is known that she not only gives out of her abundant wealth, but she also makes personal sacrifices in order to insure the success of charitable schemes she sets on foot. One of her designs was the building of a hospital for the sick. This was of so extensive a character that her present resources were exhausted believe the building was completed. But in order that no delay should take place she sold her diamonds to raise the necessary funds. Since the hospital was completed and in working order the princess has paid it a visit and talked with many of the sick. One man, overcome with the intensity of his emotions, wept as the princess approached his bed. The scene was one of deep solemnity, and the princess, standing by his side, said: "Ah! now I see my diamonds again."—The Alliance.

A. N. and E. N. Peterson writes: We have taken the JOURNAL we think about 10 years and have not as yet failed to renew before the year expired. It was through reading the Journal that we were brought to a knowledge of the glorious truths of Spiritualism. May good spirits ever have you in their keeping, and spare you yet many years to carry on the good work you have begun, is our sincere prayer

Experiences.

To the Editor of the Religio-Philosophical Journal:

Some eight years ago while residing in New York City, I was called upon as a physician to see and prescribe for a young girl thirteen years of age. Several doctors had prescribed for her, but all to no purpose, no one as yet having understood her case. Had I not been a Spiritualist, I, too, should never have been able to have reached the case, she being in a somnolent condition, without speaking nearly every day. Through my will and magnetic nower, she developed Through my will and magnetic power, she developed into a fine speaking medium and musician. It was most amusing to see her while entranced and entiremost amusing to see her white entranced and entirely unconscious, resist all the efforts of the Catholic priest, whose church she attended every Sunday, who sought by prayer and holy water to lay the spirit. He declared she was possessed of an evil spirit. "But," said the mother, "why should my child have an evil spirit about her? We have always attended your church and the her pager here aways strended. your church, and she has never been among Spiritu-alists." He answered: "Because her father is not a Catholic, and his heresy is visited upon her." On finding out that I was a Spiritualist he told the family they must not allow me to put my hands upon her; but the mother was already convinced that the beautiful communications from her sister and her other friends, could be from no other source than what they claimed to be; and, too, as the control be-came orderly and well developed, the child's health came orderly and wen developed, the chind's headth improved, and the trances became less frequent. Soon as she became matured into womanhood they ceased to entrance her, but she became a natural clairvoyant and a fine healthy woman. In all my experiences I have had no better tests of "spirit control," and this would have convinced me of its truthed I never helicard before The mether was extranged. had I never believed before. The mother was estrong Catholic, but was obliged to believe in Spiritualism, by the many tests she received. Many thinks were told by the spirits, which happened long before the birth of the medium through whom they were told. Leadville, Col. Dr. Sara E. Somerby.

In the Dark.

To the Editor of the Religio-Philosophical Journal:

Is mine a singular case, or is it common, and where am I to go next? I am in my 74th year, and I think it time I was settled some where. Will you allow me to state my case? I was reared in the Methodist faith, but at mature age I found so many conflicting passages in the Bible, and so many conflicting doctrines taught from its pages by intelligent people, that I doubted its being wholy an inspired book. While in that unsettled condition, the JOURNAL was placed in my hands, and through its teach-NAL was placed in my hands, and through its teachings and what I gained through mediums, I attained a degree of peace and satisfaction; but at present there is a mist before my eyes. Is it the effect of age or false teaching? Is there no rock of truth to which

an old man may anchor?

I once relied on the Bible; then on mediums in connection with portions of the Bible, and now from the press I gather the idea that one can not trust either. If not, what knowledge have we of immor-tality? If the press with the aid of its inspired teachers, could settle the question as to how far we can trust what comes through mediums, are we not all in the dark? Are we not all blind leaders of the blind, and are we not now on the brink of the ditch? Who can tell what Spiritualism teaches in this our boasted day of revolution? Please help me out of the JAMES S. VINSON. fog. Vinson, Oregon.

Our good brother should not be alarmed. Truth and right will triumph. Spiritualism is true, and it will finally succeed in regenerating mankind. The process of separating the wheat from the chaff is a slow one. It will, however, ultimately be accomplished. Let us all work together to accomplish that object.

Strange Appearance of a Dove.

To the Editor of the Religio-Philosophical Journal:

Do doves fly about in the night? My friend, Mrs of Fitchburg, Mass., related to me the following which you may give to your readers if you think it worth the space. Several years since her son was engaged to be married to a young lady in the vicinity of Windsor, Conn., but the young lady died before the time for the marriage arrived. Some time after the young man was living with his mother at Willimentic Conn. and one evening he took his way to a mantic, Conn., and one evening he took his way to a Spiritualists' meeting, just for curiosity. He was no Spiritualist nor his mother either, nor are either of them now, professedly at least. On his arrival home, probably at 10 o'clock, P. M., he told his mother that a white dove had followed him all the way from the meeting sailing around his head and tapping him on one cheek and then on the other with her wings, and that if he was spiritually inclined, he should think the spirit of the lost one had taken that form and had been his escort. This can be verified although I do not give names, because I do not know whether I would be permitted to do so. N. FASSETT.

