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

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THE SPIRITUAL WORLD AND ITS INHABITANTS.

An Inspirational Address by Mr. Walter Howell, of Manchester, at Barrow-in-Furness, England.

Notwithstanding the fact that Spiritualism has promulgated its philosophy for thirty-four years; and notwithstanding the fact that the Seer of the last century gave to the world the results of his illumination, yet even to-day in the minds of the vast majority of mankind, there is profound ignorance in relation to the nature of spiritual existence, that state of life which is a continuity of the mundane sphere of existence. There has been, in relation to the nature of that existence, varied hypotheses; and just as material scientists differ, so spiritual scientists also differ. Just as varied systems of philosophy upon the external plane of life vary, so do the systems of philosophic thought vary, even

in the supermundane realm of thought.
It has been supposed by some, and very plausibly, too, that the material elements which form your sphere of life, by means of the spiritual essence outworking its grand eternal destiny, and perpetually refining the same, ultimately create a sphere of sublimated matter around your planet in the form of belts or zones, as illustrated by the planet Saturn, only in a more refined and sublime character. This theory has been upheld with a plausibility that recommends itself to the genius of thought, and to those who have investigated these subtle elements that sur-round the earth-sphere of life. We offer no apology for differing from many eminent men who have given attention and thought in this particular direction. Our philosophy differs from this that we have just mentioned, in the fact that we recognize the spiritual world, and the kingdom of heaven, as existing within you—an interior realm of life, and thought, and being; and, in order that you may have something like an accurate conception of this realm of thought, you must turn the eyes of your spiritual conception within yourself, and no longer rely upon your material senses, through which you acquire external knowledge; for when the spiritual, disintegrated from the material tenement, reaches the realm of thought and spirit, and real life, it then comes in contact with that substance which the knife of the dissector does not reveal, nor has the physiologist of nature yet discovered; namely, the realm of thought.

In contradistinction to the conception now in vogue, that promulgates the idea that thought is the result of organization, we regard the idea vice versa; as, in reality, all organization is the result of intelligence and of thought. All action, performed through the physical or mundane organism, is the result of the action of the mind-force operating through the magnetic laws on that which is intermediate between mind and matter. The spiritual nature acts upon that which surrounds it and is allied to it, and is what we term spiritual. To give a philosophical definition, we say—as the forces, the ethers, in which worlds revolve, are the means by which light and heat are transmitted to your planet, even so the mind transmits its evolutions to the material part, by means of these subtiler ethers; these substances that interyene between the outward organism and the subtiler organisms which we call thought.

Now, in order that you may have a clear conception of this idea, we must state, that thought, which is in itself a real, tangible substance, is the grossest substance of that these houses, real?" Yes. Not that the spirrealm we call spiritual. We would here like | itual world is a copy of your earth. Let us

use the term "spirit" in any unnatural or supernatural manner, for we recognize heaven in what we call spirit. As in laws of nature you recognize cause and effect, so we recognize immutable laws in the light of this heaven. That which we call "spirit" is perfectly natural; for we know of nothing but what is natural; even if we could probe the very heart of what men call Deity, we should there find something which is perfectly natural. For if the Divine is mirrored forth in objective nature, we there see the reflec-tion of a natural Deity, who must be, in himself, the Soul of nature.

You should feel the power of this panthe-istic thought—for, in our estimation, it is better to see God everywhere than to see him nowhere, or to have an idea of a Being far off, in some personal form outside nature: or to hold an idea of a Being that can not possibly exist. In the conventional language, we know nothing of God save that which we we know nothing of God save that which we observe and analyze in what nature reveals to us. We ascend in the realm of superior thought and wisdom, and there behold the more perfect transcendent beauties of those things which are to us objective; we there see a more beautiful expression of that divinity which adheres in nature, and as we thus gaze man these perfect scenes which thus gaze upon these perfect scenes which are to us more perfect impressions of Deity, we behold the face of our Father which art in the heavens; that is, just as the human face is the most perfect expression of human character, so the higher embodiment of thoughts in the wisdom of the existence of immutable laws in the spheres is the most immutable laws in the spheres is the most perfect expression of the Deilic character; we look upon that as the heaven of our God.

Now, that which to you is subjective, at the state which is termed death or disintegration, becomes objective; and that which is objective then becomes shadowy and comparatively unreal. The thoughts, affections and emotions which are yours, must assume shape, must have organic form; for we cannot understand intelligence apart from organization. This organization of thought is a structure peculiar to that realm which we call spirit.

Now, the sphere of thought that surrounds your planet is naturally homogeneous to your planet, it is in harmony with the planet's state of progression, and with the thought and life which illumines it upon the planet. We regard all material substances as being the most externally remote from the centre, the very circumference, so to speak, of nature: and when man's spiritual nature has become embodied and taken upon itself material form, and by means of this incarnation has become an individualized conscious entity, that entity, which it has taken the past to develope into being, will, in the future, take an eternity to unfold the grand cycles of its

continuity. We see that man is traveling from the circumference to the centre, and thus those things which are most interior become most essentially real to him. Thus he advances onward, and this constitutes man's condition in the after life; his thoughts, affections, aspirations, be they low and grovelling, or high and exalted, are his conditions; and though you may, perhaps, have thrown off your material tenement of clay, still there may remain psychic conditions of mind that have interwoven themselves with your spiritual fabric, whereby you still retain an earthly house; and, until that earthly tabernacle has been dissolved, you cannot experience the beatitudes of that house not made with hands. Without good deeds, lofty aspirations, noble thoughts, universal love, universal sympathy, you cannot understand the home in heaven.

As the novitiate spirit walks the spiritual plane of life, he sees upon every hand the reflection of his own life; and within the dark chambered imagery of the heart there may be creeping many an unclean beast and loathsome serpent of sensuality. But as he walks onward there are reflections of the tiniest aspirations, the most trivial act of genuine kindness that he has ever done to benefit his fellow man. We find him inter-rogating forms, thus: "Who art thou, hideous demon?" The response comes: "I am thy We find him gazing upon the bad actions." noble embodiments, pure and beauteous, in which graceful angels are—"Who art thou?" The response comes with harmonious accent: "I am thy good deeds." In the realm of spirit-life nothing is lost, and in proportion to the unselfishness of life—in proportion to the advance of intellect, and unfoldment of the heart's sympathy, so correspondingly will the state of spirit-life be light, joyous, free,

or dark, benighted, and in bondage. Free from the realm of time and space the spirit can understand what it is to crowd eternity into a moment, or stretch a moment into eternity. This may appear, to some, strange; but, has it not occurred to you, when in pleasant conversation with genial friends, or when in an ecstasy, or overwhelmingly delicious rapture, and your attention has been called to the fact that time has not been taken note of, you exclaim: "I had not thought we had been here so long." The moment of suspense, the moment of bitter anguish in which you experience a world of thought, although the shortest of time, yet can be stretched into days; so it is with the human spirit that is disintegrated from the material conditions of time and sense. But there are spiritual habitations; there are spiritual dwellings wherein the spirit finds a continuity of associations.

to make one remark, and that is, we do not rather say that your earth, in a faint manner, symbolically expresses the reality—the sublime verities of the spiritual realm. They are built—What of? Of stone? Yes, provided you take the correspondential idea of stone, or the thought meant to be conveyed by the use of the word, stone, in the Sacred Writings, which were the result of inspiration, and flowed through many a seer, sage, and inspirational medium; for we find there, that stone has always been emblematic of true and high and lofty thought; and that which has been allegorically portrayed as bricks, is an imitation of stone. Hence, we find, in the allegory of the Tower of Babel (when considered in a correspondential significance), that it is not an historical occurrence which happened long ago; but that it is a living verify which applies to-day with equal force to living men and women. How many are, to-day, seeking to obtain heaven under false ideas? They can never find it until they build their tower according to the amenable laws of nature, which are the laws

Within the human mind this knowledge, more or less defined, exists; but, alas, in some minds, these truths are scattered, or lying in minds, these truths are scattered, or tying in heaps in the more intellectual region of the memory. They are not performing the grand purpose for which they were designed, and until they are brought into the light, and become living embodied truths, they cannot be cemented together nor build for you habitations wherein you may dwell in the continuity of your existence. It is when the Truths ity of your existence. It is when the Truths that are stored up in the memory become actualities of your daily life, that they become cemented together, and drawn into the grand symmetrical beauty of the designer. Thought, then, when brought into action, can thus be cemented, and form a grand structure, a house, a temple in which the soul may worship. It is said of Michael Angelo, that could be have had Saint Peter's built upon the architectural plan which existed in his mind, the dome would have been carried on high until its spire would be lost to sight, and appear as an o'erbrooding dome of Divine Love, or as a temple of the human soul, suspended, as it were, from the heavens. This lesign was not carried out nence, the building was not after the ideal fashion of the designer. But many a seer, many a disembodied spirit, has beheld Michael Angelo's "Saint Peter's" in the spiritual life of existence; and the ideal beauty portrays itself in all the sym-metrical grandeur of that transcendental mind which sought to give expression thereto in the rude elements of earthly stone. But the substances with which spirit builds are more refined, and more sublimated, more subtile than the substances of your material of earth; and, consequently, the atoms can be arranged in a more perfect form, and more perfectly express the ideal within the soul. Many an artist has had far more beautiful pictures painted upon the canvas of his mind than he has ever been able to execute through his material hand. Which is the real picture the one on the canvas, or that which existed in the mind? That, surely, which existed in the art gallery of the artist's mind. If you would desire to have imposing palaces, grand temples, beauteous art gallaries, then let your lives be ever portraying, upon the canvas of your mentality, deeds of artistic beauty,rich in color and symmetrical forms; and thus, have graces in your lives, of which the

arts of Greece are but a meagre suggestion. We find in the spiritual realm there are domestic circles; these are formed of your nearest relations; and, without these domestic circles there could not be a heavenly home. Just as there are necessary prefaces made for a new comer into the mundane sphere of life, and just as the advent of the stranger is foreshadowed, so for your spiritual advent, even upon the lowest plane of life, every provision is being made for your comfort and enjoyment,-in orderly circles of society, of course we mean. As for the new-born visitant on earth, so in the spiritual realm of existence; every preparation is made for the reception into the domestic circle that shall be homo-

geneous to the spirit that is born into it. The aggregation of domestic circles pro supposes the existence of social circles which are still larger, and the aggregation of social circles presupposes the existence of still wid-er spheres, and these must have their governors; hence, there are political, social, and domestic governors, even in the realm of spirit; so that your highest legislators may still carry on the noble work which has been begun upon the earth, provided they were noble legislators; but, unfortunately, the legislator too often has motives of self-aggrandizement for his primary object, and he may not have been selected because he was, or is, the most sin-hating of men. But in the realm of the higher life of the spirit they are governors who are most parental, fatherly, loving and wise,—selected because of their inherent qual-ities to do good, Should another arrival bring a man more fitted for the head post, he, who holds the position, would be most ready to resign in favor of the new comer This unfortunately is not so upon earth. In the unfoldments of earth, and in the evolutions of the future, you shall have governors with loftier expressions of that divine principle of purity that should characterize your Houses of Parliament.

We find, too, that this realm of which we are speaking is not a realm where men and women are congregated for a monotonous service, playing upon harps of gold, and dress ed in white robes, and bearing palms of victory in their hands: all these are very beautiful when they are symbols of spiritual significance.

A harp of gold is a symbol of an harmoni-

ous life of goodness; a robe of spotless whiteous life of goodness; a robe of spotless white-ness is a beautiful symbol when it figures the purity inherent in the character of the he or she who wears it; the palm of victory is a beautiful symbol when it signifies a victori-ous conquest over selfishness and evil. To be "washed in the blood of the Lamb," and "robes made white as snow," may be very beautiful, if taken in the loftier sense of be-ing washed in the light of innocence and ing washed in the light of innocence and purity, and, by means of innocence and purity, made whiter than snow. But, in the literal sense, such as is substituted by the uncultured mind and popular theology, the idea is made repulsive and degrading to humanity. We cannot suppose that the aggregate masses of the people, possessing many faculties for investigating the varied spheres of philosophy, can find enjoyment in the monotonous alleluiahs of theologically-schooled minds. Let us view it as it is, namely, that of spheres having their legitimate place in the enlightened mind, and we shall see that there is a continuity of chemical metaphysics and spiritual metempsychoses; a continuity of a higher harmony than a Handel Mendelssohn, Milton, Homer, Newton, Faraday, Daling washed in the light of innocence and sohn, Milton, Homer, Newton, Faraday, Dalton, Huxley, or Tyndall, has ever produced; and then we can see that there are enjoy-ments which await us in heaven.

But pursuits, science, politics, social re-forms, and the like, must be rightly understood, for they are as much a part of religion as any devotional exercise can be. We recog-nize religion as a principle of life, for wherever the soul, in adoration, investigates nature, we find that soul led on to the grand temple where it beholds Nature's God, and, through her laws, recognizes the grand harmony of the creation; that is, supposing the Divine Being to be a Being, who, by abitrary will, controls and governs matter. We find that this spiritual realm is a real state of existence, in which every active objective manifestation is an outward expression of an inward substance which shines through it. Consider the Hly of the field how it grows! it absorbs the rays of the sun, appropriating just those elements that constitute its whiteness; it draws from the earth beneath just those qualities that are adapted to the manifestaresult of its experiences; enabling it to unfold its grandeur, and filling the air of the angel spheres with an aura that is delight-

From this realm of thought, thoughts grow dim as they approach men's beclouded minds. Words do not give adequate expression to our ideas. Could we but unite with you celestial thoughts; could you but receive the vibrations of our harmony; could you but behold the transcendent beauty of our colors; could you understand the principles: the mere words, the technicalities that so feebly express our thoughts—this address would not be mere vibratory words upon the material atmosphere, but a library that no methods of speech could bequeath to you; and as we are addressing those who receive our vibrations harmoniously, our words, in the spiritual language, will convey more than volumes of your earthly language can do. Oh! the feeble power of language to express our full meaning! We find that by the use of your rhetoric we cannot fully express the ideas, as our hearts yearn to ultimate them; but be sure of this, your most profound philosophic thoughts—your most eloquent poets, your elaborate composers, your finest artists, are but feeble mirrors of the diviner poetry, and diviner art, of which this life is but a mere exhibition on the lowest scale.

We have our day, we have our evening, and as the soul, refreshed by rest, goes forth in the more universal exercise of its divine emotions, and ultimates it, a period of rest and withdrawal comes; and evening time brings the spirit to its more soul-affinitizing embodiment in the social and domestic spheres of spirit-life. When you rise in the morning with all the vigor of your morning recuperation, and go forth to perform the universal duties of life—when these are accomplished, you again draw near to home; so it is, correspondentially, with the spir-it, it finds that it is re-invigorated after repose; and having recuperated energy and thought of mentality, it goes forth to shower it through the spheres that can receive its light and love, and its work of more than universal help to man, so that he may rise higher and higher, until his thoughts find a wider and more perfect expression upon earth. Your bodies are embodiments of divine

atoms, which, when unfolded, shall manifest the character of the Divinity. Each individualized atom, can to some extent, furnish to the universe a universal want, whilst the universe can furnish to you your individual requirements. There is an altitude to which the spirit may raise, where it may become a cheerful and divine recipient of Divine influx and give forth to the nation, yea, even to the planet.

Friends, Washington lived in America years ago, but to-day there is more of the Washington spirit incarnated in thought and action in that country than when he lived on the mundane sphere of life. Jesus lived 1,800 years ago, but the result of his inspirational utterances lives to-day, and influences the civilized world. So, in like manner, you, as you rise in spiritual altitude, will wide-spread the love-principles that you ultimated upon earth. No angel in heaven can fully realize its joy, its happiness, until the grand ideal of inspired life ultimates itself, if only in feeble and shadowy forms, through some mind upon | that sort.

earth. Hence, as the artist who still lives? and in fine gallaries hangs his transcending works of art; so the spirit works through the heart to reach that which is in harmony with its sphere of thought, and faintly portrays upon the canvas its inspired ideas.

How many are there who try to design something but fail in the effort; yet, in an unexpected moment, guardian angels visit him by secret doors, and the wave of spiritual thought instantaneously takes angel-like forms; and thoughts pass through his mind that he can never give expression to. We find in this philosophy that there is a solution to many problems of thought which no scientist has ever yet probed to its full and legitimate ultimate.

We desire to impart to you this idea, namely, that upon your lives depend the conditions ly, that upon your lives depend the conditions in which you will find yourself in the spiritual realm of life. We want you to understand that the Divine Being never gives to his children jam-tarts and sweetmeats for keeping their pinafores clean. There is no reward for goodness, or punishment for badness. These are inherent in the very acts. God has nothing to do with reward and punishment, but, as sacred writings say. "In ishment, but, as sacred writings say, "In keeping of his commands there is great reward." The fact of having a clean garment is to any noble soul a sufficient reward. The fact of having a pure and approving conscience is to hear the "Well done; good and faithful servant," of his Divine voice from the throne, which is in the temple of the human soul; and this congratulation of his child upon the success of his life is indeed a great reward.

Oh! let this thought be ever before you, which is, that within your own nature, you may unfold and create a heaven of justice; a heaven of nobleness; a heaven of purity; a heaven of truth and humanitarian good will and brotherly love. Then, when the conditions of time and space vanish from your spiritual vision, the freasured-up inherent goodness of your life shall be the reward that will by yours, not because of any bequeathed right to a reward; not because of any substantial sacrifice (as the theologian would say), but as the inherent consequence, a heaven-born reality, a heaven-created fact within fion of its innocent beauty. So with the soul's pure whiteness, it absorbs from the Sun of Righteousness rays which enable it to manifest its inherent life-principles as the own creation. Conditions of inharmony will own creation. Conditions of inharmony will create for you an inharmonious state of life which will be your hell. Your composer of music must learn the harmonies and inharmonies of sound, before he can produce his pieces; so you, in your life, till you root out all the nharmonious passages, must experience an inherent hell in consequence.

Let this lesson of transcendental thought bequeath to you an in inspirational ray of light, that shall enable you to gaze, and behold a perfect reflection of the Divine in

*Yorkshike district committee of spiritualists, ENGLAND.

To the Spiritualists of the United States of America. DEAU BROTHER SPIRITYALISTS—Acting under the advice of his spirit-guides, our esteemed brother and co-worker, Walter Howell, contemplates visiting your coun-try. He will leave England on or about Saturday, July

try. He will leave England on or about Saturday, July 29th, and may be expected to arrive in New York early in the second week of August.

Mr. Howell brings with him from these shores the tenderest sympathies and best wishes of English Sphritualists amongst whom he has long labored with marked success, winning the affections of his hearers wherever he has gone.

We desire in these lines to bear testimony to his remarkable abilities as a trance speaker, and to the growing admiration of his character which has spring up on all sides; and we hesteak for him at your hands a bearty

ing admiration of his character which has spring up on all sides; and we bespeak for him at your hands a hearty welcome and commend him to your kindly care.

We grieve over our loss because in these anxious times we can ill afford to part with him; but we trust that our loss will be your gain and his own individual advantage. Besides being extremely sensitive, our brother labors under the disadvantage of being nearly blimi; which you will kindly remember, and which may account for many apparent shortcomings in the way of corresponding with his friends, and in consequence of which he may require more than ordinary care and attention.

We wish him good health and a pleasant voyage, and a senson of prolitable labor amongst you; and after this a safe return to his native land renewed and strengthened, and again ready to do battle in the great and noble army of progress.

ened, and again ready to to backet any of progress.

Given at the annual Conference of the Yorkshire
District Committee of Spiritualists, held at Batiey Carr,
on this sixteenth day of July, One Thousand Eight Hundred and Eighty-Two.

