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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as nossible.

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THE ORIGIN OF MAN.

Development from the Lowest Forms-The Orthodox and Scientific Beliefs Contrast-

(A Lecture delivered by Prof. Wm. Denton, at Hartford, Ct. revised and corrected for publication in the Journal.)

Wherever the exploration of discovery or of science reaches, whether it be in the deep mine, or in the ocean depths, or even in the wide air, we find, not emptiness and death, but a teeming world of life; life in endless varieties of forms; life within life; life, from the animalcule, and the lowest, minut est forms, to man, the sum and brain of existence. The natural question arises, in every thinking mind, How came all this world of life and motion? How came I into being?

The answer must be one of two things. It was either by the operation of miracle, or it was by the operation of law. There is nothing, in all the realm of geology, nothing in the majestic revelations of astronomy, so emphatically, so clearly and unmistakably enforced, as the evidences that all things proceed under inflexible law. Our planet was rounded by the law of gravitation. By the law of cohesion the particles of matter are held together; while the law of crystallization gives them perfectly geometric and beautiful forms. Here the speaker referred to the law of chemical affinity, and cited illustrations of some of the impressive facts of geology—the formation of limestone, of clays, and of various rocks. We find ourselves on a planet that has been developed into its existing state, with all its world of variety in forms of life and natural scenery, under the operations of law; all by natural causes. We do not dream of finding evidences of any intervention of miracle in these operations. The globe spins forever on its axis, as it goes whirling around the sun, bringing summer and winter, seed-time and harvest; the sky is lighted at dawn and at sunset with the perfected glories of color. on a mighty scale, now, as in the ages past; the weods wave, the fields grow green, the waves dash against their rocky shores, generations of men and other creatures come and go, and ever the old world is being pulled down, and the improving new world built up; the acorn becomes the oak; and out of the same law, and the same process of unfolding and progression, is developed a Lyell, to show us the meaning of the earth's rocky ribs and con-taining crust, or a Humboldt, to show us the law of all things.

It wasn't long ago that our teachers taught us that the crashing thunder was the voice of an angry God, that the lightning was the flashing of his indignant eyes, that the destroving tornado was his wrathful breath that the earthquake, which overthrows cities and swallows up their inhabitants, was a mode by which he visited punishment upon sinners. We have learned better since that time. Now we recognize in the thunder and the lightning the beneficent action of a mighty and universal force, that clears and purifies the air we breathe and live in; we see in the tornado the unfailing action of Nature's law to maintain the aerial equilibrium; we recognize in the earthquake one part of the action of that mighty process of cooling and contraction which is still going on, its thickening rocky crust opposing to the interior molten mass such bounds as the fire, acting always under law, must here and

there burst through. Everywhere we find law; law and its manifestations; nowhere do we find miracle. In

teachers have not failed to set aside certain subjects, and reserve them especially for the domain of miracle, if other things had to be given up. But, one by one, these special reservations of theology have been conquered and reclaimed. Miracle only reigns where ignorance prevails; it ends where knowledge begins. [Applause.]

Law must have presided over the develop-ment of life, just as it clearly has presided over all that preceded that development. If I am told that behind all this impressive

universal manifestation of law there is AN INTELLIGENT RULING SPIRIT,

I recognize the truth of the assertion. Evidently there is such a universal and benefi-cent ruling Spirit. But it rules by law-

and therefore makes no mistakes—never has to mend things. [Applause.] Thus was our world—thus was the universe of worlds made; thus does everything move,

from an infinite past to an infinite future. I believe there is a law of vitality, by which the first forms of organic animal life came into existence without the agency of the preceding egg. Nay, that originating law of vitality holds even below the realm of the animal kingdom; it shows itself in the geometrically perfect and beautiful forms of crystals and minerals. Take the beautiful clay-stones of your Connecticut valley, here at Hartford—below the water-line I have found them—growing in the very perfection of geometrical proportion and beautiful forms, unseen and unknown down in beds of mud. The principle of life inheres even in those lowly things, the particles aggregate, and life is developed. (The beautiful law of and life is developed. (The beautiful law of crystallization was here referred to and illustrations given.) When we go below these forms, to the atoms, we find the microscope of no use; but why should we believe that law governs one realm and not the other? Put a handful of hay in water—let it soak there three or four days, and you find the water begins to be tinged with green, and an inspection reveals that it is fairly swarming with life—animal or vegetable life, or both. Whence comes this life? Some scientists tell us the whole air is full of almost infinitely small life-germs, and that these are nitely small life-germs, and that these are developed in the hay-water by the necessary conditions-warmth and moisture. Possibly. But how much heat will these microscopic lives endure? Let us set the water boiling. They are still as lively as ever. Try a hotter degree still; hermetically seal the neck of the flask, and subject it to a heat of 300°—as has actually been done. If any of these alleged life-germs from the air are there, we cannot conceive of such life surviving that tremendous degree of heat. But even then and there, after that test, we have still found life! Even with no hay, or other vegetable organization, we have still found life to exist at that degree of heat, and that, too after having been developed out of merely chemical, unorganized conditions. The question is not settled. Men are now discussing whether life originates in such germs or not But there is a law of vitality, by which, under proper conditions of heat and moisture. living beings come into life. This was the case in the ancient seas—before man was. In those inconceivably remote times there were countless millions of organic forms

brought into being, under that law. Hence I DO NOT BELIEVE DARWIN IS RIGHT in saying that life started on this planet by its being breathed into some original lower form. Against that idea he even contends himself. A miracle is still a miracle, whether it be wrought upon a trilobite, or a human being, or an angel. Life Divine evists in every atom of the universe. The Divine Spirit is a part of us, and of all creation; he is in the lower as in the higher form, and a part of it—and hence he cannot stand out of it, and breathe into it its life; he is always in it, and ready to start life as soon as the lawful and ordinary conditions permit.

But, if Darwin is wrong on that point, he is right on other and important points. He is right in ascribing the origin of our lives to ancient and early forms. There is, from

A LAW OF VARIATION,

by which the progeny of creatures will deviate, in some respects, from the original stock, as soon as such creatures begin to propagate. The boy, who so wonderfully resembles his father, is found to be not like his father, after all-he differs in important respects; the girl does not exactly resemble her mother—there is a point of departure manifest—peculiarities arise, which are not accounted for. In Western Massachusetts lived Seth Wright, an owner of sheep. He found one of his sheep, from some unseen

cause, to have SHORTER LEGS

than the rest. It was found that when the flock were on the run, this one sheep couldn't follow the rest in jumping over a stone wall Here, said Wright, is a kind of sheep worth having; I'll see if I can't raise that kind. He went to work at breeding from that sheep, and by saving out its lambs and preserving their inherited mark, he soon had flocks of short-legged sheep. Except for the merino wool, which about that time began to be brought to the American market, these shortlegged sheep would be the rule to-day. This principle of selection and heredity is at the bottom of the origin of species.

Go lower and you find it vindicated in the analysis variety of manual and analysis of the second of the secon

endless variety of seaweeds, some changing into such forms that natural history students have regarded them as actually belonging to different genera. It is so of calcareous slowly rising to this plane of perception, the I sponges. The tall man has an ancestry and I scientists recognize no other law.

brotherhood of tall men. The Syrian nose of the Jew is on the monuments of Egypt, carved 3,000 years ago. Wherever a variety makes its appearance, it is transmitted. Animals will deviate until new varieties are followed

by new species, and new genera.
"Ah, but," you say, "they don't go so far as that! They come round again to the original

But do they? Does geology-does geography confirm your assertion?

Go to the Galapagos Islands, in the Pacific 700 miles off the Ecuador coast of South America, and you find peculiar birds—such as exist nowhere else; peculiar in structure. But, as Darwin says, they are still South American birds. Why?—if they are of a different species? Because they are comparitively near South America. So of the animals of New Guinea-they are like the animals of Australia because the island is near Australia; so of the Cape de Verdes—even their original stock was African; it is certain these existing types are of that character, but they were bred apart till new species arose. That principle is world-wide. Then comes the law of modification. I have seen in Virginia a cherry tree 150 feet high; yet the same kind of tree away up north, on the Great Slave Lake, only attains a height of 10 feet. Other trees illustrate the same law, as I have seen, in noting the same kinds in the south and in Wyoming. There are on the slopes of the Rocky Mountains fine timber trees, as thick as a man's body, but only six feet high. In elevated South American mining regions, ten thousand feet up, the men mals of Australia because the island is near ing regions, ten thousand feet up, the men have the largest chests of any race. Why? Because there is more work for the lungs to do, and bigger lungs to do it-owing to the thin air, which compels more breathing. And this mark of big chests is an inherited quali-ty. Among these South American miners there came an Englishman, who, struck by the abundance of wild hares, bethought him of sending to England for a pack of hounds, to hunt the hares. He obtained the hounds and started them after the hares-but lo! the hounds, after running about a mile, lay down, panting. They couldn't run; the air was too rare for them. But the man found that, by breeding, their descendants would chase the hares all day! Their lungs were developed under this modifying law I speak

And the same law accounts for the eyeless fish of the Mammoth Cave.

But, says the miracle advocate, those eveless fish are fitted to their habitation; it is ust what we might expect; God made them

But stop a moment. Let us examine. Take a knife, cut away the place where eyes should be—remove the outer covering—and what do we find? Lo, a little eye! A rudimentary looking eye, or rather what was once an eye in the far ancestry of this fish—and an optic nerve! Now if these fish were made by miracle—why that eye, or any need of that optic nerve at all?

I think it was made by modification. These fish were in an ancient river. The geological change which produced the cave itself, led the river, by gravitation to flow into it. Generations of fish born in darkness, and finding eyes useless, were not very long in finding themselves no longer possessed of eyes. Tie up your right arm—leave it for a sufficient time, without exercise, and it will be useless. There are lots of people who, from want of the proper exercise of a certain organ, go about with empty rattling skulls. [Applause] In the case of that fish, generation after gen-eration came with steadily diminishing eyes, till finally no eyes were left-for lack of any use for eyes. Other creatures in the cave

show the working of the same law. Whence came the red cabbage and the cauliflower? —loved of our German friends. Lyell says they came from a bitter plant obtained from the sea. Cultivation—changed conditions did the rest; and it was done by virtue of the law of modification. But inherently there was a principle in that bitter sea plant, that was capable of this fine development, and

only awaited the requisite conditions. Then comes the broad natural law of selection, mentioned by Darwin. Various creatures reproduce themselves in almost infinite numbers; the carp produces nine million of that kind of fish at a single birth. Only the strongest of the best equipped survive. Whatever is unlitted for the battle of life is ruthlessly crowded to the wall. Suppose, a lion without claws. Nature says, away with you! I've no place for any such lion. Turn loose every dog in the world; how long would the lapdogs survive? Take the red grouse of Scotland-it feeds among red heather. Wonderful provision by God's action—saves the grouse from falcons and eagles! What a beautiful provision! exclaims the miracle-believer. But hold. Do not the hawks and eagles also need a breakfast? And suppose, one grouse had been born white (as some were)—his progeny would all fall a prey to foes, and all the living grouse would be red, God's providence is a general providence. It watches over the whole universe; and all things, plants, animals, are suited to their

own conditions. "Do you believe, then, that blind law made this wondrous mechanism of the seeing eye, the hearing ear?"

No. It is not a blind force; it is the manifestation of an infinite and intelligent Spirit. Nothing but intellect could have produced the intellect of man. But the process is always governed by natural law. Investigate the wide realm of things. Nothing else makes its appearance, to account for what we see;

Here the speaker related a conversation he once overheard between two men who were discussing how a baby grows. One said it was done by "a fairy," who gets inside the sleeping child and stretches its limbs, and makes them grow. The other said No, it was by sucking, by sleep, by exercise. And so say I. When you tell me the fairy story, the miracle story, I shake my head. We see the work of law and order in all the development of man. It is not a blind force; it is governed by the highest intelligence. I see the operations of the infinite Spirit; but it is the operation of law. He can only act through law—it is a part of himself. He has done so in everything from this world's fiery birth to the development we find to-day.

METAMORPHOSIS OF ANIMALS.

All animals are alike at one period of their history; all come from an egg. In that ger-minal state, man and the mosquito are alike. The queenly moth developes from the blind silkworm—the frog from the wiggling tadpole, and using his newly developed legs, and liscarding his tail, he takes his first mouthful of fresh air, in a newer and better world —a gentleman frog. If there had been no fish, there would have been no frog. So of man; he is no exception to the rule.

There was a time when he resembled a mosquito; a fish; a reptile; a bird, and then a mammal. He has gone through a series of forms similar to the forms he went through

in the geological ages.

The miracle-believer turns up his nose at this; that very man once had gills like a codfish! [Shouts of laughter, and applause.]

Why do we have a pulsating heart, withall this system so fearfully and wonderfully made? If there had never been a fish, there had never been a rentile. made? If there had never been a fish, there had never been a reptile; never a reptile, never a bird or manmal—never a man. Through tens of millions of years on the ladder of life have we ascended to the magnificent position we hold to-day. The more we examine into, Nature's wondrous laws and works, the stronger becomes the proof of the doctrine I here lay down

doctrine I here lay down.

The speaker then forcibly presented what he called the law of anatomical similarity, in further proof of his doctrine—the fins of the first fish prophesying the first reptile, and the reptile pointing to the first bird. To-day the four limbs really characterize the whole scale. The speaker here cited the crinoids and a host of other things, up to the paddle of the whale, to show the prophecy of man in all that is below him. Then he treated of the human anatomical structure directly, the number of bones in the hand, the seven cervical bones of the neck, showing the long-necked giraffe and the almost neckless pig have the same. The bones of the orang-outang and gorilla, and the bones of a man, are the same. What does it all mean?

I am answered, there is a great "gap" be-tween the ape and the man. But there is actually less difference between the lowest Australian and the monkey, than there is between the same Australian and a Darwin, or a Humboldt.

It is further said that forms are so linked and blended that in some cases we cannot tell whether they are animal or vegetable; the protozoa and the mollusca—the fish and the amphibious—gills and lungs. Between reptiles and birds there is a wide gap, but it is rapidly filling up. There are fossils that are half reptile, half bird. The paltypus, or ornithorhyneus, of Australia, is a sort of musk-rat with the bill of a duck, and claws like a cat's; and it rears its young from eggs. Go on to the apes and the gorillas—they seem to he lifting up their hands to the lowest

There is another significant "pointer" to the work of the law of modification in its relation to our common origin; it is the redundant, or so-called rudimentary, organs of various animals. The cow has no front teeth in her upper jaw, but chews by moving her jaws sideways. But her unborn calf has those front teeth—only, they are never cut through. If the cow was made to give us milk, why are these teeth not cut through. What do I think? I think the original variation was by an animal who found it could chew by this lateral motion of the jaws—and that this practice was transmitted, till finally, in later generations, such teeth being unused, only the ruliments of them being unused, only the ruliments of them being unused. diments of those teeth were produced. So of people in our country. They are losing their teeth for want of use—eating too much soft food. The unborn calf, having the missing teeth, is in the condition of his ancestors. Some people can move their ears. Gorillas

can move their scalps—and frighten other creatures by doing it. The skeleton of man has a tail. It points—points away back to ancestral traits millions of years ago.

I listen at this point to the answer from those who oppose this theory. What is that answer? I find it is generally ridicule. "So-o-oh! we have a monkey for our grandfather, and an oyster for our grandmother?

Well, my friend, what do you believe? "I believe the first human being was made

from dust." "I believe God made it by a special act."

The lecturer pointed out the absurdity of this idea, and said: If you believe God comes down here and works like a mechanic, I do not. [Applause.] I believe he works far away, through an infinity of forms. If you believe in an instant, complete creation of man, what becomes of the million other forms. in all time-where are they, and what were they for? Every geological era has its own teeming life-forms. Does any man believe an Infinite Being comes to earth to create and keep up these forms?

THE "DEGRADING" SIDE-WHICH IS IT? But some say-and even Agassiz-"What a degrading theory! what a degrading idea! to believe we came from such low types of life! If I believed it, I would never tell of it! I believe man was originally created in the image of God as the Bible says."

Yes, let us see that primal pair in the garden. What a noble, godlike brow the man has! What a majestic person! What a man! And the woman—what a lovely creature! The has! What a majestic person! What a man! And the woman—what a lovely creature! The rose blushes in her cheek—the star of evening is not more lustrous than her eye—the odor of the rose and the apple-blossom is not sweeter than her breath—and how mellow and musical her voice! The very trees bend to offer this noble pair their fruit, And I look over the faces of the planet to-day, and exclaim—What has 6,000 years done! These brutes in human shape, black or white! These thick lips, those protuberant bellies, spindle shanks and glaring eyes, looking as if the devil had made them! If six thousand years has done this—what, in God's name will six thousand more years do? It will bring the race into the condition of fighting baboons and alligators in Florida! [Great applause.] An orthodox "Hell" would be just the place for such a set! [Tremendous applause.]

But we, who believe in the origin of all life from the primal seas, can say, My brother, the race has come up in harmony with God's universal law of progress, and there is a future for us! No heaven is too high—no state of spiritual and intellectual progression too great for a race with such a history? Where, then, lies the "degradation"? On

too great for a race with such a history? Where, then, lies the "degradation"? On

which side? Our opponent's position is best illustrated by a man seen stånding on a lofty pillar. I come along and ask a man I meet, How came that man away up there?" "Why," exclaims the man, "an angel come down and took him by the hair, and placed him there." This I cannot readily believe. Going round behind the pillar, I discover a long ladder; it reaches all the way up to the top. But several rounds are missing. There is a vacant place where a half dozen rounds are lacking, two-thirds p, and others are missing there. I call my friend, and tell him the ladder is the way by which that man got up there. "Yonsense," he responds, "do you call that a ladder? Why, don't you see the rounds are missing? I tell you, an angel took him up there by the hair—end if you don't believe up there by the hair—and if you don't believe it you are an infidel."

But I look around, and presently see a lad-der-rung sticking up out of the ground. I dig, and finally unearth another, and then another. They fit exactly into the ladder. They diminish some of the gaps. I believe they will all be found, and the ladder again.

be seen complete. [Great applause.] Prof. Owen's discovery of a bird, with alligator-like jaws, in the London clay, was cited among other facts, as one of the ladder-

"But, if we came from the brute, to the brute we shall return."

Nay, this does not follow. Even if the brute perishes with this life—which I by no means concede-even then, your conclusion does not follow. Take two apple seeds. One is vitalized, and will grow; the other will not. Between them there is the difference of infinity. A little more sap and sunshine has made one a perpetual life, while the other perishes. So, if brutes perish, I do not be-lieve man does. For a brute might have missed the conditions of immortality. We have reason however, to think the contrary. But, as to man, I know that death does not end him.

[Sensation—followed by applause.]
The lecturer then met the objection that this theory of the origin of life "destroys religion." Man is as much a religious being as he is a musical being. The religion of today is not a scientific religion. Nobody is to blame for this—for the people are not a scientific people. Their religion was born of ignorance. "Do I think it will always be so?" No! Science and religion are brothers. The more glorious the advances of science, the grander the truths of a true religion! shall eventually have a religion no man need blush to own, when men shall recognize the existence of the Father and Mother of Universal Humanity, whose stripes are given us for our good—when men, grown wiser, shall be brothers, and leave this old world better than they found it. [Applause.]

At the close, magnified pictures were projected on the screen, showing the primal germ, or spot of life, in the egg which produces life; then, the embryo dog, calf, bat, pig, and child-at two weeks, four weeks, six weeks, etc., showing that in first stages of gestation, for two or three months, the human fœtus is almost exactly like that of the lower creatures-and but little different till the head, developing, shows the difference between them.

An Arab on entering a house removes his shoes but not his hat. In writing a letter he puts nearly all his compliments on the outside. His head must be wrapped up warm even in summer, while his feet may well enough go naked in winter. Every article of merchandise which is liquid he weighs, and he measures wheat, barley and a few other articles. His wife never eats until after he has finished his meal. He drinks cold water with a sponge, but never bathes in it unless his home be on the seashore. He is rarely seen drunk, is deficient in affection for his kindred, has little curiosity and no desire to improve his mind or his condition.

FREE THOUGHT.

On the Abandonment of Public Dark Seances and Cabinet Circles.

