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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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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 GREAT ONE.

Force—Organized Life—Methods of Progress—Wrong and Right, etc.

When we attempt to give a definition of life, which will include all life, we can but express it by saying, that motion is life. Organized life would be limited life. The general term would include both limited and unlimited life. The simplest organization would be the most limited, and upon which only the lower qualities of force could act and give expression while the more complex organization would have more extended limits upon which the higher qualities of force could act, giving forth the higher expressions of force. Force being the cause of all motion, and motion being life wherever it appears, it follows that the great fountain of all life, is from some great center, from which originates all force. It is reasonable to assume that the whole universe as a system of worlds has a center somewhere, and if so, that great center would naturally be the source and origin of all force, and therefore of all life. This great fountain must be unlimited, and would therefore reach out and include all forms of limited life. We call this center of life the Great One, and far out from it in countless worlds, there is organized and limited life; each organization being connected with, and an essential part of, the Great One.

The force which is the origin of all life, is progressive in its nature, and is improved in quality, and elevated by its constant action and reaction upon matter. Matter is only made use of as a means by which force is elevated and raised to higher degrees of perfection. Organized life, therefore, is only lower limited life, within the one unlimited life. Organized life is but a temporary means of developing the great central force, which is the cause and origin of all, and which governs all. Reason, intelligence, love, goodness, are but different expressions of that central force in its ascending scale of development through a material and limited organization. These higher results flow from the action and reaction of force on refined physical organs, and results in the expansion and elevation of the central force of that organization, which we call self or the real being. This culture and development while it elevates each individual, and gives him personal gratification and happiness, tends to the accomplishment of a greater and grander result—the elevation of all. The elevation of individual life is not only for the temporal fractional part of life, but through this elevation of personalities and individualities, the one great life and source of all lesser life, is finally elevated to a higher degree of perfection. The great and primal object of all motion, improvement and progress, is the elevation of that great central life which can only be accomplished by elevating all lower forms of life, to a degree of perfection, when all individual life can again unite in a higher one. These higher results flowing from life, which we now recognize through our senses—such as reason, intelligence, will, goodness, love and sympathy, are all expressions of life, but witnessed by us only in limited personal beings, and therefore, it is that we look upon personality as the only origin of these qualities.

The personality does not originate these qualities; but the organization, when properly cultivated and refined, is enabled to give expression to them. The good, the right, the true, are qualities of life, which flow from a source far above all limited personalities and individualities. It is not surprising that limited personal beings in their conceptions of this Great One, should make it a personal being. We witness the personal human being,

the highest visible expression of life, from which we naturally infer that the great life which rules and governs all must be a personal being. Looking upon life only in limited organizations, personality is considered a necessity to all life, when in fact it is only a means of developing and expressing life in its lower stages of progression.

In gaining any conception of the Great One we must rise far above all limited personalities, in the region of limitless life working unrestrained; that state of being in which it is possible to continue in one, the omniscient, the omnipresent and the omnipotent. There is an apparent inconsistency in the belief that a personality (which must have some limits) can know all and do all. It is illogical as it would be to assert that a part can be equal to the whole. The Great One is life, and from it, and connected with it are all lesser organized life and personalities, and it is, therefore, the source of all knowledge and all power; and as it acts and is felt throughout the whole universe of life, it is at all places, at all times; it is life; it is power; it is intelligence; and out from it flow all those qualities which are known to us as the intellectual, the moral, the spiritual.

Man at his inception as an individual being is a spark of this great life, not directly from the life of the parent or spark of force which under favorable conditions, builds around it an organized physical form. This physical organization, and by means of this spark, develops and constitutes the human being, and it is all there is of the being. The organization including the brain, is but the means made use of in developing the being, and it is no part of it. Through culture, this spark develops into the intellectual and moral being.

When the time arrives when no further development can take place in this physical organization—this being made up of force only—there forms around it out of the refined particles of the old organization, a new organization, so fine and ethereal that it is invisible to the human eye. This process, which is only an incident in life, we call death. The same original spark of force that developed into a moral and intelligent being, now commences a new and further development in a higher and more refined organization. The being is in all respects the same, the only change is in the organization; and the being is still no part of the organization, for that only serves as a new and better means of continuing the development. This spark of force although coming from the parents had its origin in the Great Central Life, and at birth there was no expression above that of the lower animals, but the organization being more complex and more perfect, this spark soon develops, and that higher expression of life makes its appearance, which we call reason and intelligence. The physical organization from its first inception as an embryo, and in all its after development, through infancy, childhood, and manhood is only a means by which the real being or self is able to develop; and when from accident or old age, this organization is no longer fitted to carry on the development, the new and better organization is formed. In the formation of the first organization, there being only a spark of undeveloped force, it requires suitable protection for a long time in which to develop before the new organization can be formed so as to withstand the general forces of nature; but this same spark when developed into the strong and energetic human being, requires no protection while forming the new organization out of subtle and refined matter, and the result is fully accomplished in a short period of time. This development from a spark of life, is continued on and on, from one stage to a still higher stage of being, giving forth as it progresses higher and still higher expressions of life.

This continued progress and development, must lead at last to a stage of perfection. When all the sparks of individuality reach a stage of perfection, through development, they would be alike and equal, and therefore be in a condition to unite with all life, which would form a greater and grander one. While all flows from the One Great Life, and is a part of it, that Great Life is not only progressive but, as we believe, will continue to progress throughout eternity. This progress of the Great One, is accomplished by separating the central force of life into many sparks for separate and individual development, each one becoming a new center for further multiplication on and on, all of which, after passing through one grand cycle of individual life, form a new and higher one. We have attempted to show these sparks of force developed into a human being—an individuality—and this life in a limited form. This limited fractional part of life, cannot comprehend unlimited being, or the Great One, but as each individuality is as it were, a microcosm of the One, could we but fully and clearly understand what it is that constitutes individuality, separate and distinct from the organization, it would lead the mind up toward the Unlimited, and render it possible, at last to gain a divine conception of that life which is boundless, the Great One, without body, and without parts. In a highly intelligent and moral human being we witness something of knowledge, power and goodness; we witness something of those higher expressions of life, but could we follow this being onward and upward along the line of constant development for many millions of years what grand and sublime expressions of life would radiate from this one individuality. They would all be expressions coming through the highly developed forces of self—the higher qualities of the individual being. This would be but one spark of force, after passing through its long line of development. If

such a grand result is reached by one separate spark, what language will describe the crowning result reached, when all separate sparks that ever went out from the One, since the commencement of time, reach the same exalted stage of perfection, and unite and form the Greater One again.

Here is the great result for which all separate worlds and system of worlds; all individualities and personalities; all individual lives were brought into existence. While we recognize and appreciate these higher qualities of life which find expression through limited human organizations—such as knowledge, love, goodness, kindness and sympathy, we fail to appreciate them as qualities existing in a condition of unlimited life. From our limited observation and experience of life, we look upon personality as being the only origin of these qualities, while personality is only an instrument through which we now gain a consciousness of them. Music is the harmony of sound, and it is only through different instruments that we are enabled to gain a consciousness of a very small part of that greater harmony which fills the universe. Perfect life, unlimited and unrestrained, has within it not only all these higher qualities which we see through limited organizations, but infinitely higher and infinitely greater qualities.

In the line of individual progress higher and higher qualities of this perfection find expression, from which we will gain a consciousness of them as we advance, but to fully comprehend The Perfect is possible only when we become the whole—The One Life.

With this view of the Great One—however imperfect the conception may be—it naturally follows that the highest possible worship which individual beings can offer, is to cultivate their own being by doing right and doing good to others, and thus elevate the higher qualities of life and give them expression. In place of praying for blessings, distribute them to others; not begging but giving; not asking but doing. The very effort to do what is right, and to do good to others without a thought of personal benefit or reward tends to the true cultivation and elevation of the being. The unselfish act where no blessing is asked or even expected, is ever followed by a blessing, for it is the inevitable result flowing from the improved moral qualities of the being, partly by the reflex action of the force with its quality, the motive that moves the being to activity.

The highest worship we can offer the Great One, is to so live as to give expression to those qualities which constitute The One; to ever act up to our highest sense of right and duty, and strive to cultivate that sense. This is the kind of worship that will lead us on up to perfection. While the harmonious expression of these higher forces which flow from the Great One, results in goodness, love and sympathy through individualities, any expression of force which is not harmony, results in discord which is positive wrong. The terms, right and wrong, include all that is good and all that is bad. The good is a result which flows from the harmonious action and reaction of forces, while wrong is the inharmonious of the same forces under different conditions.

The same instrument which gives forth melody when properly tuned, will only give forth jarring and discordant sounds when out of tune. Here the origin of the melody and discord is the same, but the result is different; a difference caused by the condition of the instrument which gives expression to the force. Any individuality that is low, base, and uncultivated, is an instrument out of tune, which can only give expression to inharmonious or wrong and to call this sin or evil cannot make it more than wrong.

In attributing all that is right and good to a personal being—however exalted—would necessarily render that being good and pure, and from whom, nothing wrong, evil or impure could originate; and hence it is necessary to have another personal being, from whose nature all sin, wickedness, and wrong first originates. Making the Right a personality renders it necessary to make the Wrong a personality, for to assert that both Right and Wrong originate from one personal and perfect being, is too great an inconsistency to be accepted, even by those who discard reason and follow blind faith only.

There is no wrong in the fountain from which all forces originate, but it is the misapplication of these forces in defective and untuned instruments, which results in inharmonious, discord and wrong. The elevation and cultivation of the forces of self, cultivates and puts in tune the organization, and it then expresses that which is good, right and true. When these forces of self—through culture—once strike the harmony of right-doing, then the instrument rings in unison with the keynote from the Great One, and must harmonize with all that is just and true in the universe. In the forces of self there is that quality which we give the name of inner conscience; and this when cultivated and obeyed, enables the being to determine what is right and what is wrong. As the cultivated musician detects any inharmonious, so the cultivated conscience detects the wrong, for it is something not in harmony with this inner monitor and guide.

There is no defect in the spark of being; there is no essential part or quality omitted which requires the aid of revelation or any "grand plan," but only requires true culture and development to raise the being through the long line of progress on up to perfection, the Great One.

The Great One is not only perfection, goodness and love, but it is the origin of all law which forms and guides all personalities and

individualities; not a law prescribed, but the eternal and inherent obligation of nature which cannot err. In the vain search after a personal God, we look up towards that which is infinitely higher and greater; to the source and origin of all life in its onward progress to a higher perfection. This higher perfection is accomplished only when all individualities and all life unite again into the one life—the Great One. The following lines (composed by some one) in a measure express the thought contained in this short essay:

I sought for God the world around,
But what I sought I never found;
And yet a mighty God I saw,
His name was everlasting law.

His unseen throne in boundless space
At the center had its place.
The circling systems round it whirled,
Sun upon sun, world upon world.

His influence radiated far
Beyond the distant outer star,
And ruled the motions of all life,
The seeming maze of force and strife.

No living thing, no lifeless clod,
But bows before this mighty God,
All other gods he is above,
When men obey him, He is love.

"Spirit Power over Birds."

BY S. D. HAY.

To the Editor of the Religio-Philosophical Journal:

I read with interest an article in the JOURNAL of April 15th last, upon the subject which heads this article; and as I have some facts bearing upon the same, including an experience of my own, I herewith respectfully offer them to your readers.

In the 1st chapter of Genesis, it is declared that man shall have dominion over the fish of the sea, over the fowls of the air, and over the cattle, etc.; that this dominion exists in the S spirit-world in a special and qualified sense and that sometimes, for ends of use or illustration, it is manifested in our mundane sphere, is a fact of which I have long been cognizant.

Speaking in your editorial above mentioned of the sparrows lighting upon John Rouse, of Crofton, England, you say the spirits had promised to give him this manifestation. Behold, how history repeats itself upon the spiritual as well as upon the material plane. In the instance given in the Bible of ravens feeding Elijah, (1st Kings, 17th Chapter) the word of the Lord came to him, saying he had commanded the angels to feed him, "and the angels brought him bread and flesh in the morning, and bread and flesh in the evening."

The intelligent Spiritualist need hardly be informed that in the Bible the words, Lord, God, angel and spirit, are used as interchangeable terms. In the light of our spiritual philosophy this narrative may be regarded as probable. Before the dawn of this philosophy, however, it had been accepted as an inexplicable miracle, or else rejected as an idle tale.

It is familiar knowledge to the Spiritualist that the transition called death, brings to the enfranchised spirit an increase of psychical power, and in the light of this fact we can understand how persons in the flesh, who, like Van Amburg, can tame lions and cause them to cower beneath their glance, could, in spirit life, did the exigency require it, get the mastery of them, and "shut their mouths," as is alleged in the case of Daniel of old when cast into their den.

The two following instances of spirit power over birds, though published before, will doubtless be new to many readers. The first relates to an incident which I read in the secular papers of Alabama many years ago—to the effect that after a gentleman of that State—I have forgotten the name and place—"had departed this life," and while the body was lying in the closed coffin in the parlor amongst relatives and friends, preparatory to interment, a dove flew in and lighting upon the coffin, walked to and fro upon it, until one of the company drove it away. The deceased, it was said, was an avowed Spiritualist and those of his faith accepted the visit of the dove as symbolizing his flight to the higher life. The other incidents above alluded to, I read many years ago in a book entitled, "The Rifle, Axe, and Saddle Bags," written by the Rev. Mr. Milburn, familiarly known in the Western States as "The Blind Preacher." In this book is recorded the following incident connected with the late Bishop Bascom, of Lexington, Ky., who for a long period was regarded as one of the most eloquent and gifted pulpits orators that Kentucky or perhaps any other State ever produced.

It is related that one beautiful Sabbath morning in June, somewhere in the neighborhood of Lexington, while the Bishop was holding forth to a large congregation upon the diverse operations and manifestations of the spirit, a dove flew in through an open window, and after circling two or three times round his head, settled upon his shoulder. The Bishop paused and looked at it—all saw it. In a few moments it flew out through the window toward the green fields and meadows which it had come. "I had this fact," concludes the Blind Preacher, "from Bishop Bascom's own lips, and no truer man ever walked the continent of America."