Signed on behalf of the Conference,

R. Lees, President. J. Illingworth, Vice President. C. Poole, Secretary. Joseph Armitage, Treasurer.

All things are engaged in writing their history. The plant, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain side; the river, its channel in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow, or along the ground, but prints, in characters more or less lasting, a map of its march. Every act of the man inscribes itself in the memories of his fellows and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered over with hints which speak to the intelligent.—Emerson.

An Italian peasant must be in the fields at sunrise. He eats his breakfast in the field, seated on a stone or the naked earth. His breakfast usually consists of a few slices of badly cooked polenta and a bit of rancid herring. Sometimes the herring is replaced by a few dried figs, or a moldy crust of cheese four small picklec fishes or a few edible snails. The evening meal consists of a few leaves of lettuce, a scanty quantity of oil and vinegar, or instead a herring, a little bread. an apple, or radish, onion, or something of

Our Foreign Exchanges.

ITALY.

Annali dello Spiritismo in Italia, Rivista Psicologica, is the somewhat lengthy title of a monthly magazine published at Turin, a monthly magazine published at Tarm, Italy, and is edited by Nicefaro Filalete. The translation of the title is "Annals of Spiritism in Italy, a Psychological Review." The magazine contains sixteen pages of reading matter, is handsomely printed, and the June copy before us is the sixth number in the 19th year of its existence. The articles are semantally sprinted in character—several of somewhat varied in character—several of them translated from other languages and many of them "to be continued." We have looked it over in vain to find any thing of a local character that will be of interest to our readers, but we reproduce what it says respecting a citizen of Russia, borrowed we

know not from what source, viz.:
"In the village of Gross-Gohla in Russia, about a fourth of a mile from Janowitz (Environment of Wongrovitz), there has been living for about two years, as neighbor to a countryman by the name of Belta, one certain Schuler, a married man some fifty years of age, who, whenever he is weary from labor or oppressed with drowsiness, seats himself or reclines, overcome as it were with catalepsy. In this condition he immediately begins to speak, making religious discourses in a manner highly acceptable and of much worth, on account of their biblical erudition, with a voice so loud that he can not only be heard but also perfectly understood at the farthest extremity of an immense courtyard. What is most wonderful, besides the fact itself, is this: that the said Schuler lives amid want and wretchedness; that he possesses not even the first rudiments of an elementary education; that, while he is speaking, great drops of perspiration exude from his body, and that, on coming to himself, he does not know a word of what he has said while asleep. His preaching, all of which turns into exhortations, to repentance, continues from one to two hours, and terminates with prayers for believers and unbelievers; for the monarch and the fatherland. A report of this singular phenomenon has been sent to the Emperor and to the Supreme Consistory."

BELGIUM. Le Messager commences its 11th year with the following words addressed to its readers: "We are ten years old-a respectable age for a sheet that treats of transcendental philosophy, of the plurality of existences for the soul, of the plurality of habitable worlds, of the indisputable intercourse established between human beings in and out of the flesh.

"Our advanced age astonishes the Belgian journals of all the varied political tints, which periodically have condemned us to death; the earth which they have each year thrown upon our head is light, and we have shaken it off as gaily as the bird does when it disembarrasses itself of the rain-drops that fall upon its plumage. Like the phœnix we know how to arise from our ashes.

"We feel as young as we did on the day of our birth, ever desirous of being useful to our brethren in humanity, in the meantime we have acquired the conviction that each year has brought us a little more experience, a calmer and wiser view of the ensemble of things, and we are satisfied with our peaceful mode of action upon the minds of men, seeing that God, the maker of worlds and things, accomplishes his ends only little by little—with reserve and especially with ma-

Each number of the Messager contains an article treating upon astronomy in a very entertaining manner, written by René Cail-

From the same paper we learn that a new spiritual journal has just been started in Barcelona, Spain, having for its name ElEspiritista Catalan. Also, that the Spiritualists of Havana, Cuba, held their first literary reunion on the 30th of April last, at which a large number of believers were present, and many speeches made. There is a spiritual paper published in Havana by the name of La Luz de los Espacios, or Light from Above.

ARGENTINE REPUBLIC.

The Constancia for May, from Buenos Ayres, is on our table. From the much that the number contains of interesting matter, it is difficult to select a sample, but we choose to copy an extract from an address on "Spiritism and Materialism," which from beginning to end is eloquence itself, illustrated with poetical quotations which would be almost impossible to reproduce:

'Ye who are the worshipers of matter should give it fixed and immutable laws Why is it that in man there are so many different aptitudes? If he is nothing more than a bundle of molecules it would seem natural that on the grouping of these together each of the bodies formed would be proportioned alike. If you say as did the great Bartrina. "Se que soy un mamifero bimano

"Se que soy un mamifero binano
(que no es pero saber);
y se lo que es el abono, ese arcano
del ser y del no ser.
Se que el rubor que enclende las facciones
es sangre arterial;
que las lagrimas son las secreciones
del seno lagrimal;
que la virtud que el bien al hombre inclina
y al victo solu son y al vicio, solo son particulas de albumina y fibrina particulas de albumina y torina,
en corta proporcion;
que el genio no es de Dios sagrado emblema,
no, senores; no tal:
el genio es un producto del sistema
nervioso carebral,
y sus creaciones de sin par belleza
solo estan en razon
del fosforo que encierra la cabeza del fosforo que encierra la cabeza no de la inspiración! no de la inspiracion!

(That I'm a bimane mammal well I know (Which is a knowledge not so very small);

I know, too, what the atom is, that great Arcanum of to be and not to be.

The blush that tinges red the human cheek is caused I know by the arterial blood;

And tears which flow from hapless eyes that weep Secretions are of lachrimary glands;

The principle, I know, that doth incline The average man to virtue or to vice, is but of fibrine and albumen wrought in measured portions, infinitely fine;

I know that genius not an emblem is off any holy God; no, friends, not so;

But genius is a product of the brain And its creations of such brilliant power Alone, alone by phosphorus are made.

"And now we ask, Why is it that a few heads have so much phosphorus and others appear not to have any? Why is it that a few men betake themselves ardently to science from early youth and become the luminaries of humanity, while others wallow in vice and become a disgrace to their families and a dishonor to their country? Phrenologists will answer that this difference consists in the development of such and such organs. But why are not all the organs equal? Why is it that if man has no yesterday or to-morrow, one drags out a miserable, blind, dumb or crippled existence while another is well-formed, intelligent and with his genius is able to overcome the impossible?

Alone, alone by phosphorus are made, Which finds itself inclosed within the skull;

If in all the laws of nature we observe a mathematical exactness—if in studying the world of microscopic littleness, we find order and method in the life of insects and even systems of government and republics among ants, wasps and bees, Why does man resemble a book without prologue or epilogue? I the parents of the pupils.

Why these precocious talents? Why these sudden deaths which harvest the flowers of intelligence without waiting for their conversion into ripened fruit? Why does everything grow, develop and give its contingent to life except man, who when he is in the heyday of his prime, when he is most useful to humanity, when he is penetrating unknown continents, when he is exploring polar seas, when he is just on the verge of enriching science and his country with the discoveries of his genius—he dies, and all that accumulation of labor, all that activity employed for the good of his fellow beings and all the sum of his vast acquisition of his vast acquisition of the sum of his vast knowledge is reduced to a zero without a solitary unit to give it any value for him who expended all his energy in sowing the

precious seeds of progress?
"The materialistic theory from this point of view is truly cheerless and disconsolate." FRANCE.

La Lumière of Paris, has in course of publication an article entitled "Spiritualism in History," written by Eugene Bonnemere, which is to be continued in several numbers. The author has a great deal to quote from one Duke Saint Simon, of which the following is an example:

ing is an example:
"While the plous Duke Saint Simon can
never say enough hard things against those who go to consult with conjurors, those direct ancestors of our modern somnambulists, he at the same time relates incidents which are all the more undeniable because attested to by a witness of the most unfriendly sort toward persons of that class.

"He was at one time bound by the strongest ties of friendship to a musketeer by the name of Count Coetquen. On the eve of entering upon a campaign, the latter came to Paris to have his fortune told by a woman whose name was Duperchoir and who secretly exercised this profession. She told him that he would be drowned, and that very soon. He related the circumstance to Saint certain which way the stream actually flow-Simon who 'scolded him for his dangerous and foolish curiosity.' Danger might possibly threaten him from an ambuscade or a sword cut, but for a gentleman, when going away to war in Germany, to die from drowning like a young dog that one throws into the water to get rid of!...was it not the hight of impossibility and folly!....

"Coetquen set out on his journey. On passing through Amiens he learned that there was a man living there who plied the trade of fortune-telling. He went to consult him and obtained the same response as before: You will be drowned, and that very soon. Having thus been so explicitly warned, he ought to have avoided the water as religiously as a singed cat shuns the fire. But it had been decreed, and one may not hope to escape his fate. A few days after while passing along the banks of the Escaut, he stopped to water his horse, and there he was drowned in the presence of all his regiment without it being possible for any one to save him."

"Eestatic persons were not uncommon during the long reign of Louis XIV. The most celebrated of them was 'Miss Rose,' but Saint Simon was not acquainted with her for the most excellent reason that he was but four years old when she died, in 1680. Antoinette Bouriguon was persecuted for the crime of sorcery, and was often driven from places whither she had gone to seek a few days of quiet. She wandered about the world living in communion with spirits, consoling her-self with the dead for the lack of gratitude, she received from the living. She saw, heard, reduce her writings to a doctrine, and an one who will read the biography with which he prefaces his work De l'Economie de la Nature (1686) will be convinced that Antoinette Bouriguon was what is called to-day a writing medium,' perfectly unconscious and involuntary." The Bulletin Mensuel de la Societé Scienti-

fique d'Etudes Psycologiique (monthly bul-letin of the Scientific Society of Psychological Studies) for July, has been received, a sixteen page pamphlet, published at No. 5 Rue des Petits-Champs, Paris. The title sufficiently explains the nature of the publication, and its corps of writers is all that could be desired. One of the writers in an article on the indestructibility of force, quotes Mr. Mayer, the illustrious author of the mechanical theory of heat, as follows:

"The movements of the steamer obey the will of the pilot and the machinist. Spiritual influence, without which the boat could not be put in motion without wrecking itself upon the first rock—this influence, I say, directs but does not move. For the continuation of motion physical forces are necessary, carbon, etc., and without these the boat remains stationary in spite of the strongest will of its directors. Then, it is a fact, that the mind receives and preserves in itself the impressions of the physical world without diminishing the sum of their movements and that it exercises a supervision over the forces of this same world. The mind is active and laborious without producing by its activity and labors a change in the amount of physical forces given. And since the best known laws of modern science affirm that the sum of the forces in material nature does not increase, we do not comprehend why souls or spirits already existing should forever be annihilated at death and be replaced by new souls subsequently created. The progressive elevation of the intelligence throughout history is a fact patent and undeniable; it has taken place, then, without increase of the material forces in the world. Now this fact would be impossible if intellectual activity were falling into the sphere of material forces and not forming a special world, sui generis and in itself. Spirit, it is true, creates no new material force; it operates with those which already exist; but that which it elaborates and engenders within itself is not a product of material force, but of its own nature. The actual results of the exact sciences teach us that material forces realize an immense mechanism in their reciprocal actions, but psychology teaches us in a manner not less certain, that in this mechanism, the directive forces are not material."

In St. Petersburg 91 per cent. of the pupils n school are under twelve years. In the country Russian children seldom enter school before their ninth year. The school year consists of 200 days in Moscow and St. Peters burg, of four hours a day; of 120 days, six hours a day, in the country. Owing to the poverty of the parents, hundreds of children cannot attend school, because they have no shoes. One often sees as a part of the furniture in schools, from six to a dozen pairs of shoes of different sizes to be lent to the pupils until their own are mended. In Moscow 11, 000 rubles a year is spent by the city for brown bread and salt which is distributed by the teachers among the poor pupils. The expense of the instruction has to be borne by

The Concord School of Philosophy.

To the Editor of the Religio-Philosophical Journal:

The School of Philosophy has duly and formally concluded its fourth Annual Sesion; everybody has shaken hands with everybody and gone home. No more philosophy from the little Akademe till July 20, 1883.

The Hillside Chapel stands close beside the "Orehard House," where Prof. Harris now lives. Years ago it was the abode of Mr. A. Bronson Alcott and his "little woman," and here Miss Louise M. Alcott composed her most popular works. It is staid, unpretentious, quaint, old-fashioned, narrow between joints, and with no claim to notice, except such as New England has everywhere—because of its inhabitants.

The grounds are admirably decorated with trees, so thick as to afford all the plans for retirement and seclusion that an esthetic hermit could desire. It is to Mr. Alcott's diligence that much of its attractiveness is due. He is a glorious man to do work that

will never net any money.

The soil is what I think a man from the Illinois prairies would consider as decidedly poor. I would not like to plant corn there on shares, not even if it should be the lion's share. The native products are pine trees, golden rod, catnip, motherwort, peppergrass, and some forgotten wood's plants of greater

A little way over the hill beyond the chapel of the Akademe, is the historical spot made fumous by Nathaniel Hawthorne in his story of "Septimius Felton, or the Flixir of Life." did not visit it; Mr. Hawthorne's description was all that was needed. Nor did I visit the Old Manse beyond the Lowell Railroad station, which has literally "gathered no moss." Twice I visited Concord River, close by; picked yellow pond lilies, arrowheads ed. One is hardly up to things here till he solves that question.

The school lasted four weeks. It was a very dry time. Let no unworthy conclusion, nothing profane, be deduced. We literally were without rain; only philosophy with a slight sprinkling of art lectures, etc. The streets were dusty beyond compare; the weather hot, the thermometer almost outstepping the nineties, and the houses were sometimes hotter than the weather. In fact, mosquito netting is very good to keep out flies and mosquitoes, but it is equally effectines and mosquitoes, but it is equally effectual to keep the air hot and prevent it from circulating. I speak feelingly, coming hither from New Jersey where mosquitoes have bitten me through four thicknesses of cloth, and the places stayed bitten. You will remember that the first Swedish colony in that State was driven away by the creatures.

The Roston newspapers have come to pay

The Boston newspapers have come to pay some respect to the Wise Men of Concord. Four of them kept reporters and correspondents on the ground. Occasionally, they poked a little fun; but that was to be expected. One day the Transcript took off Dr. Jones, of Jacksonville, as having "locked horns with Modern Science," as though a man who real-ly believed in God and immortality could do therwise. The Advertiser also "touched up" the Ghost Philosophers, humorously indicating the Plato, Peripatetics, etc.

Few jokes or witticisms were attempted. I only heard of two or three. The newsdealer. Mr. Davis, had a collection of nondescripts, which he exhibited as "The Old Curiosity Shop." Several proposed to include the phiand wrote under the dictation of spirits, and her works have been compiled into twenty-two large volumes which are difficult to read. Poiret, a disciple of Descartes, endeavored to one of the trains, desirous to note every thing saw, inquired of a fellow-passenger, what building that was.

"The Concord School of Philosophy," was the unhesitating reply.

What are those houses all standing in a row?" asked the tourist. "The residences of the Professors," said the veracious informant,

I opine that there is practical wisdom taught there; but will not venture to say much of the speculative philosophy. ABOUT THE SCHOOL.

Year by year the new Akademe takes form

and approximates more nearly to the character of an institution. There is more favor given to German metaphysics; Platonism, though favored by Mr. Alcott and Dr. Jones, seems to me to hold a minor place. Mr. Emerson, it will be remembered, considered Plato as "the Bible of the learned," and the Indian and Persian philosophies as the pre-

cursors. I notice also, a carefulness that Christianity shall not be regarded indifferently. Indeed, two or three speakers were clergymen; and Mr. Alcott belongs to the Protestant Episcopal Church. Dr. Jones dis-courses bravely of Jesus, Krishna and the avators. A divine incarnation or manifestation, he asserted, began every world-religion. He did not, however, get quite down to the specifications. He declared that every people and religion were begun with the faith and acknowledgment of one God, and not many. Again and again did he cite the Gayatri as

the essence of all prayer. The last lecture delivered by him was upon The Banquet of Plato, He spoke without notes; and often rose to his feet in the sublime of entheastic utterance. The Symposium is the feast of life, he declared. It must not be taken literally, as the discourse of actual persons at an actual repast. Plato is ı philosopher; always metaphysical, not rehearsing history or biography. His Socrates stands for an idea—an impersonation, not a person. The name So-Krates means divine wisdom. His illumination was from above

he was always under a divine influence that never restrained his freedom. Plato's philosophy discovers to us the majesty, excellency, beauty, all-sufficiency of Deity here. This life is the habitation which God has framed for the uses of man. There is no reason for the adjourning of our felicity of existence to some other place. This world is as good a place as any other. If we do not find God here we shall not find him anywhere; if we cannot see the supreme wisdom and goodness here, we cannot see it

"The Banquet" is a drama of this life. The Dramatis personæ are Sokrates, who represents wisdom or philosophic knowing; Glaukon or celestial light; Apolladorus, the soothsayer or priest; Pausanias, temperancenothing too much; Aristophanes, good maniers; Phaidros, beauty; Eryximaches, the healing art; Aristodemos, good society, the cream and essence of human relationship Agathon, goodness: Diotima, the idea of Di vine Love. I may here interpolate what every intelligent person knows: that this love and this love only, is the affection properly and truly denominated Platonic.

"Divine Love is feminine," said Dr. Jones and therefore the discourse upon love is put into the mouth of a woman.* Lastly

* More than two-thirds of the students at Concord were women; and they understood the lectures.—A. W.

there is Alkibiades--pride, self-appreciation, consummation of the worldly man.

These are the principles that work in us to-day and make up the history of our own life in this world: wisdom in the soul; divination or celestial light in the soul; the idea of society that envelops us like a mother; goodness, or the working of the law by which we are not willing to do any thing that offends our fellows—sometimes called appro-bativeness but nevertheless a virtue of the soul; temperance—all in moderation; appearance in our best; health, or the use of intelligence and obedience to what makes to wealth; the sense of beauty; love divine—that which crowns the gods. And with all and consummating the inventory is pride, the perpetual attendant, the one last to leave the human soul, the quality through which Bunyan's Christian almost lost heaven after his pilgrimage was ended. Pride, or Alki-biades, comes in last to the Banquet, and comes in drunk. Pride is always drunk.

The subject to be discussed is love, since

that is the supreme principle above all others. Each of these dramatis persona, representing the different principles of the soul, must give his opinion; thus showing that love is a many-sided subject, one thing or another according to a man's leading characteristic. It is one thing in a bad or selfish man, and a far different thing in a good or unselfish man; but still it exists in all in some form. When it comes to the turn of Sokrates, he puts his discourse into the mouth of Diotima, who taught him what love really is; namely, divine love, the love of the interior spirit.

Then the speaker proceeded to expound on all these departments, giving to each due importance; especially knowledge, the church, the celestial light, moderation, good manners, disease, and love of the beautiful. The belief, he said, that Glauker—the celestial light—is necessary, is almost extinct; yet it is the light of life. Next, he thundered forth a counterblast against the use of tobacco. The whole system fights against it, and yet how vigorously we conquer it—a thing excluded wherever social decorum is present. "What are the capabilities of a man to enjoy the celestral life if he cannot give up this

one habit?"

"Good manners tend to good morals and bad manners tend to bad morals. This principle is much neglected in the education of the children of this generation. They are not taught, either at home or at school, that modesty, deference and respect for others which used to be inculcated in the children of the last generation. There is a want of decorum and modesty in those who now fill our streets, schools and families."