To the Editor of the Religio Philosophical Journal:

It is Sunday, August 6th, and that which constitutes a part of my Sunday reading on the spiritual side, is before me, the Journal. now the last issue, August 5th. I commonly read without reply, as likely I have none to make; but now, as I see much to commend and some-well I will not say not to be commended-but let us see.

One thing that I rejoice at especially and therefore commend, is the fact that that effort whose aim is to give us new speakers will be continued and we have already promised us such an array of names as Watson, Colville, French and Baxter for our future pleasure and instruction. Many others, like Mr. Denton and Mrs. Hyzer, are called for and, if some order of procession is observed, we have the consolation of believing that we shall sometime be gratified. I am one of those that prefer a considerable departure from old church ways. No church pews, if you please, for me, and no rented seats to which all should go direct about as demurely, surely as silently, as old Presbyterians. and go hence as straight as they came-to say nothing of the somnolent air, the somnolent formulas, the somnolent every thing, and the somnolency induced. Give me the plain open hall with single chairs where we can have a sociable every time, and speakers that will entertain, and a variety of them, too, and where, also, something new may be given without any fear of breaking the charm of the old.

But, Mr. Editor, if I stop to commend all that is commendable I will never get to my

secondly.

And now, secondly, I perceive that you call attention to the proposition of "the abolition of public dark circles," and call attention to the paper of Mr. Farmer, an English author, published in this issue, and for "reflection

published in this issue, and for "reflection and action upon it."

I have read the paper and also your own commendations, as, also, I have read many others of like character, and I have to reply that I see no reason for the advocacy of such a proposition, unless it be a fixed fact that light circles will accomplish. light circles will accomplish nearly as well whatever may be done; so that this is practically the first question with me, and your Mr. Farmer falls back upon this, that all the

same can be accomplished in the light.

The reason urged is the charge of fraudulent proceedings in the dark, and so that field should be abandoned and proceedings should be had from the most central sources to produce such an effect. This charging and this reasoning, if they will print such matters at length, spurs me up to present other matters as well, as publicly and as it seems to me equally as worthy of consideration and condemnation and of reform. Just as it is with a merchant, if he comes to be suspected, and is talked about and especially if there is fear that he will go into bankruptcy, ever so many claims will spring up and each one will rush to make his own.

First, then, there is such a frivolousness in the great mass of spirit communications, or pretended communications, that it is positively shocking to a new investigator, and it is only by being long accustomed to the chaff that he can discover the grains of wheat. Whether of the medium alone who can tell? for the medium shows signs of marvelous whims and begins to attribute to marvelous whims and begins to attribute to marvelous whims and every fancy some pretended communications, that it is posievery breath of air and every fancy some spirit presence and influence. Or whether of the spirit alone who can tell? and how much against our notions that spirits can do so! Surely one is puzzled. If I had the making of Spiritualism I do not think I would

Second, to what uses is spirit-clairvoyance or pretended clairvoyance put? No doubt the weak and uninformed investigator is thinking of and is desirous of having a forecaste of the future. Forthwith the spirit, or the medium, lets out the future! And what a future—every thing, in the long run, is foretold and the result shows as time passes, that these pretended prophets know about as much of the future as a pussy-cat does of metaphysics. If they talk as if they knew, and yet don't know, so far they are frauds—and what is going to be done about it? Then they are the verious talks of fortune? there are the various tribes of fortune tellers all kinds of stock-jobbers -oh, to what ignoble

uses is the name of Spiritualism given. And third, Oracularism. How the new in quirer is over-awed with great names and how the spirits, or the mediums, put on airs and luxuriate in oracular expressions. He gets sick at finding that Dr. Rush prescribes brough a thousand mediums, and that Tom Paine ("alas! poor Tom") discourses through a thousand throats at once and perhaps unwarrantable logic and unendurable bad English, etc., etc. This is common knowledge, Mr. Editor, and I must pass on for want of space. I could prefer many other claims, but I name three only; for a trinity is the strongest number. Some of my claims are old and might at first be deemed to be out lawed, but the account has kept running and grown bigger every day, and I guess there is fraud somewhere.

Now what am I, what are we all, going to do about it? That is a hard question. I find you saying in this same paper while dis-coursing on "the difficulties of the evolution of truth," in general and especially in relig-ion; yet, "in Spiritualism, if man directs his scrutinizing attention to it, he finds there, though frequently imposed upon by wily, artful impositions, the truth demons-tratable to all the senses." "With the aid of the clairvoyant and trance medium his soul becomes illuminated by the grandeur of a new philosophy and religion. He has found a solid and enduring superstructure; truth unmixed with error can be evolved," etc.

I agree with you, Mr. Editor, in this; but is not the evolution of spiritual truth altogether the most difficult of all, the subject matter the most unproveable, the proof the most evasive and any ultimate the most unreachable? So it seems to me, and so we must save all we can get from every source and throw nothing away. As I look back on the ground I have passed over, I see some-thing of good every where. That that I would call frivolous may suit a greater number of the human race than that that I would select. It may be that that class of spirits are nearest the earth and can the most easily communicate, or there may be a necessity for it. It may be that they come for their own good and keep others away. May be it is well that it is so. The God of heaven may deem it better that the wise and self-opinionated shall be humbled in being brought to learn of the lowly, rather than the lowly to learn of them. I do not know how it is. It is well that the study shall be continued till something by thing be found out.

As to prophesyings and the like of that. Here is involved one of the greatest questions, next to the fact of spirit existence, that can

seen and foretold by human power? It seems to me not, and yet there are wonderful cases of seeming prophery recorded. The little give up the job. Let there be light, and spirits and the big ones (perhaps) keep on prophesying, though they continually stumble. What does it all mean? Is this a gift of the spirit just growing into exercise? I cannot tell. It would be well for some to proceed in some way to find out; proceeding upward and onward by evolution, conserving the good, eliminating the bad and saving the ultimate, the best that can be got as a truth. or an approximate truth.

And so, also, with the swell-headism of great names and their oracular wisdom. I have less patience with this than with any other erratic and dubious forms of Spiritualism. But, perhaps, there is a truth here that we do not fully know. Perhaps it is true that great minds are operating on little brains to mould them to something higher, and failing for the present, will sometime succeed; or it may be that it is a blind of the little spirit to conceal himself and yet satisfy the medium to suffer as a medium with the idea that some big thing is to come. It is a good thing if this can be found out. And what I have to say is that we have not sufficiently investigated and answered those questions to abandon all further research and rest upon ultimate opinions.

and rest upon ultimate opinions.

Now, Mr. Editor, it is in this way that I would deal with this question as to the abandonment of dark scances. Why should they be abandoned? Ah! it is because so much fraud has been committed at them either by mediums, or spirits, or both. But as the matter stands now for the most part as I understand it and would state it, the question is fraud, or no fraud? And if any fraud, how much and by whom? Now, Mr. Editor, I am sure I cannot tell where the truth lies, nor what it is. I have attended dark scances and cabinet circles (Mr. Farmer includes cabinet circles and, therefore, strikes includes cabinet circles and, therefore, strikes at nearly all we have of materialization) but not a great many, and I can report that in every instance except one (and her initials were C. M. S. and she was forthwith exposed) every thing seemed fair. At all events could say more for, than against, and the outcome was a success for Spiritualism, and intended and supposed I was reasonably critical and careful. But many have seen gross frauds, or seeming frauds, and while it should be admitted that there have sometimes been frauds well proven, again there are other asserted frauds that are so well denied and the counter-proof so strong, that I cannot tell where the truth is. Upon the further assertion that where there has been seeming fraud, or, perhaps, real fraud, it is nevertheless the work of the spirits-bad, deceptive, mischievous spirits, and then the matter becomes the more complicated and so much the more demands further investigation and further proof. I have a word to add, perhaps it is done rather by good spirits to cause people through shame and necessity to have more wit and go to work and fortify the new science for the benefit of carping skeptics, with every device that ingenuity can invent Suppose it is shadowed forth that it may be the work of evil spirits. Herein is sprung up a question of the greatest interest to hu manity, are there spirits that can and will perplex and deceive and forment people? That is just what I would like to know, and have over us, and that knowledge might en able us to resist and overcome. It is a good thing for somebody to find out what the real truth is on these points just mooted, and this can be done better as it seems to me, by keeping open that forum where they have arisen, than to close it.

Mr. Farmer is inclined to justify his proposition in that what is done in the dark circles may as well be done in the light circles, and he attempts to support that sugestion by proof of what has been done in the ight circles. I cannot go into proof, but I ave no idea that he is correct in this. On the contrary nearly all that we have now advanced into the light, commenced in the dark. "Take one example to our purpose quite." In this same paper you quote the commendation given by the Denver Republican of the scance there of Jesse Shepard thus: "No pen, or tongue, could describe the great musical combination which held the audience in enchantment for more than two hours." And what about Jesse Shepard, the great musical medium, but this: For years he was developed in the dark scance, and now plays the great Egyptian march only in Egyptian darkness, and if he plays any thing in the feeble twilight, it is, nevertheless, the outgrowth of the dark scance. In the dark scance and from the dark scance, he has be come renowned the world over, and any one who has heard him can say no less than the words above quoted concerning him. He is but a specimen of hundreds of others that are, and probably of thousands yet to be. An estimable lady now here is pursuing the same method of development by the aid of part of his band, with good promise of success; and, forsooth, because some mounte-banks have been temporarily successful against the thoughtless and the over-credulous, the whole dark scance and cabinet arrangement must be abandoned!

The time may come indeed when the affirmative of this proposition can be properly maintained. But surely not now. It would be too much like killing the goose that lays the golden egg. But try all manner of expedients for improvement. My own judgment and expectation are that out of this matter by continued experiment will come something that will be a corrective of present evils. All knowledge is good in itself and knowledge is a tester a service of present evils. and knowledge is a tester, a spy upon knowledge. As it has been in chemistry, so here. The first knowledge taught how to provide subtle, deadly poisons, and the people were alarmed, for who was safe? The chemical art seemed a devilish art (evil spirits), and a laboratory was hated and avoided as the devil's workshop. But knowledge became the tester of poisons and the antidote and remedy were provided. It is a fact, and it is worthy to be generally known, that once in this city on a trial for murder the evidence was, that the accused two years before inquired of a chemist as to a poison that could not be detected. He was informed that such a certain poison was so subtle and left so little trace that after a few hours there was no possible detection. The proof was made that that poison had been administered, and that during the two years science had made such progress that the defection was absolute. I look for such advancement in dark circle proceedings. Clairvoyance now is something of a tester. If that is not sure, let it be improved. The rule is the demand will be supplied. I cannot conceive that even now people use half the means in their thoroughly, destroyed. Nevertheless I am power to prevent fraud, or discover it. To afraid, that his subjective persuasion will

light will come from investigation of the

facts. The question of avoidance and abandonment can almost be settled on absolute principles and by a priori reasoning. No doubt that that which in itself is bad should be avoided, but that which is good in itself and the evil only incidental need not be avoided; but only the evil eliminated. The dark scance and the cabinet circle are not in themselves bad, but are in their nature of the highest order of good, and those who seek them for the most part seek them from the best of motives. They are not, therefore, from their own nature to be avoided. If, consequently, evil interpolates itself there, the fault, it would seem, is in some way our own, and can be avoided. By them the domain of human knowledge is surely extended. Spirit light cannot be shown except in dark circles. Though the same things can be done in the light, it sometimes shows something better if they be done in absolute darkness, as in writing and painting. But give to them as I would the qualities com-monly attributed to them—that they have furnished us and do now and will furnish us with the most astonishing at first and finally most substantial facts and demonstration of our spiritual philosophy, and with all their faults, I would no more cry them down than I would cry down any other department of spiritual demonstrations, for the faults that attend them. Though some builders now may refuse this stone, I suspect the time will come when it can be said, the stone which some builders refused, the same has become the chief corner stone.

EDMUND S. HOLBROOK.

Chicago, Aug. 6. P. S.—Since writing the above the Rev. Dr. Watson, of Memphis, has been with us as a lecturer. As such upon his usual subjects he was interesting in a high degree, for he is a good speaker and well versed in all the facts and principles of our philosophy. But when he came to speak of the materializations that he had witnessed at his own house (on which he was specially called out) the interest in-creased tenfold. His opportunities have been excellent; he has seen prodigies all along, almost too great to tell; but he has a well balanced mind, is one of the best of observers and speaks the truth conscientiously. To him his spirit friends have appeared many hundreds of times and in good Scripture style, speaking, eating and drinking; in fact in many respects, if not in all, intensely human. This gives him great opportunity to meet the Biblemen on their own ground, and he does not hesitate to improve it, and shows that the angel wonders of the past were only what may be repeated to-day. Yea more, that the angel manifestations of to-day are not only the same as those of olden time but far greater, broader and more significant. The boasted superiority of Churchism must therefore give way. And I will add that, therefore, this element of power must not be abandoned (the sword of Gideon that it is) but rather that everything should be taxed to make it a complete success.

Mr. T. W. Seaver's "Jesus of Nazareth."

To the Editor of the Religio-Philosophical Journal: The letter from Mr. T. W. Seaver, published in your number of July 29th, caused me to read over again the "Remarkable and Valuable Address" contained in your issue of May 6th, which I had read before and markever, at that time, that this "address." porting to have been "inspired by the man, our elder brother, Jesus of Nazareth," would blow over as many similar "revelations" from Nazarenes, Virgins Mary, Saints Peter and Paul, and other grandees around the throne of God, have blown over before. The fact, however, of its having been spread over the country in tract form, and Mr. Seaver's recent letter, impel me to the bold venture of passing a few critical remarks upon the address" of this newly fledged "Nazarene." feel encouraged to do this in the interest of rational and scientific Spiritualism, of which I so far have regarded the Religio-Philo-SOPHICAL JOURNAL as a propounder and champion.

My review will naturally be mainly directed to the two points: The origin of the "Remarkable and Valuable Address" and its con-

tents. As to its origin we are told in the introduction heading it in No. 10 of the Religio-Philosophical Journal, which, by the way, trust did not come from the editorial chair that the favored recipient of this revelation from the higher spheres is "known as an honorable merchant, a man of integrity. intelligence and good sense, upright, unpretending, much esteemed and beloved by a wide circle of friends," and "has been a Spiritualist for some twenty-five years and more.' I have neither the intention, nor would I have the means, of throwing any doubt upon these highly commendable qualities of Mr. Seaver, which, combined with the necessary physical conditions, would certainly make him not only a fit but a worthy instrument for direct communications from the Nazarene. He was himself the son of a carpenter, born in a stable, and he selected his first disciples among the low Judæan tradesmen of his time. Why should he not, 1900 years later, choose his instrument for giving the world a needed "New Dispensation," among the "honorable merchants" of Genesee County, New York?

We are assured besides, that it was only reluctantly and after repeated urging of his inspirer, that Mr. Seaver was prevailed upon to publicly announce himself as the mouth piece of "Jesus the crucified." This, we trust, is all true, as well as that Mr. S. had the previous advice of some renowned spiritual authorities, such as Mr. G. B. Stebbins, George W. Taylor and (of course) Dr. Peebles. His own skeptical reception of a message from Jesus, was nevertheless not overcome until "evidence so conclusive came" that he could no longer doubt. Wherein consisted this overwhelming "evidence?" Mrs. Cornelia Gardner, of Rochester, N. Y., a clairvoyant medium, assured Mr. Taylor, that when she left the hall before the "Address" was delivered, "she saw Jesus and Mary his mother near Mr. Seaver." And "another clear-seeing medium, residing in the County of Genesee whose name, however, is withheld-while deeply entranced," was asked by her "mesmer-izer" (whoever that was) concerning the authenticity and truthfulness of this "Remarkable Address," and "with regard to the personal interest of Jesus in its delivery and promulgation, and whether or not it was given by his inspiration?" All of which questions "she answered full and fair in the affirmative." No wonder, that by such colleteral evidence Mr. Seaver's wavering feith lateral evidence Mr. Seaver's wavering faith was braced up and his lingering doubts were

those, who by their own (sometimes dearly bought) experience, have come to know that neither the visions of clairvoyonts, nor the perceptions of mesmerized trance mediums are infallible, and yet to furnish any objec-tive proof, unless their objectivity is proved by concomitant or subsequent real facts unknown to the seer or the medium. If a clairvoyant sees events, distant in time or space which are afterwards confirmed as having happened at the time of the vision, we may abandon our doubt of the objectivity of the latter. But what proof can ever be adduced that a "seen" historical person of former times, by a clairvoyant, is anything more than a creation of a subjective imagination As little are the utterances of "mesmerized" sensitives or trance mediums, entitled to any more authority and faith, than that of a liv ing subject, unless they concern facts not before in their minds, and proved to be based on reality. That clairvoyants really see "spirits," I am far from denying, but the great doubt and question remains: How shall the identity of ancient spirits ever be established beyond reasonable skepticism?

This brings me to my second point, the

are told, that whenever we are in doubt about

the origin of a pretended "spirit message,"

we ought to be guided in our judgment by a

contents of the "Remarkable Address."

critical examination of its tenor. In regard to this in our case Mr. Seaver as well as his alleged "inspirer" both seem to entertain the same opinion. Both expressed in vigorous terms, their highest appreciation of the importance of the "Remarkable Address," not only for Spiritualists, to whom it was first directed, but to mankind. They termed it "a new Departure," "a new Dispensation."
The "Nazarene" himself "hailed with joy this propitious hour" (namely, of delivering himself of this speech through Mr. Seaver) and declared his wish "that every sentence of this message could be recorded and pubor this message could be recorded and published to the world." And Mr. Seaver, in his recent letter, followed this strain in pronouncing, that "this Remarkable and Valuable Address is just what mankind now needs." This ought, of course, to raise our expectations of its contents to the highest pitch and mayous to a conscioutions of warmington. and move us to a conscientious examination of the new facts and the new truths, which it purports to vouchsafe to "mankind," to "the world."

But here, I am sorry to say, I for one have been totally unable to discover any new fact or new truth, of which mankind had not already been aware of before the appearance of Jesus of Nazareth to a Spiritualist public of Genesee County, N. Y. Mr. Seaver's Nazarene assures us that "he

had a human father and a human mother," that "he passed through the regular and natural process of gestation, infancy, child-hood, youth and manhood, in no respect dif-fering from Nature's divine laws." He fur-ther tells us, that "his mother was possessed of fine mediumistic susceptibilities," etc.and that "his own nature was moulded in conformity with his mother's susceptibili-ties and habits," and that "his whole being was completely and entirely permeated by that overshadowing influence of being in constant rapport with the angelic world? This, divested of its hifalutin expression, means not more nor less than: that Jesus was a medium. Could that be called any "new truth" to a Spiritualist audience? How many intelligent Spiritualists were ignorant of that fact before the solemn declaration of Mr. Seaver's "Elder Brother?" Nor can it be called anything like a revelation, that the son of the carpenter Joseph had inherited his mediumship from his mother, as we see the same transmission nappen before our very eyes as a daily occurrence. Quite as commonplace as this "new truth" is the reiterated assurance of the Seaver Nazarene, that "he never had been or become a part of the Godhead"—"that he was only a man, that he was put to death as a man, that his individual spirit was resurrected as any other man's that he has continued to maintain his individuality until the present time." Nazareth had, indeed, no need to trouble Mr. Seaver with his "inspiration" for the purpose of telling Spiritualists what they have been aware of long ago, ever since they became Spiritualists! For, indeed, no one ought to claim this name, who does not know that fesus was a man and a medium! But, as this Nazarene does not apply his

'Address" to Spiritualists only but at the

same time addresses "mankind" and "the world," not yet enlightened by Spiritualism, we beg to draw his attention to the fact that even a considerable portion of mankind, or at least of Christianity, has already before him been not quite foreign to the assumpnim been not quite foreign to the assumption, that Jesus, the Judæan Reformer, might after all not have been anything but a man like others. To prove this, I will briefly refer to a few historical facts. The fierce fights over the "Nature of Christ," which, in consequence of the "heresies" of Arius of Alexandria, were carried on in the bosom of the 'Christian Church" from the 4th to the 7th centuries A. D., may only be hinted at, as they do not squarely cover the ground, we are standing on now; but it is a fact, nevertheless, that their turning point was the "vital" question whether "Christ" was "a created being," that is a man, or a part of the identical Godhead from eternity? But it s evident that Mr. Seaver's Nazarene canno have made very complete studies of the his tory of his own Church in these latter and latest times. If he had, he would have known that even in the 16th century there existed a "rationalistic" doctrine, called "Socianism; that, later, the English and French had their great champions of theism and skepticism: and that the celebrated German critic of human reason, Kant, inaugurated a widespread school of "rationalistic theology," and that all these movements denied all "miracles" of the Bible, including, of course, the supernatural origin and nature of Jesus. The knowledge even of the "Jesus of Genesee" of the present condition of the Protestant Church, and of the very surroundings of his "inspired medium," must be rather limited, since it has escaped him, that a not inconsiderable and highly respectable branch of the Protestant Christians of our time, the advanced portion of the Unitarians, do believe that Jesus was only a man. How, therefore, could the "unpretending" declaration of Mr. Seaver's control, that he never was anything but "a man" to all intents and purposes, be called "a new truth," a truth herefore hidden to the world?