The experience of my own, mentioned in the opening of this article, I should never have thought of publishing but for your editorial. It belongs to a long list of beautiful and incredible experiences, which, for the last quarter of a century, have been mine, some of which I may give to this world before I pass over.

Possibly the reader may remember an article under my name, which appeared in the JOURNAL of July 9th, 1881, headed, "About Andrew Jackson Davis." When I had finished it, I left the room and took a seat out doors on the porch. The moment I did this, there alighted on one of the rails of the balustrade a small bird with brown back and cream colored breast. At once the wish rose in my mind (as it had often done before whenever a bird came near me) that it would light upon me. Instantly it flew to me and perching on top of my head, commenced hopping round in its tracks. Though I believed that my spirit friends had brought my tiny little visitor, yet I spoke to it as a sentient and rational creature, repeatedly saying, "Please come down, little birdie, and let me see you," and while thus entreated, it fluttered above my forehead and holding by its claws to the front hair of my head, it three or four times thrust down one of its expanded wings over my eyes, seemingly resisting an influence which sought to bring it down. I could have caught it, but did not wish to frighten it. The very welcome visit did not last, perhaps, over forty seconds, being abruptly terminated by its flight to the woods near by.

Some of your readers may have known the late Gen. Lesly Combs, of Lexington, Ky. He was a man of decided mark in his day, having won distinction in our late war with Great Britain. In his palmy days being a most eloquent public speaker, he won the appellation of "the silver tongued orator." He was a great friend and admirer of Henry Clay, and when that gentleman ran for President in 1841, Gen. Combs took the field and publicly advocated his election. Upon the death of Gen. C., which occurred at a very advanced age, not long since, an exchange gave this incident. The General while addressing a large out-door meeting somewhere in the North, took occasion to compare Mr. Clay to the eagle—mentioning that the resemblance was to be found in the daring independence of his character—in the lofty flights of his eloquence, etc. All at once some of the audience pointed upwards and shouted, "An eagle! an eagle!" and, sure enough, at no great distance above an eagle was seen gracefully exhibiting his aerial gyrations in plain view of all. The speaker, casting his eyes upward, quickly exclaimed, "An eagle, by all the Gods"—a pertinent enough remark, upon the theory that the Gods (spirits) had a hand in introducing his serene highness to the audience.

All your readers are presumed to know something of the late Gen. Sam. Houston, of Texas—of his resigning the office of Governor of Tennessee—of his separating from his recently wedded wife, and betaking himself to Indian life with the Cherokee tribes, West of the Mississippi, where for years he adopted the language, dress, and habits of that people; then suddenly presenting himself upon the revolutionary arena of Texas, where at once he became the central figure, the ruling spirit, and the leading star in winning the independence and shaping the destiny of the Lone Star State. What caused him to go to Texas? This, as I had it from him in Texas, more than thirty years ago. One evening in the spring of 1833 alighted on a limb of a tree, which stood close by his log cabin, some half dozen crows, and there they sat and caw-caw-cawed (sic) all the afternoon. This fact, of itself, he said would not have determined his action, but he noticed that all their heads pointed West. Next morning he left for Texas. Houston was a superstitious man. I use the term with its ancient and original meaning—standing above—in which sense he was a very superstitious man. I have for some months been engaged in writing reminiscences for the secular press of this remarkable man, and I should feel that the task was incomplete, did I fail to record this incident. Woodbury, Ky., 1882.

Michigan State Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The ten days' camp meeting at Lansing, closed Sunday, Sept. 3d, with an audience of 2,000 persons, who had listened, as best they could with the sweeping wind and rustle of leaves, to a discourse by A. B. French. The audiences had been moderate in size in the week-days, but the enjoyment was well sustained and the interest grew. All the speakers advertised took part, except Mr. Bundy. Mrs. Maud Lord gave good tests in public, and was well occupied in private; Mrs. Silverston won friends; Mrs. Isa. Porter gave tests and others took part of whom I do not know, as my stay was brief—only the last two days. Dr. A. B. Spinney spoke earnestly on Sunday morning, advocating, at the close, a dissolution of the State Association of Spiritualists and Liberalists, and offering resolves in favor of it. The resolutions were laid on the table until the Annual Meeting, on the ground that they could not be regularly acted on until that time, and the exercises went on with very little further public mention of the subject, all seeming to prefer that it be a matter of private thought and talk until next winter, when no doubt it will come up in regular order.

J. M. Potter presided with ease and firmness, the campers enjoyed their novel life, and wishes were expressed that all might soon meet on their own ground, at Namoka. Many seem to favor the formation of a society to educate the people in Spiritualism, but all wait the coming annual meeting. G. B. S.

The Scotch pulpits have been indulging in a feast of denunciation in consequence of 15,000 persons witnessing the launch of a vessel on a Sunday.

Our Foreign Exchanges.

ARGENTINE REPUBLIC.

The *Constitucion* of Buenos Ayres, for June, makes special mention of an extra session of the society of the same name, which took place on the 27th of May last, at which a contribution was taken up, resulting in the collection of \$5,230, much to the surprise and great rejoicing of all present, for nobody expected so large a sum. It was ascertained that \$5,000 of the amount had been given by a single individual in compliance with the precept of Jesus, who said: "Let not thy left hand know what thy right hand doeth." The Society was in pressing need of money and it came at just the right time. It was voted that the sum be set apart as a reserve fund for the *Revista Constitucion*.

The same journal copies from the *Buen Scatido*, a Spanish spiritual publication, the following extracts:

"In the neighboring republic (France) some friars have been newly expelled from the country, who had attempted to reorganize their abolished societies, thinking that they might disregard the law with impunity; but laws are not a dead letter in France, and the astute Fathers had nothing to do but submit to them and disperse."

"It used to be said that laws subversive of monastical bodies would provoke a tempest in France that would overthrow its existing political institutions. It was an ultramontane illusion! Religious monasteries were done away with, but there has never been any tempest great or small. And why should there have been, knowing as a great majority of the people do, that the said institutions are but congregations of parasites who can subsist only at the expense of the health and prosperity of the country."

"As sincere lovers of equality, we are not partisans of special laws against particular institutions—against friars for example. We would allow them the same liberty of association that other citizens enjoy, but we would deprive them of all the franchises which have heretofore been given them. Let friars be neither more nor less before the law than other citizens, subjected to the same social duties and common law, and we will be the first to defend their liberty of reunion. But when that time comes there will be no more friars, for they will no longer be able to fleece the country with impunity, for they cannot subsist except by fleecing the land that gives them protection."

"Why have we so many friars in Spain? Because of the monstrous privileges they enjoy. These privileges suffer them to live upon the country without contributing in the least to the burdens of State. They live in the nation and do not serve it. They pile up riches and are not asked whether or not they obtain them by legitimate means. They take advantage of the ignorance and good faith of the poor, and there is not an article in the Code to exact from them any due responsibility. It is on this account that there are so many friars among us, and here they will remain until a policy of equality and justice, until a wise and equitable law makes the condition of the friar the same as that of any other citizen. When this equality dawns in the social horizon, workshops will take the places of convents, for each one will have to live by his labor."

"What is a friar? A friar is a man of great sagacity, author of the grand method of living honored and respected by the people, without laboring or doing anything for the good of his fellow beings. A drone in the great human hive, he produces nothing and consumes the honey which the bees produce. Being consecrated to idleness, body and soul, he passes half of his life in eating, drinking and sleeping and the other half in stretching out his hands to receive from women their offerings of ignorance and religious fanaticism."

Matters must be progressing in Spain when a public paper can thus speak so boldly against a class that has always exercised a controlling influence over the minds and bodies of the people.

"SEE! HEAR!"

"These there are who turn deaf ear To the voices from the sky; Blind are they though they have eyes— Though they've ears they will not hear Voices calling sweet and clear."

FRANCE.

At the conclusion of an article in the *Revue Spirite* of July last, entitled "Spiritism—its Past, Present and Future," the author says:

"I am convinced that many societies which are actually on the decline, would see their meetings better attended, the zeal of their members rekindled and the spiritual idea everywhere take a new start, if they would observe the following resolutions:

"1. Invite every medium to abandon his or her mediumship, whose communications do not generally bear the indisputable seal of revelations from beyond the tomb.

"2. Make an active research for physical mediums.

"In a word, let it be the aim of Spiritists from this time forward to procure material facts upon which to form the basis of their system of propaganda; let them prefer a few but well established facts rather than a multitude of communications which prove nothing; and armed thus, with well attested phenomena, I have the conviction that the conversion of skeptics of all sorts to spiritualistic ideas will be a matter of easy realization.

"To judge of the value of the writing medium's capability is a very simple thing to do, and to know whether one ought or not to continue making use of his or her mediumship. When a spirit presents itself, ask of it a response to questions unknown to the medium—its name, surname and the date of its death for example. If you cannot get this proof through the medium, which you have the right and duty to expect and exact, believe me you should have nothing more to do with that medium, but immediately seek the means for more direct and more conclusive communication.

"No demonstrations at all are preferable to demonstrations that are insufficient. This is the best reply that we can make to those who accuse us of accepting everything with-

out question—the surest means of attracting to us serious observers and of increasing our ranks."

BELGIUM.

The *Messenger* has in course of publication an article entitled "God and Creation," continued from number to number, in which the facts of astronomy figure conspicuously, presented in a most entertaining manner. The portion contained in the number of July 15th, closes with the following apostrophe to the inhabitants of other worlds:

"People of the heavens! ye are no longer a myth. Already the telescope puts us in relation with the countries that ye inhabit; already the spectroscopic helps us to analyze the air which ye respire; already the aerolites bring us material from your mountains; already we see your nations with their natural frontiers and already ye doubtless see ours also. Who knows what the future may have in reserve for us. Who knows but that very soon we shall communicate with each other by a telegraph no less wonderful than that which permits us now to speak instantaneously in low tones from one end of our globe to the other? No! ye are not strangers to us, we cannot be strangers to you. Whence come the beings that compose your nationalities? Have they not at some time dwelt upon this earth of ours? Is Newton dead? Do Copernicus, Galileo, Kepler no longer exist? Has not Jesus arisen elsewhere? Have Buddha, Confucius, Zoroaster, Socrates, Plato, Descartes, Leibnitz entirely disappeared from the Universe? The geniuses who have illuminated our planet and made it advance in the path of liberty and truth, have they fallen never to rise again like common animals that have reached the end of their career, and like the ripened fruit that is shaken from the trees by the wrath of autumnal breezes? No! those luminaries of thought are not extinct. They shine; they live; they act in other spheres; they continue in better worlds their interrupted work, and perhaps at this moment they are smiling to see us stammer with so much difficulty over the alphabet of the Infinite. There are no other abodes ultra-terrestrial except these astronomic worlds. It is there where dwell they who have departed from among us and not in an imaginary paradise, in a nebulous purgatory, nor in a hell wrapped in eternal flames. It is there where we ourselves shall one day dwell."

ITALY.

The *Annali dello Spiritismo* for July has reached us, and is full of interesting matter pertaining to subjects sectarian and secular as well as spiritual. In a comparison between the Protestant and Catholic religions it says:

"When we compare the result of Protestant culture with that of Catholicism, particularly in the remote colonies of the West, we cannot but experience a profound regret which draws forth the exclamation, 'How great the one, how insignificant the other!' Fifty or a hundred years were enough for liberal pastors to form great nations like Australia and a progressive monarchy like that of the Sandwich archipelago; and if we add a few years more to the number, we see to rise the most powerful republic of the United States. On the other hand, the Spanish American countries, after four centuries of Jesuitism, has no better spectacle to offer to the civilized world than incessant revolutions, sanguinary wars, debasing ignorance and wretched poverty in the midst of the most fertile regions of the earth. We therefore admire and say God speed to the efforts of liberal Protestants. They believe, and we, also, that religion cannot be preserved if it be not founded upon an ample basis of liberty and reason." It then goes on to enunciate the defects of the Catholic, Orthodox and Protestant religions, and while giving Protestantism credit for excellencies over other forms, it proceeds to show the superiority of Spiritism over them all, and seems to feel satisfied that it has made out a good case.

"The Gospel of Law."

I notice that Ella E. Gibson, in a recent *JOURNAL*, comments favorably upon Mr. S. J. Stewart's recently issued volume on "The Gospel of Law." Prior to the appearance of her remarks I had determined to refer to this valuable and interesting work in the *JOURNAL*. A book like this deserves to be brought prominently to the attention of Spiritualists. No other work has yet been published covering so completely the ground embraced in this volume. It admirably summarizes the results of the latest and best scholarship upon the fundamental problems of modern theological thought. The first two discourses tell us in simplest phrase of what is really known, among untrammelled scholars, of the age, origin, character, etc., of the Old and New Testament. It is only within the last fifty years that the Bible has been scientifically analyzed and studied, and during that time a vast quantity of knowledge has been obtained on all subjects pertaining to Biblical lore and exegesis. We are possessed of an amount of knowledge about the Bible which a hundred years ago no one, probably, had any idea would or could ever be attained by man. A summary of this knowledge may be found in the first two discourses in Mr. Stewart's volume, while the remaining discourses cover such important topics as God, Jesus, Immortality, Satan, Hell, Salvation, Prayer, Morality, etc., etc. All these are treated from the point of view of pure rationalism, reverent and courteous. The indiscriminate abuse of the Bible, Jesus, and Christianity which disfigure so large a portion of current free thought literature, find no place in this volume. The facts and conclusions of the best scholarship are given, free from the rubbish, billingsgate, and slanderous invective of the iconoclastic anti-Christian school of thought rampant now in many localities, which regards neither truth, honor or decency in its furious onslaught on the theologies of the day.

This work is specially adapted for perusal and study by the masses—the common people—it being couched in an attractive simplicity of diction, readily comprehensible to all. The plain, simple, unpretending language of this volume is one of its greatest charms, and this renders it so much the more useful as a helper and educator of the common people constituting the bone and sinew of the land. The researches of scholars cannot alone educate or elevate a people or nation; it is the masses who have to be reached, and to aid in the evolution of thought, approximative to truth, a gradual education of the people in general must be brought about by the circulation among them of just such books as this of Mr. Stewart's.