Alkibiades alone fails to appreciate So-krates. He cannot take to himself divine wisdom. He is thinking only of himself, what people will think and say about him. He tries to win Sokrates in every way by his beauty and his wealth; but he cannot. Wisbeauty and his weath; but he cannot. Wisdom will not lend itself to pride; for pride is not the good of wisdom. It is by means of the sublime and highest love, that we realize the resources of our life here. If we realize the best life here, we have realized life, for this life is a symbol of all life. It is ourself, not some one also who will wake in another this life is a symbol of all life. It is ourself, not some one else, who will wake in another world. Each one of us will be that one's self and not some one else; and whatever we are here, we shall be there. "He changeth not his world who sails beyond the seas."

Why not eat, drink, sleep and die? Because we cannot die. Sokrates is most of aman because of his wisdom and virtue. Touch him with any of the tests of manhood.

Touch him with any of the tests of manhood and he stands the test. He is the wisdom of the life of this world. He knows how to live. If we want to be like him, better men and by these means. We must live the best life here on earth. The heavenly Father is never more manifest than in this little planet of ours. We need not wait for death in order

to see his face. It is everywhere around us.
The soul is of the supernatural order. It grows out unto itself forever into a cycle. ever moving within itself in the likeness of God. Man belongs to the world of spirit. He thinks and moves, and has moral principles. He cannot have ascended from protoplasm. He has descended from God, and will ascend again toward him.

The soul exists here; but is this its only existence? Has it not existed before, and will it not exist again? Is this its only contact with nature, and must it forever after exist outside of nature? May there not be myriads of other planes of existence? Is this soul, constantly expressing itself through externalities, limited to its brief experience here? It seems not so probable to some as to others. Can we believe that we cease to exist, or never did exist? May we not believe that this life is one of many, a single phase in an eternal existence? May it not be that the reason why we do not remember former existences is because of our immersion in the senses, and that when we awake from this dream we shall remember all that has gone before?

MR. ALCOTT.

In his turn, Mr. Alcott is a character. We shall never look upon his like again. He is no orator; he simply talks. Many a gem he lets fall. A child in his speech, yet Solomon never spoke more wisely or profoundly. One of his tales, a real Mystic's story, keeps in my mind. The Lover knocked at the door of the Beloved. "Who is there?" inquired the one within. "It is 1." "But there is not room for two." The Lover went away for a season; then returned and knocked again. The question was repeated: "Who is there?" Now came the true response: "It is thou, thy self!"

The pure soul and Divinity are not two. He paid an eloquent tribute to Emerson in is Valedictory. "We believe that there is his Valedictory. to be an American Philosophy, fresh from our soil, born of the dew and the sunshine and life of our country—a philosophy that shall represent us. There has been a Seer among us, unsurpassed by any other, whose thought may well be the foundation of an American philosophy. He saw the Universal Truth. He spoke in the name of Plato and Aristotle and of Jesus of Nazareth. He represents philosophy shining out through the whole personality of the individual soul. He has walked our streets. He has lived among us, and perhaps his influence may bring to our people a divine philosophy of life."

In conclusion the veteran said: "We have only tried to teach what we believe is true and we hope that from this simple chapel given to us by the generous lady (Elizabeth Phompson), now nestling among the trees on the spot where once was a bare and sandy hillside, a little gleam of light has shone forth which shall help somebody to see more clearly what life means."

"There is a way upward from our senses to the Godhead; perhaps in some quiet moment our senses will be quickened, and we shall say: 'Yes, I see!' There is a fountain of in-finite beauty and love. I have had a sip of

I will close. Adieu! old Concord. It was well to be there. Much, I would have had

otherwise: for I love more to be said and less reasoned about, of the interior life. It looks to me like a weak spot, a defective element. But, like the kingdom of heaven, it is like a net cast into the sea, gathering bad and good. We have but to put the good into our vessels and to east the bad away. Again, adieu.

A. WILDER.

Henry Slade in Canada.*

The Charges Against him and the Admissions in his Favor as made by his Enemies-1 Critical Review by Bronson Murray.

To the Editor of the Religio-Philosophical Journal:

Serious charges are made against the in-Serious charges are made against the integrity of this wonderful man as a professed medium, and against his decency as an individual in private life as apart from his public life. These charges are definite, supported by the authority of, first, the editor of a respectable paper in Canada, and, 2nd, by the names of several citizens of Belleville, among them an alderman and chief of police. They cannot be ignored or lightly treated by Spircannot be ignored or lightly treated by Spiritualists, with justice to themselves, Slade, or the public before whom we present the gospel of Spiritualism for investigation.

It seems eminently fit, then, that some Spiritualist should honestly and fairly review the statements and charges of the Canada editor. I take this duty upon myself, being, and for years having been, a thorough believer in the genuineness of Mr. Stade's manifestations, as seen by myself and friends as well as those recorded by Prof. Zöllner. Those letter are for botter attacted before the These latter are far better attested before the public than any charges made by the Belleville paper. Yet these Belleville charges must be met by Mr. Slade and those who have faith in him so far as the manifestations are concerned. Those against his decency of conduct in private life, and apart from his public life as a medium, must be dismissed from this criticism. They cannot be properly tried in a newspaper and they are immaterial to the substantial issue of Spiritual-

The real questions, so far as Spiritualism is concerned, are (1)—Is there evidence that in Canada, at Belleville, Mr. Slade was guilty of deception as charged, and as under fear of arrest, was admitted by him, and (2) if he was so guilty did that deception dispose of the genuineness of all the manifestations at that time through him, and (3) are the public to be justly advised by the press and fair judges that no confidence is to be given in future to Slade as an exponent of the claimed fact, that mind exists independently of the material body, or that the human spirit survives its separation from the body?

Some friend has sent me a copy of the Belleville Intelligencer of July 13th, containing the editorial referred to. It is reasonable in temper. Its writer professed to have roomed one night with Mr. Slade, and there to have discovered objectionable doings and trickery. But the main charges relate to scances in the light, others being present.

The article in question honestly admits that Spiritualism numbers its firm adherents by millions including many man of moreone.

by millions, including many men of unquestionably great minds and pure lives; that there is some foundation for their hellef in it; that Mr. Henry Slade has confounded and converted some of the most eminent thinkers in England, Germany and Russia as well as America by the wonderful phenomena which are produced by him; that what it regards as the "suspicious movements," were not so much in the slate-writing; that the slatewriting remained a mystery up to the last, and is not satisfactorily explained even yet; long penell-placed on the state under the table would fly suddenly from under the table on to it, or over the heads of the sitters; that a large chair at a convenient distance would sometimes fly towards Mr. Slade: that the raps were of frequent occurrence near him. and finally the article reiterates that no one could explain, and it is still unaccounted for. how the writing was produced when the slate was under the table. Now that is a fair string of admissions. Against these the editor of the Intelligencer asserts, on the other hand, that the phenomena (other than slate-writing) were mere tricks; that persons sitting opposite Mr. Slade were not touched under the table whenever one sitting at his side crossed his legs directly in front of Mr. Slade's legs, though previously they had been touched, while those at Slade's side were touched at any time and all times, and that oldde's leg under the table hit the leg crossed in front of his, with much force, before he discovered it to be there, and when he was in the act of reaching out his left foot to touch the leg of the person opposite, that Slade shifted and jerked and looked under the table, just before such touches were made, for the purpose of discovering where the opposite parties' legs were and to conceal his purpose by pretended nervousness; that when the slate was passed under the table it was passed upon Slade's foot "which he could bend forward so far that we almost touched the front of his leg;" that the slate, at one time rested flat on the sole of his slipper and, in this way, was passed to any one in the circle as desired; that Mr. Slade was detected by different parties at different times, viz.: by Mr. James Starling, Mr. J. Northcott and others who saw him throw the long pencil with his thumb and finger, from the edge of the table over the heads of the company, by Dr. Abbott, who looked suddenly under the table and saw Mr. Slade's heel knocking against the rung of his chair while loud raps were in progress; by Mr. McGinnis who, leaning back in his chair quietly, saw Mr. Slade's foot with the slate resting on it, and by Mr. W. Templeton who saw the slate on one occasion fall from his foot to the floor and saw the foot "draw back like lightning;" that Chief of police McKinnon "detected" Mr. Slade twitching with his toe the chair of the sitter on his left, and another distinctly saw him, with his left leg, wheel an arm chair, a few feet distant, up to the table; that the names of living persons having been written by the sitters on one side of the slate. gushing messages signed with their names were received in return stating them present as spirits and happy to be so; that Mr. Mc-Mahon, on one occasion, as soon as the scratching commenced, seized the closed slates and found one side of the same entirely covered with writing, (a sort of twaddle) which must have been written thereon, previously to its being closed; that Slade "wilted at once and appeared dazed and stupid and did not make any attempt at explanation when confronted with evidences of his fraud," but when threatened with arrest, begged with tears and sobs to be allowed to leave the town, and then explained that by sleight of hand he managed to show but one side of the slate when professing to show both sides,

having previously written on the other side. These are the charges the *Intelligencer* makes against Mr. Slade. They are strong ones and well sustained by the names of witnesses. Against them, however, there is

Continued on Seventh Page.

Woman and the Household.

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

TRUE LIFE.

I live for those who love me, For those I know are true, For the heaven that smiles above me, And waits my spirit, too: For the human ties that bind me, For the task by God assigned me, For the bright hopes left behind me, And the good that I can do.

I live to learn their story Who suffered for my sake, To emulate their glory And follow in their wake-Bards, martyrs, patriots, sages, The noble of all ages, Whose deeds crown history's pages, And Time's great volume inake.

I live to hall the season,
By the gifted minds foretold,
When man shall rule by reason, And not alone by gol When man to man united, And every wrong thing righted, The whole world shall be lighted As Eden was of old.

T live to hold communion With all that is divine, To feel there is a union 'Twixt Nature's heart and mine; To profit by affliction, Reap truths from fields of fiction, Grow wiser from conviction, And fulfil each grand design.

I live for those who love me, For those who know me true, For the heaven that smiles above me, And waits my spirit, too:
For the wrong that needs resistance,
For the cause that lacks assistance, For the future in the distance, And the good that I can do.

NOTEWORTHY WOMEN.

The following extract is from a speech from John Bright, delivered last month at Birmingham, upon the Scotch woman, Janet Hamilton. At the unveiling of the monument to

her memory, 60,000 persons were present:
"Janet was the daughter of a shoemaker
and became the wife of her father's journeyman, and the mother of ten children. She never went to school, and though she did know how to read, she could not write till she was fifty years of age, and became blind ten years after, though she lived to be seventy-five. She never was twenty miles from her birth plant and appears after the seventy miles from her birth plant. birth-place; never saw mountain or any stream but the river Clyde. But she had an all-pervading love of learning. and after devouring all the books she could procure, she came across Shakespeare, which was like a revelation to her. In those days it was not considered a very good thing for serious persons to read Shakespeare, and there was a hole in the wall of the room where she sat at work, and when people came in, she put Shakespeare in this cavity out of sight of the neighborhood gossips. Before she lost the use of her eyes, she wrote regularly for Cassel's publications, and some one asked her how she, who had never been at school, could write so well. She replied, "You might as well ask the lark why he can sing." Now this old lady wrote poems, some of which, if placed in a volume of Burns, no one would for a moment doubt, were written by that greatest of all the Scotch

The Bazar has the following:

selves fully capable of holding a position heur's career. It accounts perfectly for her among women of other countries where edu- one apparent eccentricity, her custom of cation is more liberal. Spanish tradition | wearing masculine dress. When she visits respecting the fair sex has not entirely died out in Mexico, and it is with some difficulty that a woman is able to do any work except that of teaching.

The stand taken by Senorita Montoya of Puebla, is worthy of notice. At the age of twelve years, this remarkable girl had finished the course of study at the young ladies' academy where she attended, but she was refused a final examination because it was never given to pupils under sixteen. Resolved to waste no time, she pursued alone the studies of botany, physiology, chemistry and other subjects preparatory to the study of medicine, upon which her whole mind was bent. Before she was fifteen her father, an officer in the army, died, leaving the family penniless, and she at once, assuming the support of her widowed mother, took up the business of nursing, making a special study of diseases of her own sex. Under a private tutor she studied Greek, Latin and mathematics, and at length applied for admission to the medical college at Puebla. After much opposition, she succeeded in obtaining permission from the government to enter as special student. While pursuing her studies, she has supported herself by teaching and by acting as physician in the woman's hospital She has recently passed an examination with high honors, and will soon receive her degree as Doctor of Medicine. She is now twenty-

five years old. 'Art culture is also well developed among Mexican young women. At a recent exhibi-tion of painting, held to celebrate the centennial of the founding of the Academy of Fine Arts in the City of Mexico, the second prize was awarded to Senorita Barreiro, the first having been given to Felix Parra, a young Mexican artist of remarkable genius, now

pursuing his studies in Europe.' A REMARKABLE WOMAN.

Mme. Edmond Adam is one of the most marked of modern French women. The daughter of a country physician, she was a constant and ambitious student, and soon after her marriage to a young lawyer, began to write for the press. Proudhon had attacked women; Juliette Lamber attacked him in turn, and so vigorously that it brought her the friendship of George Sand. Many books followed, most of them treating of peasant life, yet imbued with her natural interest in political affairs. She published a popular life of Garibaldi, and a work on Greece, of which country she is an enthusiastic admirer. Her journal of the siege of Paris was the best description given to the public of those stir-

After being a widow for some time, she became the wife of a senator, thus acquiring command of wealth and social influence—the latter one of the aims of the French. She reinstated the Paris salon after the commune, by her accomplishments, people of mark unit-ing in social reunions. This was a greater feat than the writing of books; it required wide knowledge of affairs and of human nature, and immense tact. Leaders in politics, the drama, art, literature and philanthropy, here exchange sentiments. Without doubt history is rapidly forming in that salon. Her influence in governmental matters is something remarkable. She has undertaken important political business, and generally succeeds. In addition Madame Adam has established a review called La Nouvelle, which she devotes to the injury of Bismarck and his school of Teuton thinkers.

Madame Adam (Juliette Lamber) who occupies such a leading place in the literary and social world of Paris, is described as one of the hardest working of living women. From morning till midnight her day is a series of detailed duties, rigorously followed. Of course she has perfect health and a superb physique; though young looking and fresh, she has grandchildren, and has always been an assidious worker. In the morning she attends to the famous review which she edits, employing several secretaries to answer letters and make summaries of news for her editorial columns. Madame Adam is equal to a list of fashion notes or a brilliant political article, and displays a wide knowledge of affairs, which may be quoted by a deputy in the Chambers, or on the Bourse. At night she amuses herself with music or social life till midnight, when she hurries to her apartment to write till three. The office of the review is on the ground-floor, and her home is several flights of stairs above, Paris fashion. The rooms of Mme. Adam are spacious and filled with rich collections of pictures, books, carvings, statuary and antiquities, and here in the evening she dispenses an elegant hospitality. Such is the busy life of a modern Parisienne of ambition and intellect with varied tastes and accomplishments, and a great love of business and of power, in some respects an epitome of her class and age.

ROSA BONHEUR. The most noted cattle painter of all the ages, the Vandyke of animals, is Rosa Bonheur, who was born at Bordeaux, France, about fifty years ago, and whose life has chiefly been spent in Paris. Our readers will remember her Horse Fair, and other pictures of animals, the engravings from which have been scattered all over the world. A recent writer for the London Truth describes the happy artist, whom few are permitted to know. For Rosa Bonheur is shy as a bird. Living now an hour's ride from the gay capital, she lives in retirement with her friends, her pets, her art, and, above all, with nature which she adores. As a young girl she began to paint to help support her family. She has never married, but loves to surround herself with young nephews and nieces. Her race are all artists; the brother Auguste paints; Isidore, another, is a sculptor, and her sister is a painter, second only to Rosa.

The story of the habits of this successful and healthy woman, gives such suggestions that we must take a little space to describe

them. The Truth says: "She looks eminently healthy; the red on her cheek is a fast color that tells of good appetite, sound digestion, abundant exercise —a life, in short, lived under the best physical conditions. She is rather short and very squarely built, and her looks do not belie her in respect to vigor and endurance. Her gray hair is cut and parted like a man's. Her dress, even when she is receiving visitors, carries out this suggestion of manliness. She wears a short, loose velvet jacket buttoned up nearly to the throat, where it opens to show just a speck of linen, and a shortish skirt absolutely innocent of train, polonaise, and every other contrivance for impeding freedom of femining movement. The face restored feminine movement. The face restores a perfect womanliness to the whole figure—small, regular features, soft hazel eyes, and a dignified benignity of expression. The manner matches the face. She has a low, pleasant voice, and a direct sincerity of speech most agreeably free from the artifices of compliment. Every thing suggests the healthy and beautiful strength of mind that results from the devotion of a life to a great and worthy end. This devotion to one pursuit may be The women of Mexico are proving them- taken as the mot d'explication to Rosa Bon-Paris or expects visitors at home, Rosa Bonheur appears in the uniform of her own sex; in her painting-room and in her walks in the forest in the uniform of the other. This practice dates from the time of her girlhood. As an animal painter, she had to go wholly out of the beaten track to find her subjects. sometimes to the great stables of Paris, sometimes to the abattoirs. The brutes were exceedingly well behaved; but the superior beings in charge of them, the slaughtermen and horseboys, did not always imitate their example. The young girl, while she was dressed as a girl, found herself exposed tob frequent, if not to very serious, annoyance. There was besides the very positive hindrance of public curiosity a crowd of staring id-Iers. She soon saw that there was but one way to avoid all these inconveniences, by appearing as a youth; so she shortened her hair and exchanged the bodice for the blouse. Her work went on in peace and quietness from that time forth. From studying out of doors in this style she took to studying in doors. The dress gave her greater freedom of move ment for modelling and painting. It would be idle to set out in flowing skirts for a tramp in the forest after deer. The country people who recognize her in these excursions know the motive of her disguise, and take no notice; the tourists never once suspect that the strong, well-knit figure, costumed in a shooting suit of velveteen cords, is one of the most distinguished, and, it may be added, one of the most womanly women of the age. Rosa Bonheur is no masquerader; her man's attire is not for the public eye, but strictly for her own convenience.

The Neshaminy Camp Meeting.—Fifth Week.

(Specially Reported for Religio-Philosophical Journal.) Sunday, Aug. 13th., was as fair weather as could be desired. Other attractions drew the city people so that the excursions were not so large, but the country people turned out in greater numbers. Fully twelve hundred carriages were upon the ground,

Owing to the severe illness of Edw. S Wheeler, who was announced as the morning speaker, Capt. H. H. Brown, the chairman of the meetings, gave the address upon "Spiritualism as a Science and Religion." He sought the foundations of Spiritualism and found them to be the foundations of every special science: first, phenomena, second, reasoning upon that phenomena; third, the discovery of natural love in them. Thus natural phenomena, love and reason were the foundations of Spiritualism, and it was therefore scientif ic and philosophic; but since all the phenomena of universal life is only the manifestation of spirit, Spiritualism in dealing with this phenomena, while it could not be called a science, it is science, and all the special sciences investigating only certain departments of life, are only portions of the universal science of spirit. He illustrated this point at length, citing various sciences. He then turned to it as a religion. Religion he defined as the emotion of the soul drawn out by its contemplation of the greater and better than itself, the feeling that comes in the contemplation of the Infinite and the worship of the ideal, and it is the same in every human being, differing only in degree. This emotion would make channels for emotion, and out of it comes art, poetry, music,

eloquence and religious ceremonies. One religion, but out of this one force have grown divers methods of expression and systems for ts development, and these are religious, or better, theologics. Now the basis of all being and feeling, the deepest and best of all is love, and Spiritualism in its appeal to the holiest of emotions is religious, but it could never, since its great thought was freedom for each individual to make or find a channel for his own expression of that feeling, have a definition or limit, and hence while it is religion and the life of all religions, it could never be a religion.