But he gave us some more world-saving truths. We have his solemn declaration, that the belief in "atonement" and salvation through his blood is "an unfounded and pernicious perversion of truth." Very well; but what I have said in regard to his astounding assertion that he has only been a man, would seem to hold quite as good in regard to this his second "new truth." We really fear the Nazarene gave himself unnecessary trouble by now coming down from his celestial abode to proclaim a truth—and a great truth in-deed!—but one with which every Spiritualist worth this name has been familiar long ago. namely: that each man must for himself

with the unfailing laws of universal progress!
Touching as it may be for some sentimental souls to hear from the own mouth of Jesus; "During all those centuries since my martyrdom, I have been tethered to carth by this false estimation of my character and powers [the italics are his own] and all the intervention and frenzied appeals for salvation, have tion and frenzied appeals for salvation, have been retarding my progress in spirit-life;" touching as this may be, we feel inclined to call this appeal and confession not only un-necessary trouble, but unworthy of so exalted a spirit, as we must suppose the real Jesus of Nazareth to have become after the lapse of almost 2,000 years!

But this, indeed, constitutes the contents of the "Remarkable and Valuable Address" of May 6, 1882, and the only truths, for which the Nazarene took the trouble of inspiring his Genesee medium and of overcoming his reluctance. I have the impression, that he by this proclamation and by insisting on its publication, has done a very questionable service to the cause of Spiritualism. It is, in my opinion, just this kind of stuff—abundant alas! in our literature!—which has exposed "American Spiritualism" to the ridicule and scorn of the world, and which is materially impeding the natural development of true Spiritualism that is, the scientific investiga-tion of well established spiritual facts. I, for one feel impelled to protest against this "unfounded and pernicious perversion of truth!" Dr. G. Bloede.

Brooklyn, N. Y.

Autiquity of Buddhist Myths.

(Chicago Tribune.)

The remarkable likeness of many of the Buddhist myths to incidents in the life of Christ has been a source of irritation and perplexity to commentators. It has been the fashion to explain the parallelism by saying that the Buddhist chronology was defective; that most of the myths referred to were comparatively modern, and that they were borrowed or stolen from Christian history. Buddhist reckoning of time from the nature of the case cannot be regarded as very trustworthy. The tendency to exaggerate the venerableness of legendary events is strong and constant, and the Oriental chroniclers have been detected in some very gross impostures of this description.

It was easier for good Christians to believe that the stories of Buddha's immaculate conception, his youthful precocity, his wanderings and temptations in the wilderness, were manufactured for home consumption than to suppose that they had an independent and prior origin. Happily, the seeker after truth is not bound down to these alternatives. The legends may all have antedated the coming of Christ, and yet they may have been derived from the Messianic prophecies, and have been merely convenient fulfillments in a faroff land of promises that had been made to a wandering people, who once lived "near the cradle of the Iranian race." This at least is the explanation of the origin of the Buddhist myths which is given in a recent number of

the Nation.

There is no longer room for reasonable doubt of the great antiquity of the myths. Tradition and written records have been verified in this respect in a remarkable manner. It has been discovered that the scenes cut upon the pillars and gateways of the ancient opes or temples are taken from the life of Buddha. The ruins of the temples were found several years ago, but the symbolic meaning of the stone-cut picture has only a Mr. Ferguson, was so far out of the way that he wrote a book entitled "Tree and Serpent Worship." The tree with the serpents twined about it is a familiar picture in the Buddhist temples, and it was formerly supposed that they were objects of actual worship. It is now proved, however that the tree was a figurative expression of Buddha, and that the serpents were supposed to be adoring him. The worship of the tree was symbolic.

The first scene from the life of Buddha to be identified was that of his affecting parting from his wife and child when he resolved to sacrifice all his earthly possession and sunder every family tie "for the Kingdom of heaven's sake". heaven's sake." In all literature there is not a more beautiful or more touching romance than this. Its historical value is not fully ascertained, but it is thought to nave a foundation of truth. The lovely Yasodhara, the wife of Buddha's youth, lay sleeping. By her side was their only child, a son. Yasodhara was surrounded by flowers, and one hand rested on the head of the child. Buddha stood at the door of the apartment, irresolute. He loved Yasodhara. His infant son was dearer to him than his own life. For a moment he hesitated. He thought he would take his child in his arms and kiss him good-by. But he was restrained by the fear of waking Yasodhara. So he turned slowly away, and sought the mountain side, where he, though a Prince's son, was for years to lead the life of an ascetic and a re-

cinse. This is one of the scenes wrought with marvelous skill in the stone pillars of the ancient temples—the stories of the immaculate conception of Buddha, his incarnation. temptation, and transfiguration are also seen in the old sculptures. The sole question relates to their age. On this point the Nation well remarks: "As long as the records of Buddhism were fixed, as to date, only by literary evidence, there was always doubt and uncertainty. But now we rest on evidence of another kind; the style of architecture and the form of the very letters engraved on the stone afford a test which, in the hand of experts, cannot mislead us. We have, then, at Carabi evidence that the kint. it Sanchi evidence that the birth and career of Buddha, as now related to us in books. were accepted and believed at the beginning of our era throughout Central India, at

Buddha was descended from the Sakyas who were later developments of the ancient Cuthwans or Scythians. The latter came from the River Araxes. They acquired in their ancient residence some of the religious notions which were then prevalent in that region, and imported them into India possibly when they migrated thither. Their form of government was strictly democratic. It is an odd fact, calculated we must confess to tax human credulity to the utmost, that some of the sculptures in the old Buddhist ruins show that the flag used by these republicans who flourished before the Christian era was 'a combination of stars and Union Jack.' After this the sacredness of British rule in India will hardly be disputed.

The earliest and simplest types of existing flowers are almost always yellow, seldom white and never blue.

Horsford's Acid Phosphate LEMONADE.

DR. C. C. OLMSTEAD, Milwaukee, Wis. says: "I use several bottles in my family, next to the fact of spirit existence, that can tell the truth right out requires me to say not go very far in conveying the same con-be raised. Is there any future that can be that it seems to me queillanimous and weak viction to any critical minds, particularly of work out his own salvation in accordance annually, as 'lemonade' I prize it highly.

Woman and the Household.

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

HARVEST.

Sweet, sweet, sweet,
Is the wind's song,
Astir in the rippled wheat All day long.
It hath the brook's wild gayety, The sorrowful cry of the sea.
O hush and hear!
Sweet, sweet and clear,
Above the locust's whire And hum of bee Rises that soft, pathetic harmony.

In the meadow grass
The innocent white daisies blow,
The dandelion plume doth pass Vaguely to and froThe unquiet spirit of a flower,
That hath too brief an hour,
Now doth a dittle cloud all white, Or golden bright, Drift down the warm blue sky; And now on the horizon line
Where dusky woodlands lie,
A sunny mist doth shine,
Like to a veil before a holy shrine,
Concealing, half revealing, things divine

Sweet, sweet,
Is the wind's song,
Astir in the rippled wheat
All day long. That exquisite music calls The reaper everywhere— Life and death must share The golden harvest falls.

So doth all end— Honored philosophy, The bloom of the heart.

Master, Consoler, Friend,
Make Thou the harvest of our days To fall within thy ways. [Nellie Hutchinson.

THE HIGHER EDUCATION OF WOMAN-CONTINUED.

In former articles upon education, we have rather dealt with the popular and superficial than the real and intrinsic meaning of the word. According to the common standard, it is informing the child with the tabulated results of other's researches; the instilling of rules and precepts, the putting in, instead of drawing out. Every year is modifying this view, and introducing more practical methods. Liberal religion and intuitive research in getting at the root of things, have discovered and exposed old, dry, artificial and pernicious methods, and joyous Mother Nature is called in to say how her children shall be taught. She diseards at once the painful memorizing of arbitrary names, and whispers the golden maxim that "The Divine image is within." "The child is a divine promise is within." "The child is a divine promise of something better." It is the end of true Education to develop that image, to redeem that promise so truly that every faculty and every function finds its normal and happy outgrowth. It wards off all that may warp, twist or imbitter; it carefully nurtures purity, unselfishness, goodness; it provokes thought by fixing the attention upon natural objects; it stimulates to original investigation; it leads gradually to realms of music, art, science and philosophy, and it gives practical application of them all.

Nor does the true teacher forget that the Spirit within the child demands a perfect body for its use as perfectly equipped and trained as it is in the power of society to furnish. The study of mathematics, philosophy, language, and all the sciences, are only so dispenses to poor boys who come to her for many means for the symmetrical development of the individual; they are never ends. Thus one in eight of all her students may, if broken off, and gave the most cloquent reient of the marriaga; are never enus. They furnish the materials for use.

The ideal education carries on the process of developing the triune nature of the pupil. simultaneously, though, in the order of things, the development of the physical is most strongly emphasized at first, yet in all and through all, the grand, mysterious, awful and immortal destiny of the human spirit, is the shaping and controlling thought.

Though few schools are established according to natural methods their number will increase with the harmonious spirit development of parents. To such it will seem so selfevident that the daughter should have the same opportunity as the son, that no argument need be used. They desire that schools shall be open to both sexes, that they develop-

simultaneously. An article on

WOMAN'S WORK IN EDUCATION.

by Abba Goold Woolson, was written for a Commemoration Festival held in grateful recognition of the Act which allows to mothers a voice in directing the public education of their children," and read by her at Concord, N. H. Mrs. Woolson, herself a highly accomplished woman, is a true friend to woman's progress in every thing wise and good. The following are extracts from this excel-'Not till two hundred and forty years after

the establishment of Harvard was a college for girls opened within the limits of Massachusetts, and that was built wholly by private funds. No girl's college was founded in any eastern State before 1865.

"In the seventeenth century there was a law which provided that they should be taught to spin and gather flax—no more, no less. If you and I had chanced to live at, that time we should not have known how to write our names. We should, however, have considered it to be no disgrace. It is said that in six wills still preserved in the town of Andover, all of which bear dates prior to 1700 and contain women's names, every female signature incloses its X mark save one, and that belonged to the minister's daughter, who was regarded, without doubt, as a most singular person, of rare attainments hardly becoming in her

Mrs. Woolson then goes back to trace the influence of England on the education of the women. She shows that the love of learning which had been fostered by the Tudors,

was dying away. She continues:

"In time the long and shameful dynasty of the Stuarts, lasting from 1603 to 1714, crushed out all ambition for anything but vain display in the ladies of the court, and the German family which has succeeded and which has already held the country for a hundred and sixty-eight years, brought from the petty kingdom of Hanover no woman of trained intelligence or scholarly tastes to inspire anew the society of their adopted realm, while they gave to it kings as profligate in life and far more dull in intellect, and more uncultured than their predecessors, the Stuarts had ever been.

The English people from whom our forefathers sprung, consequently regarded art and letters as the ready ministers of vice. In all women, scholarly pursuits were regarded as a perversion of natural powers, profitless alike to women and the world. And during more than two centuries after the settlement of America, no new impulse came from the mother country to awaken in the minds of tion, he summoned all his force of humor, elo-

the colonists that enlightened interest in the sound education of their daughters, which

they had early shown in regard to their sons.

Thus the girls of England and of English of Victoria, were suffered to reach mature age with no combined attempt on the part of educators and parents to give to girls that thorough training which it was thought necessary for their brothers to receive. And not till only recently has the fact been recognized that her intellectual capacity is equal with that of the boy if not identical with it in kind; and that upon the full and complete development of her mental powers, must depend her value as a wife, mother and efficient member of the as a wife, mother and efficient member of the society in which her life must be passed. Heretofore, crude natural instincts had been regarded as sufficient to direct her in the discharge of the noblest duties which any human being can be called upon to perform.

WASTE AND LOSS. When I consider this, and remember what a waste of woman's powers, unawakened and untrained, there has been in all countries during the past two centuries, and, indeed, in all the world and for all time; and when I reflect upon what the aroused capacity of my sex is doing in every field—education, art, science, literature, charities and reform this waste of the mental powers of the human race seems incomparably the greatest

loss that the world has ever known. "To-day, owing to the general intelligence of the race, the higher education of woman is making a great advance in the whole civilized world. And what is done is not alone for princesses and ladies of rank, but for all classes who may choose to attend the common schools, and who have sufficient means to enable them to enter the universities not yet supported from public funds.

THE PROMISE OF A NEW DAY OF COLLEGES. the same institutions with their brothers. and liberal colleges for girls are springing up even in Italy, that the great London University has just thrown wide its doors to women, and Belfast will soon follow, that girls' colleges cluster about the English Cambridge and promise to spring up even at Oxford, and diploma fairly won—and most unfairly, too, by unambitious, unrewarded work—while all this progress is going on in the world about us, we may expect the trustees to rub their eyes hereafter, with a sudden consciousness that a new day, is dawning.

THE LACK OF MEANS.

"It is the poverty of women, and the lack of pecuniary aid, which prevents a more rapid increase in the number of students, and id increase in the number of students, and keeps them so disproportionate to the number of college boys. The girl who enters a university to-day must, in nearly all cases, go prepared to bear from her own private resources the full expenses of living throughout a four years' course. She will not find, like her brother, ample funds stored there for her assistance by unknown benefactors of the past. If poor and friendless, she has seen herself honelessly debarred from the best herself hopelessly debarred from the best learning of the time, and has remained at

"It is possible to-day for a poor boy, provided he be mentally and morally competent to pass through the best college in the land; it is not | only fallacious, but immoral and dangerous, possible for the poor girl. Harvard, alone, and then passed to the theme of yesterday, they choose, receive a scholarship. In this marks it has been our pleasure to hear. way during twenty-six years it has disbursed no less than \$276,000. Yale, less wealthy, distributes \$6,000 annually, and offers many ford to maintain a haughty front toward women to-day, because women have grown rich ation of air is to the physical body, that from the legacies they have bequeathed to her in the past.

WOMAN'S GENEROSITY MISAPPLIED.

"From colonial times until now the gifts of thoughtless women have flowed steadily into the treasury of our monastic institutions, especially devoted in many cases to the education of young ministers. By such means, puny theologians have been enabled to sharpen their wits sufficiently for demonstrating to female congregations that woman was made by a wise Creator inferior to man, and that He specially designed her to be the helpmeet of that superior being with whom it was her privilege to dwell. And the women, drinking in this comforting doctrine from the pulpits they have supported, have appeared to consider their money to be well spent.

"Still the fact remains that intelligent energetic, well trained girls, who are worth more as moral forces in society than a dozen fledgling ministers, but who are poor in all save the ambitions and the possibilities of youth, are forced to abandon all hope of further instruction when they leave the public school: while many who enter college labor there at continual disadvantage, starving the body that they may store the mind."

The latter paragraph calls to mind a true anecdote, which is related by the witty woman who vouches for its truth. Some twenty years since a church in the interior of New York, had a poor but pious youth who longed ardently to enter the ministry. The women of the congregation sold butter and eggs and scrimped and saved, for eight long years, in order to prepare him for college, support him while there, and then send him to a theological course, as well as clothe him meanwhile. His first sermon on his return to his native town was from the text: "Let women keep silence in churches."

The Neshaminy Camp Meeting.—Fourth Week.

(Specially Reported for Religio-Philosophical Journal.) Sunday, August 6th, was all that could be desired for weather. The showers of the past week had laid all dust and made sky and landscape beautiful. The usual crowds were

on the grounds. The forenoon address was given by the chairman of the meetings, Capt. H. H. Brown, of Brooklyn, upon the theme, "Our Evidences of a Future Life." It was listened to with marked attention and during its delivery he was often interrupted with applause. As the Captain at the request of many who heard it has promised to prepare a full report for the JOURNAL, we will not make any attempt at

an abstract of it here. The address of the afternoon was delivered by A. B. French upon the theme, "What Spiritualists Believe." It was a characteristic speech, such only as A. B. French can give, and though an immense crowd was surging around the auditorium outside the seated and

quence, philosophy, and surpassed himself. few days in camp, and is fast improving in In the richness of his spontaneous rhetoric, health. in sudden and unexpected bursts of eloquence we know no superior anywhere to Mr. French, colonies, from the reign of Elizabeth to that and to-day we had the occasion to call him of Victoria, were suffered to reach mature out. He said in substance: "Spiritualism out. He said in substance: "Spiritualism addresses itself to the world by its phenomena, its philosophy and contribution to the world's religion. He had little respect for that intellect which, accepting its philosophy, rejects its phenomena. Spiritualism recognizing the infinite compels us to worship the Infinite Spirit; but all known and limited definitions of God the Spiritualists reject. They reject the idea of creation, and believe that this ever active God is constantly world building. Our earth is not made yet. Mankind is not perfect; races are perishing and new ones coming into existence continually. mantown. Our God is here in leaf and tree, in star and The conf ocean, but most eloquently in the throbbings of the human heart.

Spiritualists believe that men and women are too useful, valuable and good to be destroyed. They believe there is a spark of divinity in every human heart and seek to develop it. The highest development of religion is, not to put religion into men, but to drive all you can out of them, so that they can hold communion with the so-called dead."

of this knowledge upon the human heart. Every thought and act are under constant inspection of our spirit friends; then how careful should we be. The moral power of a spirit mother, or a little child from over the river, is vastly greater than the thought of a burnng hell or of a crown. Spiritualism thus gives the world what it is crying for, a new eligion, one of human love.

Tuesday, Mr. French attempted to speak again. A large Presbyterian picnic was upon the ground and many auditors from this "When we read of the liberal action of swelled his audience beyond the usual week college trustees in older countries—that in day proportion, but he had hardly begun when Norway, Sweden, Denmark and Switzerland a thunder-shower scattered them and pregirls are gaining the highest education in vented the lecture. Wednesday, Mr. French spoke again, "Upon the strange and remarkable history of modern Spiritualism." He spoke of its early struggles, and said it commanded a world's hearing, and had a place on the world's thought because of its inherent power. The law of the survival of the fittest was as true in the realm of ideas as in that our own Harvard graciously consents at the physical-world, and through struggle and last to smuggle girls with their dictionaries in at the side door, so that professors may receive their tution while withholding the into the world in the face of mob law; once the side world they would then come troubles. recognized by the world, then come troubles from within. Cranks, hobby-riders, attached themselves to Spiritualism, and he gave several amusing descriptions of some of those early irrepressibles.

Then came attempts to assume leadership; but Spiritualism crowns no king and acknowledges no leadership. Its kingdom is the human heart, its empire is the realm of thought; its mission the salvation of the world through the development of individual

He next paid a glowing tribute to mediums and made an appeal for sympathy and pro-tection for them; but let us be sure they are mediums and not impostors; that they have the good of the cause at heart; that they are sincere, honest and will do the world service. The day and hour have come for Spiritualism to take a high position, to make for itself a noble standard. It needs no apology, no make-shifts, no whitewash of fraud, no lies. Let truth be truth, and let fraud be fraud. Let us be honest and frank. He reviewed the evil spirit theory which he declared not

Wednesday, P. M., Capt. H. H. Brown gave an address upon "Inspiration." He began with the declaration that inspiration is universal, and to substantiate this he took the dual nature of man, saying what inspirwhich is commonly called inspiration is to the spirit of man. This inspiration is necessarily general to all men, or there may be a special inspiration as was claimed for the prophets of old and the media of to-day. He then explained the difference between special inspiration and control, declaring both to be only the operation of spirits through mesmeric power upon their earthly subject. the medium. He then turned to the prophets of all ages and explained their inspiration, and then to authors, and from literature he drew many illustrations of inspiration; then from invention, art, the platform and the stage, he drew illustrations of inspiration both special and general. He next turned to methods, and from priest and sibyl, to Indian medicine man and medium, he found methods differed, but the principles the same. He then said that inspiration found its highest expression in feeling, and that the inspiration of moods is to be sought, for therein lay happiness. The right inspiration brings right thought and action.