The Zunis on Witcheraft.

They had been told of the persecution of the witches at Salem, and as witchcraft is a capital crime in Zuni, they heartily commended the work, and said that it was on account of the energetic steps taken in those times that the Americans were prosperous to-day, and rid of the curse of witchery. At the pub-lic reception held for them in Salem, when told they were in the famous city of the witches, they fell into an animated discussion of the matter among them-selves there on the platform. Ki-a-si, when invited to address the audience, preached a little sermon on witchcraft, which would have pleased old Cotton Mather himself. He thanked the good people of Salem for the service they had done the world, and gave them some advice how to deal with witchcraft should it ever trouble them again. "Be the witches or wizards your dearest relatives or friends, consider not your own hearts," said he, "but remember your duty and spare them not; put them to death."—August Century.

Preaching and Practice.

The Rev. J. M. Belding, of Chicago, recently de-monstrated to a small but select congregation, that his acquirements were not limited to theology. Being it Marinette, Wis., he attended the Presbyterian Sun day School picnic, Thursday, near the upper dam of the Menominee River. About noon a party of young people paid a visit to the dam. While watching the plunging water, Miss Della Ridgedale, a young lady twenty years of age, lost her balance and fell into the twenty years of age, lost her balance and fell into the stream. Her scream as she fell attracted Mr. Belding's attention, and without even waiting to disembarrass himself of his long, ministerial coat, he jumped in after her, caught her as she came to the surface, and "pulled for the shore." Mr. Belding is the guest of George Woodhull, son of of the Rev. G. S. Woodhull, Presbyterian minister at Marinette, and his clever rescue of Miss Ridgedale has made him the hero of the place. It is a curious coincidence that Mr. Belding preached last Sabbath on "True Heroism."

Revealed by a Dream.

The body of the young man named Cicero Dixon son of a guard at the prison, who fell into the Ar-kansas River below the Grand Canon and was drowned about a week ago, was found to-day in the river opposite this city. Last night a Mexican named José Sancho dreamed he saw the body in a certain place in the river. He started out to find it, and on his way was accosted by the City Marshal, who asked him if he was not going to work. The Mexican told the dream he had, and said he was going to find the body. The Marshal tried to laugh him out of it, but body. The Marshal tried to laugh him out of it, but the Mexican went his way, and in a short time re-turned as pale as a ghost, and said he had found the body in the place he saw it in his sleep. The circumstance is well authenticated and is fully credited here.—Denver Tribune.

S. L. Crosby writes: The course you are taking on the question of fraud and honesty, is the only foundation upon which a paper or any enterprise can be established. We only wish that those who attempt to cover up deception, may have the same practiced upon them till they learn that "Honesty is the best policy," in the broadest sense of the term. Truth is mighty and will prevail, and those who dread the future, are they who have not studied the next.

Mrs. A. M. B. Smith writes: I have been much interested in Mrs. Maria M. King's chapter of exper-

A Preacher's Dream.

An exchange sets forth that one Saturday night, few weeks ago, Rev. C. C. Showers, of Bloomington, Ind., dreamed that he suddenly died, and a guide es Ind., dreamed that he suddenly died, and a guide escorted him among high mountains until they came to a deep ravine and large cave, into which a great throng of wretched people were entering. As each one entered and was ordered to advance he fell on his knees and begged for mercy, but a deep and solemn voice would say it is "Too late!" "Too late!" "Too late!" repeating it thrice-to each. His guide told him this was the entrance to hell, and that they who entered were worldly church members and that who entered were worldly church members, and that the fault was largely owing to the preachers, who preached more to please than to save souls. The guide told him that this was not his doom, and that he would soon take him to his heavenly home. He he would soon take him to his heavenly home. He was so impressed with this vision that he passed the was so impressed with this vision that he passed the whole of Sunday in prayer. To his family and to a few others whom he met he recited the incidents of the dream very graphically. Monday he left home for Indianapolis, telling his wife that he knew not where or how soon he would fall, but for her to be assured that he was ready. On arriving at Greencastle he found that he had several hours to wait, and these he passed in making calls on many old friends. On returning to the denot, to take the cars and these he passed in making cans on many old friends. On returning to the depot to take the cars he had to cross several tracks. A brisk snow-storm was in progress, and becoming bewildered he stepped directly in front of a locomotive on the New Albany road and was instantly killed. Ten hours after he bade his family farwell they were handed a telegram announcing his death.

Jesus.

To the Editor of the Religio-Philosophical Journal:

It is with pleasure and pain that I read in the JOURNAL of July 29th, the communication of Bro. J. W. Seaver in regard to the message of Jesus of Nazareth published in the JOURNAL last May,—pleasure that the subject is attracting attention, and pain that any Spiritualist thinks that the publication should

need an apology.