In the afternoon Mrs. Anna Middlebrook-Twiss, M. D., gave an address upon "The Gospel of the New Dispensation." She said substantially: "If our claim is true and Spiritualism is a new dispensation, then it must bring new truth which shall displace laws long believed, and institute new methods by its new revelation. Jesus bringing a new revelation of truth displaced the old, and even so must Spiritualism displace the errors which have grown up around his name.

It gives a new conception of God, displacing the limited one of Jew and Christian. The huge man-God has disappeared and the dual elements of nature mingle, and we have an ever present God in the dual positive and negative forces of the universe.

Its law of compensation has displaced the

old idea of mercy, atonement and forgiveness,

and justice is merit only.

In the evening the meeting was addressed by Hoolah, the control of Mrs. A. M. Gladden, in well chosen words of love and counsel; also by Mr. Samuel Wheeler, and by Mrs. Mid-dlebrook-Twiss, who gave some of her early mediumistic experiences,

Tuesday there was a large plenic party from several churches in North Wales, Pa., and as our hall was filled with the strangers, the usual conference was dispensed with and Mrs. Middlebrook-Twiss addressed them upon "The Fundamental Doctrines of Spiritualism" and in the afternoon, Capt. Brown addressed an overflowing house (for a threatened thunder-storm kept us from the grove) upon the question, "Can we know our loved ones live beyond the River?" unfolding the

basic principles of our philosophy. Wednesday Mrs. Middlebrook-Twiss spoke upon "The relation between the seen and unseen worlds?" She started out with the command laid upon Adam by God in the Garden of Eden and the promise made to Eve by Satan, saying, "Old symbols for old ideas and old times, but there is a truth underlying all these old legends. In this one in reference to God and Satan talking to man, lies a re-cognition of the unseen forces which in men and through men work out their purpose. There is an unseen force propelling man up-ward and one propelling him downward; one arising from his spirit origin; one from his mortal birth. All through life the powerful influence is the silent: the silent education of surroundings; the unseen and silent influence of mother-love; the influence of silent example." These were finely illustrated by incidents. The silent spiritual influence as illustrated by psychometry was next referred to. She then passed to the silent, potent and dearest thoughts and emotions, which influence us most, and she said that sunlight is silent, its heat and chemical rays unseen, but they are its potent forces. So angel love is sunlight to the earth, unseen but not unfelt, and it may be said to be the most potent of all the silent influences in our lives.

Thursday Mrs. Middlebrook-Twiss again spoke upon "Practical Spiritualism." The first communication she obtained was to her the most important one she ever received; it was: "Be submissive to the will of God, for a great work is for you to do." For thirty years sne nad been doing this work, and she tell that the great benefit of Spiritualism, in which cause she had worked, lay in its practical effect upon the human race. It touched every question appertaining to human development and human happiness.

Social and moral redemption can only come through the application of the knowledge of spiritual forces, and this knowledge must be applied till there are happy homes, happy parents and children born happy. We have been selfish; let us now endeavor to outgrow this and thus put away suffering and the sin which brings suffering. Let us utilize our Spiritualism and take it not as a mere pleasurable thing, but something necessary to

Friday, P. M., Mrs. A. M. Gladden, under the control of an advanced Indian spirit, Hoolah, gave an address upon "The Power Indicated by Little Things." She illustrated by many examples drawn from the instinct of birds, the spirit power within and over them, and traced the development of this instinct to reason in man. Reason she called educated and developed instinct. Man should seek to know and understand this mortal frame, so that the spirit could the more perfectly manifest itself.

On Saturday Capt. Brown gave an address upon "The Book of Life," in which he unfolded the effect of act, thought and desire upon the spirit, and how those effects were visible to each spirit who came en rapport with that spirit, and thus naturally led him

to discuss the science of Psychometry.
A Fireman's picnic was at "Rocky Glen," near us, on Thursday, and a great many of

them attended our meetings. Mrs. Anthony gave a free circle in the hall Thursday night, prefaced by an half hour's address on "Mediumship and its Cultivation," by Capt. Brown.

Mrs. James Shumway has "pieced" a bed quilt while in camp. It was quilted in the Pavilion, Friday, P. M., nearly every one in camp putting in a stitch.

Partial List of Magazines for September.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Mark Twain; Thomas Bewick; Ocean Steam-Ships; The Original of Rebecca in Ivanhoe: Through one administration; An old Town with a History; The Academic Career of Ex-President Woolsey; Dante Gabriel Rossetti; Ningpo and the Buddhist Temples; Love lies Bleeding; A Modern Instance; The Col. Bill Williams Mine; From Landen to Neerwinden; The New Northwest; Unquenched; Mark Twain; The War in Egypt; Topics of the Time: Literature; Home and Society; The Worlds Work; Brie-a-Brae.

THE ECLECTIC MAGAZINE, (E. R. Pelton, New York.) Contents: Carlyle's Life and Reminiscences; Electric Light and Force; French Prisons and Convict Establishments; A deserted Garden; Wagner; A Tourist's Notes; Aesthetic Poetry; The "Lady Maud;" The Chinese: Their Manners and Customs; A Song for Women: Personal Reminiscences of General Garibaldi; From Fish to Reptile; Dr. John Brown; The Great African Mystery; Oriental Patriotism; Night; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

NATURE. (Macmillan & Co., New York.) A weekly illustrated journal of Science.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; The Secret Way; The Castle of the Winds; The Dead Kitten; Picture; Full Page Picture; A young Alligator Catcher; Picture; A Little Texas Nurse-Girl; The Truant Fireflies; The Trojan War; Picture; Short Stories from the Dictionory; Lown in the Clover; No Questions Asked; Picture; How Elbridge Gray played "Little Boy Blue;" Picture; A Summer Evening's Entertainment: At the Cow-Yard Burs; Lost Among Savages; Picture; Wild Flower Papers; A Child's Mood; Greenwood Horses; Tangles; Music; Magna-Charta Stories; Door-Yard Folks; Old Ocean; The Travelling Law School; Health and Strength Papers; Little Biographies; What to do about it; Wide Awake Post-Office.

THE MEDICAL TRIBUNE. (Nickles Publishing Co., New York.) Contents: Queen of the Meadow; Chronic Corporeal Endo-Metritis; Diseases of the Absorbents; Aliopathy as it is; Stomatitis Ulcerosa; Addison's Disease; Iodine and its Derivatives; Syphilis; Progress of the Germ Theory of Disease; On the use of Iodoform in the Buccal Cavity; Buccal Ulcer-

THE MAGAZINE OF ART. (Cassel, Petter Galpin & Co., London, Paris and New York.) Contents: An American A. R. A.; Japanese and Chinese Bronzes; After the Herring; In the Studio; The Salon of 1882: Canterbury Cathedral; Van Dyke; Miss Marianne North's Paintings at Kew; Current Art; The Hamilton Palace Sales; Art Notes; American Art Notes.

THE SEASON. (The International News Co., New York.) An illustrated magazine for ladies, containing the newest Paris Fashions and elegant designs in Fancy-work, Crochet, Embroidery, etc.

GOLDEN DAYS, (James Elverson, Philadelphia.) A weekly paper for boys and girls, containing stories from the best writers.

*It is the common observation that the standard of natural health and normal activity, among American women, is being lowered by the influence of false ideas and habits of life, engendered by fashionable ignorance and luxurious living. It is a happy circumstance that Mrs. Lydia E. Pinkham, has come to the front to instruct and cure the sufferers of her sex.

Messrs. Alvin, Clark & Co. Cambridge, Mass., are constructing a telescope for a Russian observatory, which in respect to its mechanism and optic power, is expected to surpass any existing telescope. The total length will be 45 feet, and the diameter of the glass 30 inches, exclusive of the mounting. The glasses consist of an amalgam of flint and crown glass. This telescope will be so powerful that the moon will be brought to an apparent distance of only a hundred miles from the earth.

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CHICAGO, ILL., Saturday, September 2, 1882.

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VERY DARK SPOTS.

A dark, pestilential spot will be found wherever a lot of very orthodox clergymen are assembled to discuss anything relating to spiritual powers. Such an "eclipse of faith" occurred at Saratoga, on the 14th of August, when the clergy who are gathered in great numbers in that fashionable resort, undertook to discuss "the faith-healing question."

The Rev. Dr. Withrow, of Boston, related a number of the faith-cures of his friends, Drs. Cutter and Gardon of Posten but illowies! ly gave them the cold shoulder, and repudiated all sympathy with such performances.

The Saratoga Sentinel says: "Dr. Spear of New York, followed with a paper written for this occasion. He commenced by saying that faith healers were either frauds, fools or fanatics, and that there was no truth in the theory although he had never given it a thought. This remark was a very strange one for a man to make in discussing a ques tion of this importance and any reasonable person would never have tried to talk upon a question to which he had never given a thought, but this seemed no obstacle to Dr. Spear for he continued one of the most unreasonable tirades against those who believe in the omnipotence of God and that he had not used up all of his power in the apostolic times, that ever was heard. Some of his hearers even pronounced it blasphemous as disputing the power of God and arrogating to himself all knowledge.

"But it remained for Rev. Dr. Cheever, of New York, to display the greatest inconsistency. He commenced by saying that all miracles were recorded in the Bible, and that all so-called miracles of this day were but signs and wonders cunningly devised by man and were they attested by a thousand witness es he would not believe them. He declared that Jesus wrote the whole Bible from Gene sis to Revelation and that it was all literally true, all other records, in regard to miracle are not worthy of notice, (i. e. God used up all the power he possessed over eighteen hundred years ago.) That curing by electricity and magnetism were but cunningly devised human inventions, and that those who practiced faith healing demanded cash first, faith next and the cure came last. He tore the revision of the New Testament to pieces, as the revisors, he said, had left out some of the best texts in the Bible. After quoting one which the revisors could find no authority for retaining he said that if an angel from heaven told him that it did not properly belong in the

Bible, he would still put it in. In a community that could tolerate the Bedlamite raving of Dr. Cheever, we need not be surprised at any act of intolerance, and we learn from The Sentinel, that Dr. Hayward, the well known magnetic physician, of Boston, while on a short visit to Saratoga, was summoned by the officers of the County Medical Society to comply with the State law in | names of the President of the Association, registration, or undergo the annoyance of a prosecution. There was no legitimate law for this action of the Society, and Dr. Hayward could not have been indicted or convicted, as he was not practicing "physic or surgery," but simply magnetic healing. But malicious annoyance was the sole object of the society. Local magnetic physicians they have not ventured to assail, but a visiting physician—they knew he could not afford to be detained beyond his engagements, to respond to a prosecution, and to permit the enormous bail which Saratoga magistrates frequently enact. Dr. Hayward, therefore, withdrew from Saratoga and published a full account of the abitrary proceeding in The Sentinel. In the meantime, resident magnetic

undisturbed, because they can remain on the

ground and defeat the conspirators. It is time that the contemptible New York law should be abolished or modified-a law which the Allopaths themselves do not obey, and the tables might easily be turned upon them, by prosecuting them for practicing

without registration. Dark and dangerous spots in this country are numerous. The intense opposition to. and hatred of, magnetic healers, by the regular practitioners, is one, and the adulterations of drugs by those to whom they send their prescriptions is another. What is true in Philadelphia with reference to the adulteration of medicine, is undoubtedly true in Chicago. In reference to this matter, the Tribune of this city sets forth that the Philadelphia Press lately contained a most formidable list of the adulterations that are practiced, a few of which are as follows: Cinchona is most frequently adulterated by taking worthless barks and treating them with chinoidin, which increases their alkaloidal strength; elm powder with flour and rye meal: wild cherry with sassafras root; and arnica with an adulterant called Geum urbanum. Dandelion is largely chicory. Pure rhubarb and colchicum are rarely found. Anise is mixed with clay, and capsicum with common salt, also with red lead, brick-dust, ground rice, turmeric, mustard husks, cornstarch, and horseradish. Lycopodium is adulterated with the starch of lentil, dextrine, resin, and potato-starch; ammonia with quartz; and assafætida with sulphate of lime. Adulterations are not always as harmless as the above. For instance, gum arabic is adulterated with sand and marble dust; myrrh with sulphate of lime; opium with lead; castor oil with whale and eroton oils; olive oil with paraffine oils; wax with black earth coated with yellow wax; bergamot oil with alcohol; einnamon with sassafras and clove oils; clove oil with a light volatile oil, the nature of which is not yet known; lemon oil with petroleum; peppermint oil with eastor oil and alcohol: sassafras oil with resin; verbena oil with oil of lemon grass; and wintergreen oil with chloroform. As to tapioca, the report says: "As sold in this and other markets it is almost favor on the part of the Publisher, as altogether a factitious article, made from potato starch. It is called 'trade tapioca. but is sold by the majority of druggists, who do not take the trouble to explain its factitious nature, as tapioca." It is just half the price of the genuine, and while nourishing and not in any way deleterious in its effects, is still not tapioca. The acids are just as impure as the solids. Acetic acid is doctored with manganese, glucose, and iron; citric acid with crystals of tartaric acid: muriatic acid with chloride of lead, sulphuric acid, and arsenic; sulphuric acid with sulphate of sodium, sulphate of magnesium, and sulphate of lead; tartaric acid with sulphate of sodium and alum; iodine with sawdust, water, chlorine, and ash; iodoform with an unknown substance; iodide of iron with lead; and magnesia with Rochelle salts and tartrate of sodium. Ether is principally characterized by its uncleanness, and out of eleven samples examined not one fulfilled the official requirements. Sulphate of quinia, put up in morphia bottles, is often sold for morphia. Mercury is adulterated with common salt. Cream of tartar, purchased from three wholesale and seven retail stores, contained "from 4 to 44 per cent. of tartrate of calcium; some had in addition carbonate of calcium; one contained 89.5 per cent. of tartrate of calcium; another had 92.9 per cent. of terra alba. There were also samples com-

> and some starch and flour." The list of pernicious, life-destroying adulterations kept by druggists, as set forth by The Tribune, is very full indeed, and would it not be well for the regular practitioners, who fear the benign influence of magnetic healers, to direct their careful attention thereto, and abolish the evil? In view of the fact, however, that many of the "regulars" get a certain per cent. on all presciptions sent to their favorite druggists, the people need not look for any great improvement in the purity of drugs until they take the matter in their own hands and enact such laws and penalties as will prove a terror to such vile evil doers.

posed mainly of carbonate of calcium, of sul-

phate of calcium, a little cream of tartar,

A False Official Statement.

We are in receipt of a printed postal card from the Northern Wisconsin Spiritual Conference, announcing the meeting of that as sociation at Omro on September 1st, 2nd and 3rd, and advertising that "A. F. Ackerly, the wonderful medium in whose presence hands and arms are materialized," etc..... "will be at the meeting," and further, that "Mr. Ack erly is endorsed by all the Spiritualist papers in the country." This postal card bears the and the Secretary, Dr. J. C. Phillips. Ackerly is not endorsed by "all the spiritualist papers;" on the contrary he is widely known as a swindling adventurer, and Dr. Phillips has made a serious blunder which he will do well to rectify so far as possible. That Ackerly may have some mediumistic powers is possible; that he is a rascal is well proven.

Deacon Moses Bross, aged about ninety years, departed this life at Morris, Ill., Aug. 19th. He was father of Hon. Wm. Bross, Ex-Governor of Illinois; Hon. Chas. E. Bross, Madison, Wisconsin, and Mr. E. A. Bross of St. Charles, III. Deacon Bross was one of the oldest citizens of the State and his loss will physicians in Saratoga, Troy and Albany are | be felt by many friends.

Camp Notes from the Editor.

knowledge of camps would be incomplete without an inspection of the Methodist and Baptist grounds on Martha's Vineyard. Leaving the cars on the wharf at Wood's Hall, a half-hour's ride on the steamer brought us to the landing at Cottage City, or Oak Bluffs, as that part of the city is called. A comfortable carriage and a Yankee driver afforded us facilities for an inspection of this famed resort. In 1835 the first Methodist camp meeting was held on the island, and this was the beginning, the original germ from which P. Coffin, at an annual rent of \$30. There has grown what its admirers claim, and apparently with good reason, one of the most converts were counted. In 1851 a "Standing attractive seaside resorts in America. It is | Committee on Finance" was chosen, and the also claimed that the climate in winter is so 'mild and Florida-like," that its advantages as a winter home are rapidly becoming known and appreciated. We can't speak for the warmth of its winters, but certainly the summer day we spent there was hot enough. The age of the Methodist camp gives the place improvements surpassing those of the Spiritualist camps, yet the latter have made much more rapid progress for the time of their existence. One good feature here is the concrete roadways which are already completed or in process of construction. Both the Baptists and Methodists have discarded "God's first temples" as shelter for their audiences, and very sensibly erected splendid circular "tabernacles," that of the Methodists being of iron. The structure is shaped something | grove, and sixty ministers present at the like a huge umbrella, the outer edges coming within about fifteen feet of the ground, with nothing to obstruct the free circulation of air below except the iron columns supporting it. Sliding canvas sides are used, which can be regulated so as to protect the audience from wind and weather, yet not affect the perfectness of the ventilation. This structure, aside from the recess occupied by the pulpit and platform, is 140 feet square, with rounded corners, three arched portals, four gables, two rows of stained windows, with ventilators in the roof, and a central flagstaff 100 feet high. It has a seating capacity of 4,000. The floor was laid in 1881. This tabernacle, as it is called, is worthy of consideration by the managers of Spiritualist camps. A much less expensive and pretentious affair would fill the needs of most camps | Standard office, in New Bedford. The Herald and can be made of wood or eanyas. Such a building renders the meetings far more prof- | the Cottage City Star took the field. itable to the attendants, and is safer for the speaker, enabling him to conserve his voice and energies; it should be made in every camp the indispensable thing as soon as funds

will warrant the outlay. of 1851, the Vineyard Grove Association donated five lots 50x100 feet, upon which a building is to be erected at a cost of \$15,000. About 3,000 were subscribed in 1881, to be invested in a wing of the building, to be erected in the fall and winter of 1881-2, to be afterwards added to as funds shall be acquired. In 1881 fourteen different branches were pursued, Professor Mitchell gave a course of geological lectures, Prof. Putnam a practically illustrated course on pottery, Professor Daniel a course on music, and Mr. Truman J. Ellingwood, in his cottage on Meadow Lake, gave instruction to classes in short hand. The Institute, though located on Baptist grounds, is entirely undenominational in its character. Prof. Homer B. Sprague is President, and Mr. Ellingwood, Treasurer. Its sessions continue from July 1st, to Sept. 1st.

The Cottage City Library Association was organized in the fall of 1881, and the following officers elected: President, S. B. Hopkins, of Boston, Vice-President, Howes Norris Treausurer, William H. Davis; Clerk, Daniel Green; Directors, the officers above named, the selectmen of Cottage City and S. H. Norton, S. L. Norton, F. W. Chapman, Mrs. Mary M. Diaz, E. M. Mosher and A. J. Burgess. As soon as the Association receives its charter, the directors will push the matter of securing a proper room and appoint a librarian.

A horse railroad, commencing at the Baptist landing, passes round between Lake Anthony and Meadow Pond, and makes the circuit of the Methodist camp ground. The Sea View House is at the Oak Bluffs landing, and is made continuous with the wharf. Just opposite, a few rods to the north, on the bluff and open to the ocean, is the Roller Skating Rink, which cost \$5,000, and measures 184 by 87 feet, is 37 feet high in the centre, and has an arched roof, five cupolas, and a tower at

There are bowling-alleys, billiard-rooms base ball grounds, croquet lawns and every thing needed for innocent amusements, but no liquor shops or haunts of vice. Every opportunity is also offered for bathing, fishing and all the amusements of the sea.

enterprises after they have obtained some age, is the fact of their far outstripping the expectations and conceptions of the originators. this results in many, and sometimes almost irremediable difficulties. For the benefit of we give a brief sketch of the history of this Methodist Camp, condensed from information obtained during our hasty visit.

few plank seats, and nine tents, with straw, blankets, and extemporized chairs and tables tents, and twenty conversions were reported. our impressions of this camp.