Friday, P. M., Mrs. Anna Middlebrook-Twiss, of Manchester, N. H., gave the address. This was Mrs. Twiss's first appearance at Neshaminy, and she met a warm reception, her first lecture paving the way for a heartier welcome hereafter. Her address was upon "The Religion of Spiritualism; its Practicability and Adaptability to Human Needs.'

The great trouble heretofore, she thought, with religious teachers, they had put theology for religion, tradition for revelation and superstition for devotion; but the religion of Spiritualism in its freedom and methods knew no theology, and its revelation was a constant influence. Science has suppressed superstition. There was no necessity in the new religion for solemn faces or gloomy lives. Religion should be made a thing of beauty and a form of joy; something adapted to all places and all forms of human life. Spiritualism adapts itself to all organisms, and the objection to it, that its believers disagreed, is its chief recommendation and proves its adaptability.

The basis of religion is human love. Religion had external forms only because it had internal life. Aspiration is worship. No person could live and not worship the Infinite as he or she comprehends it. Prayer must be made continually as an expression of religious life, as it is only sincerê desire and expressing that desire in deeds, is the most perfect form of external prayer. Under Spiritualism, religion becomes a sweet duty of fraternal association.

Saturday, P. M., Mrs. Twiss gave another line address to a very attentive audience. ITEMS.

Tuesday the following telegram was received and answered:

"ONSET BAY, August 8th, 1882.—The Onset Bay Spiritualists send fraternal greetings. Dr. H. B. STORER." A. B. French carries with him on his trip

to other camps, the best wishes of Neshaminv. Mrs. H. B. Champion has been passing a

Mr. A. B. Levenworth and wife, of Bridgeport, Conn., are passing a few days in camp. Mr. and Mrs. Milton Rathbun, of New York City, passed Sunday, the 6th, and also the 7th and 8th, with us.

Mrs. M. Newcomb, a well-known and public-spirited Spiritualist of Baltimore, is in camp for the rest of the season.

The Fancy Dress Party, Thursday evening, was a success and netted quite a sum to the Association.

Capt. H. H. Brown gave an address upon "The Philosophy of Spirit Intercourse," at The Philosophy of Spirit Intercourse," at the conference on Thursday instead of the usual discussion, as the hall was filled with members of the Baptist excursion from Ger-

The conferences this week have been very interesting, the question of Fate, Free Will and Human Responsibility being the topics of discussion.

Mrs. Mary Jones, Mrs. Anthony and Mrs. Jennings have given many descriptions of spirits during our conferences which have often been recognized by the strangers pres-

The express train which leaves New York City at 11:15 A. M., will stop to leave pas-He closed with a beautiful and eloquent sengers at the camp. Those who take that peroration upon the wondrous moral power train will save one hour's time, and one dollar train will save one hour's time, and one dollar in fare can be saved by writing to James Shumway, Secretary, Neshaminy Camp, Oak-ford, Penn., for an order for special ticket from New York City.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-SOPHICAL JOURNAL. ?

THE LIFE AND TRIAL OF GUITEAU THE ASsassin, embracing a sketch of his early career; his dastardly attack upon the President; the conduct of the murderer in prison; his autobiography; the strange drama of the court-room; the testimony of experts and celebrated witnesses; the progress of the judicial proceedings; striking scenes of the trial; the vertical and the sentence of death. By John Clark Ridpath, LL. D., author of life and work of Garfield; a popular history of the United States, etc.: illustrated. Jones Brothers & Co., Cincianati, Philadelphia, Chicago, Kansas City.

As a matter of history the work is valuable. As a matter of fact, it discloses the incidents connected with the life of a brutal man, who now realizes the misstep he made in the assassination of the President.

PAPERS AND PROCEEDINGS OF THE NATION al Association for the Protection of the insane, and the Prevention of Insanity. At the stated meeting held in New York City, Jan. 20th, 1882. New York: G. P. Putnam's Sons, 27 and 29 West 23rd St. 1882 A work of special interest to those who are engaged in the amelioration of the unfortunate condition of the insane. Its suggestions and statistics are valuable.

TRANSACTIONS OF THE NATIONAL ECLECTIC Medical Association for the years 1881–82, including proceedings of the eleventh annual meeting, held at the city of St. Louis, Mo., June, 1881. Edited by Alexander Wilder, secretary. Vol. I. Published in behalf of the Association, New York. Nickles Publishing Company: 1882.

This is a very valuable work for all to consult who are engaged in relieving those who are afflicted with bodily maladies.

WHAT IS BRIGHT'S DISEASE. ITS CURABILI-ty. By Seth Pancoast, M.D. With illustrations. Pub-lished by the author, 917 Arch St., Philadelphia, Pa. Price, \$1.

The author critically examines this dangerous disease, and at the conclusion of his work says: "Chronic Bright's Disease is curable, even after the kidneys are seriously disorganized, providing the inflammation is removed and the energy of the organic nervous system re-established."

WAS JESUS DIVINE? A CRITICAL EXAMINAtion of Biblical Theology. By M. B. Craven. Bar-clay & Co., Publishers, Philadelphia, Pa.

This is a valuable production. Its author is a careful, critical thinker; and what he writes on the above important subject, can not fail to interest the general public. The pamphlet should have an extensive circula-

Books Received.

Nature The one and only Deity, and Hu manity in its entirety, in all its stages of Be ing, Natures Highest expression by John Franklin Clark—Boston: Colby and Rich.

The Bible of the Religion of Science by H. S. Brown, M. D. 405 pp., cloth, price \$1,50. Published by the Author.

We have received the Catalogue of the Chicago Musical College for 1882 and 1883. This College has entered upon its sixteenth year and has been steadily growing and en-larging its field of labor. Its facilities afford a thorough musical education. The soirces and concerts given by the College are made up entirely of pupils, outside aid never being called in except the necessary or chestral force required to bring out important works. The piano department is under the personal direction of Dr. Florence Ziegfeld, President of the College, whose reputation as a teacher is well established. The managers have spared no pains to make the Catalogue for 1882 and 1883, interesting and besides the necessary College information it contains a musical lexicon which will be found valuable for reference. Copies will be mailed free to any address upon applying to Dr. Florence Ziegfeld, President, Central Music Hall, Chicago.

Magazines for August not before Mentioned.

THE SHAKER MANIFESTO. (Published by the United Societies, Shaker Village, N. H.) Contents: Beauty; God's Agents; Unattained; Kind Words; Early Impressions; Abolition of Slavery; A Great Evil; Concert of Action; Temperance; Music, etc.

LA REVUE SPIRITE. (M. Leymarie, Paris, France.) This monthly magazine is devoted to the Spiritual Philosophy and contains able and interesting articles on the subject.

MISCELLANEOUS LITERARY, SCIENTIFIC AND HISTORICAL NOTES, QUERIES, AND ANSWERS. (N. B. Webster, Norfolk, Va., editor and S. C. & L. M. Gould, Manchester, N. H., publishers.) This magazine is designed more especially for Teachers, Pupils and Practical and Professional men. Terms \$1.00 in advance for ten numbers of sixteen pages each.

THE BOOK KEEPER. (Office of Publication, No.29 Warren St., New York.) A journal issued fortnightly, being a reflex of the counting-room, and devoted to Commercial Science, Business economy and practical knowledge.

THE VACCINATION INQUIRER. (No. 114 Victoria St., Westminster, S. W. England.) A Health Review, being the organ of the London Society for the abolition of compulsory vaccination.

THE PSYCHOLOGICAL REVIEW (John S. Farmer, London, Eng.) Contents: Ghostly Visitors; Thoughts Concerning the Mystic; Death of the Insane; Krishna and Christ; Psychog-raphy; Correspondence; The Great Kingsbury Puzzle; Menthly Summary of Contemporary Spiritual Opinion; Notes and Comments.

Magazines for September Received.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: Electric and Gas Illumination, by C. M. Lungren; Longevity, by Felix L. Oswald, M. D.; Animal Self-defense, by H. L. Fairchild; Brazilian Diamonds and their Origin, by M. H. Gorceix; The Functions of an American Manual Training-school, by Prof. C. M. Woodward, Ph. D.; A Note.on "Thought-Reading," by Horatio Donkin; The Physican of the Future, by Prof. George H. Perkins; Trials by Fire and Firejugglers, by M. A. De Rochas; Electromania, by W. Mattieu Williams; Anthropoid Mythology, by Dr. B. Placzek; The Poisons of the Manufactory, by Hector George; Littre, Dumas, Pasteur, and Taine; The Chinese: Their Manner and Customs; Sketch of Thomas Say, & Co., New York.) Contents: Electric and Manner and Customs; Sketch of Thomas Say, by J. S. Kingsley; Entertaining Varieties; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE SANITARIAN. (M. Augusta Fairchild, M.D., Quincy, Ills.) Contents: Wheat and other cereals; Scientific Series number 6; True Temperance and the conditions of its success: A Health Reform Colony; No credentials better than some; The Home and Art Parlor; Talks; Editorial Department; Letter Box.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; Darkness; American History on the Stage; Evil in Greek Mythology; Doctor Zay; A Geologic Ramble on the Weald; Studies in the South; Tears of Isis; The Nation of the Willows; The House of a Merchant Prince; The last chance of the Confederacy; William Rufus; Mozley's Reminiscences; Lecky's England in the Eighteenth Century; Leland on the Gypsies; Political Science; Mrs. Kemble's Memoirs; The Contributor's Club; Books of the Month.

A Foolish Mistake.

It is a foolish mistake to confound a remedy of merit with quack medicines. We have used Parker's Ginger Tonic with the happiest results for Dyspepsia and Debility and Know it to be a sterling health restorative.—*Times*.

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The statue of Mariette Bey, the great French Egyptologist, was lately unveiled at Bou-

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the Jour-MAL containing matter for special attention, the sender will please draw a line around the article to which he

CHICAGO; ILL., Saturday, August 26, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-

ROWDY CHRISTIANITY.

Those two words are very expressive in

meaning, and answer admirably the purpose for which they are intended. Christianity becomes rowdyish in character, when its members so far forget themselves that under its perverted promptings or otherwise they commit crime, become the foolish subjects of indiscretions, parade the streets with banners flying, lights burning and drums beating, and burlesque the word of God, common deand insatiable egotism. The Salvation Army the prominent rowdy branches of Christianity, and in no sense is it worthy of patronage or recognition. Its ministers possess strong lungs and voices, and their expression of ideas are so crude and boisterous that they should at once be expelled from the streets. Their prayers consist of impudent instructions to God to descend at once in all his ineffable glory and effulgence to the filthy streets of Chicago, and brood over the boot-blacks street Arabs, and villianous blackguards that have assembled to listen to the harangue of an itinerant vagabond, who knows as little of Deity and his laws, as the ox does of mathematics or astronomy. Then follows the psalmsinging-and such vociferous singing would disgust a thoughtful Comanche Indian. Then an attempt at promulgating and explaining the Bible is made. Of course it is simply a travesty of the word of God, an insult to common sense, and is eminently well calculated to bring religion into disrepute. What is true of the Salvation Army in this country, is trebly true of this same bombastic sect in England. It has become there an intolerable nuisance, far more vile, deleterious and dis agreeable than a pestiferous London fog, and at no distant day it will be suppressed.

Canon Farrar in one of his able addresses in London lately set forth that the curbstone "services of the Salvation Army, are, to say the least, disgusting to any one who prefers even the slightest appearance of dignity in the worship of the Divine, while to the cynic and the skeptic these blatant howlers present themselves as objects of profound contempt. A robustious green-grocer praying for five minutes in a high key, his arms gyrating like the sails of a windmill; an oily-faced young woman with ignorance, fanaticism, and intolerance written large over her countenance, singing all out of tune some hymn with a lively chorus, in which the bystanders join; a young fellow 'with the down upon his lips, less man than boy,' with pinched features and small insincere eyes, who exhorts his 'fellow comrades' to 'enlist and march on to victory;' these are fair samples of the 'commanders' of the small 'squads of the attacking forces,' sent forth by the Salvation Army. They are often impudent to passersby, these zealous 'soldiers.' They thrust circulars and tracts into your hands, they buttonhole you and demand that you shall 'come and be saved.'"

Christianity possesses a rowdy element, which often manifests itself in prominent places, where it would be supposed that angelie graces only existed to exercise their benign and hallowed influence in refining human nature and elevating the soul heavenward, and making it more acceptable in the sight of God. It must indeed have been

discern the presence of this disastrous ruffianly element among prominent church officials, and to call public attention thereto, giving salutary advice to that expounder of the Bible, who, under the stimulus of pouting lips, brilliant eyes, sweet voices, rosy cheeks and lovely bearing of the lady members of his congregation, is apt to forget that he is a devout minister of the gospel, an agent of the Most High, and a follower of the meek and lowly Jesus, and becomes in every sense of the word a rowdy of the world-a very brutish one, too, and commits indiscretions that land him | tianity. in the ditch. The Congregationalist, however, insists that it is "Nonsense, the hint that any minister is likely to get into trouble from ordinary parish visits, because he is so apt to find only the women at home. Let him only behave with proper reserve and dignity and he needs no accident insurance policy to warrant his safety; but let him be a fool and go round greeting the young women with 'a holy kiss,' and making long visits where he ought to make short ones, and his business becomes far more dangerous than that of a Gloucester sailor." That is very mild language in denunciation of a minister who goes around greeting the young women with a "holy" kiss—designating him as simply a "fool," for such proceedings on his part almost invariably lead to something worse, and the result is a terrible "church scandal."

The preacher who was tried at one time for the pernicious habit of kissing his parishioners' wives and daughters, got out of it with a verdict of "exceedingly imprudent." Six preachers sitting as a jury to try that case would be likely under any circumstances to make the verdiet exceedingly light, but had the husbands and brothers of the ladies who were kissed been summoned as a jury, they would undoubtedly have given him what is termed the "grand bounce," accompanied with a well deserved kick! Verily, ministers of the Gospel are human, very human, and a few of them are mere animals in instinct

The rowdy characteristics of Christianity consist simply in the gross imperfections of human nature, manifesting their pernicious influence on the surface through A RELIG-IOUS CLOAK, and rendering themselves visible to the world generally, they are in some instances regarded as a "church scandal," as in the case of Rev. C. D. Heuselman, of Cleveland, Ohio. One lady witness testifies that he came to her house about 8 o'clock in the evening of the same week her husband was buried. She was at a neighbor's, but saw him go up the path to her house. Going home she admitted him saying, "Good evening." He put his arm around her, drew her tenderly to him and affectionately kissed her and they walked out into the kitchen. When he was leaving he embraced and kissed her several times. She was so much astonished she did not realize what had occurred until he had left. Here was a genuine case of dascency and self-respect through their ignorance tardly rowdyism manifesting itself through oly cloak of religion, it being an offshoo of this city may be aptly designated as one of | of his fervent, reverential religious nature, just as a crooked, warty, distorted limb will sometimes be found appended to a tree otherwise perfect and finely developed.

The devoted Christian in Iowa who flogged his little girl, lacerating her flesh terribly because she failed to learn her Sabbath school lesson, presents another clear case of rowdy Christianity imbued with a deep reverential spirit, for each stroke of the cruel whip was accompanied with a fervent prayer that it might be instrumental in making his child more God-like. You may say that these manifestations of cruelty and indiscretion are simply the result of the perversion of Christianity, and are not an integral part thereof. They are committed under the holy garb of religion, and while they are not in essence and spirit a part thereof, the rowdyism manifested is intimately connected therewith, hence "rowdy Christianity" is the proper term to use, for that rowdvism is invariably accompanied with a religious cloak, and no other term would be proper to use in connection therewith.

Rowdy Christianity is manifested in many churches. It presents its hydra-head in a housand different, malignant forms. In Beecher's church it was at one time a prominent disturbing, refractory element. Talmage's trial brought extensively to the surface its hateful predominant characteristics. The tribulations of that eminent divine, Dr. Thomas, during his trial for heresy, attracted to the surface an element of rowdyism on the part of his persecutors, that was disgusting in the extreme. The Methodist Book Concern at one time was enveloped in a rowdy speculative element that very nearly ruined it.

Very lately a Hamilton, Ont., clergyman was fined \$1 for kissing a young woman in his church. Distinguished divines are daily becoming cognizant of the prevalence of a rowdy Christianity in their midst, and the nastors of the churches of York, Pa., publish a card giving their reasons for refusing to attend "so-called Methodist camp meetings." Many of these enterprises, they say, are not under the control of any department of the Church, and are managed by grossly immoral men, who use money to bribe uneducated consciences, and obtain this money by collusion with railroad corporations.' Speaking of Barnes, the distinguished Mountain Evangelist, the Christian Observer says: "Such men do a vast amount of evil. They 'burn over' the field, searing and killing consciences.'

The daily papers abound in disgusting incidents with reference to rowdy Christianity. Here are some of the prominent headings: "An Austere Reformer's Affinities;" "More

of Divines;" "A Drunken Divine in the Pul- | year, however, there is no doubt but this pit:" "Mr. Buffum, the Connecticut Bible Banging Abortionist;" "A Clerical Sinner;" "Another Clerical Don Juan;" "A Preacher's Fall;" "Sworn Testimony in the Case of an Alleged Clerical Villian;" "A Saintly Swindler;" "Open Confession of a Disgraced Preacher;" ."A Preacher in our County Commits a Nameless Crime on a Young Girl;" "A | moral tone of Onset has always been good Clergyman that Proves to be a Beast;" "A | and if it so continues there is a splendid Methodist Masher." We could fill the entire | future in store for the place. Let every JOURNAL with such specimens of rowdy Chris-

Any person who has a thimble-full of brains can readily see that Spiritualism with all of its impostors, frauds and mountebanks, is superior in every respect to the churches; its garments are whiter; its ranks more orderly; its teachings more elevating; it is nearer to God and the angels; it has fewer scandals, and its rowdy element is far less dangerous, hence it proves attractive to many Christians, thousands of whom are joining its ranks, finding there what their souls

Camp Notes from the Editor.

Having visited Onset three times during the past five years, its advantages of loca tion for the objects sought by its projectors grow each time more striking; lacking the bold views and marine panorama to be had by the Methodist and Baptist campers at Martha's Vineyard and the wide sweep of ocean afforded those earnest workers in the "Lord's vineyard," the loss is, to most visitors, more than compensated by the greater coolness of the site, safety of the land-locked little bay for yachting by those unused to the water, as well as many privileges which the mainland holds over an island. The prevailing winds during the camping season, are all in favor of Onset and even when the thermometer marks ninety-four degrees in the shade, as it did on Sunday afternoon, the 13th, the heat was not oppressive, and three hours later, a fall of twenty-four degrees made everybody exclaim for the thousandth time: "O! there's no place like Onset." The average temperature here is lower than at most resorts and during the present long, dry, heated term has, it is affirmed, seldom been above eighty degrees and usually be-

Accounts of the place are liable to mislead the reader who has never been on the ground and who forms his conceptions from the a camp, but a promising village with every prospect, under proper management, of becoming not only a place for those interested in Spiritualism to flock to for a month or less, but a haven of rest to the weary in body and thirsty in spirit, where, while the worn out brain and prostrated nerves are steadily absorbing the recuperating elements so essential to health, the real man, the ego, is afforded every facility for healthy expansion.

The site of Onset covers one hundred and thirty acres, affording with its rolling surface and nearly two miles of water front, building spots suited to every taste or purse. The large sized lots and provisions against crowding give that privacy so essential to the greatest happiness and yet so impossible to have in the average camp meeting. All the necessaries of life can be had at reasonable prices, and with a somewhat extended knowledge of resting places we know of none which at present surpasses Onset in attractions for Spiritualists wishing to take a somewhat extended vacation. In its topography the place bears a striking resemblance to Fern Island where the Cassadaga Lake Camp is located. The latter, however, has superior natural advantages in its greater altitude, better soil, finer growth of timber and accessibility. The Managers of Cassadaga need only to have a large conception of the possibilities of their enterprise, together with plenty of "push" and sound judgment to make their place rival its elder Eastern sister.