Do we not all believe that the human nature of Jesus as set forth in that message is the truth? Only one condition of things makes an apology at all appropriate and that is that many Spiritualists can not shake off the shadow of the old idea of the divine origin of Jesus in which we were educated, though our intellect bears witness to the truth of that message.

H. M. CAUKIN.

Greenville, Mich.

O. S. Poston. of Harrodsburg, Ky., writes: We are enjoying a cool summer here, nearly as pleasant as Colorado. The tidal wave of prohibition has struck us, and many are working to prepare the public mind to vote on that great issue, though it will be several years before the Legislature of Kentucky will allow us the privilege.

Mrs. T. L. Shover, after speaking in high terms of the Journal, writes: I am rapidly becoming a good writing medium. My husband was a scientist when on earth and I now get instructive communications from him on astronomy, to which he is devoting himself in the planet Mars. My old friend, Judge Edmonds, still writes to me. We corresponded on earth for many years. sponded on earth for many years.

W. I.. Ballard writes: I heartily endorse your course in exposing fraud. The neglect to do that is one of the main causes that has brought about such discussion in the theological and church ranks, Preachers and church members are too much inclined to harbor evil in their ranks rather than expose themselves to criticism. You are right to thresh out the chaff from spiritual ranks.

S. C. Fay writes: I heartily endorse the course you are pursuing in regard to your paper. It is now a sifting time, and the chaff must be more thoroughly separated from the wheat. I comprehend the "situation," and hope your axe of truth may be ground to a fine edge, that will cut to the quick all error and false doctrine. Truth is not always pleasant, especially to morbid minds, and the cry of "peace, peace, when there is no peace," is wrong.

W. It. Cole writes: I have been a trial subscriber. Please continue the paper, I like it very much. I like the stand you have taken in suppressing fraud and standing out for truth. There are a few of us who have our circles every Sunday and Wednesday night. We have had some excellent manifestations so far: independent slate writing, lights, rappings, and materializations. We hope to give a good report from our circle soon.

W. F. Bull writes: I can truly say that I am | only one, - It hears the Doctor's picture and well pleased in your honest course in exposing fraudulent mediums. Hew to the line, and good men and spirits will uphold you.

Notes and Extracts.

The only reward of virtue is virtue. The only way to have a friend is to be one.—R. W. Emerson. There are men in the world who resemble the one of whom Jerrold said he was like a pin, only he had a head and no point.

I belong to that Church which has no name, but of which the members recognize each other wherever hey meet.—Provost Paradel.

As to people saying a few idle words about us, we must not mind that, any more than the old church steeple minds the rooks cawing about it.

Shall we fear to mount the narrow staircase of he grave that leads us out of this uncertain twilight into the screne mansions of the life eternal? A loving act does more good than a blazing exhor-

tation. What the race needs is not more good talkers, but more good Samaritans.—J. S. Breckenridge A wise man that does not assist with his counsels, a rich man with his charity, and a poor man with his labor, are perfect nuisances in a commonwealth.

Every person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose sphere is the largest.—Gail

The fact that spirits do return disproves the statement that they can not come to us, and if they come to one there is no reason why they should not come to all; if they do not, it is because the doors are closed against them.

We have failed to find a place where spirits can sit down and fold their arms and say their work s done; that they have conquered all foes within and without; for the moment the mind ceases to act, or aspiration ceases, that moment decay begins, and in time the Spirit-world would become a charnel house for decayed spirits. This is one of the lessons Spiritualism teaches.

We do not believe there is any force in to-day to rival or to re-create that beautiful yesterday. We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the spirit can feed, cover and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith: "Up and onward forevermore!" We can not stay amid the ruins.—Compensation.

If there are any souls in hell we should help them to work their way out; if there are any in heaven that are not disposed to assist in this work, they should be left to grovel in their own selfishness. We want no cuddling in Abraham's bosom so long as there is a Dives in torment. If Christians can derive any en-joyment in the contemplation of the picture, let them feast their souls upon it while they can, for on the other side of the stream, they will not enjoy the pic-

The spiritual prince is now making his triumphant march through the world, but as was the case with Jesus, those who prayed most are the most disappointed. In the case of the Jews, Jesus came as a man, though he embodied the principles we term the Christ now; this Christ principle is working in the hearts of men. The poor accept him, the in-dependent man welcomes him, the religious fanatic says crucify him. It was possible to put to death the man Jesus, but the principles he embodied live; as a man he had few followers, as a principle he had many. Spiritualism is true, if for no other reason than the world has made it so. It is an old axiom that whatever is true, whatever will elevate the race, if it moves not in the crystallized channels of thought must be crucified, buried and raised from the grave. There have been many epitaphs written expressive of the feelings of the men who desired to grow in popularity by their trite sayings. There have been many requiems chanted over the grave of a buried Spiritualism, but it still lives, and the fact that it lives and is gaining strength every day, is conclusive evidence that, not only is it true as a principle, but as a demonstrative fact.—Olive Branch.