In 1844 the time was extended so as to include the Sabbath, and that year there were Having visited three Spiritualist camping | 3,000 present at the meetings. In 1845 the grounds since leaving home, we felt that our annual gathering was held at Westport, and no meeting was held at the Vineyard, this being the only interruption from the commencement in 1835 to the present time.

In 1847 the meeting voted disapprobation of the running of steamboats on Sunday, The steamboat companies, however, seem never to have accepted this as defining their duty in the premises. Thirty conversions were reported at this meeting. In 1849 the first well was dug. In 1850 a lease of the ground, running to 1861, was secured by S. was more interest than ever before, and 100 expenses for that year were \$260. In 1852 the meeting chose a "Committee of Order," and adopted a code of rules for the camp. One hundred and forty conversions were reckoned. In 1853 there were 4,000 persons present. In 1854 a vote was passed discountenancing "hawking and peddling on the grounds."

In 1855 there were 200 tents in the grove In 1856 tents were ordered to have lights burning all night, and oil was only to be used This meant whale oil, in distinction from burning-fluid, coal oil not having then become known.

The meetings were not exclusively denominational: other than Methodist ministers were always present and participated more or less. In 1857 there were 250 tents in the meetings. There were fifty converts, one a Jew. In 1858 the grounds were leased for thirteen years; they began to have houses built of wood, and some part wood and part cloth; 12,000 were present on Sunday, 100 Methodist, and some other ministers. There were 320 tents, the camp embracing from twelve to fifteen acres, whereas, in 1835 it covered not more than a half-acre. Twenty converts were reported.

In 1860 the place began to be sought in a limited way as a health and pleasure resort. Tents began to disappear to be replaced by cottages. A new organization was effected under the name of Martha's Vineyard Camp Meeting Association. In 1862 appeared the Camp Meeting Herald, the first paper of the kind in the world. It was printed at the was after a time discontinued, and in 1879

Here we may note the fact that to E. Gerry Brown, now editor and publisher of the Bunker Hill Times and formerly editor of that spirited paper, the Spiritual Scientist, belongs, we believe, the honor of publishing One of the most interesting features of the first Spiritualist camp meeting paper; Cottage City is the M. V. S. I. (Martha's Vine- and each year the campers at Onset Bay yard Summer Institute), which is a sort of Grove look to his Dot for a trustworthy acuniversal school of science. In the autumn | count of what is doing or ought to be done, at that delightful resort.

In 1863 hundreds came to Martha's Vineyard weeks in advance of the meeting, the grounds were lighted by street lamps, post office arrangements were perfected, and, despite the war, 10,000 persons were present on Sunday. A movement was made this year to purchase the grounds.

We find by the record that at the first meet ing there were sixty-five conversions, with an attendance of 1,000 persons, that in 1851 there were 4,000 present and thirty-four conversions, that in 1861 and 1862, out of 10,000 persons present there were thirty conversions. In 1866, additional grounds were purchased, and 16,000 persons were present on the Sabbath; in 1868 there were 3,000 people present before the opening of the meeting, four steamboats were running, one of which was from Boston, and 20,000 different persons were present. In 1869, we are told, "the old camp meeting ground had become a genuine watering-place," rustication, fishing, bathing and sailing barely yielding in the attention of the people to the services connected with the meeting. More than 30,000 people were present on Sunday; less than seventy conversions were reported.

From year to year the place has grown in popularity and the visitors to the island have annually increased, but the "conversions" are in inverse ratio to the visitors, or even to the attendants at the camp meetings, which may be accounted for in several ways, but unquestionably the insignificant number brought into subjection is largely due to the spirit of the age, which is so rapidly out growing the old forms of religious belief. The managers of evangelical camp meetings everywhere, see the futility of working for converts and are establishing at the Vineyard, Chautauqua and elsewhere, summer schools for intellectual improvement, and endeavoring to make up through social and intellectual advantages, for the loss of the spiritual repasts offered by their acknowledged Lord, Jesus, when he ministered to the neodle. Let Spiritualists learn from the experiences of these Christian people, and while One drawback to Spiritualist camp meeting | doing all that is possible, and much more than yet attempted, for intellectual improvement, hold firmly and faithfully to the spiritual side of man's nature as well.

We have seen places more conducive to good literary work than a Spiritualist camp, those thus interested and readers generally and if these rough notes should lead the reader to a suspicion that they were prepared in one of these places he will be justified. A week ago-to-day is August 21th-we ar-At the first meeting, in 1835, there was a rived at Lake Pleasant, where the conditions rough shed for the preachers' stand, and a | for happy social intercourse are as satisfactory as one could wish, and dissipate all thought, and almost the possibility of other for furniture. It was held from Monday to | occupation. To-morrow morning we shall Saturday, and there were about a thousand | bid adieu to the camp for this year, and next persons present. In 1841 there were twenty | week we shall try to give a brief account of

Characteristic.

ed the confidence of American Spiritualists, has commenced business in London, Eng., as a stationer. So London Light informs its readers.—Banner of Light August 19th.

Mr. Wallis came to America bringing the strongest endorsements from leading English Spiritualists. He was received cordially by our Boston contemporary and leading Spiritualists throughout New England, New York. Pennsylvania, Ohio and Illinois. He won a reputation as a trance speaker surpassed by no speaker now before the Spiritualist public. In his private life he was above repreach, and a bright example of a virtuous, temperate well-ordered life. From a wide personal acquaintance with those who came in contact with him, we can say that no man ever occupied the Spiritualist rostrum in America for whom there is more general respect and esteem than for E. W. Wallis. His offenses are, that he told the truth about his experiences with Mrs. Hull, the alleged medium, and in defending himself against the open attacks of the Banner for this act, was obliged to convict the veteran editor of that paper of wilful and malicious falsification. For these acts he is now traduced by the Boston paper and charged with "abusing the confidence of American Spiritualists." The action of the Banner is characteristic of that paper and in entire harmony with its policy. Its coolness or active opposition to virtuous, honest, independent mediums and speakers on the one hand, and its hearty endorsement of such vile creatures as Susie Willis Fletcher on the other, is well calculated to drive every speaker or medium with good character and self-respect to seek employment in some other field of labor. We assure the Spiritualists of England, that they never were, and in the nature of things never will be, more honorably represented in America than by Mr. Wallis, and that were he to return to this country now, he would have constant employment among the most intellectual and best classes.

Martine's Hall.

Two large audiences greeted Mr. Colville on last Sunday, morning and evening, at Martine's Hall. A large number of additional seats had to be placed in the hall, in order to accommodate those who wished to hear him. His morning lecture, "Will Spiritualism be the Future Religion of the Civilized World?" attracted the close attention of those present. He reviewed the nature of the potent forces at work throughout the universe, which though unseen by mortal eyes were instrumental in working wonderful changes. The winds that move gently or violently along, steam which moves the long train of cars from place to place, electricity which is being now applied to so many different uses, and many other important forces sublimely at work in the universe, working marvelous changes and producing results that benefited humanity, all are unseen. He then alluded o the spiritual forces, which though unobserved by mortal eyes, had ushered in modern Spiritualism and redeemed the world from abject servitude to theology. As to mediumship, all phases were alike sacred and exalting to him. He paid a glowing tribute to those who were the recipients of angelic influence, and worked unselfishly to convince the world that immortality is true. The tiny rap that announces the presence of a spirit friend, could give expression to as grand thoughts as ever emanated from the lins of an inspired medium or seer, and should be held equally as sacred. Each phase of mediumship answers a specific purpose and the term "low" could not properly be attached thereto. Whenever the raps enunciate a grand truth, give expression to some exalting sentiment, or present good advice, they do as much as it is possible for any brain to do when divinely illuminated by spirit presence. That which degrades the human mind or character, which renders gross the life and makes others unhappy, whether emanating from the raps or the lips of the inspired medium, it is of a low order. Spiritualism, the speaker claimed, was to be the religion of the future; it would permeate every strata of society, and its benign and hallowed influences would be so exerted that the whole world would be exalted. The evening lecture, "The Land of Egypt, Past, Present and Future," proved attractive and interesting to the large audience present.

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.]

G. H. Geer lectured at Bristol, Conn., Aug. 28th; Sept. 3rd and 10th he lectures in Portland, Me.; Sept. 17th and 24th in Willi. mantie, Conn.; October in Cincinnati, O.

Next Sunday, Mr. W. J. Colville's subjects will be as follows. Morning lecture: "Are Prayers Heard and Answered? If so, how and by whom?" Evening: "The Wonders of Egypt; The Problem of the Pyramid, and the Riddle of the Sphinx."

Hudson Tuttle, Emma Tuttle, Rev. D. Cheyney, Mrs. M. P. Krekel, C. B. Hoffman, ex-Governor Charles Robinson, Mrs. H. M. Stearns and David Eccles are announced to speak at the fourth annual camp meeting to be held in Bismarck Grove, Kansas, from August 31st. to September 3rd.

The Daily News of Lincoln, Neb., says: Some of the most pathetic, eloquent, refined and finished flights of oratory, combined with flowery language, elevated thought and ideas. were delivered to-day by Mrs. Emma F. Jay Bullene, at the funeral services of Mrs. Marsh.

Capt. H. H. Brown will be at the Burlington, Vt., camp meeting from Sept. 2nd till Sept. 11th.

Mr. Frederick Hinckley. Secretary of the Free Religious Association, called at our office last week on his way to Kansas.

As an introduction of Mr. Walter Howell to the Spiritualists of this country, we publish this week one of his addresses (taken from Medium and Daybreak) given in England. It will be read with deep interest.

With this number the Journal commences a new volume, the XXXIII. Prospects were never fairer for its continued prosperity and usefulness, than at present, and we hope the friends throughout the country will exert themselves to extend its circulation.

Mr. Cadet Taylor has retired from the editorial chair and business management of the Wenona, Ill., Index, for the present, to accept the position of chief clerk of the government printing office at Washington. His brother, H. L. Taylor, will edit the Index.

Mrs. Simpson, independent slate-writing and test medium, residing at No. 45 Sheldon Street, has now gone westward. She will stop at Minneapolis and Bismarck, where investigators can have an opportunity to witness the manifestations given through her remarkable mediumship. She will be absent about two weeks.

Albert Burson writes: "The Spiritualists and Liberalists of Southern Michigan and Northern Indiana will hold their annual Grove Meeting at Schoolcraft, Mich., on Tuesday, Sept. 8th, 1882. Excursion trains on all roads at reduced rates. The best speakers have been engaged, and everything promises a splendid meeting.

W. F. Marsh of Kearney, Neb., writes as follows in reference to the ministrations of Mrs. Bullene:

"During the afternoon after the funeral discourse, Mrs. Bullene was entranced and gave some remarkably fine tests of spirit presence. In the evening she gave a lecture to an intelligent audience. Subject: "Spiritualism and what it has accomplished." She left a good impression, and would be well received should she ever return to Kearney or

The Great West of Denver, Col., says: "Mrs. De Wolf, one of the best test mediums in the world, and a lady who is greatly beloved in Chicago and elsewhere for her purity and worth, is at No. 3471/2 Fifteenth street, where, during business hours, day or evening, she can be visited by those who wish communications with or from those in the Spiritworld. Her mediumship is indeed remarkable, both for accuracy and completeness. If you wish something to think of, or to have advice in business matters, visit her."

Forepaugh's Circus.

The Great Forepaugh show, now on its 18th annual tour is exhibiting in this city for one week only, from August 28th, giving one performance in the afternoon and evening of each day at the corner of State and Twenty- what are the best means to destroy the entry of headly how they help a foward the performance in the afternoon and evening of Second Streets. It is the largest in the world, embracing menagerie, museum and circus with the finest artists in the ring; three greatest living lady riders; two hundred performing ring horses; two horned Rhinoceros; baby elephants; monster serpents; trained lions: tigers: a herd of sacred Persian Cattle: birds from all countries, besides many wonderful curiosities and the first and only great herd of trained elephants. Sig. Leonati performes the daring feat of racing upon a spiral elevated railway sixty feet in height. The spacious tent will seat 30,000 people comfortably and the performance will interest both young and old.

JONATHAN M. ROBERTS.

He Receives a Certificate of Character from the Board of Directors of the Largest Spiritualist Camp in the World.

LAKE PLEASANT, MASS., Aug. 22, 1882. At a special meeting of the full Board of Directors of the New England Spiritualists Camp Meeting Association held this day, the following preamble and resolutions were made and unanimously adopted:

Whereas, One Jonathan M. Roberts, the editor and publisher of a newspaper called Mind and Matter and published in Philadelphia, has during the past few days, while upon the grounds of the New England Spiritualists Camp Meeting Association, grossly insulted the President of the Association, by shaking his fist in his face and the use of profane language; and in another case insulted Judge Patton, of Pennsylvania, by loud and obscene language too vile for record or publication; and in still another instance attacking the editor of the RELIGIO-PHILO-SOPHICAL JOURNAL, and in a public place, using obscene and profane language, such as: "You G—d d—d son of a b——!" "You G—d d—d villian!" "D—d liar," etc.,* and only ceasing when the police laid hands on him, and all these outrages having been committed upon the open streets of the camp and in the hearing of numerous ladies and gentlemen; thus not only bringing disgrace upon the cause of Spiritualism, but violating the rules of decent society and endangering the good name of this Association; therefore it is hereby

Resolved, That we instruct the police to arrest said Roberts promptly upon repetition of any such offense against any person, and expel him from the grounds of this Associa-

Resolved. That we exceedingly regret the necessity which compels us to take this step, and in order that it may be generally known that no such conduct will be tolerated upon the grounds of this Association, we hereby request that the proceedings of this meeting be published in the columns of the Spiritualist newspapers of the country and of the Lake Pleasant Siftings, and in all other papers having an interest in promoting the welfare of society and the peace and good order of camp meetings in general, and that a copy be furnished to Judge Patton and Col. Bundy respectively. T. W. COBURN, Bundy respectively.

Clerk pro tem. * The expressions are too utterly vile for publication n a family paper. – Ed. Journal. Current Items.

The scholastic honors at Vassar this year were carried off by a Japanese lady.

Fractions of a penny have never been paid by the Bank of England in distributing the dividends on the national debt, and the accumulations of the unpaid fractions amount to

The Free-Thinkers of Paris appeal to all Free-Thinkers of France to help them remove the remains of Diderot, their favorite philosopher, from his present unworthy sepulchre in the vaults of St. Roch, to erect a statue over his future tomb in some central part of Paris, and to celebrate, his centenary in

\$125 to \$200 have been paid for a stray copy of Ruskin's "Modern Painters." Whoever wishes to obtain a set of the works which Ruskin condescends to offer to the public must pay for them \$100. This is the cheapest form in which they can be obtained in England, the volumes being in paper boards and the pamphlets unbound.

Venezuela celebrates her centenary July 24th 1883, and arrangements have been made for an international festival beginning on that day which is also the 100th anniversary of the birth of Bolivar the Liberator. The festival will close Aug. 2nd. July 31st is to be set apart for the exclusive purpose of offering homage to the United States by unveiling a colossal statue of Washington.

The new station of the signal service on Pike's Peak is to be of stone, 44x29 feet in It will contain an office, reception room, kitchen and two bed rooms. The work of construction will not be easy, for every thing that goes into the building, except the stone, must be "packed" up the trail, a distance of fifteen miles, covering a rise of 8,000 feet. The station will cost about \$4,000.

Monkeys, says Alfred R. Wallace, are usually divided into three kinds—apes, monkeys and baboons; but these do not include the American monkeys, which are really more different from all those of the old world than any of the latter are from each other. Naturalists, therefore, divide the whole monkey tribe into two families—one having its habitat in the Old World, and the other in the New World.

Dr. Graff of Omaha, and Prof. Aughey, State geologist of Nebraska, have been inspecting and surveying the great oil basins north of Rawlins some twelve miles. These basins are four in number, being called Beaver, Seminoe, Rattlesnake and Sweetwater. Prof. Aughey states that from 10,000 to 50,000 barrels of oil per day could be got from them with proper development, and the supply is practically inexhaustible. The oil, while it resembles the mineral oil of Pennsylvania, is far more valuable.

The Boston public library, including all its branches, now owns 404,221 volumes, having gained 13,239 volumes during the past year. In closing their report of another prosperous year the trustees express their continued anxiety for the safety of the library so long as it remains in a building not fireproof and exposed by its dangerous surroundings to de-struction. Plans for a new building upon a site partly furnished by the city are under discussion. A minority of the trustees advocate an examination and weeding out of the books in the interest of morality, but the majority deny that such a condition of things exist as this suggestion implies.

spores of bacilli, how they behave towa microphytes most easily destroyed, and if they suffice at least to arrest the development of organisms in liquors favorable to their multiplication. He got nothing worth mentioning from the use of thenol, thynol, and salicylic acid; and, strange to say, sulphurous acid and zinc chloride also failed to destroy all the germs of infection. The best effects were obtained from chlorine, bromine and mercuric chloride. Solutions of mercuric chloride, nitrate or sulphate, when diluted one to 1,000 parts, destroy the fertility of the spores in ten minutes.

Of Emerson's appearance in his schoolboy days, N. P. Willis once wrote as follows: "We remember him perfectly as a boy whom we used to see playing round Chauncey Place and Summer Street—one of those pale little boys—moral sublines—with their shirt collars turned over, who are recognized by Boston schoolboys as 'having fathers that are Unita-rians,' and though he came to his first short hair about the time we came to our first tailcoat, six or eight years behind us, we never lost sight of him. In the visits we have made to Boston in later years we have seen him in the street and remembered having already seen him as a boy, little suspecting that there walked in a form long familiar the deity of an intellectual altar upon which, at that moment, burned a fire in our bosom.—Christian

The following measurements of the great lakes will be found interesting and are absolutely correct, having been taken by government surveyors: The greatest length of Lake Superior is 335 miles; the greatest breadth is 160 miles; mean depth, 688 feet; elevation 827 feet; area, 82,000 square miles. The great est length of Lake Michigan is 300 miles; its greatest breadth, 108; mean depth, 690 feet; elevation, 506 feet; area, 23,000 square miles The greatest length of Lake Huron is 300 miles; its greatest breadth is 60 miles; mean depth, 600 feet; elevation, 274 feet; area, 20,-000 square miles. The greatest length of Lake Erie, is 250 miles; its greatest breadth is 80 miles; its mean depth, is 84 feet; elevation, 261 feet; area, 6,000 square miles. The greatest length of Lake Ontario is 180 miles; its greatest breadth is 65 miles; its mean depth is 500 feet; elevation, 261 feet; area 6,000 square miles. The total of all five is 1,265 miles, covering an area of 135,000

square miles. It is not often that ministers, although they are oftentimes charged with other wanderings from the path of virtue, turn up in the role of defaulters. This may be due to the fact that not many of them have much money of their own to handle, and they are seldom selected as the custodians of wealth by people with too great an allowance of that pleasing article. Archdeacon Parnell, Secretary to the Episcopal Synod of the Diocese of Ontario, is an exception, however, to the rule. It has just been discovered that this gentleman's accounts show the very respectable shortage of \$12,000; although the manner in which he has managed to dispose of this amount is involved in mystery, the reverend gentleman himself professes to be unable to throw any light on the subject. The only chance for the diocese to recover its money is for the secretary to be at once stricken with some fatal disease, since the only security which it holds is an insurance policy on his life, and in case he refused to continue the payment of premiums the document would not be a very valuable asset

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Spiritualist Camp Meeting.

The 5th Annual Solomon Valley Spiritualist Camp Meeting will be held under the direction of the helphos Society at Dephos, Ottawa County, Kansas, from September 22nd to October 1st inclusive. The Camp will be in Kiser's Grove, within 46 rods of the railroad deput and villege 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. These who can, will bring their tents or covered wagnons.

shile. These who can, war or may once of the Pacific Rattroad gons.