"You have painted Onset with only bright colors," says the reader. "Have you no darker shades to throw in; are there no drawbacks or defects?" Yes! as no man is born without his faults, so no undertaking is free from them, and Onset is not an exception, yet the objectionable features are easily overcome by time and the judicious expenditure of a reasonable amount of money and brains-commodities, happily, already possessed by the stockholders and officers of the Onset Association. The streets are beds of sand and in dry weather the dust that covers one's person and infiltrates every garment is, to say the least, not agreeable until one has grown accustomed to it, and some never do take to it real kindly; for instance, there is that personification of bodily and spiritual cleanliness, Brother G.B. Stebbins; it was jokingly told of him by an irreverent "young feller from out West," that he brushed his shoes seven times between four o'clock in the afternoon and sundown. Now Stebbins is industrious by nature and hence the labor was no hardship to him, but how about those who are neat in person, yet constitutionally tired? The constant washing and brushing would grow monotonous. The nuisance of heavy, dusty roads could be obviated by connecting a wind-pump with the water in the bay, pumping it into a tank from which sprinkling wagons could be supplied. Or better still, but expensive, would be to lay a bed of concrete on the principal streets. The victualling facilities of the place are often inadequate and nearly always unsatisfactory to transient visitors: this has always been a serious drawback to those who visit the Clerical Scandal;" "Two Hating Clergymen;" place for a brief stay, and this year it is

serious evil will be overcome and no one will have reasonable cause to complain. There are fewer annoyances at Onset than at most summer resorts and camp meetings, and those that exist are fully understood by the Managers, who are working industriously and successfully to overcome them. The reader who can so arrange, look the place over another year and make the acquaintance of these genial, intelligent denizens of the Spiritualist City-by-the-Sea.

Among the very many to whom we are un-

der obligations for courtesies, we may mention President Crockett, Dr. Storer, the affable and competent secretary, W. W. Currier, the hard working and efficient treasurer, also his wife, whose hospitable care added greatly to the pleasure of our stay; Mr. and Mrs. E. Gerry Brown, whose steadfast friendship is deeply appreciated; Vice President Hosmer, Mrs. Lita Barney Sayles, who is a stockholder and spends a part of every August here, adding greatly to the life of the place; Mr. T. H. Loring, of Campello, who is developing as a physical medium, and who, if he comes as near perfection in that as he does in sailing a yacht, will acquire enviable fame. These and many others made special effort to render our stay pleasant, and to show Mrs. Bundy, this being her first visit, all the beauties and advantages of the place. Dr. Fred Crockett is here, healing the sick with striking success. We enjoyed a most pleasant hour with him and his wife. He is a modest, retiring man, with splendid pyschometric and healing gifts, and a sublime trust in the goodness and wisdom of the spirits who use him for beneficent purposes. He is blessed with what every such man most needs-a loving, sensible, self-reliant wife, who, in addition to her wifely duties, gives vapor baths and assists in conducting the business. Among the foremost in entertaining the people are Mr. Charles Sullivan and Miss Jennie Hagan. Both of these names are already familiar to the JOURNAL'S readers, and we hope both will visit the West, where their popularity would be no less than here. One of Miss Hagan's spirit friends is a shrewd, facetions little fellow who calls himself Boy White. An invited party, of which the JOURNAL representatives made a portion, gathered in the parlors of Mrs. Ricker to listen to an entertainment by this promising usual run of camping grounds. Onset is not | youth. Under his control Miss Hagan completely loses her personal characteristics, and without the aid of sight the listener would surely think some precocious little fellow was speaking. At Mr. Currier's, on Saturday evening, the executive officers of the Association-President Crockett, Secretary Storer, and Treasurer Currier—united with other friends in an informal reception to the editor of the JOURNAL and his wife.

> pieasaut gentiemen and nopular. We met ioi the first time Mr. Joseph Stiles who under Indian control may be aptly named, the lightning test-giver. But as Mr. Currier no doubt mentions these matters and others in his correspondence we forbear further mention for fear of repetition. Among the friends we were delighted to greet were those staunch Spiritualists and earnest supporters of honest mediums, Mrs. C. H. Jewett and Miss Phoebe C. Hull, of New York City. As anticipated we met Mr. Charles Bright who has been spending the summer in Boston and thinks it the most delightful city he ever saw. Mr. George Bacon holds his age well and is as genial as ever; he made only a brief stop. On Saturday evening the sylph-like form of the veteran editor of our Boston contemporary was seen gliding among the trees. On Sunday morning bright and early fleeting glimpses of his figure were again had by the few as he made his way to Wickett's Island; later in the day he was joined by Prof. S. B. Brittan, of New York, where, together, they spent the afternoon as guests of Dr. Abbie Cutter. Thus we were deprived of affording him the pleasure of comparing notes with us upon Onset, and and how best to help Hazard, Newton & Co., in keeping things from going to "the demnition bow wows," as it were. It will gratify Western readers to hear of the great popularity of A. B. French, at Onset, Harwich and elsewhere. Pronounced in his views on vital questions, fearless and eloquent in proclaiming them he has won the admiration and respect of every audience he met in the East This is a most encouraging evidence of the growth of public sentiment in favor of those vital principles of truth and justice, and scientific investigation to which the JOURNAL is uncompromisingly committed; Mr. French being known as a correspondent and support er of the Journal.

Going to Onset to rest the body and strengthen the spirit by contact with congenial souls we got all we went for and on Monday morning with hearty leave-takings and Godspeeds and pressing invitations to come again next year we bade adieu to Onset and headed toward Martha's Vineyard the paradise of Methodist Camps. Of this point and Nantucket we shall talk with our subscribers later on. These hasty and incomplete notes are written in the Parker House, Boston, with the thermometer marking over ninety degrees and all the oxygen seemingly burnt out of the air, until with Sidney Smith, every visitor in town is saying:

"Heat, ma'am! it was so dreadful here that I found there was nothing left for it but to take off my flesh and sit in my bones."

To-morrow, the 18th, we go to Lake Pleasant, On Saturday comes the 20th anniversary of our marriage and it seems most appropriate

year of a pleasant, happy union should be spent in the midst of thousands of friends beside a pleasant lake.

W. Harry Powell expects to be in Philadelphia, Pa., in the early part of September, when he will arrange for another Western tour. Parties throughout the West, desiring his services, can address him at Cleveland, Ohio, until October 15th.

Current Items.

The beer garden that has been opened on the Mount of Olives is well patronized by

"The Chosen," a religious sect in Michigan, is not flourishing, as members worth over three thousand dollars have to divide with their poorer brethren.

The Rev. Charles E. Stowe, does not get long well with his flock at Saco, Me. Many of his congregation are opposed to his advanced ideas on evolution and kindred topics.

The pay of Mr. Harrison, the boy evangelists for his services in the Loveland camp meeting, near Cincinnati, is officially stated by the treasurer to have been a hundred dollars a week and board.

The Presiding Elder who went to conduct the dedication of a new Methodist Church at Grand Rapids did not do it. The debt was not all provided for, and he said he had promised God not to dedicate any more due bills, mechanics liens and mortgages.

The Mennonites of Manitoba are divided into the Hook-and-Eye party and the Button party. The former are conservatives and see danger in buttons; the latter are radical and progressive, insisting upon the innocence of buttons, also their convenience and cheap-

"Well, John," said a minister to one of "Well, John," said a minister to one of his hearers, "I hope you hold family worship regularly?" "Ay, sir," answered John, "in the time o' year o't? What do you mean?" "Ye ken, sir, we cannot see in winter." "But, John, you should buy candles." "Ay, sir," replied John, "But in that case I'm afraid the cost might o'ergang the profit" o'ergang the profit.

All Saints parish at Cleveland is divided into hostile camps over the question whether fermented wine should be used in the communion service. The superintendent of the Sunday school is the leader of the anti-wine party. He denounces the employment of the fermented grape juice in church as an opening wedge to dissipation and drunkenness for the young and weak-headed members of the congregation.

The French Minister of Posts and Telegraphs is reported to have received in Paris, from Brussels. May 21st, a telegram of 53 words, and a telephonic dispatch of 119 words, simultaneously over one wire. The system employed is the discovery of Mr. Van Kisselberghe, Director of the Belgian Meteorological Bureau. It is said that the practical advantages of this invention are estimated by the French and Belgian Governments as of the utmost importance. The distance from Brussels to Paris is about 200 miles.

Statistics of the growth and consumption of coffee throughout the world indicate large increases. A quarter of a century ago the total production was about 338,000 tons; in 1879 it was about 590,000 tons, or in a fair way soon to double the former total. From 1828 to 1879 alone the increase was something over Messrs. Sargent and Heath, mediums, are 120,000 tons. Our own country affords the tion in 1880 having been 180,000 tons. This was an increase of 80,000,000 tons over the average for the twenty years ending in 1876.

The promising discoveries of coal in Iowa have been followed by not less promising discoveries of iron ore. A large deposit, covering more than four hundred acres, and having a depth of two hundred feet or more, is reported in the Lansing Ridge, Allamakee county, about eighty miles north of Dubuque. The Trade Journal, of the last-named place, says that the ore is a hematite, like the ore of Salisbury and Kent, in Connecticut. The quality of the ore is pronounced excellent by practical iron workers. The same region is already noted for its lead mines.

The marriage bill under consideration by the British Parliament provides that marriages may be solemnized at any time between eight o'clock in the morning and six in the evening, with the proviso that no clergyman of the Church of England shall be under any obligation to perform the ceremony after noonday. The law has always been that such rites must be performed in the forencen, but the reason for the limitation has never been explained. It may have been a tradition received from the Church of Rome, but the older church, if it ever made the noon limit regulation, abandoned the notion years ago.

A German journal refers to a discovery made by a M. Gros, of Paris, which tends to throw some light on the complaints which were made (but not seriously inquired into) during the Franco-German war, as to the use of poisoned bullets by the conbatants on both sides. M. Gros explains that the construction of the modern breech loading arms causes the bullet to convey with it a portion of the hydrocianic acid which the explosion of the powder has caused to be accumulated in the barrel. Even if poisoning to a mortal extent does not take place, it is remarked that the healing of wounds is materially retarded by this circumstance.

It has always been a favorite theory among the wine growers of the Rhine, that the wine produced during the year of a comet visitation is perceptibly improved in quality and enhanced in value. The wine of such years is called "comet" wine, the years are ' years, and the celestial visitor has been honored in having his title recorded and recited. This is a "comet" year, but for once the wine growers of France and Germany are doomed to disappointment. Late advices from the Rhine vineyards state that the grape harvest will by no means be an average one, and that beer will have to continue the substitute for wine for another year at least.

There are nearly 1,000,000 more males in the United States than females, yet in the fifty largest cities there are several hundred thousand fewer males than females. In three out of four of the largest cities females are in the majority. In St. Louis, Chicago, Cleveland, San Francisco and Pittsburg there is a majority of males.

Herr H. Dewitz finds upon careful examination that flies do not adhere to perpendicular walls and ceilings by virtue of some sucking power in their feet, for the feet are hard and destitute of muscles; but the adherence is due to a sticky matter secreted from the foothairs of flies. The, adhesive fluid appears to pass down through the hollow of the hair and to be derived from glands which Leydig dishumiliating for The Congregationalist to "Clerical Impurity;" "Matrimonial Infelicity worse than ever, so visitors say. Another | that the day which marks the twentieth | covered in the folds of the foot in 1859.

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.]

Mrs. Hollis-Billing is now in England.

The Medium and Daybreak says that Christianity is only a corrupted form of Buddhism. Katie B. Robinson has returned to Philadelphia.

Dr. Fannie C. Dexter is now located at No. 20 Albion Street, Boston.

Friends tell us that Mrs. Watson is doing a noble work in California.

Dr. W. E. Gorton, a magnetic healer, of Blue Island, Ill., thinks of locating in the

The address of Mrs. M. W. Leslie, inspirational speaker, is at 152 Castle Street, Bos-

Miss Lottie Fowler is holding seances with great success in Liverpool, England. She goes to London soon. Rev. J. H. Harter, of Auburn, N. Y., will

lecture in Community Hall, Community, N.Y., Sunday, September 3rd, at 2 and 7.30 P. M. Mr. H. B. Champion and wife have return-

ed from San Jose, Cal., (where they have solourned for some time) to their old home. Philadelphia, Pa.

We have an address on "Our Evidences of a Future Life," delivered by Capt. H. H. Brown at the Neshaminy Camp Meeting, which we will publish at no distant day.

The Theosophist for July has been received and contains interesting articles upon Literature, Art, Oriental Philosophy and Occultism, embracing Mesmerism, Spiritualism and Secret Sciences. For sale at this office, price 50 cents per copy.

Mr. H. B. and Mrs. Champion, of Philadelphia, have our thanks for fine cabinet pictures of themselves. We shall place them with our valuable collection for future reference.

Excellent audiences greeted Mr. Colville last Sunday. His lectures attracted the close attention of all present, and they went away with the thought that it was good to listen to such ministrations. He lectures again next Sunday, morning and evening.

Charles A. Metealf, of Washington, D. C. in the pleasant and hospitable parlors of Dr. and Mrs. McEwen, Capt. Cabell, and others.

Next Sunday morning, Mr. W. J. Colville will lecture on this subject: "Will Spiritualism be the Future Religion of the Civilized World?" Evening subject: "The Land of Egypt, Past, Present and Future." He will answer calls to give week-day evening leccities, would do well to employ him.

Mrs. Isa Wilson-Porter will be in attend-A. J. Carleton, President of the Chicago Progressive Spiritual Society, speaks in high her in every respect as worthy of the confidence and high esteem of Spiritualists. Mrs. Porter has lately been developed to give the fire test, and it is said to be very convincing to the skeptic.

Dr. Adam Miller, who resides at No. 55 Elizabeth street, Chicago, has devised an ingenious instrument for the cure of neuralgia and other distressing aches and pains so common to humanity. He explained its mode of operation at our office, and it certainly looks hausted and appropriate medicines applied at the same time. The result is a painless healthy reaction.

Messrs. Houghton, Mifflin & Co., Boston, Mass., have just issued the Poems of Thomas Bailey Aldrich and have used every effort to make this edition satisfactory. The present volume contains all his poems and has been revised by him for this edition. The original drawings for this book were furnished by the Paint and Clay Club, of Boston, consisting of twenty-eight charming illustrations which lame people went home without their crutchrepresent the highest order of wood carving. The binding is something artistic and at the same time novel.

The extent of the lines of the CHICAGO & NORTH-WESTERN RAIL-ROAD is simply immense. Take your map. From Chicago west-ward, you trace its California Line until you touch the Missouri river at Council Bluffs opposite Omaha, a single run of nearly 500 miles. From that line we reach Des Moines, the capital of Iowa. Northwestward via Harvard and Beloit, or via Milwaukee and Waukesha through Madison, the capital of Wisconsin and through the pine woods of that State into Minnesota, 400 miles more. Again, looking from Chicago, you can trace a line—also via Milwaukee and Waukesha, or via Harvard and Beloit—through Madison, Sparta, La Crosse, Wis., Winona, Owatonna, New Ulm, Minn., to Tracy, Minn., whence a branch runs northwestward to Watertown, Dak., or continuing on the Main Line from Tracy west to Huron and Pierre toward Deadwood in the Black Hills. From Huron, Dak., up the celebrated James River Valley to Ordway. Again, coming to Chicago, we see two lines running northwardly, one along the lake shore to Milwaukee and thence to Fond du Lac, Wis., and the other running more inland through Janesville, Watertown, etc., also to Fond du Lac, thence north, through Oshkosh, De Pere, Green Bay and Escanaba, to Negaunee, Ishpeming and Marquette, another 140 miles of read. Then we have a line from Chicago to Elgin, Rockford and Freeport; another from Tama, Iowa, northwestward through Algona and Webster City to the Minnesota State line, and a branch from this line to the Dakota State line; another from Clinton, Iowa, to Anamosa, in the same State: another from Kenosha, on Lake Michigan, to Rockford, in Northern Illinois.

Lily Dale-Camp Notes.

The Cassadaga Free Association are holding their third annual camp meeting on their new camp grounds, opposite the old, and thus far seem to be reasonably successful. The attendance is not large, but steadily increasing and the interest manifested is all that could be asked. They have some of the best talent in the country and the lectures are brilliant and full of interest. Giles B. Stebbins, of Detroit, was active and efficient Stebbins, of Detroit, was active and efficient all the early part of the week, but left for other fields of labor Saturday morning. He was one of the early agitators of the anti-slavery movement, working with Barker Pillsbury. Wendell Phillips, Fred Douglass, Charles C. Burleigh, etc., and has done much public work in various fields of reform, and spent a good deal of time at the national capital, and is widely known and universally esteemed by leading statesmen and politicians of all parties. He is now chiefly employed in disseminating the philosophy and religion of modern Spiritualism. Hudson and Emma Tuttle of Berlin Heights, Ohio, are the chief attraction this week. Mr. Tuttle is an author as well as speaker, and his books have been published in German, and I think, several other languages. He ranks among the leading scientific writers of the age, and his books have been read with pleasure and profit by Professors at Harvard and other first-class colleges. He is genial, frank, radical and manifestly honest in his spiritual as well as all other professions. No abstract record can do any justice to his lectures. Mrs. Emma Tuttle (his wife) is equally noted in her sphere as a poet, reader and actor. Her poems rank among the best American productions. Many of them are set to music and sung by James G. Clark and other eminent authors and vocalists. Added to these gifts she is a rare woman, a noble mother and loyal and devoted wife, an honor to her husband and credit to her sex, and both are representative Spiritualists of whom believers are justly proud. On Sunday Mrs. Tuttle read a spicy, instructive, amusing and tenderly touching discourse, especially useful to Spiritualists, as it dealt sharply with their weaknesses, mistakes and follies. In the afternoon Col. John C. Bundy, editor of the Relig-10-Philosophical Journal, of Chicago, read a very able and instructive lecture, which ought to be published and widely circulated. He claimed that Spiritualism is susceptible of scientific verification, and ought to be studied and tested by scientific methods. It presents an array of facts which demonstrate individual life, consciousness and intelligence independent of the physical organism, and all facts are proper for scientific investigation. He quoted from Fitche, the great German philosopher and scientist, who was a thorough Spiritualist, as are many othwrites: "Washington Spiritualists generally are in good heart, are awaiting the advent of cooler weather when they expect to renew their pleasant social reunions of last winter, From the standpoint of physical science he argues in favor of the objective nature of the soul itself. It has, says he, a certain where in space, but is all present in every part of its space existence. Its body is the real, its consciousness the ideal expression of its in-dividuality." Mr. Bundy is a strong man, and has done much to repel the army of impostors that have forced themselves upon remain in the city for some time, and will | Spiritualism and by their tricks and frauds done great injustice to genuine mediums tures. He is one of the most eloquent advothe shameful shams of dishonest pretenders. cates of our cause, and societies in adjacent | The Religio-Philosophical Journal has boldly criticised doubtful claims of mediums, and fearlessly assailed and exposed all frauds as fast as discovered, and drawn a clear line of ance at the camp meeting at Lansing, Mich. distinction between the true and the false, and done more to protect honest mediums and pure Spiritualism, and to punish and expel wicked impostors who trifle with and mock terms of her mediumship, and recommends the sacred truth than all other papers devoted to the spiritual cause. Col. Bundy fought for his country in its need, and now with equal valor and devotion he fights for his religion. He is not severe against the various forms of Christian faith, but turns his artil-Iery against the enemy within-always the most dangerous. On the platform he appears elegant and dignified, and the flash of his clear eye and the glow of purity and earnest-ness in his manly face bore unmistakable evidence of honesty and devotion to his convic-tions. The President, Mr. O. P. Kellogg, of Ohio, is rarely fitted for the place he fills. He operation at our office, and it certainly looks is social, comic and exceedingly versatile. He very plausible. By its action the air is ex- is a genius who can turn his talent to account in any way the case may need .- H. in

Camp and Shrine.

Fredonia Advertiser.

[New York Times.]