Spiritualists should keep abreast of the best scholarship of the age. In its most comprehensive significance, Spiritualism includes within its domain an effective recognition and appreciation of the more advanced phases of science and philosophy; all truth, whether pertaining to the physical or spiritual side of nature, finds recognition in the far-reach-

ing sweep of an all-comprehensive spiritual philosophy, destitute of the sublime triths which an enlightened Spiritualism alone can give the world, is shorn of much of its power for good, so Spiritualism is sadly defective when unconjoined with the results of the "best scholarship" of our times, particularly in matters theological and ethical, all inwoven as they are with the highest outcome of the spiritual culture.

Mr. Stewart's work being an admirable compendium of the facts and conclusions of the untrammelled savants of the world, in matters theological, it can cordially be recommended to Spiritualists everywhere as one of the best works of its kind yet published, and one in which all readers will, it is thought, be deeply interested, once they commence its perusal. It certainly merits an extended circulation and study among thoughtful Spiritualists. WM. EMMETTE COLEMAN, Presidio of San Francisco, Cal.

*The Gospel of Law. By S. J. Stewart. Boston: Geo. H. Ellis. 1882. Price \$1.25.

In the Dark.

An Answer for James S. Vinson.

To the Editor of the Religio-Philosophical Journal:

In the *JOURNAL* of August 19th I find James S. Vinson in the dark. His narrative being such a forcible reminder of many of my own experiences, as well as of a large class in all places and conditions of life, a few responses seem to be called for. "Reared in the Methodist Church," said he, "but at mature age I found so many conflicting passages in the Bible and so many conflicting doctrines taught from its pages... that I doubted its being wholly an inspired book." Then as the insect is attracted by the brilliant light of the taper, he seems to have been attracted to Spiritualism, only to find mediums as well as the Bible unreliable, and he imporingly asks, "Is there no rock of truth to which an old man may anchor?"

I answer, "Yes, a thousand times, yes!" Certainly, mediums and all others are "blind leaders of the blind." Who is without blindness or imperfection—something ever remaining to perfect? As the universe is a unity in diversity, universal life is a unity in diversity, when the individual draws his own straight line towards perfection, and yet a line which to all others seems angular and crooked. Now, dear Brother, what is to be done in such an alarming state of things? Why, "Swear by the Eternal" that henceforth and forever you will only take stock in James S. Vinson—the deity powers locked up in your own being. Bow to King Reason. Anchor upon this rock and you will soon become invulnerable.

The so-called evil you are so petulant about and have tried so hard to evade, is here for a purpose, if there ever was a purpose; if not, then as a necessity; and is to be, by your antagonizing trials and self-abnegations, converted into a good; like the pangs from the hand and the knife of the surgeon, which from some distant standpoint in the future, you will look back upon and see as a good. You can only rise as trials and misfortunes are surmounted. Then be your own crucifying redeemer, always crucifying the imperfections of self and not depend upon another.

The beautiful correlations of the forces that constitute the motive power of a persistent unfolding life, arise from a substratum of so-called evil and good. "The twin are one," and the existence of "the twin as one," ensures the existence of the life as one, in Deity, and that one *persistent and eternal*. Anchor on this rock, Brother, and the question of immortality is settled forever.

Creation and conversion are one, and like growth and unfolding never end. A soul can only be created by a conflict and triumph over the material imperfections of its lower and material nature. The quicker we rise, then, above trials, losses and crosses, and compel adverse circumstances to bear us upward and onward, the quicker we obtain that condition of harmony that is heaven, rest and peace. Spirit phenomena are attractive, convincing and soul-lifting, but when you receive this "degree," rest not there; for knowledge, self-culture and self-abnegation are the wings that waft you upward and onward. Anchor on this rock and you have the keys of the kingdom.

If Deity could wrench gravity or chemical affinity from universal existence, then you might pass from something to nothing and universal life with you; but no violent hands can reach them, because they exist in the everlasting fitness of things, as the attributes of all existence. Therefore, Brother, you and all being exist in this everlasting fitness of things, and however much you may desire to slip from existence and find *lethe* only, and *lethe* forever, the eternal fitness of things, the most omnipotent of all bonds, as well as the sum of your attributes, cannot by any power be coaxed or driven to let you "slide out." Anchor upon this rock, Brother, and "the gates of hell will never prevail against you."

Their name is "legion" in the human family, who are inclined to hold up to view the darkest side of life, and because it seems to them that "There is none that doeth good, no not one," ministers and rulers, prophets and seers; lecturers and mediums, have all gone astray; there is none but me to "hold the fort," and I am at liberty to surrender. For the benefit of such and all others, I offer ten rules, any one of which is warranted to cure, if faithfully and persistently adhered to, for the simple consideration of the good, the true and the right.

- 1. Instead of test and wonder hunting, store the mind with varied and useful knowledge.
2. Maintain a rigid individuality and a placid tranquility. Be yourself.
3. Keep the thoughts pure, that the hands may be clean and the lips free from guile.
4. Strive to know the intuitional part of your consciousness.
5. Anchor the heart in the eternal principles of right and fix the soul in a pure life.
6. Lead an eye to the "still small voice" and heed its suggestions.
7. Be ever ready to commune with pure angels and accept their loving ministrations.
8. Keep yourself passive to the influences of pure spirits and positive to the evil, whether in the flesh or out; remembering that a small victory over self to-day, ensures you a larger one to-morrow.
9. Remember that we are spirits having bodies, now and here; that the Spirit-world impinges on and interblends with this; that your unobscured thoughts vibrate through spiritual spheres, where they are felt and recognized, whether evil or good, calling to your side a friend or relation, the pure or the impure, to whom your unspoken thoughts are as a printed book.
10. Strive for the Infinite; always for the Infinite, remembering that He is your Spiritual Father, and all humanity your kindred.

Sturgis, Mich. Dr. C. D. GRIMES.

A Convent Ghost.

The Ghostly Legend of San Leandro, Cal.—Nocturnal Rappings and Mysterious Lights.

About a quarter of a mile east of the San Leandro Railroad depot stands a convent conducted by the Dominican Sisters. The building is ancient, or at least part of it is, and was formerly the Court House and Jail of Alameda County, when San Leandro was the county seat. Surrounding the structure, which is two stories in height, is a large lawn studded with trees of various kinds and prettily graveled walks and drives. The old building is full of story. It has been racked by earthquakes and scorched by fire. Cold-blooded and brutal murderers have slept within its walls, and two of them paid the penalty for their crimes in the yard, where a hideous looking gallows formerly stood. Various hobgoblin tales have recently gone the rounds about ghosts infesting the basement of the convent building, where murderers' row used to be. Strange and mysterious rappings were heard after dark, and a faint halo of light could be seen moving past the cells. Last week a *Chronicle* reporter visited San Leandro to investigate these reports. The building was found nestling away in the shade of the tall trees, the grass and shrubbery looked cool and inviting, and the visitor entered. The gardener, a middle-aged Scotchman, was encountered in the grounds, and a visit to the old prison cells was permitted.

DOWN IN THE DUNGEONS.

Going down ten or a dozen stone steps, the footfalls on which echoed dimly and reverberated down the corridor with ghostly sound, the reporter found himself in the old jail, with four cells on each side of the corridor. The two cells in front of the building are very commodious, measuring 30 by 20 feet. It was in one of these that the mysterious noises were first heard—cell No. 1—wherein was confined Ramon Amador, a brutal murderer, who was executed in the jail yard on the 22nd day of September, 1871, for the murder of Henry Hisecock in January of that year. Henry Hisecock was a professional hunter, and during January was missed by his friends. A search was instituted, and the dead body of the huntsman was found, lying prone on its face, in a secluded bunch of chaparral, on the hillside above the residence of Augustine Bernal, near Pleasanton. A gunshot wound in the back of the head revealed the cause of death, and the object was robbery as the pockets of the dead man's clothes were turned inside out.

AMADOR, THE MURDERER.

Suspicion pointed to Ramon Amador, an convict, as the murderer, and he was arrested. A search of Amador's hut on the mountain-side brought to light a shotgun and rifle belonging to the dead man, and, although at first strenuously denying his guilt, subsequently in an interview with a *Chronicle* reporter he confessed to the murder of the huntsman, and as an excuse for the deed stated that Hisecock had maltreated a little brother of his, and on the day of the killing had claimed a horse with which he was herding cattle and at the same time threatened to kill him unless he gave the animal up. A quarrel ensued, and Amador, getting possession of Hisecock's rifle, shot and killed him, afterwards concealing his victim's shotgun and rifle. Amador's story was disbelieved, and the theory of the prosecution that the murderer killed an inoffensive fellow-being for a rifle and shotgun was sustained by the verdict of the jury, who on the 21st of July following found him guilty of murder in the first degree and he was sentenced by Judge Sam McKee to be executed on the 22nd of August. A reprieve from Governor Haight, however, spared the murderer's life until the 23d of September, on which day he was executed, with Harry N. Morse, then Sheriff of Alameda County, as executioner.

A PHANTOM LIGHT.

This old place, wherein Amador spent his last days upon earth, is now full of rubbish. The blackened bars at the grated window looking out on the lawn are dust-covered and rust-eaten. The heavy brick arch that formed the roof of the cell has crumbled away, and has been replaced by a pine ceiling that forms the floor of the convent reception-room. It was there, in dismal darkness in the gloomy cell, that the ghostly noises and phantom light were first heard and seen. Soon after the old jail was reconstructed into a convent, about a year ago. After the first few nights the rappings shifted, and were nightly heard in various portions of the old prison, and were followed by the appearance of the light, which was carried through the corridor with a slow and measured tread by some unseen agency.

A Scotman named "Pat" Gibbon, employed at the church near the convent, who was until about two months ago the gardener at the convent and slept in the cell formerly the quarters of Hisecock's murderer, was the first to hear the rappings and see the light. He described the noises as very thrilling and awe-inspiring, and stated that they first came from underground, then gradually ascending the walls, the rappings could be heard on the upper floor or roof of the cell, and on the stone steps; then followed the passing of the light through the corridor at short intervals during the night.

"IT WAS THE DEVIL."

To the reporter Gibbon had no theory as to the cause of the phantom-like proceedings, but in his simple way said "it was the Devil." Gibbon admitted having been so badly frightened at the unusual proceedings that he first changed his sleeping apartment from the cell to another portion of the convent, but still hearing the noises and seeing the light, he beat a retreat and left the convent, going over to the church. He says that he could not see anything resembling a human or animal form carrying the light, which appeared to move through the air, guided by invisible hands. When questioned as to the probability of the noises being made by rats, he said it was impossible. Sometimes the noises were exceedingly loud and resembled the falling of a half-ton of coal a distance of probably ten feet; then again they would be exceedingly gentle and light. Gibbon's successor, an old Scotchman named McIntosh, who has only been at the convent two months, says he has heard the stories, but has never seen or heard the manifestations. He does not sleep in Gibbon's old quarters, but on the outside.

CONFIRMATORY EVIDENCE.

The story of the manifestations was the all-exciting topic in San Leandro recently, and several persons say that they heard the noises in the night. Some of the old-timers state that after the great earthquake of October 21st, 1868, which partly demolished the old building, and in the fall killed John Josselyn, a Deputy County Clerk, mysterious noises were heard and the place was considered haunted. After the execution of Amador some of the prisoners in the jail claimed that he revisited

his old quarters nightly, and a light, something similar to that which Gibbon claims to have seen, appeared. That some trust was placed in Gibbon's story is very manifest, for about two months ago Archbishop Alemany and another high church dignitary visited the convent to exorcise the ghosts. The exorcism was secret, and performed under the ritual of the Roman Catholic Church, which teaches that the Devil has great power over matter. If he possesses himself of a good person's body, and appears for the purposes of evil, and one of the Bishops of the church, for the purpose of exorcising him, questions him, his language will betray his bad intent, and when the spirit is apprehended the Bishop has the power to cast him out and consign him to the place whence he came. The exorcism was successful to a certain extent only, and it was some two weeks afterward before the manifestations ceased, as Gibbon says positively that every night, for two weeks after the visit of the Archbishop, he saw the light and heard the rappings, but that afterwards they disappeared and he saw and heard them no more, but is under the impression that it will be heard of soon in some of the neighboring buildings or some other convent. He is an old man, with whiskers of a sandy hue tinged with gray. He is not more superstitious than many others, and firmly believes what he says he saw. At all events, he would not spend another night in the convent cell at San Leandro for all the money in the town.—*San Francisco Chronicle*.

The Age of Man.

Sir.—That man has been on this planet more than 6,000 years is now a generally accepted fact by those persons who are best qualified to form an opinion upon the subject. As some of your correspondents, and perhaps many other persons, are not aware of this, allow me to place a few extracts from men of science referring to this subject. Humboldt writes: "In the dimness of antiquity, which constitutes, as it were, the extreme horizon of true historical knowledge, we see many luminous points or centres of civilization simultaneously blending their rays. Among these we may reckon Egypt, at least 5,000 years before our era." This may be found in "Cosmos," vol. II., p. 114, Harper's edition, 1856.

According to Humboldt (and higher authority cannot be found), Egypt was a centre of civilization 6,572 years ago.

Lenormant (and he is a professing Christian) in his manual of the "Ancient History of the East," places the first dynasty of Egyptian kings at 5,004 B. C., or 6,876 years ago (manual page 197). Yet the stone age, well represented in Egypt, must have been vastly older than this.

Baldwin, one of our best American authorities says: "It is now as certain as anything else in ancient history that Egypt existed as a civilized country not less than 5,000 years earlier than the birth of Christ.—(Prehistoric Nations, page 32.)"

Erasmus Wilson, F. R. S. in his work just published, "Egypt of the Past," page 75, writes: "Now we must acknowledge the high standard of perfection in the science and art of the architect and builder which prevailed in the fourth dynasty—between 5,000 and 6,000 years ago." Yet there were three dynasties or lines of Egyptian kings before this, whose united reigns carry us back to a period more than 6,000 years ago.

Broca, the anthropologist, says: "A person may easily convince himself that 6,000 years constitute but a short moment in the life of humanity." ("Anthropological Review," 1848, p. 47.) Leslie, State geologist of Pennsylvania writes: "My own belief is but the reflection of the growing sentiment of the whole geological world—a conviction strengthening every day; as you may with little trouble, see for yourselves by glancing through the magazines of scientific literature—that our race has been upon the earth for hundreds of thousands of years." ("Man's Origin and Destiny," p. 66.) Sir Charles Lyell gives us a period of a hundred thousand years from the present for the time when the primitive men of France lived, whose remains have been found in the Valley of the Somme. ("Antiquity of Man," p. 204.)