We are 35 miles from the main line of the Pacific Rattroad 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 Kansas, will do So at our meeting. Will our friends who expect to be present write us at once. Am crops promise an abundance, and we anticipate a glorious meeting.

J. N. BLANCHARD, President.

GEO. KNOWLES, Secretary.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Advistreet, between Madison and Washington Streets. Services at 16:45 A.M. and 7:45 P. M. Lecturer: W. J. Colville.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, ach Sanday at 3 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the inferest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holdsoservices at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at B P. M.

Brooklyn, N. Y., Spiritual Fraternity. Conference Meetings held in the lower hall of the Brookly

Lassed to Spirit-Life.

nstitute every Friday evening, at 7½ P. M., sharp. All Spiritual Papers sold at all our Meetings. S. B. Nichols President.

Passed to spirit-life, August 3rd, 1882, at the residence of ier father, Mr. G. Pearce in Fayette, Iowa, Mrs. Lucy Jane folmson. In her 48th year, of lingering consumption.

She was a firm, unwavering believer in Spiritualism, and was highly mediumistic. She was loved by all who knew her. Passed to spirit-life on Sunday morning, Aug 18th, in the city of Lincoln, Neb., of tuburculous consumption, Theresa ., wife of W. F. Marsh, aged 40 years.

A., wife of W. F. Marsi, aged 40 years.

Mrs. Marsi formerly resided in Kearney, Neb., and had a large ericle of warm friends. Her remains were taken to Kearney for burial, the funeral taking place in the M. E. Church at 10 o'clock A. M. on the 15th inst., where a number of her former friends and relatives of the family gathered to pay the last tribute of respect to the departed. The funeral discourse was delivered by Mrs. Emma F. Jay Bullene, of New York City. The discourse was listened to with marked attention and was pronounced by many as the best funeral discourse they had ever listened to. Mrs. Marsh leaves a husband, six children and an aged mother to mourn her loss. We were very fortunate in securing the services of this gifted lady. Under her ministrations death is robbed of its terrors and is made to appear as a white-robed messenger of peace.

Kearney, Neb., Aug. 22nd, 1882.

Kearney, Neb., Aug. 22nd, 1882. Passed to spirit life, Pearley, daughter of P. E. and Carr

E. Holly, Aug. 15th.

The funeral took place at her home in Forestville, Conn., Aug. 17th. Mrs. Holly is one of our promising speakers, and the fortitude with which she and her companion bore the death of their darling, was an honorable tribute to the power of the knowledge of immortality. There was a large contribution of flowers. Many friends assembled to sympathize with the weeping parents. The discourse was delivered by the writer, followed by a poem entitled, "Wait for me, my Baby," read by the mother. Though Pearley's body sleeps beneath a mound in the "Silent City," we know her spirit still lives to love and grow in that world of spirits where death can never enter.

G. H. GEER. E. Holly, Aug. 15th.

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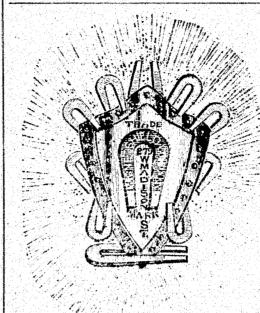
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The Autumn number of Vices's Floral Guide, containing a full list of Bulbs for Fall Planting, and Flowers for the House, with descriptions of Hyacinths, Tulips, Lilies, and all Bulbs and Seeds for Fall Planting in the garden, just published, and free to all on application. Customers who ordered bulbs last fall will receive it without applying. JAMES VICE, kochester, N.Y.



Curcasso, July 1st, 1882

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Gentlement: It affords me pleasure to say I have used your Magnetic gaments in connection with my practice during the last six months and in nearly all cases where I have prescribed them the results have been even better than I could lave possibly expected.

I consider them very valuable in curing disease, and restoring test vitality—supplying the system with renewed nerve force. I have used the garments in cases of Paralysis, Rheumantism, Loco Metoriataxia Nervous Prostration, hysmenorthor, and especially in impotency, and in all these cases have had the best of results. I would most heartly recommend them to the profession and to suffering humanity.

Very Respectfully Yours,

I, W. TUCKER, M. D.

No. 73 Randolph Street.

PHILADELPHIA, PA., June 20th 1882. This certifies that I have examined the principles and construction of the Chicago Magnetic Shield Co.'s appliances, tested them in my own practice, and have the unqualified statements of numerous well-known persons in Chicago who are wearing these appliances with uniformly happy results.

Dit, ANDREWS, LOW.

No. 1,300 N. 12 St., Philadelphia, Pa.

and mission.

Chicago, L.L., July 3rd, 1882 CHICAGO MAGNETIC SHIELD CO., Gentlement: I take great pleasure in writing to you of the henefit have derived from the use of your Magnetic Appliances. I have been a suferire for many years with spinal difficulty with a complication of various other aliments. Last fall I heard of your Magnetic Appliances through a lady friend, she having been wonderfully relieved of Imag trouble. I have a gradual increase of strength since wearing the Jacket and Insoles. I feet truly grateful to you for this great good. I shall always be happy to recammend your valuable garments to suffering humanity. May God bless you in your good mission.

Yours Respectfully, MRS. J. M. MILLER, 184 Centre Avenue, Chicago.

CHICAGO, August 15th, 1882.

CHICAGO MAGNETIC SHIELD CO., Gentlemen: I thank God for the privilege I now have of addressing you. It is now almost a year since I found my way into your onlice with the assistance of my daughter. You remember I had been given up to die by two of Chicago's best physicians, one of them a Professor in one of the colleges here. I have suffered for many years with Dropsy and Asthma, and when I went to you was so weak I could only walk with difficulty and great pain. In all my suffering I never was relieved even, until I put on the Magnetic Jacket. I must say my cure has been a miracle to me and all my friends. No one believed I could recover, but through God's providence and the wearing of your Magnetic Jacket I feel that I am well once more and at work for the C. & N. W. R. R. Co. daily. May Heaven bless you in your good work is my prayer. I will be pleased to answer anyone you may refer to me.

Sincerely Yours,

MATHEW DONOHER. Gentlemen: I thank God for the privilege I now have of ad-

No. 17 O'Brien St., Chicago, Ill.

ANDERSON, Ind., July 12, 1881. Anderson, Ind., July 12, 1881.

This is to certify that I have worn the Chicago Magnetic Shield Co,'s Belt, Head-Cap, Insoles and Mitten, for spinal affection. I have been wonderfully benefited by their use. I wish to say to the public that I have been treated in the last four years by four of the most noted specialists known in the United States, and I have received thrice the benefit from wearing your Magnetic garments a few weeks, that I ever received from the four years' treatment by those specialists. I would say to anyone desiring further information as to the truth of the above statement please address me with stamp at Anderson, Madison Co., Ind.

AUSTIN F. WOODS.

AUSTIN F. WOODS.

CHICAGO, July 13, 1882. MAGNETIC SHIELD CO.,

MAGNETIC SHIELD CO.,

Dear Sir: Some three months ago I purchased a Magnetic Belt and Insoles from you.

My trouble was lumbage of a chronic and aggravated type. I had suffered for years. Had been treated by several eminent physicians without benefit. For eight years I was so bad that if I stood on my feet for twenty minutes the pain in my back would be so great that the perspiration would start from every pore, and in a short time I would become so exhausted that I would nearly fall down. After wearing the Magnetic Belt two days the pain left me and I have not had It since. I can now stand up or walk as much as I wish without the slightest inconvenience or pain.

Any one you wish to refer to me I will be only too happy to give them particulars. I can tell them much more than I have told you in this brief letter.

Yours Truly,

892 Carroll Ayenue, Chicago, Ill., with Empire Distillery,

892 Carroll Avenue, Chicago, Ill., with Empire Distillery, corner Kinzle Street and Western Avenue.

LAWRENCE, KAN., July 3, 1882.

CHICAGO MAGNETIC SHIELD CO,

***Hentlemen: It is now more than nine months since I came into your office a disconsolate invalid and consumptive. I had sought relief in change of climate and doctors until all hope had fled. My mother dled of consumption, and when I went to you I fully expected soon to die with the same disease. I was so weak and exhausted I could hardly walk. I had chills, night sweats, short breath, pain in my lungs and side so I could not sleep. In fact, I was, and had been, a complete wreck for more than six mouths. By urgent persuasion on the part of my wife I purchased your Magnetle Jacket and Insoles, and I thank God that I did. I had not worn it one day until I began to feel like a new man in every respect, and in three days I retureed to my work (that of stenography), and have steadily gained health, until I now feel as well as ever I did. I do not wear the Jacket now in hot weather, but always put it on for a few days if I take cold or feel unwell, and it always helps me in a few hours after I put it on I would not do without it for five hundred dollars.

I will be pleased to answer anyone you may refer to me at CHICAGO MAGNETIC SHIELD CO, I will be pleased to answer anyone you may refer to me at

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Yours truly,

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AND SERESTER OF

BY ELIZABETH L. WATSON.

Woman, we wait for thy deliverance:
The secret springs of power in thy breast
Must burst the honds of evil circumstance With which thy soul bath been so long oppressed.

Gee's last creative act, and Nature's crown, Thou art with life's transcendent jeweis set, Bit still, so long 'neath swinish feet tast down That thy glory is scarce conceived as yet.

Not Grecian Priestess, nor vailed Isis-shrine Doth half express our lofty hope in thee, When thou shalt rise, in all thy power divine, And through thyself lift up humanity!

No more content with mocking homage paid The transient beauty of thy outward parts, Too nobly proud to be again arrayed In glittering manacles of senseless arts,

Thou wilt regain thy native mountain heights And never more to baser air descend;
The arbiter and queen of pure delights—
The world's dear Mother, Sweet-heart, Wife and
Friend! Holly Eden, Cal., Aug. 1, 1882.

BECELECE BEEFE

Me again Represses his Pishelicf in Ederessa Topresses.

One of the Rev. Henry W. Beecher's late sermons was an examination of the methods of creation. There were a great many questions, Mr. Beecher said, that people did not dare to think about, simply because they could not solve them. Some persons argued for unbelief in the teachings of the Christian religion from the order of nature. They reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger, and the lion were other part. The shark, the tiger, and the lion were organized fero ities. Pretty noetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were tutchers, with man at the top. Man was the most enormous butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle of life. In other words, God put two ignorant human beings in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, he changed everything and altered the lion's teeth from grinders to tearers. Such a plea as that was infantile and puerile, and it would do well if, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step poets were engaged in writing their poetry. The

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a gain for the law of benevolence. Nature went on developing until the point was reached when we suffered our-selves to prevent others from suffering. And devel-opment must continue until the time would come when the law would be the law of supreme disinterested love. "Then cometh the end." Destructiveested love. "Then cometh the end." Destractive-ness would die, and throughout the whole world not an enemy would be left. "Do you ask me," said Mr. Beecher, "if at that time there will be a reserved place—a walled-in-place—set apart for pain and suf-fering? No! God is not God if that is so. I don't believe it! That pain and suffering go beyond the confines of this life I do believe, but not eternally. I don't know why, when persons who leave not observed fering? No! God is not God if that is so. I don't believe it! That pain and suffering go leyond the confines of this life I do believe, but not eternally. I don't know why, when persons who have not obeyed God's laws here drift over into the other world, pain should not have the same effect there as here—to drive them back to obsdience. We can't prove it by the Scriptures, nor can we prove that it doesn't. The Scriptures don't settle such questions. They are left vague. But in the grand hour of final victory there will be no under-groan of suffering that is eternal and knows no end but suffering. Such a thing would be barbaric, infernal, demoniacal. I can never worship any God but a just God. Take away the idea of eternal forment and you take away half the problems that prevent man's progress, and you throw problems that prevent man's progress, and you throw light on God's justice."

Managed and an Independent addition and and and

The nature of music is threefold, like that of man to whom it appeals. Therefore, it may be regarded as a sensuous art, in that it delights the ear; as a psychological art, in that it records the emotions, and requires mental operations on the part of the hearer for its due appreciation; and, as it involves agreements, differences, symmetries, complexities, etc., and order in apparent disorder, it may be regarded as a branch of science closely allied to mathematics.

The distances between the holes of a flute, the tension of a drum-head, the lengths of organ-pipes, the rapidity of vibrations, the latervals between re-curring accents—in fact, all that may be surveyed and expressed in numbers in this art—give evidence of the inental power of the musician, irrespective of all considerations respecting the imagination or creative power in originating composition.

The music of a people may be considered in direct relation to their supersensuous natures. From this point alone, strongly marked differences may be noted; for, by comparing modern Italian music with German, it is at once seen that the latter is developed more highly in an intellectual sense.

Our modern music is styled a new art, chiefly because it requires advanced mental powers of a special kind on the part of composers and auditors. Instead of being a succession of monotones, it is a complex web of many tones, that the hearer must analyze to understand and enjoy. In the ordinary church quartette there are four such interwoven threads; in a symphony by Heethoven, many more. An elaborate tonal plexus demands from the listener considerable mental effort, unless he has acquired by study a "polyphonic ear," or the power of perceiving the re-lationships of all the parts heard simultaneously as clearly as one looking down upon a ball-room scene may perceive the symmetrical forms of a mazy dance.

—Dr. S. Austen Pearce, in Popular Science Month-

Taming a Partridge.

To domesticate the partridge has frequently been attempted, but rarely accomplished. The eggs have been placed under the ordinary hen for incubation, thinking by association with the nest mates the little partridge cuicks would become domestic, but instinct would invariably lead the young partridges to their natural wild life. Last winter in Bolton, Zeno Thomas, while at work in the woods a short distance from his house, frequently saw a partridge, and in the goodness of his heart would scatter a few grains of food for it. Last spring, while at work clearing the ground, he noticed a partridge that seemed not to possess the natural wildness of its species, and after a short time, by feeding, and kind attention, would permit itself to be handled. Mr. Thomas at any time, by calling "Dick, Dick," can get the bird to appear, much to the amusement of the neighbors. Mr. Thomas one day took the bird to his home, hoping to induce him to remain with domestic fawle. ing to induce him to remain with domestic fowls, but as soon as liberated "Dick" flew away to his haunts in the woods. "Dick" resented this familiarity, and for several days would not permit Mr. Thomas to touch him.—Troy Times.

Fasting as a Cure for Rheumatism.

Dr. Wood, Professor of Chemistry in the medical department of Bishop's College, Montreal, reports a number of cases in which acute articular rheumatism was cured by fasting, usually from four to eight days. In no case was it necessary to fast more than ten days. Less positive results were obtained in cases of chronic rheumatism. The patients were allowed to drink freely of cold water or lemonade in moderate quantities if they preferred. No medicines were given. Dr. Wood says that from the quick and almost invaribly good results obtained by simple abstinence from food in more than forty cases in his own practice, he is inclined to believe that rheumatism is, after all, only a phase of indigestion, to be cured by giving complete rest to all the viscera.—

Cunada Medicat Record.

A few Words of Criticism.

To the Editor of the Religio-Philosophical Journal:

When a Spiritualist makes a failure in business or does a wrong art, you will hear the remark, "He is a Spiritualist," making it appear that the cause of his failure is a belief in the doctrines of Spiritualism. When believers and followers of the Christian religion make business failures and do wrong things, why have not Spiritualists the same right to say, "He is a Christian," a belief and practice of the teachings of Christianity are the causes of his failures and dishonesty? If they will allow us the same privilege of accounting for failures and wrong acts, we venture to say that for every Spiritualist who proves to be a bad man or makes fatheres in business, we will find one thousand Christians who fail both financially and spiritually. Who fill the prison houses, poor houses, and asylums? Who are the murderers, law break-ers and robbers? Look over the statistics and think about it in your own town or city, and see if Spiritu-alists are the ones. Was it a Spiritualist who took the life of the late President? Who build the costly houses and live in extravagance while the poor are clamoring at their door for bread?

Would it not be better to build less costly churches and give the remaining money to the poor? If a rich man is a selfish man, then who are the unselfish ones, Spiritualists or Christians? I know ministers who have been proven adulterers and drunkards, and if I should do unto them as they do unto us, would say, "That is because they are Christians." How thought-less and heedless to account for bad conduct or failures financially on account of a helief in Spiritualism.

ures financially on account of a belief in Spiritualism. Do the teachings of Spiritualism lead to such conduct? Compare the teachings of the two and see which is the better. Spiritualism teaches that we are accountable beings; no one can act as an intercessor or propitiator, pleading for our forgiveness; no one can suffer for us and thereby pay the penalty. We must pay the debt to the uttermost farthing.

We ought to do right from principle, because it is right to do right, and not to please God, for which would please him most, to act right towards others, that they may receive good, or to do so because it would please him? Then if we are bad, we alone must suffer, and alone can right the wrong and make ourselves happy by acting conscientiously without the aid of any savior.

aid of any savior. Christians teach that we can do wrong and some hody else will right the act without any suffering on our part, by simply believing in "nothing," and the debt is all paid; and they close by singing,

"There is a fountain filled with blood drawn from Immanuel's veins, And sinners plunged beneath that flood lose all their guilty stains."

Is not that teaching an inducement to do wrong? For example: a man can gain a large sum of money by waylaying his fellow man; when an old man just at the point of death he repents and says he is sorry for it, and calls on Jesus to wash away the guilt and make him just as fit for the kingdom of heaven as though the act had never been committed and he had spent his life in doing good. Compare the teachings of Spiritualism with that and see which is the better of Spiritualism with that and see which is the better inducement to live right. Why should the murderer fear to take life since he with the aid of a few divines can in a few minutes he prepared to be lifted from the gallows into heaven? Why not murder and send some unfortunate fellow to hell who did not tave time to repent and take the straight and narrow path from hemp to heaven?

Is it inst for the imagent to suffer for the guilty?

Is it just for the innocent to suffer for the gullty? If so for what purpose is suffering? Where is the wisdom in having pain? If it acts as a reformer, how can it reform if some one else can pay the penalty for us? Will any one deny that pain does not follow broken law; that it is not a guide to tell us when we have done wrong? Through suifering we learn to do right, but if this is taken away and as we are told it is through the merits of Jesus's blood, then we are rathed of our best guide. It is four to say taking the

robbed of our best guide. It is fair to say, taking the writings for and against, as found in the New Testament, that Christ never taught such a system.

The doctrine of vicarious atonement and salvation by faith is only taught in the book of John and mentioned in one place in Luke. The book of John is filled with teachings by reference to vicarious atonas.

certain city. He failed in business, falled to pay his subscription, run away from his family and had an-Did he do this because he was a Christian? We find Spiritualists who are hypocrites, but is it the result of the teachings of Spiritualism?

It is said that a generous man cannot hoard a million of dollars and see the needy on every hand, and since the world has been and is to-day largely under the control of the Christian doctrine, what has been the effect of its teaching? Has it made men gen-erous, honest, liberal and thoughtful to others, gainerous, notest, meera and thoughtful to others, gaming a sufficient amount of money to live comfortably, economically and for old age? Are they satisfied with ten, lifteen or twenty-live thousand dollars? Their pew rents are large. Ministers must be salaried from four to seventy five thousand dollars a year, and houses to worship in must correspond, and laws. passed not to tax such property, but the poor widow house standing the next door must be taxed to help support this divine and sacred place of worship, and yet the Bible says, God does not worship in house made with hands. Exceptions you will find to all rules. I know Christians who are generous, noble and true, and Spiritualists who are narrow and sel-J. O. TYLER.

Binghamton, N. Y.

A Curious Coincidence.