J. A. Gilbert writes: I wish to say that I heartily approve of your sifting process. J. H. Watson writes: I am highly gratified with the course you are pursuing in regard to frauds.

Mrs. H. K. Brown writes: I am pleased to know you still continue to sift the wheat. One grain s worth bushels of chaff.

Mrs. Mary A. Crawford writes: I am very much pleased with the Journal, and am sorry that any one should object to testing mediums. I am a medium, and know that manifestations at all times cannot be obtained.

Mr. George Lieberknecht, of Geneseo Ill., in renewing his yearly subscription for the Jour-NAL and also that of the reading room of his city, writes: I have heart-felt admiration for your valiant defense of truth and true spirituality, II. Austin writes: I have taken the Journal

for eight or nine years. I like it, and intend to take it as long as it continues an able and independent advocate of pure scientific Spiritualism. With ent advocate of pure scientific Spiritualism. With me, Spiritualism is more of a science than a religion

J. B. Pelham writes: In renewing my subscription to the good old Journal, I must say that it has been like a great separator, dividing Spiritualism from free-lovism. It is now using its mighty influence to separate the genuine mediums from the frauds, which I fully endorse. Louisa Mc Minn writes: I have read the JOURNAL for twelve years and it has been a great comfort to me, and I hope to be able to take it as long as I live. I am pleased with the way you deal with frauds, and I am in hopes our divine philosophy will be cleansed from all that is impure.

Spiritualism embodies all that is true and soul elevating in every system of religion, science, and philosophy known to the world. It is the unadulterated elixir of life—rational in its principles, and broad as the universe in its bearings; condemning none, but elevating to all; it has no set forms of worship, but leaves that for every one to decide for himself; hence there is nothing of an oppressive character associated with it. Those who come to us from the shores of that other country, do not bring curses but blessings; instead of a sword they bear in their hands tokens of "peace and good will to all men." men."

(From Frank Leslie's Utustrated Newspaper.)

A LADY SAID

"Those Horrid Pimples! No, I Cannot

Go. Please Present My Excuses."

Probably two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to do away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and marred countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features are, has a certain amount of good looks which attract everybody. As it is now, she imagines every one sees and talks about "those freckles," "those horrid pimples," and other blemishes with which she is afflicted, and this is true of either sex.

To improve this appearance great risks are taken; arsenic, mercury, or high-sound titled named articles containing these death-dealing drugs, are taken in hopes of getting rid of all these troubles. In many cases, death is the result. No alleviation of the burning, heating, itching and inflammation is given, All troubled with Eczema (salt rheum), Tetters, Humors, Inflammation, Rough Scaly Eruptions of any kind Diseases of the Hair and Scalp, Scrofula, Ulcers, Pimples or Tender Itchings on any part of the body, should know that there is hope for them in a sure, perfect and elegant remedy, known as "Dr. C. W. Benson's Skin Cure." It makes the skin white, soft and smooth, removes tan and freekles, and is the best tollet dressing in the world. It is elegantly put up, two bottles in one package, consisting of both/internal and external treatment. Our readers should be sure to get this and not some old remedy resuscitated on the siccess of Dr. Benson's and now advertised as "The Great Skin Cure." There is druggists. \$1 per package.

A Sensation.

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by the discovery of some new thing, but nothing has ever stood the test like Dr. C. W. Benson's Celery and Chamomile Pills. They really do cure sick headache, nervous headache, neu. raigia, nervousness, sleeplessness, indigestion, paralysis, and

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roses of life's spring and early summer time. Physicians Use It and Prescribe It Freely. It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight nd backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex

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No family should be without LYDIA E. PINKHAM'S INVER PILLS. They cure constitution, billourness, and torpidity of the liver. 25 cents per box. Sold by all Druggists. Ch

Our Spiritual Exchanges.

Under the head of "The Spirits never Lie." Light for All says: "We are again obliged to use our old heading to relate a little incident connected with Spiritualism that has lately come under our observation. On the 3rd of May, 1881, a gentleman, J. R. Kendall, called on Mrs. Winchester, stating he had a son who had disappeared mysteriously at the East, after he had bought a ticket for his return to this city; and also that he had been recommended to call upon her by Professor. Wm. Denton. He handed her a letter from this son, the last letter he had received from him. Mrs. Winchester psychometrized the letter, and told Mr. Kendall his son was alive all right, and would return in a little time. Sunflower controlled her medium then and gave a verification of the psychometrization, adding many other particulars of a private nature, and corroborations, and then left her medium. Mr. Kendall then related the particulars of his trip East in search of his sor, employing detectives, and using every effort to ascertain his fate or whereabouts, but finally gave up the search discouraged. While in Missouri Mr. Kendall visited J. H. Mott, the materialization medium, and while there his two daughters in spirit life materialized and he recognized them, being positive of their identity. He asked these materialized daughters were Frank was? They answered that Frank was in spirit life with them! About the time given by the spirit control Sunflower, Frank Kendali returned, hale and hearty, to the satisfaction of all parties concerned, we suppose; at least to Sunflower's satisfaction, as she said she had told the truth, and Mr. Mott's materializations had not. Now we do not understand all the laws controlling spirit return, and we are in the field for further knowledge, and we respect-fully ask the believers in the East who are so ardently defending every thing and any thing connected with materialization, why, if this materialization is a 'higher phase' of spirit manifestation, the materialized spirit does not tell the truth? We have numerous recorded instances of it, and have seen the same in this city, and we do not understand the law whereby the 'higher manifestation,' presupposing, always, that the higher is the farther progressed, does not tell the truth."