Anted, one of our most distinguished geologists, in his "Earth's History," p. 185, says: "It would appear that the lowest human remains must be of a date carrying us back a quarter of a million of years."

Such quotations might be greatly multiplied, but these are probably sufficient.

Your correspondent, "Geology," has not attended my lectures, and draws very incorrect conclusions from necessarily imperfect reports. If it is now generally accepted that the world is millions of years old, we have an evidence of the omnipotence of truth. The great antiquity of man will be equally accepted before long.

"Geology" evidently does not understand the difference between the time necessary for the formation of coal and the length of time since coal was deposited.

My statement regarding the glacial period was a casual allusion, giving the time generally acknowledged by geologists as separating the ice age from our own.—WILLIAM DEN- TON in the *Otago, New Zealand, Daily Times*.

Anticipating Evils.

Enjoy the present whatever it may be; and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward towards to-morrow, event, you are in a restless condition. It is like refusing to quench your present thirst by fearing you will want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing that it may be ill to-morrow—when you are full of to-day's dinner, to fear that you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's afflictions? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its day comes. But if it chance to be ill to-day, do not increase it by the cares of to-morrow. Enjoy the blessings of this day, if God sends them, and the evils bear patiently and sweetly; for this day is only ours—we are dead to the morrow. He, therefore, is wise who enjoys as much as possible; and if only that day's trouble leans upon him it is singular and finite. "Sufficient to the day (said Christ) is the evil thereof," sufficient, but intolerable. But if we look abroad, and bring into the one day's thoughts the evils of many, certain and uncertain, what will be and what ever will be, our load will be as intolerable as it is unreasonable.—*Jeremy Taylor*.

The list of English clergy contains 26,000 names.

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CHICAGO, ILL., Saturday, September 16, 1882.

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The Hell of the Presbyterians—Hell as Repaired and Improved by Dr. Thomas—Hell as a Spiritual Institution.

No word in the English language has been used more frequently or with more numerous gesticulations, earnestness and vehemence, than this one—hell! It has been employed by revivalists in order to excite the fears of the unrepentant; by the devout church member when promulgating his views in regard to the fate of sinners; by the eloquent divine when portraying the respective conditions of Dives and Lazarus, and by pious and devoted orthodox parents when presenting to their children the pernicious effects that finally follow leading a low and licentious life.

A belief in the existence of a hell, the incandescence flames of which are to burn forever, is firmly rooted in the minds of many sincere, ardent Christians even in this enlightened 19th century, and some have gone so far as to publish a pamphlet, under the direct sanction of the Presbyterian Church, which sets forth in a lucid manner the precise character of hell, the will of God, and the divine nature of never-ending torment.

This book's intent may be well meant, To frighten souls to glory, But as for me, more good I'd be To read "Old Mother Moore!"

This pamphlet, bear in mind, is issued under the direct supervision of "The Presbyterian Board of Publication," of Philadelphia, and it has in plain letters affixed its own stamp of approval thereto, and therefore it may be considered authoritative.

"Every unconverted man properly belongs to hell; that is his place; from thence he is, John viii. 23. He is from beneath; and thence he is; and thence it is the place that justice, and God's word, and the sentence of his unchangeable law, assign to him."

"Ye, God is a great deal more angry with great numbers that are on earth, than he is with some who may read this book, who, it may be, are at ease, than he is with many of those that are now in the flames of hell."

"The devil stands ready to fall upon them, [sinners] and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and he will not let them go. The Scripture represents them as his goods, Luke xi. 21. The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy hungry devils, that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment swoop upon their poor souls. The angels are waiting for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost."

"See that thus it is that natural men are held in the hand of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked; his anger is as great towards them as to those that are actually suffering the penalty of the fierceness of his wrath in hell; and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to withhold them up one moment. The flames of hell are already kindled; hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator; there are no means within reach that can be any security to them. In short they have no refuge, nothing to take hold of, and are in the agonizing moment of the mere arbitrary will, and unmerciful, unobscured forbearance of an Incensed God."

"Your wickedness makes you, as it were, heavy as lead, and to tend downward with great weight and pressure towards hell; and if God should let you go, you would immediately sink, and swiftly descend and plunge into the bottomless gulf; and your healthy constitution, and your own eyes and senses, and best contrivances, and all your righteousness, would have no more influence to uphold you, and keep you out of hell, than a spider's web would have to stop a falling rock."

"The God that holds you over the pit of hell, much in the same way as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet, it is nothing but his hand that holds you from falling into the fire every moment. It is to his mere pleasure that you are preserved; and he may at any time, if he is pleased, drop you down into hell."

"When God beholds the ineffable extremity of your case, and sees your torment to be so vastly disproportioned to your strength, he is so much affected with compassion, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forgive the execution of his wrath, or in the least lighten his hand; he will have no moderation or mercy, nor will God then at all stay his rough wind; he will have no regard to your welfare."

"You shall be tormented in the presence of the holy angels, and in the presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle; that they may see, and be made manifest to the eyes of the Almighty; and when they have seen it, they will fall down and adore that great power and majesty."

Notwithstanding the fact that Spiritualism has been illuminating the world ever since the tiny raps were first heard at Hydesville, it has not succeeded in dispelling the intense darkness that exists in the Presbyterian Church with reference to the existence of a hell, the lurid flames of which were brought into existence, as claimed, by a direct act of God, in order that he might cruelly torture his own children. While it has not accomplished that desirable end, it has been instrumental in awakening a spirit of investigation generally, that will ultimately result in compelling the Presbyterians to so modify their belief that God will be regarded as kind, charitable and humane, instead of being a vindictive, hateful monster, with a hell and legions of devils to hold his children in abject terror.

We are glad to know, however, that the character of hell has been gradually changed by that progressive, iconoclastic preacher, Dr. Thomas. When he left the Methodist denomination, or was unceremoniously (through a church trial) ejected therefrom, with his sectarian shackles removed and retained by the church, his conceptions of hell radically changed. The distinguished infidels, who, as he supposed, were being tortured by the devil himself, and continually pestered with a red-hot poker, and for whom his magnanimous heart went out in deepest sympathy, he transferred (in his belief) to one of the most superb and magnificent apartments of heaven, and (in his belief) he metamorphosed hell into a fine summer and winter resort, where vile sinners could have every opportunity to reflect on their deplorable condition—still have opportunity to attend a People's Church and lead better lives. His former hell and heaven during his memorable trial for heresy, were closed for elaborate modifications and repairs, and now a better hell and a more beautiful heaven can not be found, than the ones he describes to his enthusiastic congregations at Hooley's Theatre. His hell has now no incandescence, sulphurous flames, and his heaven no shouting revivalists and no bombastic Salvation Army, who cluster continually around the throne obstructing a view of God himself; in fact, his hell and heaven, if we are correctly informed, coalesce, one so merging into the other, that it is quite difficult to tell where hell leaves off and heaven commences, and in so preaching, he gladdens the yearning hearts of the members of the People's Church.

The hell of the Spiritualist, however, is within every old reprobate or vile sinner in the country. He carries it with him in his daily peregrinations, and for every transgression of divine law he adds thereto an element that will render him miserable, sooner or later. Each bad act carries with it, its own penalty, and amends must be eventually made therefor. No one can escape the deplorable consequences of sin. Hell is not an external locality; it exists within the individual, and only by right living, generous acts, philanthropic deeds, and lofty aspiration can he banish the same, and find himself in possession of the ineffable enjoyments of heaven.

Camp Notes from the Editor.

THE NATIONAL SPIRITUALIST EXPOSITION.

The gathering that annually centers at Lake Pleasant for a month, may most appropriately be called the National Spiritualist Exposition. It resembles a United States Fair, or an Inter-State Exposition sufficiently to suggest the title. Here among the hills and mountains of Western Massachusetts the sturdy Puritans pushed their way contending against the obstacles Nature had placed before them, an ungenerous soil resting on granite only a little less yielding than the stern wills of these pioneers; wild forests, rigorous winters, and more dangerous than all else, the wily blood-loving savage. Almost within sight of the present Spiritualist Camp, has been shed the rich red blood of many brave young hearts; this blood in its earlier fruiting proved indeed to be the "seed of the church," but time and improved culture has perfected this seed until to-day it bears forth an aroma so all-pervading that it is scented

"From Greenland's icy mountains To India's coral strand;"

so full of spiritual nourishment that it helps to supply the world's need and affords a fitting place for the greatest Spiritualist convocation of the age. It has been irreverently, if somewhat truthfully said that, "the Pilgrim Fathers came to America in search of freedom to worship God according to the dictates of their own consciences and to make everybody else do the same"—that is, to worship the Pilgrim God after the Pilgrim fashion. Whatever were their thoughts, they builded better than they knew, and to-day almost within sound of Jonathan Edwards's old home and among the hills where once the soul-shrivelling theology of that great mind held sway, and where pale, broken-hearted nether were taught that "Hell is paved with infant's skulls not a span long" and that in committing the tender little bodies to the cold, hard earth, they were forever giving up their treasures, never again to clasp them in their embrace or listen to their musical voices; in the very region where these horrible doctrines were promulgated and believed, there are now thousands who have learned of a better "way to heaven," hundreds who are in daily communication with the loved ones in spirit life; and annually, thousands are making their way to Lake Pleasant to get further light concerning the mysterious life-beyond.

The New England Spiritualists Camp Meeting Association, like many similar undertakings has far outgrown the proportions and importance anticipated by its projectors. It has reached out in its influence until its interests are felt in nearly every State and visitors flock from every quarter and from points thousands of miles apart. With this increased growth, there comes to the Association grave and tremendous responsibilities, requiring the determination of the Pilgrims, united with the widest experience, highest culture and best executive and administrative ability; without all these, evil and disaster will result; with them, the camp may become a spiritual beacon and this light from the Berkshire hills be made to brighten the hearts, and sweeten and ennoble the lives of thousands far and near. Hence in common with others we have been anxiously looking each year at the progress of the Management. Much has been accomplished but still more remains to be done. As a Spiritualist Exchange and Fair the camp is a success. Here may be seen all forms, shapes, shades and phases of spirit phenomena, good, bad and indifferent, with a large sprinkling of bald, barefaced outrageous swindling under the guise of spirit phenomena and spirit teachings. In the effort to attain financial success and popularity with the masses, the Management has seemingly felt it necessary to tolerate many things not in harmony with the tastes and judgment of the majority of the directors and members of the Association.

The time is now come when a change of policy in several important particulars must be made, if the prestige and influence of the camp is to be increased or even maintained. What this change is, what new regulations are essential, need not be discussed at length at this writing; they are known to the Directors and it is their duty as well as their interest and, we believe, their desire to act promptly and wisely. At some future time, if need be, we shall take occasion to point out more clearly the objectionable features and suggest remedies. The features to be specially commended at Lake Pleasant are the admirable order, good police arrangements, fine opportunities for social intercourse and exchange of views and experiences, opportunity to hear some good lectures upon Spiritualism, the "push" and spirit pervading the entire camp, and the facilities afforded to the discriminating investigator to learn something of spirit phenomena and in very many cases to receive the indubitable proof of a life hereafter, which they have been seeking.

During our stay of ten days at Lake Pleasant we enjoyed greatly the pleasure of greeting hundreds of old friends and formed many new and valuable acquaintances. Did time permit we should like to talk to our readers of some of these good people. We found many good, truthful mediums who fully realize the sacredness of their gifts and aspire to use them for the benefit of their fellow men. To the officers of the Association, to the mediums and friends generally whom we met, we desire to return thanks for their genial and continuous courtesies and to express the hope of meeting them again under the same pleasant auspices an-

other year. We also anticipate the happiness of meeting some of those representative people in Chicago in the interval.

Having given nearly a month to camp meetings, the Bundy family felt the need of rest and found themselves on Monday evening, the 29th ult., in the old village of New Ipswich, N. H., where they were enthusiastically received by Chicago friends spending the summer in the hill-enviored home of their childhood. After a restful week spent there, the next objective point was Hull, one of the many delightful sea side resorts abounding near Boston, from whence we send this letter to our readers with a hearty wish that they could all be with us here and enjoy the salt air and cool ocean breezes; but as that is impossible we shall strive to absorb enough for all and deal it out in homeopathic doses through the columns of the JOURNAL during the coming winter.

The Sunday Law.

It appears from dispatches to the daily press of this city that great excitement exists at Milwaukee, Wis., growing out of the attempt to bring about the enforcement of the Sunday law and the boycotting actions of the brewers are rapidly extending all over the State, and the fact becomes more and more evident that the questions growing out of the contest will figure at an early day in the politics of the State. The more violent excitement outside of this city is now reported at Racine, the second city in size in the State. At that point the matter of closing saloons on Sunday, and enforcing with the utmost strictness the law against selling liquors to minors, is absorbing a large share of public attention. The Scandinavian churches have held mass-meetings, following in the wake of all other denominations, and have presented the Mayor and Common Council with copies of resolutions demanding action in the matter. The matter had about come to a focus, and a proclamation was expected, when the saloonkeepers became aroused and turned the tables by vowing to close every other place of business if an attempt was made to close them, and immediately began boycotting, all interested in the movement, from the bankers to liverymen, merchants, and others. They threaten to close every livery-stable and cause every bookkeeper, manufacturer, or any one else caught laboring on Sunday to be arrested if the matter is pressed. The Common Council is afraid to act in the matter, and the utmost excitement prevails. Reports of a similar state of affairs are received from other cities in the State.

A Colored Woman Stricken Dumb on the Witness-Stand While Testifying to a Falsehood.