To the Editor of the Religio-Philosophical Journal: Rev. Henry W. Eldredge, Pastor of the Congrega-tional Church at Turner's Falls, Mass., four miles from Lake Pleasant, gave notice through the papers that he would preach a sermon against Spiritualism on Sunday the 30th of July, the day of the opening exercises at the Lake Pleasant Camp Meeting, from the following text: "For all these things are an abomination unto the Lord." After reviling Spiritualism and Spiritualists to his heart's content, he said, "I would rather lay one of my little children in a Christian grave, than to know that it would live to grow up and become a Spiritualist." The next morning he start-ed on his vacation, came to Lake Pleasant, and borrowed a return coupon ticket from one of the campers in order to save his fare one way. On Wednesday his little boy, seventeen months old, was taken sick and on Thursday, died. The Bev. gentleman was telegraphed for and went home buying a camp meet-ing ticket. Saturday the remains of the little one

were laid, I suppose, in a "Christian grave." On Monday he appeared again at Lake Pleasant, obtained coupon tickets for his family, four in number, and without doubt when he returns he will buy camp meeting tickets again. As the railroad corpor-ation pay the Association ten per cent on all camp meeting tickets, he thus not only cheate the railroad out of a portion of their just dues, but contributes directly to the support of Spiritualism. Was the death of his child a direct dispensation of Divine Providence? Comment is unnecessary. August 15th, 1882. JOSEPH BEALS.

Two Queries.

To the Editor of the Religio-Philosophical Journal: Sitting these days at the feet of our 'spiritualistic

philosophers, seeking light, I take the liberty to ask: 1. Did the divine innermost in man, the soul, as a conscious entity, have a beginning?
 2. Is this human soul that aspires after immortali-

2. Is this numan sour that aspires after immortantly the result of an unconcious process, or the result of a conscious intelligent act?

I put these questions not in a captious spirit of controversy; for, whatever the replies may be, I shall probably offer no rejoinder. I desire to get at the truth upon this momentous subject of immortality—especially its basis.

J. M. PEEBLES.

Hammonton, N. Jr

Lewis Kirtland writes: It does my soul good to see you come down on frauds in Spiritualism. Why mankind use tobacco and alcohol stimulants, as answered by Andrew Jackson Davis in your paper of July 15th, strikes me as worthy of much thought by

Mrs. Hull-A Correction.

To the Editor of the Religie-Philosophical Journal: How Sir—The reagarrimosophica station.

Hear Sir—The enclosed letter correcting some inistatements made by Mr. R. I. Hall was sent to the Editor of Banner of Light and it was refused publication. Will you please publish it in your paper and oblige.

Yours Fraternally.

S. R. Nichols.

To Editor Banner of Light:—In your issue of August 5th, is an article from Mr. Thomas R. Hazard, reflecting upon Mr. E. W. Wallis, the English trance speaker, rather severely. In this article Mr. R. A. Hull makes a statement in regard to the scance attended by myself and Mrs. Nichols, that is erroneous, and which I desire to correct. Mr. Nichols did not see his mather. A form come out profession to be and which I desire to correct. Mr. Nichols did not see his mother, A form came out professing to be the mother of Mrs. Nichols. Mrs. Nichols went up to the curtains of the alcove and was face to face with this form. In answer to Mr. Hull's question, "Did you recognize it?" Mrs. Nichols stated that "The lower part of the face might resemble hers, but my mother's eyes were blue, while the eyes of the form were black." Mr. Hull asked Mrs. Nichols three different times if she saw Mrs. Hull on the lounge and she replied each time, "Yes, I saw something." Mrs. Nichols falt strangaly desired. she replied each time, "Yes; I saw something." Mrs. Nichols felt strangely drawn to Mrs. Hull and desired to know her in social relations outside of the circleroom, and to believe in her as a woman and a medium, and therefore invited Mr. Hull, and herself and friends to our house. While liking what we saw of her as a woman, we must confess we were far from satisfied with the scance.

When the next form, came, out, I said, "I know

When the next form came out, I said, "I know that is intended for me," for I sensed it. When it started to come towards me outside of the circle, I received a warning from my spirit friends to be cautious and watchful; a warning that they always give me, and which never fails me on such occasions. This form came behind Mrs. Nichols and myself and threw a piece of illusion or veiling over our heads, and kissed Mrs. Nichols of the street was the street ed Mrs. Nichols on the cheek farthest from me. It bent forward and patted me on the head; in doing so it pressed against me and I felt the whalebones or corset steels pressing against my back. I took hold of the wrist of the hand, and examined the hand cri-tically; it appeared to me like a human hand and the form a human one. It claimed to be my wife in the Spirit-world, but I saw nothing about it to substan-

tiate the claim.

I was invited to go up to the cabinet and shake hands with a form that claimed to be the daughter hands with a form that claimed to be the daughter of Judge Dailey. I might have looked upon the lounge if I had desired it, but with my impaired vision I could not pass judgment on what was there. On this particular evening Mrs. Hulf's hair was not taken down. Mrs. Hunting asked her while preparing her to lie down, "If she was not intending to unloose it." and she replied, "No! they said that I need not to-night." It was said by Mr. and Mrs. Hull that the circle this evening was very harmonious, and I went to the scance in full faith in the medium. Mr. E. W. Wallis told me the next morning in the office E. W. Wallis told me the next morning in the office of the Two Worlds that he saw the mask, and two ther persons also told me the same thing.

From the testimony of many of my friends and co-workers in the cause who have witnessed what they "form materialization" through Mrs. Hull, I am led to accept their testimony as to what they may have seen, and I very much regret that our experince was so unsatisfactory. S. B. Nichols. 357 Flatbush Ave., Brooklyn, N. Y.

Mr. Nichols ought to have known it was useless to ask the Boston paper to publish the truth; that is not within the scope of any sectarian organ. The security of the Banner rests in the ignorance in which itcan keep its subscribers of the true status of affairs. In the judgment of the editor of the Banner it is better for the "cause" that Wallis be traduced, the honesty of honorable citizens denied, and Nichols refused a chance to refute false statements, than that the truth concerning Mrs. Hull should reach his readers.—Ed. Journal.

Personal Experiences

To the Editor of the Keliglo-Philosophical Journal: During my investigation into the truths of Spirituism, I have met with no more beautiful, reliable test of spirit presence than is contained in the inci-dents I am about to relate. I will first premise, that myself and a few intimate friends, joined in the formation of a developing circle a short time ago. We received raps on the sixth meeting, and the first name spelled out was that of "William," coupled to the information that it was the brother of George Whit-ney, a member of the circle. The latter, a well informed and more than commonly intelligent young man from Massachuseits, expressed deep satisfaction as this same dearly beloved brother had frequently manifested his presence in Boston circles, and always in a pleasing and reliable manner. He afterwards related to me the following remarkable series of tests: In the summer of 1872, Mr. George Whitney, earnestly engaged in the investigation of spiritual phe-nomena, belonged to a developing circle in Boston, meeting twice a week, and very guarded in the choice of persons permitted to join. The manifestations were of a superior order, and all mere wonder-seek-ing and trilling levity was rigidly excluded. Filled with the deep importance of the grand philosophy, he was seeking to learn, Mr. Whitney constantly wrote of the astounding developments he witnessed, to his widowed mother, then residing in a small vil-lage more than a hundred miles distant. Strongly set in orthodox beliefs, she could not accept these statements as having the slightest truth in them, and when her son at length sent the assurance that his brother William had certainly manifested his presence, she returned answer: "If your brother can come to you, he can come to me. I will write a message for you and place it in a convenient position; if he will come and carry it to you I will then believe it is him."

At the next circle William was informed of his mother's desire, and asked if he could accomplish it. The answer was, "Yes," and that he would do so. To the intense delight of his brother George, he started away on the errand at once, and speedily returned with the statement: "Mother's message was written on a piece of paper I found on the top of the clock, in these words: Tell my son George the name of the plant I have set out for the purpose in the front yard. The plant is a shrub of wormwood." Mr. Whitney hastened to write his mother to learn if the message had been delivered correctly, and was answered that it was in every particular.

Afterwards, extending over a year or more, during which the circles in Boston were kept up, William constantly carried messages between his brother George and the far away mother, and from the mother to her son in return, to the deep satisfaction and benefit of both; and I cannot but join my friend in the feeling of assurance, that now this same good spirit of his brother William has appeared in the cir-cle we have formed, with the promise of constant attendance, we shall gain equally beautiful and satisfactory results.

W. Whitworth. factory results. Cleveland, Ohio.

D. Winder writes: The JOURNAL under date of Aug. 5th, came to hand by yesterday's mail. Wife and I have read with intense interest and thoroughly igested the contents of the paper read by Mr. Ino S. Farmer, editor of the *Psychological Review*, before the Central Association of Spiritualists on the 26th of June last. Truly the future outlook of our glorious cause is now brightening up, and the tendency of present movements is strongly in the right direction, and cannot fail in the sequel to place the cause of and cannot fan in the sequel to pace the cause of spiritual philosophy on a plane beyond the reach of the malicious shafts of its enemies. If that grave thinker, Doctor Crowell, is right in the position he has taken, that "Modern Spiritualism and true Primitive Christianity" are identical, then there can be no danger in striving to bring our customs and methods into harmony with these of primitive Christians.

into harmony with those of primitive Christians. L. H. Stone, of Greenfield, Mass., writes: For many years the JOURNAL has fought grandly, nobly and with a will for true mediumship and pure Spiritualism, with John C. Bundy at the helm, and its contributors among the most eminent minds in the country, I feel that it is a sure gaurantee that the work so well begun will be carried on until Spiritualism is free from all that is carnal, bogus, fraudulent or deceptive. Whence comes this wailing cry, "Let us have peace; have charity." The readers of the JOURNAL remember the time when men and women were bought and sold the same as cattle and hogs. The same cry was in use then. To-day there is not a den of darkness; degradation, shame and misery, but that the same song is sung. What is peace and charity without justice. Those who are just, deal justly, live rightly and have no call to beg for peace and charity. and charity.

Martha M. Gould writes: May the Journal live until all fraud disappears from our ranks, is my

Journalism in Asylums. 🧦

New York has a lunatic asylum, in which are confined some 1,200 patients of one sortand another, and every effort is made to provide with work all who are in any way capable of performing it. About a third part of the patients are found to be able and willing to go through a regular working day of seven or eight hours, and the superintendent is satisfied that they are capable of doing many things which they have hitherto been supposed unfit for. It is not surprising to hear that the bricklaying, carpentering, and general repairs of the asylum are done by patients, or that in the kitchen the only salaried person is the cook, the twenty assistants being all patients. It certainly is a little startling to hear that the engine and boilers, among the largest in New York are attended by lunatics. It has not been thought safe to allow a patient to do the work of chief barber, but this salaried functionary has inmates of the asylum for assistants, and only a salaried foreman is employed for all the tailoring required by the 1,200 patients. Among the trades not represented till recently was that of printing, notwithstanding the fact that next Among the trades not represented till recently was that of printing, notwithstanding the fact that next to cigarmakers, printers are said to be more numerous in the New York lunatic asylums than men in any other trade. The Board of Charities and Correction for the city have recently had to complain of the manner in which their departmental printing has been managed in the prison, and the work has been transferred to the Asylum. It is expected that with the staff they can muster among the lunatics they will be able to do a good deal more than is required of them, and the superintendent is contemplating the establishment of a weekly paper entirely composed. of them, and the supertitional is contemparing the establishment of a weekly paper entirely composed, edited, published, and set up by lunatics. The novelty of course, consists not in the fact of a paper being got up by lunatics, but in the fact that they are actually under lock and key when they do it. Journals of this kind are not unknown in the asylums of this

Milton F. Garland writes: My first vision occurred on a pleasant day in spring. Sitting down to rest I felt a sweet and holy influence steal over me, when suddenly in front of me I saw a beautiful and lovely woman. She was surrounded by a bright and silvery cloud. I watched her carefully. She only remained a few seconds, when like a tlash of light she vanished. A short time after this I was told that I could draw designs, and it proved true.

A. P. Osborn writes: I like the way you deal with fraud and deception. I have been doing a good work in healing the sick. For a long time, when the work in healing the sick. For a long time, when the doctors have given up their patients as incurable, they have handed them over to me, and my spirit-band has restored them to good health. This, they say, is animal magnetism electricity, etc; it matters not to me what it is, if the sick are restored to health.

J. G. Patton writes: I am much pleased with the hold and fearless attitude of the Journal on the subject of spiritual crookedness. It is accomplishing grand work in the purifying of our noble cause. The Journal has taken the lead as a great reformer and to-day is a pioneer in the noble work.

Bishop H. L. Ends writes: I send check for continuation of your very excellent JOURNAL. As far as I am concerned I send it more to show my appreciation of it than anything else, for I am now too old to peruse its interesting pages, but give it

William Dore, in renewing his subscription to the Journal, writes: I am quite advanced in years and able to work but little, but like the course you take too well to give up the Journal. I think Spiritualism too sacred to be humbugged without A Subscriber writing from Huron, Dakota,

Aug. 11th, eass: I planted corn on sod May 27, and it now stands 914 feet high, with two ears in silk, on most of the stalks, and I call that as good as Illinois

Mrs. M. L. Dargett, of Madison, Wis., in renewing her subscription, kindly souds \$2.50 for poor fund. Mr. E. D. Hammond, of New York, also sends 50 cents. This is a worthy cause, who will be the

G. S. Partel in renewing his subscription for the Journal, writes: Allow me to remark that every or hyan is a love feast. J. W. Shelf in remitting for JOURNAL says: I

am very much pleased with the course the Journal. has taken with reference to frauds.

Chas. E. Brown in remitting his subscription says: We do not want to do without the JOURNAL.

Notes and Extracts.

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

Experience is a trophy composed of all the yeapons that have wounded us. Truth, no matter how much it may be maligned

t times, will come to the front again unscathed. Give not reins to your inflamed passions; take ime and a little delay; impetuosity manages all things badly.

Envy is a vice which keeps no holiday, but is always in the wheel, and working its own disquiet.— Jeremy Collier.

A new thought may be false; if it is it will pass way. When the new truth has come to life it bursts the old husks. True goodness is like the glow-worm, it shines most when no eyes save those of heaven are upon it

Many a genius has been slow of growth. Oaks that flourish for a thousand years do not spring up

into beauty like a reed. Foolishness places itself in the foremost rank he observed; intelligence stands in the hindmost to observe.

The human heart is an enigma; we are astonished at what we did yesterday, and we do not know what we shall do to-morrow. The brightest bloom is but brief, and that girl is

vise who uses her girlhood as the period in which she may learn to be a woman. There is the same opportunity for growth and

unfoldment in religious matters as there is in politics or in any of the departments of life. Life is not so short but that there is always time

enough for courtesy. Self-command is the main elegance.—Emerson. Society is composed of two great classes; those who have more dinners than appetite, and those who

have more appetite than dinners.—Chamfort. From selfishness men make severer laws for women than for themselves, without suspecting that by doing so they raise them above themselves. Larnestness is the path to immortality; thought-

lessness the path to death. Those who are in earnes do not die; those who are thoughtless are as if dead Men worship traditions; they hold in reverence the names of men they know as little about as the American Indian knows about a civilized govern-

The religious devotees regard Moses as a wonderful man because they find it recorded that he and God met face to face, forgetting they themselves are always in the presence of the Divine.

Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldst not, for thy inerest, chauge thy fortune and condition.

A man who is continually looking through green glasses sees all things green, but he who uses his natural eyes of sight, beholds an infinite variety of shades. Such a one will see the growth of Spiritual ism, while another will not.

The Constantinople correspondent of the New York *Tribune* writes: One hears a great deal in America about religion that has no trade-mark of good deeds. But the full capability of the race in this respect can only be seen under Eastern skies. Here, you can see a man who thinks no more before committing robbery than before picking a ripe plum from the tree—a man who can kill a neighbor with as clear a conscience as he can wish him good-mornas clear a conscience as he can wish min good-morning,—a man-who can tell to a hair the number of blows with a club that will kill, and the number that will merely stun, and who understands how to pad a club with sand so that it will kill without breaking the skin; and you will find the same man talking to you about love to God and about diligence in prayer, producing conscientious scruples about eating his mutton unless it has been butchered in a peculiar way, groaning in spirit when by accident he kills a flea, and calling a servant to remove a bedbug from his wrist, lest his own less skilled fingers might mangle the gentle insect.

Admitting that there is happiness found even in materialism, how much more can be derived from a knowledge that life is not a thing of to-day; there can be no comparison between the two conditions, unless it is admissible, that ignorance is more conducive to happiness than knowledge.

Many of the so-called liberal minded of today, have fallen into the habit of condemning every school of thought not in harmony with their They raise the cry of bigot, fanatic, dogma and creed worshipers, when by their very acts they place themselves on record as being equally bigated and fanatical on the other side, 'and while claiming to be reformers they have neglected to reform themselves.

There are no special providences in human life: if one person shows more will force than another, the secret will be found in the individual, not outside the secret will be found in the individual, not outside him, he may be assisted by outside influences, but the power applied is brought to bear upon the inter-nal forces of the person, thus Spiritualists as a class, are noted for their disregard for the pomp and pa-geantry of religious worship; they find the power at work within their own souls; and they enter into communion with a true spirit of devotion, and enjoy the presence of angel visitors, when all without is turnoil and strife.

The election of Abraham Lincoln was the death knell to slavery. He was a man who held principle above custom; who recognized the supremacy of natural laws enacted by man. He sought for the truth, and when he was confronted by that little girl medium, and listened to words such as had not been spoken to any of his pradecessors he received the spoken to any of his predecessors, he recognized the voice of God in the communications, though spoken through human lips. He saw as with prophetic vision, the heavens open, and the book of life opened, and he read therein, "Now is the time to take another stride for man in the pathway of a higher civilization" and he with fearless heavy and is the heaven as the same heavy and is tion," and he, with fearless heart and firm hand issued that proclamation which gave the slave his freedom. But what was the result? He had to seal his acts with his blood; he became a human sacrifice for the cause of right and justice.—Olice Branch.

[From the Springfield Republican.]

A GENEROUS ACT

That Will be Appreciated by All Who Care for Their Complexion and Skin.

It is not generally known that the nervous system has a wonderful influence over the skin, but this is a fact known to medical men who have given much of their, time to the study of diseases of the skin. No one can have a clear and fair complexion unmixed with blotches or pimples who is very

Whatever tends to a healthful condition of the nervous eye. em always beautifies the complexion and removes roughness and dryness of the skin. Some skin diseases are not attended by visible signs on the surface, but an intolerable Itching that renders life miserable.

We copy the following deserving and interesting compliment from the Tribune which says: "Dr. C. W. Benson's New Remedy, Skin Cune, is received by the public with great confidence, and it is regarded as a very generous act on the Doctor's part to make known and prepare for general use his valuable and favorite prescription for the treatment of skin diseases, after having devoted almost his entire life to the study and treatment of nervous and skin diseases, in which he took great delight. He was for a number of years Physi, cian in charge of the Maryland Intirmary on Dermatology and anything from his hands is at once accepted as authority and valuable. The remedy is fully the article to attack the disease, both internally, through the blood, and externally through the absorbents, and is the only reliable and cational mode of treatment. These preparations are only put up for general use after having been used by the Inster in his private practice for years, with the greatest success, and they fully merit the confidence of pil classes of sufferers from skin dis eases." This is for sale by all druggists. Two bottles, internal and external treatment, in one package. Don't he persuaded to take any other. It costs one dollar

ONE, DEW BERLANDS

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Sick headache, nervous headache, neuralgia, nervousness, paralysis, dyspepsia, sleeplessness, and brain diseases, positively cared by Dr. Benson's Celery and Chamonalle Pills. They contain no opium, cuinine, or other harmful drug. Sold by druggists. Price, 50 cents per boz, two boxes for \$1, six boxes for \$2.50 by mall, postage free. - Dr. C. W. Benson, Baltimore, Md. C. N. Crittenton, New York, is wholesale agent for these remedies.