The Medium and Daybreak speaking of poetry in connection with Burns and Longfellow says:

"The Scottish poet, Burns, had genius of so exalted a nature that it almost took the place of knowledge. His inspiration being lyrical he swept the octave of harmony. He felt first the poetry of interior self, begotten of love, come out through him and become a charm, because it conveyed the feelings understood by all, and which had in him an interpreter. Every mind has more or less poetry in it, and he, who can truly describe his interior personality, is a poet, who will be beloved and admired, because of his common sentiment and reciprocal ideality. The poetry of Longfellow depicts the mental atmosphere of the man. He followed Nature with a grammatical accuracy. He never allowed his fancy to hold the reins and run riot, but his cultured reason held with a firm grip the lines of inspiration. tion. His mind had moods peculiar to him-Sometimes the racy lines of harmony would flow easily, at other times he was as dry as the Arabian Desert. He had freaks and fits of inspiration. His lyre had not the rhapsodical chords of Byron; he did not soar into the ethereal realm with Shelley; he flew low and glided upon the surface of poesy with captivating flight. What an Arcadian sweetness about his "Evangeline;" with just and masculine fulness he describes individual character like a true painter. No one can read that production, without rising from the exercise with feelings peculiarly elevated and noble. It is a grand production; perhaps, if there be a fault in it, it follows too slavishly the character of the intellect, rather than the imagination. Among the large pieces which he has written, the most noble, undoubtedly, is "Hiawatha." It is an Indian tale, simple, primitive, rugged and wild. The versification is a little tricky and monotonous, but it is like the monotony of the sea; it is pleasing of its kind. It is unique. I agree with John Bright, that it is his best production, and its simplicity and grandeur, will be more appreciated in the future, than the past. The tale is simple, but the reflections branch off into the softer hues of an Indian spirituality. It is a very successful attempt to depict the life, manners and thought of a race fast disap-

The Herald of Progress discourses ably on "Authority and Freedom:" "The universal system of things in which we find ourselves existing, includes motives to evil as well as to good, and Divine wisdom has decreed that we must have lower as well as higher conditions, else there could be no progress. The lower motives lie within the radius of man's free-will, and are stimulated by spirits of a low order; the higher motives are alone from God, and are nurtured and developed by ministering spirits. According to this view, those motives only which come to us from the higher side of the universe, can be directly attributed to God, while those from the opposite side come through secondary causes, involving the independent action of voluntary beings. Man was not made to be satisfied with a mere animal existence but to progress from the animal to the spiritual, and he is conscious of a power within himself which either consents to or opposes motives which are brought to bear upon him. What is this power within himself? It is called conscience by some—by others, the spiritual nature, God in man, etc. It is difficult to distinguish clearly between it and the higher self-hood. It is that power which resists in us, or enables us to resist the motives that arise in our lower natures, and its tendency, in proportion as it is exercised, is to raise us from a lower, to a higher plane of actionfrom the 'love of pleasure to the love of God.' Man's highest conscious freedom is that state in which all his lower appetites and passions are under the complete control of his higher perceptions and convictions."

A writer in Light is in a quandary with reference to the Theosophists. He says: "I have investigated Spiritualism for ten years, and have long been convinced that some foreign intelligence can communicate with me. I have received great help and kindness from many spirits, especially from one who calls himself my guide. But now, upon studying the writings of Theosophists, in which I have found much which seems to be truth, and which explains the triviality of many of the 'manifestations,' I learn that the Occultists (who say they know) contemn all the spirits as 'shells,' or relique of worldly-minded or bad people, and warn us against encouraging them. Now I write for information, and trust you will kindly in-

sert my letter in Light. I can understand that some physical manifestations may be classed under their description, but do they mean to say that spirits who show themselves to be kind and good, and also possessed of great intellectual powers, such as my guide. who communicates by impression, and whose form no clairvoyant has ever seen, is also a shell?" It seems a dreadful idea to suppose that a great part of mankind after death are wandering 'shells'-soon to become extinct; and if so are we to suppose that mediums in all ages have obtained all their high teachings either from these 'shells,' or else from their own souls? Where are the good and great who have passed away? Are they unable or unwilling to do anything for us even if we aspire and send up our earnest invocation to them and beautyper land. tion to them, as I for years have done?"