A strange story comes from the South, of a woman being struck dumb while giving false testimony. The facts as related are as follows: A colored man named James Price was on trial before Esquire Allen, a Justice of the Peace, who has an office on the Macon road, between Germantown and Bartlett, Tenn. Price had been beating a number of women in the neighborhood, and Isabella Jackson, a colored woman, was placed on the witness-stand to tell what she knew of the matter. She began her evidence, but was soon after asked by the Justice, "Do you not know that you are lying?" She answered, "Yes, sir." These were the last words Isabella Jackson ever spoke. She had appeared quite independent, and to some extent impudent, when first put upon the stand, and after her last remark a number of questions were asked, but the woman made no reply. Believing that she was shamming, the Justice directed Constable W. H. Allen to escort the witness from the court-room, but when ordered to follow that officer she did not move. Two men of her own color were then told to carry her out of the room. While in the act of carrying her out it was observed that she was in a helpless condition. She had been paralyzed in every part, her limbs were motionless and her tongue had no power. For two hours or thereabouts the woman remained in this passive state, after which she was placed in a wagon and conveyed to her home. She never moved or spoke afterward, but on the following evening she expired, no antidote applied during the interval having availed in affording the slightest relief.

Churches over whom the spirit of God is supposed to hover, giving them his especial attention and guardianship, are by no means free from vexatious troubles. They do not arise very often through the officiousness or intermeddling of worldly men and women, but owe their origin to the friction caused by a conflict of feeling among the members. The troubles in the Dunkard Church, which have been growing for some time, are taken into Court at Chambersburg, Pa. The younger portion of the community, who want to dress as other people do, have musical instruments and the like, claim to be the real church, and ask the Court to put them in possession of its property. A lot of lawyers are at work for each side, and a long and hot fight is expected; yes, a "fight"—what else is it? God will be supposed to be on the side that wins, while the devil will be on the exclusive ownership of those who lose. Such is the religion of the 19th century! By and by a new religion will be inaugurated, wherein it will be impossible for inharmonious to exist.

A Virginia physician says that he has never known an habitual user of tobacco to die of the typhoid fever.

Current Items.

In France the average pay of a woman working at silk-reeling is from twenty to twenty-eight cents a day. In Italy the best reelers are paid from twelve to nineteen cents a day.

Forty expeditions of scientists to witness the transit of Venus, Dec. 6th, are already projected, with the hope that the observers may determine with an accuracy never before attained the earth's distance from the sun. An opportunity of trying this method will not occur again till 2,004.

Young ladies having shown a desire to make palmistry the next sensational folly, the London Times calls attention to an unrepented act of Parliament which imposes on all who go about practicing the art the penalty of being scourged, having the ears cropped, and being placed in the pillory.

The year 1883 is the periodic cholera year. The first appearance of the cholera in this country was in 1832; and it has since appeared at intervals of seventeen years—in 1849 and 1866. It is now raging in the Philippine Islands, and has manifested itself at other points in the far Orient. Will it come to us next year? or will it interrupt its dread periodicity?

Henry Ward Beecher has answered the question, "Is it wrong for a Christian to dance?" in a characteristic way. "It is wicked," he says, "when it is wicked; and it is not wicked when it is not wicked. In itself it has no more moral character than wrestling, or rowing. Bad company, untimely hours, evil dances, may make the exercise evil; good company, wholesome hours, and home influences may make it a very great benefit."

It matters very little now what any body thinks or says about the condition of Guiteau's brain, but it is rather gratifying to hear from so eminent an authority as the Medical News of Philadelphia, the opinion that the result of the microscopical examination furnishes no reason for altering the judgment originally expressed that Guiteau justly suffered the penalty for the high crime he had committed.

Harrison Booth, for many years in charge and control of the bodies of paupers dying in the Philadelphia almshouse, has carried on the business of a resurrectionist with great success. He was paid \$750 a year by the Philadelphia colleges to see that the unclaimed bodies were fairly divided among them in proportion to the number of their students; but he made much more by stealing bodies he was paid by relatives to bury, and by substituting whole bodies which post-mortem examinations had made unfit for the colleges.

There was a disgraceful exhibition Sunday in New Haven, at the funeral of "Chip" Smith, the murderer, who was hanged on Friday. "A solemn requiem mass" was celebrated in the Church of the Assumption, after which the murderer's body was exposed to the view of thousands. At 3 o'clock the funeral services took place, the church and the whole neighborhood being thronged. In Father Brady's address he said that, "when in full possession of his faculties," Smith was "kind and agreeable." The funeral was a mile and a half long, the streets being lined with people in number estimated at not less than 10,000.

A curious law case has just arisen in Morris, Conn. Mrs. Grant Stevens, a widow of that place, has great confidence in answers to prayer. A little over a week since, in conversation with a Mr. Benton, she expressed her faith that she could bring rain by prayer. He offered her \$10 if she would bring a good rain within three days. A light shower occurred on Wednesday night. Thereupon Mrs. Stevens called on Benton, avowing that she had prayed for rain, that her prayer had been answered, and claiming the \$10. He demurred on the ground that the shower was not up to the contract requirement. She now threatens suit for the money.

M. Desro Charnay, in reporting to the French Geographical Society the results of his three years' explorations of Central American ruins, mentioned that during his latest journey in Yucatan, he entered the remains of a palace at the town of Kabah, and found on the walls thereof an Indian painting of an armed Spaniard on horseback. This, he maintained, is indisputable proof that the palace was inhabited at the time of the Spanish conquest. Some authorities hold that these ruins belonged to a people long ago extinct, and that they are not less than 3,000, perhaps 10,000, and according to one traveler, 40,000 years old. M. Charnay will not admit that they are more than 750 years old, and holds that they belonged to the race which the Spanish invaders found in possession of the country.

In an address on "The Higher Education of Women," delivered before the American Institute of Instruction at Saratoga, N. Y., last week, John Tetlow, head master of the Girls' Latin School of this city, took the position that the entire practicability of identical brain work for girls and boys had been demonstrated, giving his own personal experience as a teacher for the last seven years in proof of the capability of girls to compete with boys in any study, even the higher mathematics. The reporter says that in the discussion that followed the address, "not one dissenting voice was heard in the large audience, but, instead, white-headed men jumped to their feet to give the evidence of their personal observation to these truths. It was almost magical to compare this gauge of national opinion with the corresponding one of twenty years ago, and showed, as nothing else can show during this convention, how rapidly we pass to the milestones of progressive opinions in our double-quick educational march."—The Index.

Some striking manifestations of the so-called thought-reading faculty have lately been furnished in London by Mr. Stuart Cumberland. The experiments were made at the residence of Sir Benjamin Phillips, in Portland Square, where many distinguished ladies and gentlemen had assembled to witness them. The Lord Mayor was present, and to his great astonishment, Mr. Cumberland being blind-folded, told him the number of a bank-note which he took from his pocket. The thought-reader afterward told the date of coin thought of by the Baron de Worms. The Rt. Hon. A. J. Beresford-Hope, M. P., Sir William Frazer, Bart., M. P., Mr. Howard Vincent, and several other eminent persons, had their thoughts read, to their intense wonderment, the demonstrator being immediately successful in all his attempts with them. But perhaps the most extraordinary exhibition of divining another's thoughts was that of finding a person in the room thought of by a well known leader of fashion, and handing to her a rose which he had mentally expressed should be taken by him from the gentleman's coat. Mr. Cumberland professes to be able to tell the ages of others, but after he had successfully performed some experiments in this direction, a stampedede was very naturally made among the fair sex.

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 lectures at Willimantic, Conn., the 17th and 24th of September. The 17th and 24th, Dr. H. P. Fairfield held forth at Morrisville and Hyde Park, Vt.

Dr. Samuel Watson lectured last Sunday at Cincinnati, Ohio. He lectures there again the 17th. In our next issue will appear highly interesting answers by W. J. Colville, to important questions on the subject of Death.

Miss S. Lizzie Ewer of Portsmouth, N. H., is conducting meetings there, successfully. She is an inspirational speaker, and improvises poems.

Geo. H. Brooks lectured at a grove meeting held at Dayton, Wis., Sept. 10th. He has lately delivered several lectures in Wisconsin.

Capt. H. H. Brown addressed the Lake Champlain, Vt., camp on September 3rd and 8th, and the Sunapee Lake, N. H., camp, September 11th.

Wm. C. Bowen, an eloquent inspired speaker, will give the opening address at Brooklyn Fraternity in Brooklyn Institute, Friday evening, Sept. 22nd. Subject: "A Step Forward."

Mrs. J. T. Stryker, the eloquent trance speaker, will be controlled by her spirit guides and speak at Brooklyn (N. Y.) Institute, Friday evening, Sept. 15th. Subject: "The duty before us."

Giles B. Stebbins's cheerful countenance illuminated our office on Thursday of last week. We were pleased to see him looking so well and hopeful. He had just come from Saginaw, Mich., and the next day started for Battle Creek, Mich., where he lectured.

Mr. and Mrs. Simpson have just returned from a very pleasant trip to Dakota. They fell deeply in love with the magnificent country there, and purchased a fine wheat farm. Those desiring excellent tests of spirit presence will still find Mrs. Simpson at No. 45 North Sheldon St.

Jay Cowdery, of Ashtabula, Ohio, writes: "Your heroic treatment of Dr. Sour at Lake Pleasant, has placed Mrs. Cowdery and myself, as well as every sincere lover of truth, under a great obligation to you, and for ourselves we thank you most sincerely."

A. B. French, meteor-like, dropped in on us last week. We are glad that he has secured considerable real estate in South Chicago, for that will eventually necessitate his making Chicago his future home.

According to Edwin Alden & Bro.'s American Newspaper Catalogue, just issued, there are 12,158 newspapers published in the United States and the Canadas. Total in the United States, 11,522; Canadas, 636.

Harmonical Association Meetings.

The interest in the resumption of morning meetings at Steek Hall, New York, is more earnest than ever before. At present there will be but one discourse on Sunday, which will be delivered by the regular speaker, Mr. Andrew Jackson Davis, the services beginning precisely at 11 o'clock with music, and followed by the reading of appropriate selections by Mrs. Mary F. Davis. These meetings are free to all who wish to attend.

The Lake Champlain Camp—The Impressions of a Lecturer.

To the Editor of the Religio-Philosophical Journal: For a week I have sojourned in the loveliest of all Spiritualist camps, and want to tell the readers of the JOURNAL of its promise and its beauty.

The Hudson River, Lake George, Lake Champlain and its outlet to the St. Lawrence, are well known to every tourist. Well, in the midst of all this lies the camp from which I send you greeting. Could I exhaust the whole stock of descriptive adjectives I could not present to the mental vision of your readers the beauties of the surrounding scenery.

Fortunate is the Association that has here purchased Queen City Park and adjacent grounds till it now has about thirty acres, a space too small, I prophesy, for those who will wish to camp here in less than three years.

There were very many improvements on the Park when purchased and the Association have in the few weeks since then made great changes. A fine boarding house has been completed. The finest and most convenient speaker's stand I have seen at any camp has been built.

A dock extends into the lake and any steamer that plows its waters can land there. The steamer Albatross regularly plies between here and Burlington, and one day a large picnic came from Penel, N. J., in the steamer Reindeer.

Very wisely nearly the whole lake front has been left as a park and promenade, the tents being placed back one hundred feet from the bank along the lake shore, thus giving visitors the enjoyment of all the lake view.

The grounds are beautifully diversified and mostly covered with a fine grove composed of nearly all variety of wood indigenous to this section.

Already seventy-five tents and five cottages are on the grounds, and they are filled to their utmost capacity, and the boarding house has been constantly filled and special rates being obtained at several Burlington hotels, many have passed the night in the city.

Vermont Spiritualists are noted for their hospitality and their conventions are meetings that resemble family reunions for their fraternity, consequently I felt sure a good camp would certainly be held here.

Vermont has a finer array of home talent on the platform than any other State and with few exceptions all these speakers have been heard on the grounds. Mrs. Wiley, of Rockingham, who attends more funerals than any other Spiritualist lecturer, is on account of illness of friends unable to be present, and the others whom we miss have similar good excuses.

Mrs. Emma Paul has given, with her rare command of language, one of her philosophical addresses, and Mrs. Mary Albertson has with her deep insight into spiritual things thrilled her listeners. Jennie Hagan has given her improvisations, thus closing the array of home talent. Then from out the State there have been called Mrs. Morse-Baker, Dr. H. P. Fairfield, C. B. Lynn, Dr. H. Storer, Ed. S. Wheeler, Geo. A. Fuller and Capt. H. H. Brown, and I venture to say that this youngest of camps has thus presented a greater array of talent than any other camp has done this season, and is a promise of what the management will do in future.

enabled them to purchase this beautiful spot. On the whole the camp may be written a perfect success, and the next year will find it no mean co-worker—not a rival—with all the older camps. Lots are offered for sale under certain conditions at fifty dollars a lot, and it is anticipated that all already laid out will soon be taken.

Strange Visions.

To the Editor of the Religio-Philosophical Journal: My store house of knowledge regarding "spirit phenomena," is rather small, yet possibly I may be able to interest some one of the many readers of the JOURNAL.

"I lived in that house a few years ago, and one afternoon while sitting alone in the middle room, I had a strange vision of a woman sitting beside the window in a low chair, rocking to and fro, and as she rocked, the tears fell like rain, and she seemed in great trouble.

Another year I had left the place, had forgotten the incident, until one day as we sat conversing with a very dear lady friend, who possessed strong clairvoyant powers, our talk turned on Spiritualism and the seeing of spirit forms.

Brooklyn, N. Y., Spiritual Fraternity. Conference Meetings held every Friday evening in Brooklyn, N. Y., Jackson's, Turner Colwell and Washington Streets, N. Y. COMMUNICATIONS.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 28 West 33rd St., (near Broadway) every Sunday at half-past ten A. M. and half-past seven P. M. Children's Progressive League meets at 3 P. M.

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

THE CHICAGO PROGRESSIVE LEAGUE convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

MEDIA'S MEETING at Martine's Hall, 55 South Ada Street, each Sunday 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 interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Riverside Square, every Sunday from 2:30 to 5 P. M. The public invited. P. E. FAIRBANKS, Secretary. Address Box 777 P. O.

CONVENTION OF SPIRITUALISTS AT MINNEAPOLIS, MINN. To the Editor of the Religio-Philosophical Journal: The Second Annual Convention of the State Association of Spiritualists closed its session in this city last evening (Sunday).