The sixth annual camp meeting for the miraculous cure of diseases has just been held at Old Orchard Beach, in Maine. It was very successful. Nearly one hundred people, afflicted with all sorts of chronic diseases and possessed of peculiar legs, eccentric eyes, and unserviceable ears, announced that they had been thoroughly cured by faith. The es; the deaf people listened to the conversations of their neighbors, and the people who had parted with their chronic diseases threw their bottles of patent medicine away. Skeptics and doctors may have scornfully told these people that they were deceived in imagining that they were cured, but perhaps after all the cured people had a right to the opinion that they were no longer ill or lame, or deaf or blind.

Almost at the same time a pilgrimage to the St. Anne de Beaupré was in progress across the Canadian border. The pious Roman Catholic habitant believes that miracles have been wrought for many years at this shrine, and this summer scores of persons suffering from one or another physical ailment went to St. Anne's in order to be miraculously healed. Many of them returned saying that they had been healed, and many canes and crutches were added to those previously left at St. Anne's by cured cripples, forming an enormous and suggestive pile. Between the Roman Catholic shrine and the Protestant camp meeting there seems to have been little to choose, the miraculous cures performed at the one being about as numerous and remarkable as those performed at the

It is rather odd that just at the time when Mr. Beecher and Mr. Ingersoll assure us that Christianity is doomed we should witness a revival of faith in miracles. The Roman Catholies have always maintained that their Church still retained the gift of miracles, but Protestants of all sects have agreed until lately to regard this as a delusion and to deny that miracles have been wrought since the apostolic age. Within the last few years the fact that extraordinary cures have been per-formed at Lourdes and other Roman Catholic shrines has become too well established to admit of doubt, and the class of pious Protestants in this country who delight in camp meetings and the excitement of "revivals"

have determined that miraculous cures should no longer be monopolized by the adherents of Rome. The experiment of curing a Methodist minister of a pair of useless legs was made a few years ago at Ocean Grove by a band of praying women, and its complete success has led to the establishment of the Old Orchard Beach camp meeting and to various "faith-eure" hospitals in different parts

of the country.
As to the alleged miraculous cures performed at the Old Orchard Beach camp meeting and the Roman Catholic shrines there are only two courses which the skeptical people can take. One is to deny that any cures have been performed and the other is to assume that if any cures have been performed they were the work of the cured persons' imagination. As to the fact that cures have been performed at Old Orchard Beach there is an amount of evidence which no fair-minded man can disregard. When a hundred people are cured at a single meeting it will not do to allege that they are hired impostors. It was originally maintained by Protestants that no well-authenticated cures had taken place at Lourdes, but no one now maintains that position. That people suffering from diseases have been cured at the Roman Catholic shrine and the Protestant camp meeting admits of no more doubt than does the exist ence of the Lourdes Chapel or the Old Orchard Beach. We are, then, compelled to believe either that the cures are miraculous or that they are the work of the imagination.

The latter is the theory that is held by nearly all physicians. They tell us that hysterical and nervous affections are largely influenced by the imagination; that a hysterical woman who has fancied herself paralyzed for many years may recover from that fancy under religious excitement, and discovering that nothing is the matter with her limbs, may decide that she has been miraculously cured. This is all very true, but unfortu-nately for the theorists, the cures at Lourdes and Old Orchard Beach are not limited to hysterical women. The hard-headed old French peasant whose leg, withered for thirty years, becomes suddenly well and strong as he prays at the shrine of Lourdes cannot be persuaded that he is a hysterical woman or that his imagination has wrought a cure that no physician could effect; and the Maine farmer who has been stone deaf for a quarter of a century, and who suddenly finds himself able to hear the voice of a camp meeting preacher, will put little faith in the theory

that his deafness was only a nervous delusion. If the "faith-cures" are all the effect of the imagination, we must then concede that the imagination can work miracles. The skeptic gains very little by this view of the mafter. It is as easy to believe that a cripple can be instantly cured in answer to prayer as it is to believe that he can instantly cure himself by an exercise of his imagination. We are shut up to a belief in one or the other of these propositions, and the believer in a religion miraculous in its origin ought to have little difficulty in deciding which one he will accept

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Grove Meeting.

The Annual Grove Meeting of Liberals and Spiritualists, for Kalamazoo and adjoining countles, will be held in School-craft, Mich., Friday, September 1st. We want to make this the most successful meeting we have yet held. Arrangements will be made to run excursion trains to this meeting from all points, and every thing will be done to make the meeting the largest ever held here or in the State.

Speakers: J. W. Fletcher, A. B. French and O. P. Kellogg. ALBERT BURSON, Managing Secretary. Schoolcraft, Mich.

Spiritualist Camp Meeting.

The 5th Annual Solomen Valley Spiritualist Camp Meeting will be held under the direction of the Delphos Society at Delphos, Ottawa County, Kansas, from September 22nd to October 1st inclusive. The Camp will be in Kiser's Grove, within 40 rods of the railroad depot and village common. Accommodations in town will be provided in case of storm and the comfort of all who attend will be attended to as far as possible. Those who can, will bring their tents or covered wagnons.

We are 35 miles from the main line of the Pacific Railroad We are 35 miles from the main line of the Pacific Railroad at Solomon City, where persons will take the Solomon River Branch Railroad. Reduced rates have been promised. We hope all our friends who anticipate visiting Ransas, will do so at our meeting. Will our friends who expect to be present write us at once. Our crops promise an abundance, and we anticipate a glorious meeting.

J. N. BLANCHARD, President.

GEO. KNOWLES, Secretary.

Kansas Liberal Camp Meeting.

The Annual State Camp Meeting of the Kansas Liberal Union, will begin on Sunday, August the 27th, and continue till, and close on September 4th, 1882, at Bismarck Grove (the finest grove in the State,) Lawrence, Kausas.

Good accommodations on the grounds and in the city, and ample facilities for boat-riding on the broad, beautiful and still waters of Kaw River, above the dam; and all at reasonable rates. The Hon, ex-Governer Charles Robinson, of Lawrence, Kansas, has been deputed to secure reduced rates on all the rail-roads. Come one and all and enjoy your Liberalism of whatever phase, with your Liberal friends of "Liberty loving Kansas."

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Its object is to advance the cause of Liberalism, especially in Kansas. It recognizes the various isms of Liberalism, not for the purpose of perpetuating the differences of opinion, but with the hope of gradually lessening them and thus bringing about a more harmonious and cordial fellowship among those who should be united in a great practical movement for the education and elevation of mankind.

The Kansas Liberal Union publishes the Kansas Liberal, weekly, which it expects to use, not so much for the purpose of creating new literature, as to furnish a way for the Liberals of the State to report progress of whatever they may be doing or hobing to do in the interest of our cause, and fufthermore it promote an acquaintance in our own ranks which will be a source of strength and happiness to all.

The Annual Encampment of the Kansas Liberal Union will be held in Bismarck Grove and every effort is being made our make the meeting a success.

The officers of the Kansas Liberal Union are: C. B. Hoffman, Enterprise, Kansas, President; Annie L. Diegs, Lawrence, Kansas, Secretary; Hon. Charles Robinson, Treatment alists Dr. G. C. Casteman, Olathe, Kansas, Sphatmolist, Marthuralist, Dr. G. C. Casteman, Olathe, Kansas, Sphatmolist, Marthuralist, Dr. G. C. Casteman, Olathe, Kansas, Sphatmolist, Marthuralist, Mrs. Annie L. Diegs, Lawrence, Kansas, Unitarian; Mrs. Annie L. Diegs, Lawrence, Kansas, Unitarian; Mrs. Annie L. Diegs, Lawrence, Kansas, Unitarian; Mrs. Annie L. Diegs, Lawrence, Kansas, Internation; Mrs. Annie L. Diegs, Lawrence, Kansas, Internation; Mrs. Annie L. Diegs, Lawrence, Kansas, Unitarian; Mrs. Annie L. Diegs, Lawrence, Kansas, Unitarian; Mrs. Annie L. Diegs, Lawrence, Kansas, Unitarian; Mrs. Annie L. Diegs, Lawrence, Kansas, Charles, Cheens, Mrs. Annie L. Diegs, Lawrence, Kansas, Charles, Cheens, Mrs. Annie L. Diegs, Lawrence, Kansas, Charles, Cheens, Mrs. Annie L. Diegs, Lawrence, Kansas, Cheens, Mrs. Annie L. Diegs, Lawrence, Kansas, Cheens, Mrs. Annie L. Diegs, Lawrence, Kansas, Cheens, Mrs. Annie L. Its object is to advance the cause of Liberalism, especially

The Minnesota State Convention.

The Minnesota State Convention of Spiritualists will be held at Concert Hall, 250 2nd Avenue South, in Minneapoils, commencing Thursday, Aug. 31st, at 10 A. M., and continuing four days. Good speakers will be in attendance and we hope to have some reliable test mediums also. We expect to make the same arrangements with the railroads as last year, viz.: to return all who attend the Convention at one-fifth regular fare. While we cannot promise free entertainment to all, we shall endeaver to accommodate as many as possible. Come, friends, and let us have a grand re-union and good time! Invite your friends to accompany you. Fer order Ex. Com.

SUSIE M. JOHNSON, President.

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. Stehblins, C. W. Stewart, John C. Bundy, J. H. Burnham, Rev. Chas. A. Andrus. J. W. Kenyon, J. P. Whiting, 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.

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THE FIRST SOCILTY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West Bard St., (near Broadway) every Sanday at half-past ten, A. M. and half-past seven F. M. Children's Progressive Lycoma meets at 3 P. M.

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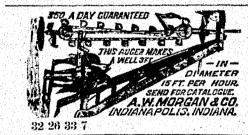
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And that record they bear upward-Upward to the realm of soul— Where they hasten to inscribe it On the great Eternal Scroll!

And where all undimmed and glowing It shall ever brighter glow, Telling of a soul's endeavor While it lingered here below,

Telling how it fed the hungry— How it clothed the suffering poor— How it searched through all the vineyard For the lowly cottage door,

Where the feet of little children All unclad were cold and chill; And how then a heart of pity Did its hallowed mission fill.

Oh, that book of many pages— Pages closely written o'er— How the angels hold it sacred On that ever shining shore!

Yes—ah, yes, dear blessed sister, God's own records always tell, Whose kind hands His lambs have nurtured Who has labored and how well!

Exchange of Opinions no Robbery.

To the Editor of the Religio-Philosophical Journal:

Allow me a few words in reference to the controversy on frauds and the sustaining of the Religio-Philosophical Journal in its endeavor to root out the evil in Spiritualism. Mr. J. E. Dalton, in a late number of the Journal says: "The important question now seems to be, whether the course of the Journal shall be approved and continued, or shall it be abandoned and the cause of Spiritualism fall under the control of those who will not oppose, but persistently uphold deception fraud and frickery." persistently uphold deception, fraud and trickery?"
Now, I would suggest to Mr. D., that there is no danger of the BELKHO-PHILOSOPHICAL JOURNAL going back on its convictions of right, no matter how many or how few indorse its course. Even those who do not agree with the editor in his manner of dealing with frauds, will admire his consistency in following the course which he conceives to be the true one. My friend must remember that he is addressing himself to the intelligent patrons of the Journal, and it is not logical to maintain that a single subscriber or continuous reader of that paper has the remotest idea of upholding fraud in any form. Mr. D. says: "Let all, therefore, make up their minds as to which policy they will choose to sustain, and take their positions accordingly." Now, I look upon the JOURNAL as an exponent of an individual opinion, and entitled to just the same consideration as that of other individual opinions; and although I have much admiration for the general management of the paper, and all respect for the editor, I love my own individuality too well to allow a person whom I have never seen to arrange two alternatives of thought and action from which I must choose. That is too much on the orthodox plan. They count all as enemies to God and religion who

do not think as they do.

Let us be more liberal minded and have each in-dividual reader of the Journal investigate this fraud business to suit his own individual taste. The thinking patrons of Spiritualism ask only facts; they are capable of drawing their own conclusions. There are thousands of patrons of the Journal who will never take the trouble to give public expression to their opinions on this much agitated question. Are we, therefore, to infer that they are abettors of fraud and trickery? It is futile for our more radical friends to attempt to draw any such line of demarkation; bethe opinions of Spiritualists cannot be reached in that way, for, if silence is to be taken as dissent from the opinions expressed by the few, then the great majority is with the "dissenters." But we hope a more rational view will be taken of the matter, and no further attempt made to draw distinctive lines through the ranks of Spiritualism, the one class virtually saying to the other, "I am better than thou," I for one enter a mild protest against being thus A. J. MANLY. ostracized.

Minueapolis, Minn.

Bro. Manly looks upon the JOURNAL as "an exponent of an individual opinion." If by this he means an exponent merely of the individual opinion of the editor, he is most seriously in error. The JOURNAL. is, as to its policy and methods, the representative of the best class of Spiritualists and investigators. Its editorial utterances being in harmony with the views of its intelligent constituency, express the individuality of that constituency and are as much the property of its readers as though written by them; hence accord with editorial views does not of necessity imply fealty to the editor as an individual. Bro. Manly makes some points that have force in them and the truth of which are self evident; but he will find that the breach between the different parties within the ranks of Spiritualists is gradually widening and will in the end result in non-affiliation. There must be something more in common than a unity of belief in the continuity of life, and spirit phenomena to bind Spiritualists together in one homogeneous mass. A confirmed criminal may hold views in common with those of our correspondent concerning the future life but that fact will not make the two congenial companions, nor induce Bro. Manly to associate with the criminal as a social equal.

The Temple of Diama of the Ephesians.

At Ephesus, the capital of the twelve Ionian cities in Asia Minor, stood this famous temple of Diana. The edifice was burned down on the night in which Alexander was born. It was set fire to by Erato-stratus, a native of Ephesus, with no other view than to immortalize his name. His townsmen, however, passed a decree forbidding his name to be mentioned; nor would it have been known unless Theopampus had introduced it into his writings. Hence the incendiary has come down to our times as "the youth

that fired the Ephesian dome." Alexander made an offer to rebuild the temple, provided he could inscribe his name on the front; which the Ephesians refused. Aided, however, by the whole of Asia Minor, they erected a still more magnificent temple, which occupied them 220 years. Pliny describes it as 425 feet by 220 broad. ('herisphorn was the architect. It was built of cedar, cypress, and even gold; and within it were treasured offerings to the goddess Diana, the value of which almost exceeded computation. Nero is said to have despoiled the temple of many of these treasures; but it existed until it was finally burned by the Goths, A. D. 53— 268. Vitruvius considers this temple as the first edi-tice in which architecture was brought to perfection, and the first in which the Ionic order was employed. Ephesus, once the pride of Asia, is now represented by a poor village of a few cottages and a castle sque built with fragments taken from the ruins of Ephesus, half a mile distant. The stadium (now converted into a corn-field), the theatre, the rcus, and the magnificent gymnasium, may all be distinguished in outline, and their area is strewed with line fragments. There is a particular part of the entablature of a Corinthian temple, which, in the richness and variety of its ornaments, as well as in their fine execution, has perhaps never been surpassed. But it is not without difficulty, and even doubt, that we can determine the spot where stood that proud boast of antiquity—the temple sacred to the Diana of the Ephesians. All that constituted the splendor of this edifice—its columns, of which 127 were the gifts of kings, its works of art, comprising the masterpiece of Apelles and Praxiteles, and the one column sculptured by Scopas—have disappeared.

After the great temple had been repeatedly pillaged by the barbarians, Justinian removed the columns to adorn the church of St. Sophia, at Constantinople The temple site can now be identified only by the marshy spot on which it was erected, and by the pro-digious extent and magnitude of the arches raised as a foundation. The vaults formed by them compose a sort of labyrinth. There is not an apartment en-tire; but walls of immense blocks of marble, in the front of which are perforations wherein were sunk the shanks of the brass and silver plates with which the walls were faced—these, and shafts of columns are all that remain of this splendid edifice, once pointed out as that which all Asia worshiped when the people cried out in their cuthusiasm, "Great is Diana of the Ephesians, to whom such a temple be-

LYING SPIRIT MANIFESTATION.

Remarkable Case of Malignant False Statement, Given by Spirit Intelligence through Table Rappings.

To the Editor of the Religio-Philosophical Journal: Growing out of my early Christian training, I have never been able to break myself from a sense of deep carnestness approaching to reverence, for whatever of religious observance I conceive to be of a truthful character. Hence spiritual manifestation, bearing, as it does, on our eternal life and welfare in the mysterious beyond, has a depth of moral import of such stupendous significance, that mere shallow trifling or vain levity connected with it, jars on me terribly. Seated in the circle, as it ever seems to me, on the wondrous dividing line between the two worlds, in the veritable presence of spirits who have passed from earth life and returned to commune with us once again, I am filled with such humble awe and sacred veneration for this grand unfoldment the great Spirit over all has permitted to us, I cannot come down to the plane of senseless triviality or gap-ing wonder-seeking that only too commonly ob-

ing woneer-seeking that only too commonly obtains.

Connected with these feelings, it would be impossible for me to express the shock I experienced when first made acquainted with the undoubted fact, that many of the intelligences that manifest their presence to us are of so low an order as to be utterly untrustworthy; being vain and triding, often filled with malignant mischief, deceptive, and as arrant liars as they were in earth life. They represent themselves to be spirits different from their real individuality, and when found out and upbraided with their deception, has it carelessly over as a good joke. Only a short time ago, receiving messages through the medium of slate-writing, a grave statement was discovered to be not only false, but foolishly so. In response to a demand why this had been done, the reply came with the prompt glibness of one glorying in ability to mystify, "O, just for fun!" But offen these false statements are not of such trifling importance as this one; and I will now relate a case of such utter lying and deep malignancy as is case of such utter lying and deep malignancy as is rarely paralleled in the every day affairs of earth life, adding that the parties to the unfortunate transaction are nearly all living, men of undoubted truthful reputation, who can substantiate the matter in the minutest particular. For obvious reasons, the names of those most prominently connected with the cir-

cumstances are withheld. Some years ago, a Mr. W-Some years ago, a Mr. W——, carrying on business in his own premises on Pearl street, in this city, with his two brothers, were strong Spiritualists. Connected with his place was a hall, which was used as a place of meeting by a German singing society Chief among the singers were two brothers, slightly related to, and closely intimate with, the former. On the occasion of a concert given by the society, the two brothers, we will call C, came arrayed in new coats that cost forty dollars, or more. Not liking to trust clothing of such value in the common cloak room, they gained permission from Mr. W. to place them in the private part of his dwelling. At the conclusion of the concert, to the great astonishment of all, the coats were discovered to have been stolen. The brothers W. at once took the brothers C. to a The brothers W. at once took the brothers C. to a private medium they had full confidence in, when, to the profound shock of all, they received through table raps, a number of times repeated, the statement that the missing property had been taken by a certain Mr. G., the very last person in the world they could have dreamed guilty of such a crime, for he was especially noted by all who knew him, to be so strictly honest as to be entirely above suspicion of strictly honest as to be entirely above suspicion of any such wrong. But these startling tests came with the charge: the street and number of the house where the alleged culprit lived, information before utterly unknown to the medium or those present, with a minute description of the exterior surrounding of the dwelling, also the interior aspect or the way to the room where the coats were hidden in a ertain receptacle, and every article appearing in the

martment. Scarcely knowing what course to pursue, the party sought the advice of a very prominent countryman also a Spiritualist, named Dr. Cyriax, at present edit-ing a spiritual paper in Germany, who finally gave the opinion that with such unmistakable circumstantial evidence, means might be justly taken to prove the truth of the charge. Thence information was given in full to police officer Lanboeher, who there-upon searched the suspected promises. The outward aspect of the house and the interior description even to the minutest particular, as given through the table raps, were found to be startlingly correct; but no coats were found, nor the least evidence that the man charged with the theft had had the slighest hand in the purloinment.

Subsequent inquiry through the same medium and table raps developed the confession that the spirit giving the information, who had only passed from the earth-plane a few years before, had been an enemy of the innocent man implicated, and had deliberately uttered the malignant lying information to gratify a revengeful spirit carried with him to the

From this and other like manifestations, the paramount necessity, so often reiterated in the Journal, of exercising the closest, and coolest reasoning vigilance in sifting the truth out of all manifestations given, is evident. No unthinking, blind admittance of spirit utterance without question will do; and whatever will not stand the test of the very closest scrutiny, and commend itself alike to our reason and moral sense of right, must be scouted as unworthy of credence. W. Whitworth. Cleveland, O.