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	chison Fast Express	+ 2:30 p
11:00 am *	Minneapolis and St. Paul Express	* 3:00 p
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4:30 pm + !	4	+ 6:50 p
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To the Editor of the Religio Philosophical Journal:

Our camp meeting has had another week of uninterrupted success, save by the very dry weather. The meetings during the past week have been largely attended by an earn-est and thinking people who are ready for

the bread of life.

Monday, the 31st, being off-day at camp, a party of about seventy-five persons bought tickets to Oak Bluffs and Cottage City where they spent the day in joyous recreation, in

full view of old ocean. Tuesday, George H. Geer of Michigan, spoke at 2:30 P. M., taking for his subject, "Self-hood." His lecture was delivered in his usual carnest style, and was well calculated to help all to be more self-sustaining, more self-acting, doing that which we know to be

our duty, honestly and fearlessly.
Wednesday, at 2:30 p. M., E. S. Wheeler filled the engagement for Dr. H. B. Storer, in his usual well-timed thoughts, not only calling Theology and Science to an account for their exposition of facts up to the present time as they see or have found them, and asked them to rise and explain the fact of spirit return. Up to the present time Science has only dealt with ponderable things, and claims that two particles of matter can not occupy the same space at the same time. The speaker knew the fact existed, his fruit knife having been passed from one room to another through locked doors, thus demonstrating that substance has passed through substance, and that polarity had for the time been destroyed, not only in the knife but also in the walls of the room. Mr. Wheeler is surely on the picket lines of thought, and is opening up the furrow ground for the future minds to cultivate.

Thursday, Miss Jennie B. Hagan, of Vermont, was the regular speaker, taking a subject presented by the audience, "The Best Gifts." Miss Hagan's remarks were full of the best thought, concluding with the idea that as we cherish in the material world that as we cherish in the material world the diamond as the most precious gem and always furnish it a clear and beautiful setting, worthy of its richness, so as the soul of man is the best of all gifts, we should make the body clean, pure and holy, and worthy of the soul that is set within it. Miss Hagen is making berself foll wherever

and worthy of the soul that is set within it. Miss Hagan is making herself felt wherever slie goes. Keep her at work.

Saturday, W. J. Colville, of Boston, occupied the platform in the afternoon, while your correspondent, with the rest of the Committee on Entertainments, was busy in caring for the parties arriving in large numbers to spend Sunday at the grove.

Sunday, Aug. 6th, opened clear and dry, and with, by far, the largest number of people at the grove that ever stayed over night at one time. The trains from Boston and New Bedford on the north and the trains from Provincetown and Oak Bluffs on the south, with the steamer Monohanset from New Bedford, all came loaded, swelling the New Bedford, all came loaded, swelling the numbers to nearly 7,000. Mrs. Sarah A. Byrnes, of Boston, spoke at 10:30 A. M. Subject: "The Practicality of Spiritualism." Mrs. Byrnes came forward in one of her very best moods. Large in stature, commanding in appearance, with a soul full of love for the uplifting of humanity, and with a voice that could be heard by the audience of 5,000 people that greeted her at that hour, she spoke a full hour, only interrupted by applause from the vast assembly as the decided points were reached. At the close of Mrs. Byrnes's lecture. Joseph D. Styles came forward and in the short space of thirty minutes, gave tests of the spirit presence of twenty persons, which were fully recognized.

At 2:30 P. M. Mr. Styles again came for-

ward, and in his peculiar gift again voiced for the dear spirit friends, some thirty being fully recognized. He was followed by singing by the choir, after which W. J. Colville, of Boston, spoke upon the subject, "Spirit-ualism, the Religion of the Future."

The Middleboro Band gave band concerts Sunday from 9 to 10 A. M., and from 1 to 2 P.M., rendering some fine selections that were much appreciated by the multitude at the grove.

Charles W. Sullivan's character entertainment at the pavilion on Tuesday evening, August 1st, was a meritorious affair. Mr. Sullivan was assisted by Peabody's Orchestral Band, C. H. Thayer, organist, E. S. Wheeler, Mrs. Haniford, L. L. Whitlock, Jennie B. Hagan, Prof. Shephard, E. Sargent and

Friend Sullivan has been at his post of duty constantly during the entire meeting, and has succeeded in presenting to the audience a very desirable class and style of music, which has materially added to the enjoyment of all present.

The illumination of the grove under the auspices of the Association on the evening of Saturday, the 5th inst., was very generally seconded by nearly all of the cottagers, and was a perfect success. The Middleboro Band furnished the music for the occasion. At eight o'clock, the band under the escort of President Crockett and Treasurer Currier, commenced the line of march. Forming on Pleasant Street, they marched through Pleasant to Onset Avenue, down Onset Avenue to Union Avenue, up Union Avenue to Union Street, to Highland Avenue, to Central Square, down West Central Avenue to West Boulevard, through South Boulevard to headquarters, thence by Old Pan and South Boulevard to Ocean Avenue back to Onset Avenue and Central Square. The distance of the march was about three miles, giving the cottages the benefit of a band concert along the streets. Fireworks within the limits of the grove were abandoned owing to the extreme dry weather, and were only indulged in by the yacht fleet in the bay.