Among the many Western points that are calling the multitudes from the East are Denver, Leadville and other points in Colorado. We notice that the CHICAGO & NORTH-WESTERN RAILWAY now offers three routes to Colorado.

"Did a more diabolical passage than the following, cut from a recent copy of the Temple Outlook, a religious paper published in the interests of the Rev. Justin D. Fulton, formerly of Boston, ever appear under presumable Christian auspices in an American newspaper?" asks the Boston Herald.

"A people's church is a power, and a great congregation in a great city is a source of immense influence. The Music-Hall Congregation, to which Theodore Parker ministered, became a terror to the Christian hearts; and when, in answer to prayer, God removed him, and the people turned to the support of evangelical truths in Tremont Temple, the effect was seen throughout New England. That church has a building placed at its disposal, free of rent and without expense of fire or light, which costs the Baptists of Boston \$200,000."

Business Notices.

DR. PRICE'S Handkerchief Perfumes, from their exquisite sweetness, have secured the patronage of persons of fashion and refinement.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

My Creed.

I hold that Christian grace abounds Where charity is seen; that when We climb to heaven 'tis on the rounds Of love to men.

I hold all else named vain A selfish scheme, a vain pretense. Where centre is not, can there be Circumference?

This I moreover hold and dare Affirm wherever my rhyme may go Whatever things be sweet and fair, Love makes them so;

Whether it be the lullabies That charm to rest the nestling bird Or that sweet confidence of sighs And blushes made without a word;

Whether the dazzling and the flush Of softly sumptuous garden lovers Or by some cabin door a bush Of ragged flowers.

'Tis not the wide phylactery, Nor stumbl'ng fact, nor stated prayer, That makes us saints; we judge the tree By what it bears.

And when a man can live apart From words, on theological trust, I know the blood about his heart Is dry as dust.

—Alice Cary.

The Double.

To the Editor of the Religio-Philosophical Journal:

In the early Spring of 1864, being in Evansville, Ind., on business (my family then near Cincinnati, Ohio, they not being known in Evansville, and myself very little), I attended a séance at Dr. Graham's. The Doctor's daughter, some 14 years old, was seated and I described my wife, little daughter and wife's sister, so that I recognized them, but I did not so acknowledge at the time, but asked the medium to give their names. She answered, "They do not speak." The Doctor sitting opposite said that the last one apparently had given him her name and it was Hester, which was the name of my wife's sister. The party here all living there, and lived for years after, but had no knowledge of the occurrence taken place at the time.

Another instance of the kind occurred in 1878, my son, Walter, being at that time in Europe. I stepped into the rooms of a medium in St. Louis, it being about 6 o'clock, P. M. In a few minutes the medium remarked that a tall, pale, young man was present, who said his name was Walter, and that he was still in the physical body. He was then in London, England. I had not heard from him since he left Liverpool for the continent, several weeks previous, and was somewhat concerned at his long silence. When my son returned he had a heavy beard, and was dressed in the manner of a man of the East. The difference in time between London and St. Louis is several hours, so that at the time designated he would likely be asleep in London, and the lateness of the hour at the Evansville séance, about 10 o'clock P. M., would make it probable that the wife, daughter and sister, and son may have been in the somnambulistic condition. Lrox.

The Mound Builders.

To the Editor of the Religio-Philosophical Journal:

When reading Wm. Denton's lecture, "The Mound Builders," I wondered that a man of such advanced ideas should speak as he does of the people who built the mounds. It is not that all writers cling so tenaciously to the old idea that all men and nations came from the East or had their origin there? Long since I came to the conclusion that Africans originated in Africa, Asiatics in Asia, etc. Truly, the races are quite distinct, and pray why could not America produce her own peculiar races, the Mound Builders in the north and the Indians in the south? Each continent has its own vegetable and animal productions, then why not its own peoples and nations?

I would like to meet one sensible man who would not try to twist and turn every unreasonable way to prove the old fable of the creation tree. Much time and labor have been spent, but nothing has been proved nor ever will be in that line. Mr. Denton, please think again and see if you cannot finally think of this matter as I do. Almost from my childhood I have been interested in accounts of American antiquities and the more I read the more I am convinced that laying aside the teachings of old theology, no person would form a more just and correct opinion from one race or had their origin in one country. Let us lay aside old notions and use reason. S. E. SPONABLE.

Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of Oakland, Macomb, St. Clair and Lapeer counties held a two-day's meeting on the 23rd and 24th of this month at Orion, Oakland Co. At that time and place they organized a Spiritual Society, comprising the territory above named. There was a grand feeling of rejoicing among the Spiritualists that they had perfected an organization that would give them a chance of testing their ability to stand alone. There was a firm and nearly a unanimous feeling on the part of the Spiritualists to separate from the Liberalists in managing a society; but no enmity or hostility was shown to them as individual citizens and friends. The generally expressed feeling of the Spiritualists was, it is better for the two elements to organize separately and work together as societies where there is a unity of purpose, and where there is not, to keep far enough apart so as not to quarrel, and still near enough together to be friends. Now, in conclusion, if the Liberalists have anything in their belief or unbelief worth organizing for, let them do it and join with us where there is common ground and the same purpose to accomplish. S. H. EWELL.

Report of Convention.

To the Editor of the Religio-Philosophical Journal:

A convention of the Spiritualists of Central New York, was held in Devereaux Opera House, at Oneida on the 14th and 15th of June. The meetings were well attended by those favorable to the cause from different localities, each session increasing in interest and closing with a crowded house. Mr. J. Frank Baxter, of Chelsea, Mass., and Mrs. S. A. Byrnes, of Boston, were the principal speakers. As a singer Mr. Baxter has few equals. His tests are truly wonderful. He describes spirits, giving names, place of residence, occupation, age, time of death, etc., and descriptions being so accurate that of the thirty or more tests given during the whole session, every one was recognized.

It was decided to hold the next meeting at Lee Center, in June next. Mr. Baxter is engaged for the occasion. Mrs. Wm. H. Hicks, Sec'y. Delta, N. Y., Aug. 23, 1882.

A Negro's Prayer.

A teacher in one of the colored schools at the South was about to go away for a season, and an old negro poured out for her the following fervent petition, which we copy from a private letter. I give you the words, said the writer, but they convey no idea of the pathos and earnestness of the prayer. "Go afore her as leadin' light, and behind her as a protectin' angel. Rough-shod her feet wid de preparation ob de gospel of peace. Nail her ear to de Gospel pole. Gib her de eye of de eagle dat she spy out sin 't'foll. Wax her hand to de Gospel plow. Tie her tongue to de line of truth. Keep her feet in de narrow way and her soul in de channel of faith. Bow her head low beneath her knees, and her knees wide in some lone-some valley where prayer and supplication is much wanted to be made. Heige an' ditch 'bout her, good Lord, an' keep her in de strait an' narrow way dat leads to heaven."—Northwestern Christian Advocate.

Eastern Michigan Movements.

To the Editor of the Religio-Philosophical Journal:

The fourth district Association of Spiritualists and Liberalists, composed of St. Clair, Macomb, Oakland and Lapeer Counties, which was temporarily organized the 17th day of last June, on Park Island, near the village of Orion, Oakland Co., Mich., under the united efforts of J. H. Burnham, Chairman on the Committee of District Work, appointed by the Executive Board of the State Association, and S. B. McCracken, of Detroit, (the State having been divided into separate districts, auxiliary to the State Association of Spiritualists and Liberalists) convened at the above named place, at its first annual appointment, August 23rd and 24th, for the purpose of completing its organization. The President, being absent, Col. W. B. Barron, of St. Clair, was called upon to preside over the meeting. The articles of the Association were read by S. B. McCracken, which opened a discussion, which was actively engaged in by most of those present, and the feeling tumultuously arose, to disunite the terms, Spiritual and Liberal. The day was used entirely by friends in and out of the Association, in giving expression to this feature of the organization, and a majority being on the spiritual side of the question a committee was appointed to report at one o'clock on the following day as to a purely spiritual society, taking the place of Spiritual and Liberal combined.

The exercises of the afternoon of the 27th, were opened by a conference led by S. H. Ewell, of Romeo, who gave expression to cheerful thoughts. He also gave a short history of the mediumship of his niece, Miss Frank Farmer, who was present. She was controlled and sang several tunes in an unknown tongue during the meeting. Our noble sister and earnest worker, Mrs. L. A. Pearson, landed among the friends, in giving expression to this feature of the organization, and a majority being on the spiritual side of the question a committee was appointed to report at one o'clock on the following day as to a purely spiritual society, taking the place of Spiritual and Liberal combined.

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At the opening of the committee meeting, at one o'clock, P. M., as appointed, Mr. McCracken again read the articles of the Association for the Spiritual and Liberal organization, and offered them for the signature and support of any one present who desired the continuance of the same, and as no one gave countenance to the movement, it went down.

The committee then reported as to the organization of a purely spiritual society, presenting a few, brief and lucid resolutions:

1st, Declaring their object and purpose to unite together in an organic form, for the better success of future work.

2nd, That we pledge our support to the full extent of our capabilities, without fear, favor, or reward, that our glorious philosophy may be promulgated in all its pristine purity.

3rd, That we pledge our support to the full extent of our capabilities, without fear, favor, or reward, that our glorious philosophy may be promulgated in all its pristine purity. Committee, J. P. Whiting, Mrs. L. A. Pearson and Mrs. E. E. Odell. The resolutions were adopted and a President and Secretary elected, (J. P. Whiting, President, and Mrs. E. E. Odell, Secretary) whose duty it is to call some future meeting to further complete an organization. Brother Whiting then occupied the time giving forth thoughts for reflection. At the close of his remarks, Mrs. Pearson arose to take her place in speaking, and as I sat by my own brother's side, I heard him say, "Our mother is controlling her; I can see her features represented on the countenance of Mrs. Pearson." True enough, such was the case; our mother, Mrs. L. C. Smith, of Farmer's Creek, had assumed control. She was described in her spiritual beauty as wearing a glittering silver robe, and out of its folds seemed to protrude a crown of flowers, prominent among them the rose, and in her hand bearing a silver tray, whereon lay luscious purple grapes. She was also seen by Mr. Whiting. A large cross was marked out by her the length of the hall, emblematic of the ushering of juvenile life into premature spirit existence, and a powerful appeal was made by her to the friends to unite with her in her reformation. The speaker seemed freer after this, and continued her discourse by touching upon such points in mental and moral improvement, as the mind of man and woman needs to-day.

The President of the proposed spiritual society then proceeded to call the meeting imposed upon the President and Secretary in the resolutions, and read and offered to the assembly the articles of the contemplated Association for signatures. They were promptly responded to, and a goodly list of names was the result.

A. S. Pearson, of Disco, Macomb Co.; Richard Barron, of Pontiac, Oakland Co.; Col. W. B. Barron, St. Clair Co.; and E. A. Weston, of Lapeer, were constituted Board of Directors. Mr. S. H. Ewell, of Romeo, and Oscar De Lano, of Oxford, were also constituted Vice Presidents. Mrs. Lucie E. Owen, of Lapeer, was made Treasurer. Thus closed a meeting whose auspices opened under very different bearings, and ere long a call will go forth to all true Spiritualists to meet our present organized spiritual Association in its first annual convention, to unite with us in unity and strength for co-operative work and investigation. The time and place of such convention will be announced by the President and Secretary as is deemed best. Mrs. F. E. Odell, Sec'y. Farmer's Creek, Mich., Sept. 2nd, 1882.

A Strong Felt Want.

There is a strong if not a long felt want for B. F. Underwood back in the lecture field. It has been but a short time since he left it and hid himself in the office of the *Index*. He has been doing good work, but the liberal masses are deprived of his benefits. Benjamin's theatre is the lecture field. He has done more to elevate and ennoble free thought than any other lecturer. Ingersoll gleams like a meteor and scatters the fogs of superstition far and wide, but he appears at intervals only. Underwood's light has shone with a steady and convincing force for years. He is a lecturer in fact and not in name, and on the whole I am pleased with my experience with slate-writing mediums, but before closing I must say that I have met others claiming to be mediums for slate-writing, who were easily detected as sleight-of-hand performers, showing a few tricks and claiming to be the same as the manifestations produced in the presence of Slade. Such a person, who is as different as day and night from the real thing, which are as different as day and night from light. These, however, get very little money from Spiritualists; they reap their harvest from the wonder-seeker and the blinded approving and fanatic churchman.

Reply to Mr. Manly.

To the Editor of the Religio-Philosophical Journal:

In your issue of Aug. 23rd, is a communication from a gentleman named Manly, of Cincinnati. Will you allow me a space in your columns to make a brief reply to him? Possibly the friend may be quite as much a hater of frauds as I am; but according to his theory how are we to know that he is? In one thing I agree with him: that it will matter but little to the editors of the *Journal*, whether all the readers of his paper approve of his course in regard to fraudulent mediums, or not. I believe Col. Bundy is thoroughly conscientious in this matter, and I believe, too, that rather than give up a principle, he will fight for it; this is as it should be, and I only wish we had more editors of spiritual papers who were like him in this respect.

I do not agree with friend Manly that the *JOURNAL* is an exponent of the editor's individual opinion alone and consequently entitled to no other consideration than it would be were it an individual opinion. From my own personal knowledge, I know there are thousands who read his paper all over the country, and I have no doubt that many of them are sincere in their belief that the *JOURNAL* is doing more good for Spiritualism, in purging out the chaff which has attached itself to our beautiful belief, (making it odious in the eyes of those who would otherwise be interested in investigating its claims) than any other organ in the field. I have travelled extensively the past year, and I have met to find one person who did not approve of his course, either within the spiritual ranks or outside of it. I find that Col. Bundy has gained the respect of all right-minded persons, by his persistent opposition to fraud in mediumship, and I believe if he continues in this course and the friends of the *JOURNAL* sustain him in it, that it will not be long before those under the name of Spiritualists, who have a right to judge, it is an old proverb that "Science gives consent," and I believe in other matters, this is generally considered as approval; this being the case, have we not the right to think that those who fear to make their opinion known on a subject of such vital importance, are apologists for this class of mediums or to say the least, are indifferent to their fraudulent practices? It looks so to me. He says: "There are thousands of patrons of the *JOURNAL* who will not take the trouble to give public expression to their opinions on this subject." This undoubtedly is the case, but does this make it right? Is this the proper course to pursue? If they truly and honestly disagree with him, why do they not say so? If they stand back and let the editor of the *JOURNAL*, and a few who are outspoken, fight all the battles? I cannot see it so.