Doctor John Brookie.

To the Editor of the Religio-Philosophical Journal:

I was much interested in the communication that was given to E. S. Holbrook as published in your issue of Aug. 5th. I knew the Doctor well, and he was one of the old class that helped fight the good fight for Spiritualism in those early days when it had not as many friends as it now has, or will have in the coming time.

I know the fact that when the spirits "got the Doctor," he had a successful drug store and large practice, but from the first he neglected his business o follow his guides

I tried all I could to induce the Doctor to stop and think whither he was going, but of no avail; "he had a mission and must fuffill it." He sank lower and lower, year by year. I remember a few incidents: One happened to him at Cleveland, O., when in the company of John M. Spear, who was similarly guided. Hand in land with their eyes closed, they walked wherever the spirits lead them, finally plump into a horse road, which walk them. to a horse pond, which woke them both, but cured neither.

The Doctor did possess strong healing powers The Doctor and possess strong nearing powers. One incident happened in this city. He was called to attend a child that was dying in a crib in the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the middle of the room; he looked at it, walked around the looked at it. it several times, with his eyes fastened on it, and the child entirely recovered and was well the last I heard of it. He would have a call from some other place: go there and perform some such wonderful cure as I have detailed, and when his fame was noised abroad and patients would flock to him to be healed, he would have a call to go somewhere else, and spend in travelling the few dollars that he had received.

The Doctor had culture above the average of men. He was honest, strictly truthful, and I can only ascribe his wasted capacities to what he says of himself, "It was my weakness." I am not certain of this, but I have an impression that whiskey had some-thing to do with his downfall. Of those that knew him in his prosperous days, there are few that are left, and one at least cherishes a kind regret for the memory of a good man, who had no enemy save A. MILTENBERGER.

The son of an emir had red hair, of which he was ashamed, and wished to due it, but his father said, "Nay, my son; better so live that fathers shall wish their sons had red hair."

St. Louis, Mo.

"THE HOUSE WAS HAUNTED."

Ghosts and Goblins that Infest Some of the Old Mansions of Washington.

Washington is not without superstitions and superstitious people, says *The Washington Critic* Nearly all of the old historical residences here come under the bane. It will be remembered what a sensation was created some years ago, when great crowds vis-ited a house just back of the marine barracks, where a defunct marine, who had committed suicide by cutting his throat from ear to ear, visited his former earthly habitation and raised hades, and how the story was verified by a constant changing of tenants the parties alleging in each case they could not stand the ghostly exhibitions and practical demonstrations in the shape of showers of tin and glassware and the

clanking of chains.

An old residence several blocks south of the Carroll manor, on New Jersey avenue, caused a similar sensation a few years later, it being stated, not only by occupants of the house, but by neighbors general that a phantom coach of the old style, surmounted by a vapory-looking coachman, who drove a pair of ghostly steeds with flashing nostrils and beacon eyes, drew up to the carriage-stone on certain mid-nights and waited until an ancient-looking pair had entered the house and returned after a few minutes

stay, to be whitled back to spirit land.

The old Van Ness mansion, still later, came in for its share. Those who lived in the neighborhood reits share. Those who lived in the neighborhood reported a frequent and violent ringing of bells during the "wee sma' hours," in the old unoccupied premises, and it being generally known that there was not a single bell in the whole house, crowds visited the place, and stood around with gaping mouths and open eyes, while specters inside performed an indescribable bell-chorus. Several parties of fearless young men went inside to investigate, but their presence did not in the least intimidate the musical ence did not in the least intimidate the musical ghosts, who kept up the clamor. Even now parties who will take favorable positions and stand around long enough can hear the mysterious sounds it is said. The query is frequently put: "Is this the rea-son no one will rent the old place?"

There is an aged, ivy-covered house on a certain street in East Washington, which was formerly the residence of an "ancient and honorable" old family, and upon whose staid walls father time has laid his withering hand, which rumor says is haunted. Every appearance about the place, especially upon a moon light night, when the gaunt, single garret window stands out in bold relief, like a silent sentry, against the fleecy clouds, the dilapidated stairways, leading to a paneled, capacious hall, filled with cubby-holes and echoes, and a grim, mossgrown brick wall bespeak mystery and phantoms.

The occupants of this house are an old man, a partly demented nice, and an aged colored woman.

The old man is nearly deaf, the niece is incapable of reasoning, and the old colored woman is so aged that second-childhood has taken complete possession of her. The trio court hermitage, and only get into the fresh air when, on a summer evening, they stroll about or sit contentedly on rustic benches in the wall-inclosed yard, once handsomely covered with flower plats, but long since overrun with a tall growth of rank weeds. From the old colored woman some-

of rank weers. From the old colored woman something concerning the alleged ghost was learned.

"Well, sar," said she, "fust dere used to cum, just after de old hall clock stopped a strikin' midnite, a scream that would start up like a Tom cat a-mewin' and keep a gittin' louder and louder, till it bruug de hars to my head right straight up, and filled my throat up wid my heart; it would den simmer down throat up wid my heart; it would den simmer down till it died rite out; then a lady—I seed her once, and may de good Lord forgib me if ebber I look again would come down de steps, rite slow, wid a long trail draggin' way behin' her, and sumthin' dat looked mighty like smoke all 'round her; and dat face—dar

was no meat on it, sah—it was as white as de old tombstone out dere in de yard.

"Whar did she go? 'Deed I dunno, sah. I nebber could follow her. I was 'fraid; dat's de reason.

"Yes, sah; I hear dat scream now, sometimes, but I nebber look in de hall; nor I wouldn't sah, for the life o' me; caz, you see, she might turnand smite me, and dey say if a ghost duz dat it paralizes you. But den, sah, I doan mind it now, and de little gal's mind

den, san, I doan mind it now, and de intie gar's mind ain't rite, and Massa John is so deef he can't hear anything, so we don't bodder 'bout de ghost anyhow. "Yes, sah; I believe I did hear Massa John say a long time ago dat his mudder's sister dat lived here den sickened and died bekase her lubber, who was an officer in de Revolutionary army, married another lady in Blodgeshave and he say die is but spirit. I lady in Bladensburg, and he says dis is her spirit. I nebber want to see dat sight again. Leastways sab I don't 'spect to be in dis vale ob fears much longer and I doan want to cross the ribber of Jordan wid dat sight on my memory. Good day, sah. Massa John's callin' me," and old Aunt Polly hobbled up the dilapidated stairs and through the half-open door

into the haunted manor.

There is an old, dilapidated building, not a great way from the northwestern boundary of Washington, which was occupied in "ye long ago" as a public tavern and hostelry, and which did not enjoy a very good reputation in those days owing to the sudden disappearance of several travelers who stopped there over night. The last disappearance, which occurred away back, shortly after the beginning of the eighteenth century, was that of two Pennsylvanians, who were taken in by the villainous proprietor, a floridvisaged Welshman, one dark, stormy night, and who have never been heard from since. It was discovered a few years later, after the proprietor had fled the country on account of threats of lynching, which were freely indulged in by the residents of that vicinity, that several bodies had been buried in a pit under house, and ever since that time the house has enjoyed the reputation of being haunted, and strange sights are reported as occurring there very frequent-ly. The house, which has been remodeled, stood va-

cant a long time, but it is now occupied.

There is another old East Washington building. which was used during the late war as a prison, and it is said the bodies of prisoners who died therein were buried in its capacious cellars—which furnishes an item of interest of very recent occurrence. A gentleman who occupies rooms in this building keeps a banjo hung upon his wall, upon which he is an adept performer, and although it has hung from the same nail for a year, nothing unusual occurred until Decoration day night. On the night in question, shortly after St. Aloysius's deep-toned bells had an-nounced the bewitching hour of midnight, the banjo began to play, first soft, then merging into an in-creased clatter and bang. The gentleman arose, and, after lighting the gas, carefully examined the instru-ment and room. The door was still locked; a look under the bed and into the closet failed to reveal the presence of any one, living or spiritual. He returned to bed, turning the gas low, but only to hear the music resumed. He arose again quickly, took down the instrument and hung it in another position and retired. Yet the phantom banjoist resumed his meldy, nor did he cease for at least half an hour, when

the sound died away and quietness reigned supreme.
This statement is vouched for by the gentleman, his wife and two occupants of the next room, who yelled through the keyhole, "For heaven's sake, stop that internal noise at this time o'night!" It is supposed that the spirit of some poor boy in gray, who died in the building, away from home and friends in the sunny south, returned to his former prison home on the night following memorial day, and seeing the familiar old banjo, regaled himself by touching its

magic cords. There is a point a few miles down the river where some years ago, an escaped inmate of the insane asylum plunged madly into the Potomac in the attempt to wade across and clude his pursuers—he be ing drowned in the attempt—which is visited on stormy nights by a vapory figure, the appearance being always preceded by a weird light, similar to that of a will o' the wisp. An old waterman living near the spot related to *The Critic* that one stormy night he was belated and did not arrive home until after

"When nearly opposite the pint, sir," he said, "the wind a-howlin' and the waves 'a-splashin' agin my boat, I noticed a peculiar light directly off my stern; but I had my hands full 'tendin to the craft—it was all I wanted to do—so I didn't pay much attention to it. Byme-by I felt kinder peculiar, and turnin' my head I saw a sight that struck terror into me like a big knife stuck into a steer. There, sittin' or my stern seat, was the figger of a man; but he looked more like a cloud, one of those silver-colored ones than he did like a man. I felt weak, and oh! Lord how I worked that boat, and you just bet, sir, I didn't look agin till I felt my keel a-grindin' again the shore then I looked, but it was gone. I knowed at once it was the spirit of the crazy man that was drowned off the bar. You kin see his light often on stormy

To meet the duties of life, it is essential that every faculty of the mind be left free.

A Spirit Message from James A. Garfield.

The following address was delivered by James A, Garfield at a private family circle, Ipswich, England on the 10th of April last. Through the courtesy of a special friend a copy was sent to me.

"Why am I here? You may sometimes wonder why I linger so much in England. Why should my sympathy be so much with England? I will tell you. One reason is, because England is the land and home of one who, in the hour of our darkest trials, extended more than a sisterly sympathy to her whom I love, and who was so cruelly bereaved by the hand of an assassin. I also, by my presence here, desire to express the sympathy evinced by two great nations for each other. When an assassin raises his hand against a fellow-man, who did him no injury by sorted and down your part haled to wonder why the word or deed, you may be led to wonder why the great and all-wise Father permit such an event; and it may even cause a doubt as to his goodness and love. But, my friends, the deed that sent me from the earth gave me peace, and evoked the sympathy of all the people that revered me. Their sympathy of all the people that revered me. Their sympathy controlled them in behalf of one they loved, thus binding two great nations together through the assassin's hand: a stronger sympathy than ever existed under any former President.

"Friends, I wish to speak to you through this medium. Do not imagine that myinfluence for good is now all at an end; though I have passed away from your visible presence. I am still controlling

is now all at an end; though I have passed away from your visible presence, I am still controlling men, individuals and Senates.

"Brothers and sisters, I thank you, though only a few be present; my grateful thanks are with you and your country. Thanks to the British nation! and also to her who so well governs a happy and prospering upperly. perous people!

"I wish also to express the sympathy and love felt by my country, at the spontaneous outbursts of sym-pathy from England. It has greatly increased the love and respect of my countrymen for the illustri-ous Head of the British nation. Thus we see this, seemingly wanton and wicked act has not been with out beneficial results. I blame not the assassin who, without thought of the great injury he was about to do, lifted his hand against one who never did him any harm. But I have no sympathy with those who for weeks or months have been seeking the destruction of my assassin. I shall benefit and aid him all I can in spirit life. Those who would deliberately take away his life little estimate its value. Life is given by the Eternal One—by him only should it be taken away. Humanity has yet to learn the great value of this God-principle in man. If the act of an individual, depriving another of life, seems a wanton and cruel act, how can we view the disposition of the multitude now, eagerly seeking to destroy the assassin? If the deprivation of my life appears cruel to you, is it not more cruel that so many should be seeking to destroy the assassin? thus depriving him of any chance to reform in the earth sphere. Friends! abolish the law of taking life for life. It belongs to the past. With our present light, man should not lift up his hand against his fellow man. Oh! for the time when harmony, sweet harmony, shall prevail amongst all nations, peoples and families.—FARE-WELL."

I respectfully call the attention of the readers of the Journal to the harmony of sentiment and feeling expressed in this message and the dying ejaculations of the primitive Christian martyrs, and the uniform teachings of Jesus and his Apostles. Jesus prayed for his murderers while enduring the tortures of the cross: "Father forgive them, for they know not what they do." Luke 23:31. When the Jewish rabwhat they do." Luke 23:34. When the Jewish rabble were stoning Stephen to death, he knelt down and prayed for his murderers. After commending his spirit to the charge of his Savior, "He knelt down and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7:50. True Christianity precludes the spirit of revenge. "Dearly beloved, avenge not yourselves; vengeance is mine, I will repay saith the Lord." Rom. 12:19. Society may protect itself against criminals, by depriving them of their freedom; but only God, the author and source of all life, has the moral right to take it away.

Brother Garfield was known in life as a Christian Spiritualist; so was also America's murdered Presi-

Spiritualist; so was also America's murdered President Lincoln. I am happy to have in my possession, a message from each, and also a spirit photograph of President Lincoln, obtained at a sitting of Mrs. Lincoln, in the studio of Boston's celebrated artist, Prof. Mumler.

On the college of t Carthage, Ohio.

A Medium's Experiences With Earth-

I have had many evidences from many different sources, that spirits who leave this earth, the bulk of them, as a rule, find themselves in a labyrinth of doubt, uncertainty and dread regarding existence. That the lowest, grossest and most ignorant are ab colutely bound to the nethermost state of earthliness I feel sure. We have had scores of such at our circle. from all conditions of society, from the lowest to the highest: crime-stained, gress and sensual, poor and weak and low, and utterly unable to realize their position. Yet, they have risen by contact with the circle, and the kindness which has been shown to them. None have been more incredulous than myself of such things, yet none I think can have much clearer proofs of its truth. Being always under con-scious control, I know perfectly well all the peculiar feelings of the undeveloped ones, many of whom come with words and threats of vengeance against

humanity, but to go away calmed and subdued.

My own experience is my strongest evidence. have felt the most conflicting influences of grief, fear, sorrow, rage: I have felt the sadness of the spirit, so heavy, as not to be surprised at that expression of one great medium: "Let this cup pass from me;" and had not the burden been taken off my spir-it by my guardian spirits, I felt almost as if I should d. This was the case once especially, when the friends and I were out at a place called the Westwood, Beverley, where we had gone to spend the day. I felt an influence come over me, and seize upon me to weep, and weep I did, the most bitter tears, calling upon "my mother" in the most pathetic manner. I felt the most wretched, miserable, unhappy soul you could well imagine. A clairvoyant present saw clearly and distinctly an officer dressed in regimentals, and she said he looked most unhappy. I thought I must have died, so weighed down I feit with grief, and begged the burden might be taken off. After a time I was relieved, and, sir, the joy which seemed to come in its place was something to rejoice at. Now all this experience was nothing I had sought; it came upon me quite unexpectedly, and all was within the compass of an hour. Now, if it was not spirit, what was it? as they ask us sometimes at the circle.

There is, in my opinion, a wide area for discussion on this subject, and of wide and varied interest, if it could only be elicited. This officer has been to us frequently since, and thanked us for the help he had gained; and so with scores more. A few Sundays ago a few of us went to where there had been a battle fought. I felt the most extraordinary influence and was controlled by several spirits, one of whom said he fought under Fairfax and Cromwell. Now I could trace the point of contact, where the influence began and where it left off, to a yard; and not only I, but a friend who was with us, and who is a good eer, but when under influence is usually entranced. We have three good seers in our circle. He not only felt as I did, an almost irresistible desire to make a bold attack upon something or some one;not only so but he could see them. Now, sir, is it delusion? Is it a psychological influence, or is it earth-bound spir-its? Who or what shall answer the question? If it be delusion, then Spiritualism is delusion; for spirits tell us we are doing a good work. So, who or what are you to believe? You feel happy in it; the glow are you to believe? You feel happy in it; the glow and warmth of doing good are cheered with the presence of beautiful influences in the work; in fact you go through all the mental phases of human experience in its every variety of form. I had no intention of going into so lengthy a statement, but one idea leads up to another.—Medium and Daybreak.

Four Very Rich Men.

"Well, there are just four of them in the first class First, Vanderbilt and his sons: second. Russell Sage; third, Jay Gould, and fourth, James Keene. I sup-pose you refer to men who have been directly con-nected with stock operations. Vanderbilt and his sons, who are all together, have got \$500,000,000. I am sure that this is not overestimated, for the \$60,am sure that this is not overestimated, for the \$00,000,000 or \$70,000,000 they have in government loans represents their interest as it has accumulated. The next man is Russell Sage, who is richer than Gould. He is worth from \$60,000,000 to \$75,000,000. Gould is worth from \$40,000,000 to \$50,000,000, and Keene from \$25,000,000 to \$30,000,000. These are prodigious figures. See what they represent of other men's losses, when you look at the present state of the stock market, and what it is tumbling to. There is

about \$450,000,000 or \$500,000,000 in the hands of four men, who have made it all around this stock ex-change, out of the gambling propensities and the credulity of the people."

"You surprise me in rating Russell Sage so high."
"Well, it is a fact. He has been a cool, steady, strong man, playing no tricks, but scooping it in all the time. I may say for him that if you get his name to a piece of paper it is just as good as any obligation in the world. Gould has been the most dexterous of the lot. Keene represents his name. In character he is certainly a wonderfully keen man. The history of his operations in Lake Shore and Northwestern of his operations in Lake Shore and Northwestern of his operations in Lake Shore and Northwestern would be a great subject for one of your letters. He took Lake Shore at 60 and got rid of most of it at a profit of 100 per cent, and in the same way he took Northwestern when it was about 40 and sold most of it at about 300 per cent profit, for it went up to 126 last year, and stands now at 130. Vanderbilt now owns the railroad."—Cincinnati Enquirer.

Notes and Extracts.

The religion of humanity is both elevating and

Rightcousness is not the result of much praying, but of much doing.

What the world needs to-day is less forms and eremonies, and more practical religion. **Honesty** of purpose is no guarantee that beyond what may seem a fact in human experience, may not be, after all, an error of judgment.

Admitting that there is happiness found even in materialism, but how much more can be derived

from a knowledge that life is not a thing of to-day. A visit to any of the Christian Churches will prove that not only does the system at present prevailing oppress the people here and now, but the influence exerted continues to oppress them after the spirit has passed to the other life.

What is needed to-day is more of this Spiritual religion, and less of that kind which dominates on the minds of men, and renders them simply tools to be used by ministerial profession to bolster up and perpetuate the dogmas of former ages.

[From Frank Leglie's Illustrated 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 falks 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 "The C. W. Bensan'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 success of Dr. Benson's and now advertised as "The Great Skin Cure." There is only one,-it bears the Doctor's picture and is for sale by all druggists. \$1 per package.

A Sensation.

HAS OFTEN DEEN MADE

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

Price, 50 cents per box, two for \$1. six for \$2.50 by mail, nostage free.- Dr. C. W. Benson, Baltimore, Md. Sold by all

C. N. Crittenton, New York is Wholesale Agent for Dr . W. Benson's remedies.

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A NOTED BUT UNTITLED WOMAN. [From the Boston Globe.]



Measra, Editors: The above is a good likeness of Mrs. Lydia E. Pinkham of Lynn, Mass, who above all other human beings may be truthfully called the "Dear Friend of Woman, assome of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the ntorus, Leucorrhosa, irregular and painful Menstruction, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to he Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weak ness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of hearing down, causing pain, weight and backache, is always permenently cured by its use. It will at all times, and under all circumstances, act in harmony with the law

that governs the female system. It come only \$1, per bottle or six for \$5., and is sold by druggints. Any advice required as to special cases, and mes of many who have been restored to perfect health by the use of the Veretable Compound, can be obtained by addressing Mrs. P., with stamp for reply.

at her home in Lynn, Mass. For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Fills," says one writer, "are the best in the world for the cure of Constipation, Diliousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity. All must respect her as an Angel of Mercy whose sole

smbitton is to decord to others. Mrs. A. M. D. Philadelphia, Pa.