For the benefit of all camp meeting associations we send the camp meeting law of Massachusetts. Don't fail to have one as good in your State, reader: "Whoever during the time of holding a camp or field meeting for religious purposes and within one mile of the place thereof hawks or peddles goods, wares or merchandise or establishes or maintains a tent, booth or building for vending provisions or refreshments, or furnishes shelter and food for or has the care of horses for pay, without permission from the authorities or officers having the charge or direction of such meeting, or engages in gaming, or horse-racing, or exhibits or offers to exhibit any show or play, shall forfeit for each offence, a sum not exceeding ten dollars, provided that the time of holding such meeting shall not exceed thirty consecutive days in any one year, and a person having a regular and established place of business within such limits, need not suspend his business. Mrs. Katie B. Robinson, of Philadelphia,

has been spending a week at Old Pan Cottage, and voicing for the spirit friends to the loved ones on earth. Annie Lord Chamberlain will remain at

Onset during camp meeting and hold her musical scances on West Central Avenue. They are well attended and satisfactory. Herman Snow, the well-known Spiritualist, formerly of San Francisco and more late-

ly of Bradford, Pa., is at Onset Bay.

Mrs. H. Y. Chapin, of Albany, N. Y., is at

the Coolidge Sunset Cottage.

The steamer Monohanset, Sunday, brought the largest party of the season. The early departure of the boat, for which there was no real necessity, was much regreited by those who desired to hear the services

Next Sunday special trains will be run all over the Cape, and also from New Bedford and return to Onset Bay. Large parties may

be expected.

Mrs. A. M. Haniford will please accept the thanks of the Committee on Music for the melody of her voice at the auditorium dur-

ing her stay at Onset.
Charles W. Sullivan, the friend of all camp meetings, and well-known to many of them, has driven one more nail in his attachments to Onset this year, in the shape of a room wherein he can store his antiquarian collec-tions. W. W. Currier. Old Pan Cottage, Aug. 7, 1882.

Neshaminy Falls, Pa.

Immense Crowds on Sundays-Mrs. Patterson and other Mediums-Splendid Lecture by Capt. H. H. Brown-Other Items.

To the Editor of the Religio-Philosophical Journal:

On Thursday, the 3rd inst., I reached Neshaminy Falis Camp, where I was kindly greeted by Capt. Brown and others. Two years had past since I visited this camp. The only improvement I could note was a new hall and lodging-room and an additional number of tents upon the ground; but the reader must remember Neshaminy is not owned by Spiritualists, nor are the meetings controlled by a Camp Meeting Association as at other points where camp meetings are held. The grounds are owned by a Mr. Griffith, from whom the First Society of Phila-delphia obtain the privilege of holding an Annual Camp Meeting, and during my stay the meetings suffered some annoyance for the want of a proper understanding between the parties. This, however, was soon obviated and all will now go forward according to

the published programme.

Between forty and fifty tents are located upon the grounds, all of which are constantly occupied. The camp being only forty minutes ride from Philadelphia, nearly all of the Spiritualists in the city remain at their homes and go and come as their tastes may dictate, hence the number of Spiritualists in attendance at the week day lectures is very small in comparison to the Sunday audiences. Nearly every day, however, brings an excursion from some literary or church society to the grounds, many of whom attend the lectures and thus a valuable missionary work is done that in the coming years will bear its fruit.

My first lecture was delivered on the occasion of a large colored excursion at the camp, and had it not been for the great interest manifested by two colored elergymen in the lecture, I should have felt the effort of little

practical value. On Sundays the trains from Philadelphia, New York, and various towns and cities in New Jersey,—and the long procession of carriages pouring in from every direction, swell the audiences into thousands, and the speaker on Sunday does not lack for hearers, but only regrets the inabilty to make such an immense audience hear.

Sunday, the 6th, dawned bright and clear and at an early hour the crowd began to gather. At eleven, A. M., Capt. H. H. Brown, ered one of the most able and eloquent lectures it has been my privilege to hear. His theme was, "The Evidences of a Future Life," and the lecture evinced great research and study. He arraigned modern materialism before the bar of intuition in a masterly manner, and showed how beautifully the thought of a future entered into the poetry and heroism of mankind in every age. I will not at-tempt any report of the lecture as Capt. Brown has promised to give it to the readers of the JOURNAL in full at no distant date.

In the afternoon I talked to as many of the audience as I could make hear, and another successful Sunday closed at the Neshaminy Camp.