Suppose, friend Manly, you know that a certain real estate dealer, claiming to be a Spiritualist, was in the habit of cheating every one with whom he dealt. You might not know the name of the man, but you would know that he was cheating, and you would not want him to go on. Are not the cases parallel? I think so, and honestly believe a Spiritualist has no right to shut his eyes to any wrong, deception or wickedness within the ranks of Spiritualism. They should not allow anything of the kind to go without protesting against it earnestly and solemnly; they should work energetically to get rid of it, and to make the name of Spiritualism point to it as an odium and reproach. Trusting the brother may (upon more mature reflection) see that it is not sufficient to keep silent on these subjects of such vital importance to the well-being of Spiritualism, and that he may feel it his duty ere long to himself to be a protester against fraud, I leave him to digest my reply.

Mrs. C. A. ROBINSON.

Slate Writing Tests.

To the Editor of the Religio-Philosophical Journal:

Some time during the year 1880, while at Kansas City, one hundred miles from my headquarters and over a hundred miles from my native place, I visited Henry Slade at the St. James Hotel. The usual accompaniment of playing, chair moving and hand showing, occurring in his presence were presented, which to me and others were inexplicable on any other hypothesis than the spiritual. Two slates were selected and examined by each of us (there being three present besides Slade), all being entire strangers to the medium. None of the party knew that I was in the city, or would be present. Slade never having seen or heard of me previously, nor was my name spoken in his presence. The slates were on the top of the table in full view of all. My slate was written full in characteristic terms and chirography, calling me husband and speaking of our children, and signed by my wife, whose name was Isabel.

Another communication was received the same way and signed Achsa W. Sprague. About one year from the above stated occurrences, I visited the rooms of G. D. Search, then visiting Sedalia, Mo. We were entire strangers; my name was not spoken; none present but Search and myself. After several messages, obtained similarly to those at Slade's, I requested that the spirit friend then communicated to me at Slade's in Kansas City, should do so. A message came as follows: "I communicated with you at Slade's in Kansas City, but I don't suppose you want to hear from me. Achsa W. Sprague."

I hoped for a message from my wife Isabel, rather than the one received, though the test was the same. In the presence of H. Pine, St. Louis, I have received bush directions, that I have seen valuable to me, and on the whole I am pleased with my experience with slate-writing mediums, but before closing I must say that I have met others claiming to be mediums for slate-writing, who were easily detected as sleight-of-hand performers, showing a few tricks and claiming to be the same as the manifestations produced in the presence of Slade. Such a person, who is as different as day and night from the real thing, which are as different as day and night from light. These, however, get very little money from Spiritualists; they reap their harvest from the wonder-seeker and the blinded approving and fanatic churchman.

The Alchemists All Right.

It seems that chemists now say that it is possible to make gold. Dr. Norman Lockyer has made such discoveries with the spectroscopic which lead him to suppose that all substances are identical in essence, and their different properties are due to some chemical change in the composition. Gold, it is supposed, is merely an alloy of the metallic variances of this substance. Silver is supposed to be the carbonate of lead, and the chemists do not despair of being in time able to make either gold or silver. Very probably, the manufacture will cost more than the original metal. It is well known diamond dust has been produced through the agency of chemistry, but at a far greater cost than the stones themselves. In their composition diamonds are simply crystallized charcoal. So it seems the old alchemists were justified in their search. They were right in thinking that in the progress of science gold could be produced by human means, but in the slang of the day they were a little "too previous."—*Demorest's Monthly*.

A Mistake Corrected.

To the Editor of the Religio-Philosophical Journal:

In your issue of Aug. 15th I read a statement taken from *Light for All*, in which there is a mistake. It was at Mr. Mott's in March, 1881, and met Mr. J. R. Kendall of San Francisco. I was present at a materialization séance where he recognized his two daughters. I did not hear their conversation, but Mr. Kendall said to me, immediately after the séance, that they told him that Frank was not dead. I also heard Hyens, Mott's control, telling him that Frank was all right, giving the reason why he did not come home. I was much interested in the séance, and on the 17th of June, 1881, I addressed Mr. Kendall a letter wishing to learn the results of what had been said by Mr. Mott's. He answered stating that he found his son just as he was told. D. H. IOWA.

Wm. S. Clark writes: I must have the *JOURNAL*; I prize it above all else. Go on as you have been doing against fraud.

Medical Education in West Virginia.

EDITOR CAPITAL, DEAR SIR: In view of the recent acid animadversions of one Reeves of West Virginia, with regard to the status of medical education in this State, and his highly unfeeling and sarcastic criticism of the methods which here obtain—and inasmuch as the doctor? (though supremely oblivious to the beam which usurps and darkens his own visual orb, quickly discerns, and ruthlessly drags forth the microscopic mote infesting those of his brother—) would not seem wholly amiss for some friendly hand to reach forth and give the aforementioned "scantling" a gentle and fraternal, wrench, merely, to remind him of its existence and acquaint him with its locality. With your kind permission, I'll to the task, and proceed to detail a few cases in point.

A brother physician, an undergraduate of a Baltimore medical college, upon an inquiry made as to his health, by your correspondent, replied, "I am only tolerably well," and here placing his hand upon his breast, said, "These Infernal Fallopian tubes here are giving me a great deal of trouble lately." Nor was this a *lapsus lingue*, as some might infer, but was said in all sincerity and earnestness—the brother was only a little confused as to his sex, perhaps he was androgynous, who knows? and yet he practices medicine under the diploma of the S. B. H. of West Virginia, L. E. Reeves and the aforesaid.

A second physician, also an undergraduate of a Baltimore Medical College and properly armed and equipped with Reeve's certificate that he is qualified, consulted the writer, as to a patient suffering from ascites and general dropsy, during the consultation he constantly referred to the trachea and esophagus, he was to use the next day, as "the gouge," and informed me that he had been using the Dr. Gelsemium in the case with excellent results, as an emmenagogue!!! His patient was an elderly gentleman of three-score and ten, and naturally enough died upon the return of his physician, but *see post hoc, tunc age propter hoc*, ever unto this day no man knoweth! This "higher standard" was not disturbed by any dastard and damning doubts as to his own gender, but was a little muddled as to that of his patient.

A third *frater* whose (um)"kind mother," it seems, had failed to include in her curriculum, the three R's—those namely, reading and intelligent, but sometimes useful accomplishments of "reading" "rithm" and "rithmetic," without which one cannot even teach school, nor indeed follow any occupation very successfully, save and except, always that of "doctorin" in West Virginia, under the auspices of Reeves's "patent proprietary process for the prompt paralysis of all nine-climbing bill peddlars, who are persecuted by progressive proclivities," was obliged in his application to append his crossmark thereto, and forthwith received the insignia of a properly qualified physician!

A fourth disciple of Cagliostro and Reeves, in ordering a little bill of medicines from his country fellow, "Dr. C. W. Benson," what a *blooming ass* he was, to be sure, but he is now practicing medicine on the "higher plane" instituted by the Reeves *regime* and presumably, larruping the lazy livers and importuning the incorrigible intestines of his patrons with broad and bountiful boluses of his favorite "bloom ass." Are yet to be seen, and *certes* "just as much doctors in West Virginia," at least, as Reeves, for has not he himself said it? And all this, too, in one little county of a State, which flings to the breeze the proud motto "*Montani semper liberi*," and claims for its citizen, this carping critic, and clamorous champion for higher standards and a more comprehensive *calculus* in the matter of medical education, the illustrious Lilliputian, in both manhood and medicine, who gives birth to a base brood of Brobdingagian lies, and falsely attributes the resulting strain upon the *pericardium* of his inner consciousness, and the "*outré pains*" produced thereby, to an intense ardor for the elevation of the medical profession.

It is contrary of the State Board of Health should at once and without further ado, "summarily reject" him for a manifest and inexcusable ignorance of the olivestic art.

A. M. D. in Columbus Sunday Capital.

Spiritualism at Ashland, Ohio.

To the Editor of the Religio-Philosophical Journal:

A recent spiritual awakening in this place, has resulted in the formal organization of "The First Religious Society of Progressive Spiritualists" under a charter, with the following named gentlemen as officers and Executive Board: Jay Cowdry, President; Joseph Hulbert, Vice President; O. B. Clark, Secretary; Chas. Finker, Treasurer. Should all believers in spirit communion come to the front and join the society, our membership would triple, any church organization in town; but courage is a virtue of slow growth, and we must be patient, and vigilant. O. B. CLARK, Sec'y.

F. H. Shrook writes: I am glad your warfare on fraud is bearing good fruit. Bro. Jones's fight against lust and free love ended in complete victory, as yours certainly will in the present fight.

H. A. Chapman writes: I do not intend to do without the RELIGIO-PHILOSOPHICAL JOURNAL, for it brings me my Sabbath reading, which I greatly enjoy.

Notes and Extracts.

Read only such things as you can afford to store in memory's treasury. We lose the peace of years when we hunt after the rapture of moments. Truth is violated by falsehood, and it may be equally outraged by silence. It is a good rule to find out whether it is bread or stone before you bite.

I would rather feel compunction than know how to define it.—Thomas A. Kempis. It takes just three people to keep a secret properly, but two of the three must be dead. He who puts a bad construction on a good act reveals his own wickedness of heart.

If idleness does not produce vice or malvolence, it commonly produces melancholy. Each man has an aptitude born with him to do easily some feat impossible to any other. Modesty is to worth what shadows are in painting—she gives to it strength and relief.

Brains cannot be measured by the size of the head, nor eloquence by the extent of the mouth. We cannot too soon convince ourselves how easily we may be dispensed with in the world. Rashfulness may sometimes exclude pleasure, but seldom opens any avenue to sorrow or remorse.

It is wonderful to note the number of men who see the value of a thing after it is beyond their reach. To acquire a few tongues is the task of a few years; but to be eloquent in one is the labor of a life time. The hardest rock is made of the softest mud. Don't allow the sentiment of habit to harden into vice.

Good taste rejects excessive nicety; it treats little things as little things, and is not hurt by them.—Fenelon. If always seems to me a sort of clever stupidity only to have one sort of talent—almost like a carrier pigeon.

We appreciate no pleasure unless we are occasionally deprived of them. Restraint is the golden rule of enjoyment. Strive to impress on your children that the only disgrace attaching to honest work is the disgrace of doing it badly.

There is authority for the statement that a good name is better than riches, but those who have neither should strive for both. Many persons who are ashamed to do manual labor themselves are not ashamed to cheat those who do it for them out of their wages.

That is a sad story which comes from Hudson, to the effect that an escaped convict had been hard at work for two years there earning an honest living and getting a reputation for himself; that he was on the eve of marriage, and impelled by a sense of his past iniquities, told the young lady's parents in confidence who and what he was. Whereupon these people in a fit of pique, and seeing that the convict was in plain sight in Sing Sing. The man claims to be innocent of the offense of which he was convicted, and the whole performance strikes the reader as being unusually hard and shabby.

Impositors.

To the Editor of the Religio-Philosophical Journal:

Believing that you are always ready to help Spiritualism in its higher aspects by purging it of all that is false, I write, trusting you will assist me in exposing in the *JOURNAL*, the pretension of one who is now, under the guise of mediumship, imposing on Spiritualists and obtaining money from them in various ways. The case has recently appeared in the *Cincinnati Enquirer*. I refer to: a so-called Mrs. T. Cook, 411 lately of 324 Main st., Cincinnati, Ohio. I know her mediumship to be false, and that she, is obsessed in the worst way. As one proof (among many) I will say that the woman eloped from her husband in Feb., 1881, with the man now living with her, who under her influence sold out his home and family, deserted his wife and family, leaving them homeless and destitute; and they claim they do this under the advice and control of the angel world. I traced the couple to Harlem in July, 1881. They fled from there. I found them again in Cincinnati. The man's wife went there, but they had again fled. It is supposed they have gone South.

Knowing the wide-spread circulation of the *JOURNAL*, I thought it would surely expose them, and warn Spiritualists of them. Being a stranger to you, I refer you to Dr. and Mrs. Buchanan (nee Decker) who know all the foregoing and from whose house (285 East 9th st., N. Y.), the parties eloped. By their advice I write you. Mr. Cook is a man of large build, full head, age 55. His complexion is very small in stature, blue eyes, fair complexion, age 45. He is by occupation a machinist and inventor, chiefly among refrigerator and ice-house manufacturers. 205 East 30th st., New York City. H. MORRIS.

J. B. Miller, of Paris, Ind., gives his experiences wherein he had to contend with bad spirits as well as good. He narrates some wonderful cures which have been performed through his mediumship. C. R. Sylvester writes: I endorse your way of scoring to the line. Score on until the last angrily chip is hewn from our heavenly cause. Horatio Marten writes: I have always been in close sympathy with the *JOURNAL*. I have always admired the moral heroism which dared to attack humbug.

(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 unaltered with blotches or pimples who is very nervous.

Whatever tends to a healthy condition of the nervous system 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 comment from the *Tribune* which says: "Dr. C. W. Benson's New Remedy, 'SKIN CURE,' 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 Physician in charge of the Maryland Infirmary 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 rational mode of treatment. These preparations are only put up for general use after having been used by the Doctor in his private practice for years, with the greatest success, and they fully merit the confidence of all classes of sufferers from skin diseases." This is for sale by all druggists. Two bottles, internal and external treatment, in one package. Don't be persuaded to take any other. It costs one dollar.

A. M. D. in Columbus Sunday Capital.

OH, MY HEAD!

WHY WILL YOU SUFFER?

Sick headache, nervous headache, neuralgia, nervousness, paralysis, dyspepsia, sleeplessness, and brain diseases, positively cured by Dr. Benson's Celery and Chamomile Pills. They contain no opium, quinine, or other harmful drug. Sold by druggists. Price, 50 cents per box, two boxes for \$1. Six boxes for \$2.50 by mail, postage free.—Dr. C. W. Benson, Baltimore, Md. C. N. Crittenton, New York, is wholesale agent for these remedies. 31 4 33 B

A NOTED BUT UNTITLED WOMAN.