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A Sure Cure for all FEMALE WEAK-NESSES, Including Lencorrhea, Irregular and Painful Menstruction, Inflammation and Ulceration of the Womb, Flooding, PRO-LAPSUS UTERI, &c.

12 Present to the taste, efficacions and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods. PHYSICIANS USE IT AND PRESCRIBE IT PREELY.

FOR ALL WEARNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the KIDNEYS it is the Greatest Remedy in the Worlds

EN KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use.

YDIA E. PINKHAM'S BLOOD PURIFIER eradicate every vestige of Humors from the i, at the same time will give tone and strength to ystem. As marvellous in results as the Compound. Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mall in the form of pills, or of losenges, on receipt of price, \$1 per box for either. Mrs. Finkham

stamp. Send for pamphlet. Mention this Poper. THE LYDIA E. POSKRAM'S LIVER PRICE CUTE COnsilpa-tion, Billiousness and Torpidity of the Liver. 25 cents. \$2-Sold by all Druggists. The

freely answers all letters of inquiry. Enclose 5 cent

Continued from Second Page.

something to be said. First, it is admitted by the editor of the Intelligencer, that since Mr. Slade's departure, several persons who have had repeated sittings with him say they know the writing could not always have occurred in that way because they brought their own marked slates with them and examined both sides, and that Slade never attempted to substitute other slates for them. That is strongly in Mr. Slade's favor and coincides with the experience of Zöllner and hosts of other capable people in Europe and America. Second, it is against the reputation of the *In*telligencer for fairness that it uses such expressions as, "of course the raps were produced by him," (Slade) and "there was no doubt that when one of the circle wrote a name on the back of the slate, Slade contrived to read it while under the table," etc. To state Mr. Slade's acts is fair, however they may cut, but the prejudices of sitters have no place in a just criticism. It is against Mr. Slade that he should, if he did, as stated by the Intelligencer, have objected to Mr. Starling sitting longer on the ground that he had already sat five times and should have been satisfied. In justice to Spiritualism and himself, as well as his sitters, no such objection should have been made by Mr. Slade.

I propose to consider the Intelligencer's statements of occurrences (not its surmises) as truthful. I do not propose to ask Mr. Slade for his version. It does not seem at present, to be necessary. The *Intelligencer's* report of Mr. Slade's jerks, shivers, shakes, twitchings and sudden glances under the table, corresponds with what is commonly observed in his scances. It will be noticed there is no charge that any concealed wire strings, traps charge that any concealed wire strings, traps or springs or other paraphernalia were used; no allegation which disproves or tends to disprove independent slate-writing (except Mr. Slade's confession) nor which accounts for it or for the tying of knots in an endless string, as related by Prof. Zöllner, or for the remarkable writings in German, Greek, Latin, French and Spanish as observed and related by Zöllner and others, or for the deflection of the compass needle on presentation of Slade's finger with bared arm, as seen by the same critical scientist. It will be noticed the charges are all based upon an alleged extraordinary dexterity of Mr. Slade's thumb, forefinger, left leg, foot and toe, and the alleged finger, left leg, foot and toe, and the alleged rapid substitution of one slate's side for another side. In view of all this it becomes fature observers with Mr. Slade to carefully notice and report publicly whether such can be the explanation of the movements of the chairs, the passages of states, the touches, the grasping of clothing and of the exhibition of hands in broad daylight, which are common experiences in Mr. Slade's presence. I am very certain they cannot be so accounted for. I say this in the face of Mr. Slade's reported confession, which I accept as having been extorted by fear from him, or even in the face of the possibility of the Canada performances having not been genuine. I have witnessed in Mr. Slade's presence the movement of the chair when, as I think, entirely out of his reach, the exhibition of a hand close to me and far from him, and felt the passage of a similitude of a hand under my frousers and up my leg, under the table, when his hands could not have reached my foot even, much less have gone up the leg. I have known the handkerchief taken from a sitter's pocket, on the opposite side of the table from Mr. Slade, seen it then thrown violently across the table to the owner with knots tied in it when Slade could not have done it and no accomplice was present.

That Mr. Slade should have admitted trick-

ery, is not to be taken conclusively against him. One who knows the persecutions to which he was subjected in England and who knows the domineering, aggressive, and often brutal manner of the average Britisher, whether a government official or not, will judge that admission with great lenity, when com-ing from a sensitive like Mr. Slade, before such people in a strange land where he could not possibly be tried before his peers.

That Mr. Slade may be perfectly innocent, even now, is quite possible. That all the alleged phenomena may have been produced by spirits elongating the members of his body or by drawing emanations from them, I will not assert or deny. Many assert this to be quite common, and that the medium is unconscious of the fact. It is a point worthy of careful examination. But that either that or Slade's use of his legs can always be the solution, seems impossible, since very, very many persons, quite as trustworthy as any one in or out of Canada, have testified to similar occurrences when both of Slade's legs were in full view outside, and not under the table.

I have said Mr. Slade's confession was not to be justly held against him as conclusive, being in the nature of a duress and threat production. Prima facie it is against him. He has the opportunity now to relieve himself of it and it is his duty to do so. He is in his own country not subject to unjust arrest. Let him meet these Canadians or their representative in Detroit or Buffalo, as they shall elect, and give evidence, with his feet, legs, arms and hands all in plain sight, that they form no part of the explanation for the observed phenomena, or else, if they do form a part, let him acknowledge the fact and then demonstrate that spirits, and not himself, are the controllers of his limbs. Should Mr. Slade fail to offer this or some similar opportunity for proof to the Canadians the cause of Spiritualism as well as the reputation of Mr. Slade will very properly suffer from his confession in Canada. It is not sufficient to say, as he has, that the sleight of hand used by him was so slight that the Canadians could not discover it; nor that he was made drunk by some of them and is not responsible for his acts, as the Intelligencer says he told the cabman who took him to the depot. Neither will a sheer denial of all the allegations be sufficient in the judgment of impartial men (who may even be friendly to him) since the testimony of the many parties named by the Intelligencer, and who, on the face of it, are to be accepted as respectable, must properly outweigh Mr. Slade's unsupported denial. BRONSON MURRAY.

* Having at the time, in advance of all other papers in the United States, given a quite full account of both sides of the Belleville affair, the Journal hesitated to devote further space to the subject, and hence declined numerous articles on both sides. As a compromise be-tween the disputants, the article of Mr. Murray is select-ed for publication; it being judicially fair, and friendly to both sides.—Ed. Journal.

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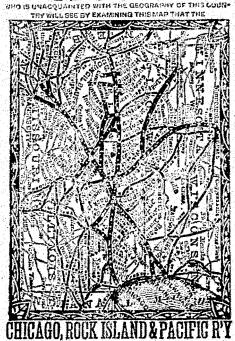
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NOTES OF TRAVEL.

Niantic-Lake Pleasant-W. J. Colville-C. B. Lynn and Personal Items.

To the Editor of the Religio-Philosophical Journal:

Leaving Phiadelphia on the 10th inst., I reached Niantic, Conn., on the 11th, via steamer from New York to New London. The evening ride up the sound on the splendid "City of Worcester," was the most delightful one I ever enjoyed. A clear sky and bright stars above made the night all that could be desired. I sat on deck for hours, watching the boatmen dip their oars, and the innumerable sails that whitened the sound, listening to the heavy strokes of our stormer as ing to the heavy strokes of our steamer, as her tireless wheels beat the crystal waters beneath us, and drinking in the life-giving sea breeze, and I could but wish that the many breeze, and I could but wish that the many friends who have blest my life were all there to enjoy the trip; but the reader must not infer that traveling on the sound is always delightful. More dangers attend its navigation than the ocean. There are rocks and sheals all along which require the most skillful navigation to avoid. Not unfrequently the fog is so dense that the captain is obliged to run by the revolutions of the boat from one turn to another along the route. How little the traveling public think of the debt of gratitude we owe to the brave captains and engineers, whose sleepless eyes keep watch engineers, whose sleepless eyes keep watch over our safety, and whose strong hands guard us over the great thoroughfares of

NIANTIC.

The camp at Niantic has a fine location. It is surrounded on three sides by water. A cove from the sound and Niantic River makes cove from the sound and Niantic River makes it all that could be desired for boating and bathing. Some fifty to sixty tents and cottages are now upon the ground. The company has also built a fine pavilion at a cost of some \$4,000. All the improvements made by the Niantic Association are of of a permanent character, and the future outlook, I am told, is very hopeful.

I here met for the first time, W. J. Colville.

I here met for the first time, W. J. Colville. His lectures were excellent, and many of his answers to questions profound. Mr. Colville possesses an organization peculiarly adapted to his public work. to his public work. I regard him as far more than an ordinary young man. He has a well developed brain and the size of the brain in proportion to the size of the body speaks well for him intellectually. Moreover, he has most remarkable powers of endurance, and never seems in the least fa-tigued by his public efforts. I do not know a single public lecturer who has the physical ability to accomplish so much. His great in-tellectual and physical power make him a rare instrument through whom his guides are performing a great work. It is to be re-gretted that he will so soon sail for England, and that we shall for a time be deprived of his public discourses.

On the evening of the 14th I reached Lake Pleasant, Mass. This camp is the spiritualistic Mecca, where congregate the faithful from all parts of the country. It was a pleasant surprise to me to meet so large a number from the west. Among the lecturers whom I met here, I may mention Prof. Kiddle, of met here, I may mention Prof. Kiddle, of New York, who delivered an address which showed great research and liberal scholar-ship. Mrs. Shepard-Lillie and J. William Fletcher gave excellent discourses, which were highly appreciated by the audience. Bro. G. H. Geer and wife were also at the camp, and added much to the pleasure of the

mand Lord and Miss Minnie are great attractions at the lake, and their rooms are constantly crowded, and many turned away. Dr. Slade was giving free sittings to skeptics at the hotel. Mr. Phillips, an excellent slate-writing medium from Philadelphia, was also largely patronized. Of the numerous others I will not attempt to speak, further than to say that Lake Pleasant affords a rare opportunity to witness all the phases and also all the "lights and shades" of mediumship.
I was especially pleased to meet Prof. Bu-

chanan and his gifted wife, of New York. In my boyhood I had read with much pleasure his "Journal of Man," and to meet at this late date the author, and to find him so full of vigor and bnoyant in spirit, gave me great satisfaction.

Mrs. Buchanan (formerly Mrs. Decker) has rare psychometric gifts. I handed her several letters from various parties, and in each case she gave a perfect description of the character and physical condition of the writer.

Mrs. Lord and myself united in giving a reception to Bro. C. B. Lynn, which afforded me more pleasure than any other work I accomplished in New England.

On the evening of the 18th, I bade farwell to many friends whom I cannot forget, and am now on my way to Cassadaga, from which

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

During the past week the visitors at Onset have been busy in packing up and leaving for their homes in city and towns while the cottagers have been enjoying a season of more quiet rest after the busy camp meeting excitement of the past thirty days. The arrivals have been quite sufficient to keep the restaurants and boarding houses well at work while the yeelting and revine house. work, while the yachting and rowing boats have been reaping a harvest. The season for real cottage life at Onset, the enjoyable and healthful, will be for the coming thirty days of August and September, when overcoats and stoves will be brought into use, while social interchange will find free expression among

the people. A supplement to our camp meeting has been enjoyed to-day, Sunday, the 20th, by two lectures given by Mr. Charles Bright, of Sidney, Australia. Notice of Mr. Bright's lectures having been announced on the closing day of the camp meeting, the people came out to hear him, swelling the audience to nearly two thousand. It seemed to be the general expression that this was the best of all the meetings of the season. Mr. Bright took for his subject in the morning, "The Elephant and the Partridges," relating the fable in his pleasing style. He represented old theology and superstitions as the elephant of the times, and progressive ideas, truth and science, as the partridge, showing the false religions of past and present, on the one hand, and truth and science battling for

life on the other hand.

The afternoon subject was the orthodox question, "What do you give us in return?"
Mr. Bright's lecture was a master exposition
of the true and false, the true God and the false God, the true religion and the false religion, the true man and the false man. The good and true of all religions we accept, for truth is eternal and must and will endure. the following officers were elected: Clerk, N.

and idolatrous. Mr. Bright represented the superstitious and false ideas, theological rights and ceremonies, and catechisms and arbitrary commands, as the dead donkey, in the religions of life, and in the arts and sciences of the world, that had held the reins so tight that real progress had only been gained inch by inch, and it was this dead donkey that we proposed to cut away from, and accept truth at every point, regardless of when or where, or by whom proclaimed.

As a speaker Mr. Bright has met with

marked success at Onset and made many warm friends that will look anxiously forward to the time that they may again listen

to his manly teachings.

The friends of Mrs. C. H. Jewett and Miss Phœbe Hull, of New York City, will regret to learn of the serious accident that befell them at Kingston, Mass., last week. While enjoying a ride their horse became unmanageable and run. Both ladies jumped from the carriage. Mrs. Jewett received a fractured ankle and Mrs. Hull had her jaw broken; both were otherwise injured.

The excitement of camp meeting being over, social gatherings are becoming the order of the day.

Beautiful weather, kind friends, cordial greetings, quiet and good health are the pre-vailing qualities of the dwellers at Onset to-

W. W. CURRIER. Old Pan Cottage, Aug. 21, 1882. Lake Pleasant Camp-Meeting.

To the Editor of the Religio-Philosophical Journal:

Still the pleasant weather continues and the crowds come and go in increasing numbers. Not such a long spell of fine weather was ever had at any previous session of the camp meeting. All are enjoying themselves to the limit of their ability, and the same spirit of joyousness pervades the whole camp. Said a very prominent lady who spends a short time every year here, "I never saw Lake Pleasant look so beautiful and attractive as it does this season. Its beauty seems to grow upon it year by year." This seems to be the verdict of every one. The old campers, not satisfied with the homely beauty of its earlier days, are possessed with a spirit of progress and seem determined to make the place increase in beauty as it grows older, consequently as soon as the season begins and campers arrive and get settled, they begin to "fix up" things, and during the entire season it is a continued strife to see who will look the prettiest. Of course each one profits by the experience of the previous year, and his tent or cottage looks better than before; so it goes on as one season succeeds another.

Naturally enough this desire for the beau-tiful extends to the ladies, and so we see them appearing in costumes that are costly as well as beautiful, where but two or three years ago they appeared in plain unassuming at-

We do not wish to be understood as finding fault with this state of things; on the contrary we rather like it, for it not only gives tone and color to the beautiful surroundings, but it pleases the ladies and adds to their beauty as well as to the attractiveness of the place.

This week has witnessed larger crowds than any previous week of the camp meeting. The attraction, doubtless, was the masquerade party Friday evening, and the grand illumination of the grounds Saturday evening. This camp was never so full of people as on Saturday evening. Excursion trains brought in immense throngs, making the number on the grounds fully equal to 10,000. The hotels and Lake Pleasant has mediums of every description, and I could but wonder how so many could find so liberal patronage. Mrs.

> The illumination of the grounds was probably more general than at any previous season. Hardly a cottage or tent but what was brilliantly lighted. At many points the avenues were overhung by collections of Chinese lanterns arranged in pleasing designs. Then the lanterns were hung across the street or arranged in front or about the cottage or tent to suit the taste of the owner. The interior of the dwellings was exposed to view and the many tasteful decorations inside, greatly added to the beauty of the scene from without. The streets and avenues were full of promenaders eager to bestow their admiration on any deserving camper, or number of campers who by their skill had made their vicinity look beautiful. To say that the whole camp looked beautiful would be putting it rather mild—it was simply grand.
> Sunday morning, J. Wm. Fletcher spoke to

> very large audience, taking for his subject, "From the standpoint of the Christian, is modern Spiritualism true?" He compared the various manifestations taking place through mediums at the present time to the demonstrations which the Bible gives an account of, and that the modern was as plausible as the ancient. Spiritualism, he said, is the only thing under the heavens that will explain the Bible, and only a Spiritualist can understand the Bible. The whole discourse

was able and interesting.

In the afternoon Mrs. Helen L. Palmer, of Portland, Me., addressed one of the largest audiences of the season. She took for her subject, "Is Spiritualism a science, and if so how shall we accept it?" The lady handled it in a very eloquent and impressive manner. She said by simply asserting a fact that by no means establishes it as a truth. Man can but question the validity of any truth that is presented to him. It is his right. If it were not for infidelity the world would have no use for truth. Spiritualism by no means becomes a part of any religion—Spiritualism covers and permeates the whole universe. It belongs to the universe, because it was born in it. It is the truth of the universe and of the mind. It embodies all the universe, and it requires every element in nature to explain its laws. Many denominate spiritual manifestations as electricity. It is frue to a certain extent -electricity acts precisely in the same manner as in the telegraph machine. It is the motive power which intelligence uses to manifest itself.

The speaker's idea of Spiritualism is, that it is greater than all other religions, because it comprehends more. The theory is that every one is a savior to his fellow beings and not one savior for the whole world. Comprehend all the mysteries of Spiritualism and you comprehend all the phenomena of the

Last Thursday, Prof. Henry Kiddle occupied the platform again, discoursing on "The scientific basis of Spiritualism."

Friday and Saturday J. W. Fletcher and Mrs. Nellie J. T. Brigham, of New York City, spoke to large audiences.

C.B. Lynn was given a reception at his rooms Thursday evening. The Fitchburg band were present and enlivened the occasion by some of their excellent music. Pleasant remarks by various persons, made the occasion very interesting.

Monday the annual meeting of the Association was held. After a very spirited contest,

ors, Joseph Beals, W. H. Gilmore, A. T. Pierce, M. V. Lincoln, David Jones, T. T. Greenwood, James Wilson, D. B. Gerry; Com. on Grounds and Tents, N. S. Henry, W. H. Adams, J. S. Hart; Com. on Speakers, Joseph Beals, A. E. Smith, David Jones; Com. on Music, T. W. Coburn, P. D. Willis, Mrs. Hattie Mason; Com. on Transportation, A. E. Smith, D. B. Gerry, N. D. Ross; Police and Sanitary, A. W. Caswell, G. B. Gallond, J. S. Hart.

Among the prominent arrivals this week are Dr. Sour, the materializing medium from Cincinnati, O., Prof. Cadwell, the mesmerist, J. Frank Baxter and Ed. S. Wheeler, of Phila-

delphia.

The more prominent mediums here have reaped a golden harvest. All have done well, and say the tests received through them have been remarkable. Surely Spiritualism is not on the wane. L. A. GREENWOOD. Lake Pleasant, Aug. 23, 1882.

If tobacco smoke be instantly ejected from the mouth and throat before descending into the chest and made to pass through a cambric handkerchief drawn tightly across the open lips, a permanent, deep-yellow stain, corresponding in size and shape to the opening between the lips, and having numerous spots of a darker hue pervading it, will be left on the handkerchief, but the prolonged puff from the chest after inhalation, under similar circumstances, fails to produce any but a scarcely perceptible and speedily evanescent mark. The substance which thus stains, probably, remains in the lungs. remains in the lungs.

The London Lancet says that muscarine the active poison of mushrooms, is directly antagonized by atropia. A minute portion of muscarine placed upon a frog's heart com-pletely arrests its motion; a drop of atropia will start it up again, although it may have remained motionless for four hours. In human beings poisoned by mushrooms, one minum of atropia, administered hypodermically, at intervals, effects a complete cure.

The British soldier is said to be the best dressed fighter in the world. Every inch of cloth from which his clothing is made is subjected to chemical tests and exposed to sun and rain as tests of durability of its color and strength of its texture. In order to ascertain if his boots are up to the required standard of excellence one pair out of a secretly agreed upon number is ripped completely apart.

During the last half century England has been involved in sixteen wars. Of this num-ber the honors of thirteen belong to the lib-erals, of three to the conservatives.

MOTHERS READ.

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