Among the mediums in camp, Mrs. Patterson seems to be the greatest attraction. She is in some respects the most remarkable medium I have ever seen. You can write any question you choose upon a slip of paper, fold it and lay it with a small piece of pencil between the slates. Then lock the slates and hold the key and the answer will be written between the slates, and the pencil come out at the top of the slate, and when the slate is unlocked, you will find an answer to the question. She is doing great good at the camp and her tent is constantly sought by skeptics and investigators. There are several other mediums at the camp from whom I heard good reports, and who are also doing

their work. The grounds are under the supervision of Capt. Kieffer, who works early and late to promote the interests of those present; but I could not help feeling that the members of the First Society place too great burdens up-on a few, and that the presence of more of the members at the camp during the week would add to the pleasure of the visitors and

the profit of the meetings. Capt. Brown has charge of the conference meetings at the hall and also the lectures at the stand. He makes an excellent presiding officer, and has a good word to say when needed.

I cannot close my letter without acknowledgement of my gratitude to Mr. H. B. Champion and his estimable wife for their kindness and hospitality. Mr. Champion not only attended all the lectures, but he generously entertained me at his spacious home in the city during my engagement. Mr. C. has only recently returned from his fruit farm in California where he has spent his time for more than a year past. He was formerly president of the Society, and the unanimous expression of all seemed to be that he must stay and be their leader again.

The society seems to need a Moses to lead them to the fair Canaan of their hopes, and I know of none who has more ability and energy to smite the rock and make the waters of spiritual life gush forth, than my friend

Champion. On the 9th I parted with many kind friends at Neshaminy, and am now bound for Niantic in the land of clocks and wooden nutmegs, film which place I will remember the readers of the JOURNAL. A. B. FRENCH.

Man pardons and forgets; woman pardons

Every man is occasionally what he ought to be perpetually.

It is a good thing to learn caution by the misfortunes of others.

To be faithful without loving is to have the patriotism of virtue.

A Strange Funeral.

Burial of the Greek Patriarch of Jerusalem

A clergyman writing from Jerusalem to the New York Christian Advocate, says: "On Friday, June 23rd, I saw the strangest sight I ever witnessed in my life in the funer-al of the Greek Patriarch Oreotheus, as near-ly as I can spell his name. It was a great funeral as he was a great man being second funeral, as he was a great man, being second greatest Greek Patriarch in the world, and second to none in spiritual authority. In a civil sense the Patriarch of Constantinople

civil sense the Patriarch of Constantinople is greater.

"The Patriarch was injured by falling from his horse, and died after lingering for about two or three weeks. Seeing so many people passing to and from the Constantine Church of the Greek Convent, we went to see what was the matter. We found the deceased patriarch clothed in the robes of his office, silk and gold richly embroidered, seated upon a throne facing the altar. Although he was only 65 years of age, he looked very venerable with his long flowing gray beard. He had a golden crown upon his head, with enameled settings on four sides, representing the Virgin, the nativity, the resurrection and ascension, and surmounted by an elegant diamond cross. His breast was covered with golden crosses and precious stones. He had a crozier or sceptre of gold and silver leaning against the throne, while in his right hand was a Testament, and in his left a picture of the Virgin and Child. Behind the throne was Testament, and in his left a picture of the Virgin and Child. Behind the throne was standing a priest reading continuously in Greek, appropriate passages for the dead. And from early morning till 5 o'clock in the evening a perfect stream of people were pass-ing back and forth, who would kneel, kiss the Patriarch's hand, then the Testament which he held in it, and afterwards cross themselves and pass out. He was quité a rich man be-fore he became Patriarch, his fortune being 40,000 Napoleons. This fortune he divided among the poor, the Church, and his sister. He was buried the same day he died, and the funeral was quite a novel affair. Just before the funeral a motley crowd of Turks, Arabs, Bedouins, Nubians, Jews, and repre-sentatives of almost every nation, in almost every imaginable costume, gathered on Mount Zion. First in the procession came a band of clarionets, then a band of brass instruments, playing what I would consider a lively air, and not the least novel was an enormous bass drum. Following the band were quite a number of students, with very long quite a number of students, with very long hair, who were preparing for the priesthood; then came the ordained priests, then the Bishops, dressed in elegant cloaks. All, except the soldiers who followed, carried candles draped with black crape. After the soldiers came the Janissaries of all the Consuls, and of the different convents, in what seemed to me very wild costumes, someting like our American Indians. Then came Bishops bear-American Indians. Then came Bishops bearing a kind of lanterns, and crosses of silver and gold. An old man, in a very gorgeous dress, who, as I was informed, was next to the patriarch himself, was bearing the de-ceased patriarch's silver and gold sceptre. Then came the body, in full dress, as I had seen it in the morning, with the crown on his head, and seated on his throne, as if he were alive. The procession made a strange impression upon my mind, as I watched it slowly move towards the Zion gate, and lis-tened to the weird chanting of the priests. He was buried in a sitting posture, along with about two bushels of incense and myrrh."

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the cars; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; fleeting pains in the stomach; occasional gone; neeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

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