(From the Boston Globe.)



Messrs. Editors— The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is ardently devoted to her work, which is the outcome of a life study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this. On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all ovarian troubles, inflammation and fibroid, flooding, all Dyspepsia, and the consequent spinal weakness, and is especially adapted to the Change of Life." It permeates every portion of the system, and gives new life and vigor. It removes faintness, fatigues, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bleeding, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only 25 cents per bottle or six for \$1, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show. "Mrs. Pinkham's Liver Pills," says one writer, "were the best in the world for the cure of Constipation, Bileousness and Torpidity of the Liver. Her Blood Purifier works wonders in the special skin and bids fair to equal the Compound in its popularity." A man expected her one Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. Mrs. A. M. D.

31 4 33 B

Science and Art.

There are over 600,000 acres under cultivation of tobacco in the United States, and the crop is valued at from \$40,000,000 to \$50,000,000.

The Louisiana State University and agricultural and mechanical college is to be removed from Baton Rouge to Rapids parish, near Alexandria.

An improved stanchion has been invented that possesses at least one excellent feature. The frame is turned on pivots, so that the animal confined can turn its head and neck with as great ease as when tied to a rope or chain.

A machine has been produced in Hamburg for making "wood wool," suitable for littering purposes, and claiming superior advantages over sawdust. It converts chips of every kind of wood used in workshops into a sort of fibre or flock.

For a number of years a German paper-maker has been utilizing the waste water from his engines, conducting it by ditches to and from the meadows adjoining his mill. He asserts that his profits from his grass crop have been trebled.

Efforts have been made to produce machinery capable of extracting sugar from beets on the farm, and by the ordinary servants. A firm in the neighborhood of Paris claims to have supplied the want. Practical lessons have been given, and with fair success, at their works.

M. Marguerite, of France, draws attention to the great waste of blood, when it can be rendered such invaluable services as a manure, a preparation of sulphate of iron, one quart to twenty of blood, will convert the latter into a cake which, when dried, either by pressure or heat, will readily pulverize, and contain from 10 to 12 per cent. of nitrogen.

An Italian journal recommends the use of methylaniline violet, also called Hofmann's purple and Paris violet, for detecting free minerals acids in vinegar. A solution of this dye, although containing but .01 per cent of it, will be changed to an ultramarine blue by mineral acids, even when they are very dilute, while organic acids do not affect the color.

When diluted with an equal volume of water, the bimoxide of hydrogen can be used as a cosmetic on tender skin and for a mouth wash. For cleansing the teeth, take some prepared chalk and put it on the tooth brush, then pour the peroxide over it. The result is excellent, and it is only necessary to use the peroxide once or twice a week to keep the teeth white and free from injurious deposits.

Anhydro-sulphamin-benzoic acid, the recent addition to the list of chemical products, is described as a white crystalline substance, very soluble in alcohol, but sparingly soluble in water, and characterized by a sweetness so great that the merest trace of the alcoholic solution in water gives it a distinctly sweet taste. Its discoverer, Dr. Constantine Falberg, estimates that it has from twenty to thirty times the sweetness of cane sugar.

At the present time a railway carriage painted inside with the Balmain phosphorescent paint, is included in the train which leaves Liverpool Street station for Rotherhithe, via the Thames Tunnel, at 11:30 A. M. Although only one-half of the available space of the carriage is painted, the phosphorescent light is quite sufficient to enable the passengers to distinguish small objects when passing through the tunnel; and, moreover, the light is powerful enough to enable a person to read the indication of an ordinary watch. It is probable that the railway companies will be enabled to effect a considerable saving in gas and oil by using the phosphorescent paint.

Mr. H. I. Losee, a Canadian, who has for two seasons been using whey as a fertilizer, reported favorably upon the experiment at one of his recent dairy meetings in Ontario. The whey from 1,500,000 pounds of milk worked up at the factory is spouted at a safe distance to avoid the smell, and deposited in a large vat. From this it is run into a tank on wheels prepared with suitable hose, and taken to a piece of fallow ground, upon which hogs for consuming the whey are kept, and is there run into the troughs and fed. The troughs are moved from place to place occasionally to distribute the refuse equally over the surface.

Dr. McCull Anderson, in a paper on "The Diagnosis of Disease of the Skin," in the Medical Times and Gazette (p. 601), traces the development of the disease known as favus (Porrigio favosus) in human beings to mice suffering from the disease. Cats, which eat the mice, catch the disease, and have been known to communicate it to the children who handled them. Fowls have also been known to suffer from it. The danger of allowing children to handle domestic pets which are suffering from skin disease is probably often overlooked, and deserves to be made known more widely than it is at present.

A series of experiments has been recently conducted by Herr Kissing, of Bremen, with the view of ascertaining the proportions of nicotine and other poisonous substances in the smoke of cigars. His paper, in Dringler's Polytechnisches Journal, gives a useful resume of the work of previous observers. He specifies, as strongly poisonous constituents, carbonic acid, sulphureted hydrogen, prussic acid, picoline-bases, and nicotine. The first three occur, however, in such small proportion, and their volatility is so great, that their share in the action of tobacco-smoke on the system may be neglected. The picoline-bases, too, are present in comparatively small quantity; so that the poisonous character of the smoke may be almost exclusively attributed to the large proportion of nicotine present. Only a small part of the nicotine in a cigar is destroyed by the process of smoking, and a relatively large portion passes off with the smoke.

Best as children and the ignorant are by dangers which they cannot measure and can hardly be blamed for falling into, it is a wonder rather than they so seldom incur fatal consequences than that they should sometimes, out of leaves of an injurious character. Some of our most admired flowers, which we should least willingly banish from cultivation, are associated with green leaves of a very poisonous character. The narrow long leaves of the daffodil act as an irritant poison; the delicate compound leaves of laburnum have a narcotic and acrid juice which causes purging, vomiting, and has not unfrequently led to death. The narrow leaves of the meadow saffron or autumn crocus give rise to the utmost irritation of the throat, thirst, dilated pupils, with vomiting and purging. The dangerous character of aconite or monkshood leaves is doubtless well known, but each generation of children requires instruction to avoid above all things these large palm-shaped leaves, dark green on the upper surface.

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The Spiritualist and Liberalist Camp Meeting at Lansing, Mich.

Tuesday afternoon, August 29th, the arrival of Mrs. Olie Childs Denslow, the inspirational singer, gave an added interest to the musical part of the exercises...

Mrs. Denslow sang a second time, after which Mrs. Pearsall addressed the audience for about 30 minutes upon the spiritual philosophy.

A song, "My home beyond the river" was sung by an improvised choir. Dr. A. B. Spinney was then introduced, and argued that a materialistic belief led to all that was sensual and degraded because of a disbelief in a hereafter...

At the close of Dr. Spinney's address Mr. Stewart made the announcement that he had been on the grounds since last Friday week, and had come into the state to reside, at Grand Rapids, where he could be addressed.

The afternoon session was opened with music, and the reading of a fine poem by A. B. French of Clyde, Ohio.

After singing by the choir, Mr. French again took the stand and quoted the remark of Sir William Hamilton, that religion presented no obstacle that had not at first been found in philosophy.

At the close of the address a song was sung by Mr. Bigelow of Kalamazoo, and the exercises closed. This practically closes the meeting at this place.

Wednesday morning, Mr. Whitling was called to the stand and gave a brief address. He was followed by Mr. Stewart, and he by Mr. Mand Lord, who made a brief address and then gave tests in the audience, many of which were quite marked.

Wednesday afternoon, the exercises were opened with an address by Dr. Spinney, on the subject of healing, which was decidedly interesting to all.

Wednesday evening, the exercises were opened by Mr. White with an original poem. Mr. Whitling and wife then gave an account of the experience of the lady, by which she was inspired to write a geological chart.

Thursday morning was devoted mostly to the work of the Medical Mediums' Association. A short address was made by Mr. Stewart, who was presiding, and Mrs. Lord gave some tests in the audience.

Friday morning, the exercises were opened with a short address by J. H. Burnham, of Saginaw, who had not before appeared. He was followed by J. P. Whitling with a few remarks, after which Charles A. Andrus delivered a poem under inspiration.

The following officers of the State Society of Medical Mediums were elected on Thursday: President, Charles A. Andrus, Flushing; Secretary, Dr. Wm. Hicks, Rockford; Treasurer, Dr. A. W. Edson, Lansing; Vice Presidents, Mrs. Walton, Williamston; J. P. Whitling, Milford. Member of the Board of Censors (for five years), Mrs. J. P. Whitling.

Dr. Edson was appointed as Committee on Legislation, with authority to select such assistance as he desired.

Thursday evening, there were no public exercises on account of the weather, but séances were given by various mediums in the several tents and buildings.

Friday evening, the exercises were opened with music by Silas Arthur on seven different instruments.

Mrs. A. E. N. Rich recited in excellent taste an original temperance poem entitled "The Drunkard's Wife." The poem was full of thrilling description and tender sentiment.

Mr. Stewart followed upon the subject of temperance.

Saturday Morning, the meeting was called to order by J. M. Potter, who spoke of the success of the meeting and made some remarks regarding Nemoka.

A. B. French described some of the camp-meetings at the east that he had recently visited—Cape Cod, Onset, Shumway, and Cassadaga Lake.

Saturday evening there were varied exercises at the grounds and addresses from the platform. One speaker made an excellent point on a class who frequent all these camp-meetings, and whose performances are usually ludicrous and often disgusting, when he remarked that it was no place for half-developed mediums to air themselves by assuming the functions of teachers; and he might have added with equal force that no amount of juggling or exhibition of lying wonders would add a feather to the weight of evidence in favor of the claims of spiritual philosophy, when scanned by the intelligent and critical

eye. Bold effrontery must quail before the keen lance of cool logic.

Sunday morning, the exercises were opened at 10 o'clock with an audience of at least 500 persons, which was augmented to about 1,500 before they closed.

Mrs. Denslow sang—and an invocation in the name of truth was pronounced by J. P. Whitling of Milford.

Mrs. Denslow sang a second time, after which Mrs. Pearsall addressed the audience for about 30 minutes upon the spiritual philosophy.

A song, "My home beyond the river" was sung by an improvised choir.

Dr. A. B. Spinney was then introduced, and argued that a materialistic belief led to all that was sensual and degraded because of a disbelief in a hereafter, while a spiritual belief led to aspirations for that which was high and noble here, that the happiness of the hereafter might be more perfect.

The belief in the spirit life compelled mortals to hold sacred their material bodies, while materialism taught a contempt for it.

At the close of Dr. Spinney's address Mr. Stewart made the announcement that he had been on the grounds since last Friday week, and had come into the state to reside, at Grand Rapids, where he could be addressed.

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eye. Bold effrontery must quail before the keen lance of cool logic.

The first story states that God gave her equal dominion over the earth, while the second deprives her of ruling power by placing her in subjection to man for interest shown in the cause of learning and metaphysical intelligence, and caused the Lord God to inform the other deities that the man had become as one of them, by eating of the "tree of knowledge," with the serpent for preceptor. Hereby that reptile became theologically saddled with a lie, for saying what Jehovah admitted to be the truth.

While this part of the narrative is manifestly an allegorical interpolation to keep the populace in ignorance and make woman a slave to man, there is no evidence that Adam was dissatisfied with a life of celibacy, for he seems to twit the Lord God with responsibility for the trouble when called to an account for eating forbidden fruit, by charging it to the woman he had given him.

Divine omniscience is ignored by the sense of the narrative, in showing the evil consequences of making a helpmeet as an afterthought, that first helped him to fruit depriving him of immortality and bringing a curse on the race. As he was created immortal in this life conditionally, the corollary drawn from a critical examination of the record is that, if the Lord had not prepared the way for his "fall," by placing temptation before him, this alleged protoplast of the race would now be living a venerable bachelor, contentedly dressing the garden, well advanced in his sixth millennium, happily eating of the tree of life, and the Lord with equal felicity enjoying the "tree of knowledge." Thus the intellectual world has been limited to an Edenic trio, consisting of the Lord God, a serpent, and Adam, with the latter too ignorant to discern between good and evil, and the serpent nothing to do but congratulate Jehovah on his wonderful success in creation.

No learned or intelligent person in the light of modern science can be persuaded to believe that a first, second and third day transpired, succeeded by so many evenings and mornings before the sun was made to measure those periods of time by. Or if those pre-Adamic days in which creation took place, are to be taken for so many geological ages, as scientific theologians now maintain, the question arises to know whether the day on which God ended his work and rested, is limited to a twenty-four hour day. As the fifth and sixth days' work was done with the benefit of sunlight, and included in the geological category, it would be irrelevant to curtail the seventh day to so short a period of time as one of our diurnal days.

Hence if the seventh day is to be reckoned as one of those incredible eras of duration which successively followed each other from the primary Palaeozoic epoch through the Cambrian, Silurian, Devonian, Carboniferous, Permian and intervening stages of the Mesozoic and Cenozoic formation periods, till we come to the more recent post-Tertiary and upper post-Pliocene periods through which learned geologists tell us the earth evolved in a course of development to become habitable for man, we would now be discussing this intricate question in the morning of the seventh day that had no evening, while God is taking his rest. For the number of years that have elapsed since the Adamic creation until now, constitute but a fraction of the time included in one of those geological days of creation.

Southampton, Pa.

Cleveland Lyceum Commencement.

To the Editor of the Religio-Philosophical Journal: The fall session of the Cleveland, Ohio, Children's Progressive Lyceum, commenced on Sunday, Sept. 3rd, in Wiesgerber's Hall. The attendance was unusually large, and the best of feeling prevailed. The genial faces of Conductor W. Z. Hatcher, Mr. Chas. Collier, Assistant Conductor, and Mr. Chas. Palmer, Musical Director, shone pleasantly in their old places on the platform. The interest was greatly increased by an address by Mrs. Price, of the San Francisco Lyceum. This lady's manner is exceedingly pleasant and full of feeling, and her aptly chosen words made a very favorable impression on her hearers. During the evening she gave a séance to a large circle of friends, giving thorough satisfaction by her evidences of spirit presence.

Cleveland, Sept. 3rd, 1882.

SYMPTOMS OF WORMS.

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

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