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Science and Art.

It is a remarkable fact that there was only one instance of accidental failure in the au-tomatic drop of the Greenwich time-ball during the whole of the past year.

Pasteur sent an assistant to Berlin and convinced some skeptical persons there of the efficiency of his vaccination process for the prevention of charbon in sheep by actual experiment.

The intense heat of summer in Australia far surpasses that of the United States-even that of Arizona. A recent note in Nature records a temperature there of 180 degrees in 1882, 172 in 1880, 153 in 1871, 159 in 1862, and

A petroleum pipe-line constructed from the Coubas oil territory over the Caucasus Moun-tains was opened on May 27. This line of pipe, which is 105 miles long, can deliver every day not less than 1,000,000 pounds of petroleum.

A rail for common roads has been intro-duced in France. It is embedded in con-crete, and is flush at the edges with the roadway. From the sides it slopes down to the centre, so as to enable the wheels of vehicles to retain their place upon it. The estimated cost is about \$2 a yard.

Some one has proposed putting an electric light of 36,000 candle power on the observatory at the summit of Mt. Washington, the idea being thus to provide an artificial attraction for which the hotel proprietors of the region would gladly pay.

M. L. Clemandot has given the name of tempering by compression to a new method of treating metals, particularly steel, which consists in heating the metal to a cherry-red, and then putting it under a strong pressure. and keeping it there till it is cooled.

Herren Wolffhuegel and Von Knorre publish a confirmation of the observations of Koch that carbolic acid dissolved in oil is far less effective than its aqueous solution. This is very important where carbolic acid is to be used for the destruction of spores or bacilli.

The council of the Society of Telegraph Engineers and of Electricians, England, announce that three premiums will be offered annually for the best original papers sent in to the society on telegraphic or electrical subjects during the session by any one not a member of the council.

M. Ferry has announced to the Académie des Sciences on the 19th of June that the French Government had continued for the second time the prize, open to all the world, of \$10,000, for the invention of the most useful application of the voltaic pile. Within any time during the five years from July 1 this remains open to competitors.

The well finished in April last by the Niagara Oil Company, in Washington county. Pa., is one of the greatest gassers of modern drilling days. The sands found were not regular, nor as expected, neither did they appear to be oil-bearing. After a six months' struggle with the drill, a depth of 2,200 feet was received, when a vain of gas was struck was reached, when a vein of gas was struck which threw the tools clear of the hole, and more than fifty feet above the top of the derrick. The strength of the gas can be imagined when it is known that the tools weigh about 800 pounds.

The introduction of the mungoose into Jamaica as a cure for the once formidable rat pest on the sugar plantations is said to have proved a notable success. The sugar rat is a complex tent free proved a notable success. The sugar rat is a complex tent free proved a notable success. The sugar rat is a complex tent free contact orders should be made payable to M. B. Sprague, inches in length of body, his long tail adding ten inches more to his length. Formerly the damage done to the sugar plantations of the island by these rats amounted to something like half a million dollars a year, rising to a quarter of the crop in seasons of special ravages. About five years ago the mungoose, whose zeal as a snake and rat killer is well known, was imported from India. As a result the plague of rats has been greatly diminished, with a saving in sugar of not less than 25 tons of sugar on each estate. There is also saved the expense of rattage, formerly amounting to hundreds of dollars a year.

Germany and Russia are both pushing forward experiments in flying machines for use in war and otherwise. It appears that the direction in which these are working is the only one likely to be successful. It ignores the ridiculous inflated gas-bag, which is enormous in size, difficult and costly to fill in war, and floats-a gigantic derelict-at the mercy of every current of air, a huge mark for the first gunner who can hit and bring it to the ground. Baumgarten, in Germany, and Baranovski, in Russia, adopt the principle of the inclined plane pressed against the air, and thus capable of making some attempt at least to regulate its own course.

A new wood preserving process has been invented in France by M. Jacques. He first impregnates the timber thoroughly with a simple solution of soap, mixed with an acid, preferably phenic acid. This causes the fermention, in a few days, within the wood, of a fatty acid, which is insoluble in water, and impregnates the remotest fibres. The reaction of the acid on the soap does not take place until a portion of the water has evaporated. It is claimed that more perfect impregnation can be had in this way than with creosote, and there is no danger of the washing out of the preservative from the exposed surfaces, as when sulphate of copper is used. The government commission on technical railroad operation in France is said to favor this process.

If you have any skin diseases or diseases of the hair or scalp, any itching or discolorations, sun burns, freckles, pimples, rough or dry harsh skin you have in Dr. C. W. Benson's Skin Cure, a sure, perfect and elegant remedy. Sold by all druggists.

It is said that \$30,000,000 is paid per annum for rags in New York City. The Italian rag-pickers who go about the streets with a bag on their backs, gather \$750,000 worth of rags annually. About 2,000 of these rag-pickers are at work. Last year \$10,000,000 worth of cotton rags were imported.

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The Royal Geographical Society intend sending out an African exploring expedition under the leadership of Mr. Joseph Thomson, in the spring of 1883.

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Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The last week of our camp meeting has been one of unusual interest; the largest at-tendance at the grove that we have ever had and the interest manifested to see and hear the real facts of the spiritual truths, was seemingly never so great. The speakers that have been present during the closing days of the meeting and who have seemed to realize

the meeting and who have seemed to realize the full measure of the needs and demands of the present hour, are Giles B. Stebbins, of Michigan, Sarah A. Byrnes and H. B. Storer, of Boston, and Charles Bright, of Sidney, Australia. All of them have been decidedly progressive in their lectures and clear in their expression of ideas, holding the large audiences present in marked attention.

Mr. Joseph D. Stiles, of Weymouth, Mass., one of the best test mediums for platform communications in the country, has been with us and made many a sad heart lighter with news from dear friends in spirit-life. While he was upon the platform Sunday afternoon, Aug. 13th, he reported forty-one full names and places of earthly residence, that were fully recognized. The rapidity with which Mr. Stiles gives full names, place of residence and incidents of the life of the person while in the form, is surely wonderful.

Miss Jennie B. Hagan, of Vermont, has also been with us and favored the people with improvisations of poetry from subjects given by the audience.

E. S. Wheeler has been here during the

the audience.

the audience.

E. S. Wheeler has been here during the most of the meeting. After filling his engagement, he remained to recuperate, his health having been much impaired by too close attention to business. Friend Wheeler has made his voice heard, and the people glad many times during his stay with us.

Among the friends upon the platform to listen to Mr. Charles Bright, last Sunday morning, were S. B. Brittan, of New York; Mr. and Mrs. John C. Bundy, of Chicago; E. S. Wheeler, of Philadelphia; H. B. Storer, of Boston; Giles B. Stebbins, of Michigan, and Isaac P. Greenleaf. Luther Colby of the Banner of Light was at the grove, but did not respond to a loud call from President Crockett to take a seat upon the platform so that his friends might see his genial face. The argument presented by Mr. Bright upon that occasion must be read or heard to be appreciated.

Dr. H. B. Storer gave the closing lecture of the camp meeting, at 2½ o'clock P.M., to a large and thinking audience.

The camp meeting at Onset Bay Grove has been a gratifying success to the Association in all respects

in all respects.

Tuesday evening Miss Jennie Hagan had a benefit at the Pavilion. Among the talent taking part were Miss Vaughn, Mr. Charlie Sullivan, Miss Bicknell, Mr. Sargent, Mr. Heath and Mr. Stiles. The entertainment was very well carried out and a success in every particular.

was very well carried out and a success in every particular.

About a year ago, Mr. Moses Dow, of the Waverley House, Charlestown, fitted a bowling saloon of six alleys in Waverley Hall of Waverley Hotel in that place. The apartment was finished at a cost of \$2,400, and was one of the finest in the city. It was not so successful as anticipated and this spring it was rumored that a change was to be made and the alleys taken out. Mr. E. Gerry Brown, editor and proprietor of the Bunker Hill Times of Charlestown, meeting Mr. Dow one day, suggested that he give the alleys to Onset Bay. Two weeks ago the workmen disconnected the alleys for removal, and Mr. Dow had a handsome offer for the material to go to the Casino in Boston. He, however, sent for Mr. Brown and gave him the whole for Onset. Wednesday night a gang of thirty men loaded the stuff upon four freight cars in Charlestown and at midnight it was en in Charlestown and at midnight it was en route for Onset Bay. The present will be a valuable one for Onset and supply another amusement that some have desired, but the expense of which has thus far made it im-

Monday evening Mr. Joseph Stiles held a reception. It was intended to have it in Griffith's Hall, but the large number who sought admission could not be accommodated and it was adjourned to the auditorium. A number of tests were given and recognized. Miss Jennie Hagan improvised poems.

Mrs. C. N. Jewett and Miss Phoebe Hull, of New York, have been stopping at Old Pan Cottage the past week.

Mr. and Mrs. John C. Bundy spent a few days at Onset on their way to Martha's Vineyard and Nantucket; resuming their journey on Monday the 14th instant.

One of the pleasant hours in camp meeting life was spent at Old Pan Cottage on Saturday evening, the 12th inst. The little party consisted of Mr. and Mrs. Currier, Mr. and Mrs. W. D. Crockett and daughter, Mrs. Billings, Mr. and Mrs. John C. Bundy, Giles B. Stebbins, Mr. Charles Bright, Mr. and Mrs. Walter Wallingford, Mrs. Wm. Wallingford, Mrs. Sophia Eames, of Malden, Mass., Mrs. C. N. Jewett and Phoebe Hull, of New York, H. B. Storer and Charles W. Sullivan, of Boston, Mr. and Mrs. E. Gerry Brown, Lita Barney-Sayles and Josiah Simmons. Mr. C. W. Sullivan furnished the company with the song, "Beautiful Sometimes," Mrs. Wallingford giving organ accompaniment, after which remarks were hard by H. S. marks were made by H. B. Storer, John C. Bundy, Giles B. Stebbins, and Charles Bright. Mr. Charles W. Sullivan very kindly consented to entertain the company with some of his impersonations, for which he is so pleasingly adapted. The party will long remember Mr. Sullivan's impersonations of the Deacon's

class meeting. Telegrams of fraternal greetings were received at Onset Camp Meeting from D. A. Lyman, Secretary of the Conn. Spiritualist Camp Meeting Association, Niantic; Neshaminy Falls Camp Meeting, H. H. Brown, Chairman, and the New England Camp Meeting Association, Dr. Joseph Beals, President, Lake Pleasant, Mass., and were read to the

Lake Pleasant, mass., audience Sunday morning. W. W. CURRIER. Old Pan Cottage, Aug. 15, 1882.

A. B. French at Lake Pleasant.

The Boston Herald says: "The camp meeting is day by day increasing in interest and attendance. The regular address on August 15th, was delivered by A. B. French, of Clyde, O., who took for his subject "Unsettled Questions." The address was one of the most coherent, logical and rational discourses that has been delivered upon the grounds. The speaker said substantially that the search for truth is a divine task. The universal confronts us. Who shall explain the mystery of its origin? Who shall point out the methods of the divine government? Neither science nor philosophy can explain the mystery of causation. Nor is the relation which man sustains to the animal creation solved beyond sustains to the animal creation solved beyond all controversy. Science, it should be remembered, has its unsettled questions, as well as religion. Mr. French declared that he had no sympathy with the atheistic theories which many so-called liberalists eulogized. Spiritualism teaches that there is a

God in nature and a spirit in man. Practical works should mark the progress of the spiritual movement. In closing, the eloquent lecturer referred to the increasing prevalence of rational views of God and the spiritual life, and the decline of old theological views in that direction."

Lake Pleasant Camp-Meeting.

To the Editor of the Religio-Philosophical Journal:

As the third week of the camp meeting goes on it witnesses an increased attendance. Day by day the sun rises in a cloudless sky and as the days go by one after another they are extremely pleasant. Hardly has any rain fallen since the camp commenced; all is bright, joyous and dusty. The evenings are delightfully cool, pleasant to slumber in and refresh one's self and dream of the other sphere which is so eloquently and pleasingly discoursed upon by the many talented speakers who entertain large audiences daily from the platform. It is the opinion of many that the meeting this year is better in many respects than that of any previous year; not that the attendance is as large as formerly, but that the fraternal feeling, the confidence, the harmony existing all throughout the camp has a tendency to

feeling, the confidence, the harmony existing all throughout the camp has a tendency to produce results which otherwise do not take place. That this year will witness great accomplishments and grand developments in the cause, is the feeling of many of the far seeing and most observing Spiritualists.

The public tests given from the stand are truely wonderful, not only in minuteness of detail but in accuracy of description and statement, astonishing the skeptics and confirming the belief of adherents more strongly than ever. The Committee on Speakers was

statement, astonishing the skeptics and confirming the belief of adherents more strongly than ever. The Committee on Speakers was extremely fortunate this season in getting such a good array of talent. There is not a poor or uninteresting speaker in the whole list. They are all listened to by good and appreciative audiences, and whatever falls from their lips is treasured as precious fruit.

On Friday afternoon of the 10th, Mr. Cephas B. Lynn, gave an interesting discourse on the "Duty of the Hour." "Practical people," he said, "desire to know whether there is any legitimate place for the spiritualistic platform in the world. Is it a benefaction or an intrusion. The Spiritualists' mode is one of receptivity. They are hospitable to the truth from all sources. Our platform is like a beautiful ship in which we can sail at will upon the illimitable sea of human thought. It is an arena for honorable controversy—not an institution. It represents a tendency and not a creed. Spiritualism is in its incipient stages. It is the hight of folly to dogmatize as to the methods which characterize its future career. The duty of Spiritualists then is to establish an arena of honorable controversy where Catholics, Protestants, Materialists and Spiritualists can meet and discuss the great questions of a God in nature and a spirit in man, and the various methods of securing personal spiritual growth."

Saturday, Mrs. E. L. Saxon, of Belvidere,

mind with the anticipation of the glories of spirit life, and exalting and purifying the life on earth. The elementary and rational principles of Spiritualism were discussed at length. In closing the speaker said, that set free from the shackles of theology, priestcraft and bibliolatray as well as every other man-imposing limitation, and standing upon the simple platform of spiritual truth, the soul will reach out in growth of expansion toward fresh fields of exploration and discovery. At the close of the discourse, J. Wm. Fletcher gave some remarkable spirit tests.

Tuesday, A. B. French, of Clyde, O., discoursed upon "Unsettled Questions." It was pronounced by many to be the best discourse delivered on the grounds this season. "Searching for truth," said the speaker, "is a divine task. Who shall explain the mystery of the origin of the universe? Who shall point out the methods of divine government? Neither science nor philosophy can explain the mys-tery of causation. Nor is the relation which man sustains to the animal creation solved beyond all controversy. Science has its un-settled questions as well as religion. The esthetic theories of many so-called liberalists deserve no sympathy. Spiritualism teaches that there is a God in nature and a spirit in man. Practical works should mark the progress of spiritual movement."

In closing he referred to the increasing prevalence of rational views of God and the spiritual life, and the decline of old theological views in that direction.

Wednesday Mrs. Lillie spoke again giving the mediums and Spiritualists generally

much good advice. A very pleasant affair took place Friday evening, Mrs. Adams, wife of Superintendent John Adams of the Fitchburg Railroad, being serenaded by the Fitchburg band at the hotel. She was the guest of Mrs. French. When Mrs. Adams appeared in acknowledgment to the compliment, she was given a very enthusiastic reception by the immense crowd assembled.

Mr. Lynn was orator of the occasion, and spoke in his usual jovial and agreeable manner, giving the genial leader. Mr. Russell. several sharp and ready thrusts which were as pleasantly received. A very bountiful collation terminated the affair which will, no doubt, be agreeably remembered by Mrs. Adams.

Quite a number of very interesting recep-tions have been held during the week among which we note the one given to Dr. and Mrs. Severance, of Milwaukee, Wis., at Dr. E. E. Conant's cottage on Montague Street, and also the dedication of Mrs. Clayton's pretty cottage on the same street, together with Mr. Avery Clapp's cottage at the Highlands.

Among the prominent arrivals we are pleased to note the names of Mr. D. Jones, of the Olive Branch, with his wife and daughter; Mr. Clayton, President of the Spiritualists Association of Philadelphia, who took in the Concord School of Philosophy on his way here; Charles Sullivan, the singer; E. M. Lay, President of the First Association of Spiritualists of Hartford, Conn.; J. Wm. Fletcher, Prof. Phillips, Dr. Slade and C. Watkins, the slate-writers. Other prominent workers in

the cause are spending the season here.

L.A. GREENWOOD. Lake Pleasant, August 17th, 1882.

Heaven-Its Nature and Location.

If the evangelical church would call their heaven "the Spirit-world," and say that all individualized souls, good, bad and indifferent, go there to live in their respective places and own good time, and that persons are no worse or better in spirit life than they are in earth-life, or are not until they have progressed in their new home to higher conditions of life or spheres, then they would have a foundation for a structure that all humanity could stand upon. There is not a question with me but what "heaven" and "hell" are simply words used to convey the conditions of the life of human beings, whether they are in earth or spirit life, and whether they are in earth or spirit life, and that the spirit life is a progressive state for all human souls, and that being saved or be-ing lost, is only in words, not in fact, that all

all human souls, and that being saved or being lost, is only in words, not in fact, that all souls are to continue for all eternity, happy or miserable, progressing as fast as they are capable of doing. Saying "I believe" is only a step towards the thing itself.

Persons, while steeped in dissipation or committing bad acts, will not go in spirit life higher than they are capable of going by individual growth, Spirits can not rise above their level except by desire and growth to meet it. To demonstrate a future life and the state of different grades of spirits the evidence must come from persons that know that spirits return from their heavenly home with knowledge upon the subject they profess to instruct the people concerning.

Dr. J. V. Mansfield, the writing-medium, now in Saratoga, N. Y., informs the writer that he has no hesitation in saying that if the churches would allow him to exercise his gift of seeing and describing spirits, he could give hundreds of names of departed friends of those present, who, doubtless, are anxious to return and inform them of their spirit home. Such persons as Dr. Mansfield are capapable of speaking with knowledge concerning the denizens of the Spirit-world. Let us have knowledge instead of theory and speculation on these things, and not pretendito teach concerning a future life until able to demonstrate it by facts that such a life exists. If no one ever returned, as Rev. T. W. Jones claims, where is the proof of immortality? "If a man dies, does he live again?" is a question that can not be answered with a certainty without admitting spirit communion between earth and spirit spheres, and, as the writer claims that there is a future life, and spirit identity exists in spirit spheres, and millions of intelligent, honest persons recognize the fact, therefore, I write upon these things, as one knowing instead of believing.

It seems to the writer very strange that when persons attempt, to prove without a

lieving.

It seems to the writer very strange that when persons attempt to prove, without a shadow of doubt, that a future life awaits all human beings, such persons are looked upon as fanatics, while in many instances the op-ponents believe the same doctrine, but no proof is offered to sustain it, and only by and through faith do they come to their conclusion of a future life, and such a life is only for those who have conformed to certain beliefs while in the mundane sphere of existence. If spirits are active in spirit life why should they not know of their condition, etc?

The writer considers heaven a condition of harmony and tranquility within, and is found harmony and tranquility within, and is found on the earth sphere the same as in spirit life; belief or unbelief in certain forms, creeds and dogmas do not make heaven such as Spiritualists recognize, but a happy state of mindeither "in the material body or out of it," constitutes heaven such as will be lasting. "Hell" is the opposite, and as soon as harmony is established in "hellish conditions" heaven takes its place. A Spiritualist.

The cost of the Suez Canal, including interest paid during construction was about \$104,-000,000. Work was begun April 25th, 1859, The total length of the canal from sea to sea. is 86 miles, with a varying width at the water line of from 190 feet to 328 feet. The depth is 26 feet, width at the bottom 72 feet. The work of filling with water was begun in March, 1869, by letting in the waters of the Mediterranean in a stream of nearly 5,000, 000 cubic metres a day. Then the waters of the Red Sea were let in at the rate of nearly 10,000,000 cubic metres. The canal was opened November 17, 1869.

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